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HOME WITHOUT A MOTHER.

What is home without a mother? What are all these joys we meet, When her loving smile no longer Greet the coming of our feet; The days seem long, the nights are drear, And time rolls slowly on; And O! how few are childhood's pleasures, When her gentle care is gone.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

CHAPTER XVI.

We thus see that grace in the heart is the true secret of correctness in our outer conduct. Law may restrain, but law never can regenerate; fear may lop off the offshoots of evil—education may resist the growth of appetites and passions, but the grace of God alone can turn the heart of stone into flesh, the iron vessel into gold, the granite rock into streams of sympathy and tender loving-kindness.

Now, his love of them as brethren whom he had so recently restrained as prisoners is interesting. He loved them as brethren; and yet more, he pities them as sufferers. There is a sympathy that we all have, as men, to all mankind—there is a love that we all have, as children of the same Father, with those who are our brethren. But there is, in addition to this, a pity that we must feel, if we be men, and that becomes holy if we be Christians, towards our brethren when they are afflicted. And far better minister to the poor, the hungry, the naked, and the needy, than build splendid churches or endow rich oratories. When they are summoned before Christ, who are saved as the sons of God through his precious blood, he tells them, "I was in prison, and ye visited me; I was hungry and ye fed me; I was naked, and ye clothed me."

their sanctuaries. One tear shed over real suffering—one gentle hand ministering to the wounded, the dying, and the oppressed—is more beautiful before God than all the altars, chapels, shrines, carpets, altar-cloths that you can pay for or furnish for the visible church.

To Christianity we are indebted for our noblest charities. In heathendom there was no provision for the aged and the destitute poor—So utterly careless about the education of their children were the patricians or the nobles of Rome, that they thought a Greek slave was a good enough schoolmaster for a nobleman's child. There was no education then worthy of the name. But you will find that just in proportion as Christianity has spread, and in proportion to the purity of its waves with which it has washed the wide world, have been the number, the munificence, and the value of the asylums, the hospitals, the charities, the educational establishments provided for the poor, the afflicted, the hungry, and the naked of mankind. Oh, they that would strike down the blessed Gospel, little know that the rebound of their successful blow would be the ruin of all that adorns and beautifies our land! That man who would sweep away this religion, little remembers, or perhaps he little cares, that he will also sweep away all that ministers to man's terrestrial happiness below. Take our nation as a whole, with sins in its rulers, sins in its subjects, shortcomings in its laws, defects in their administration, wrongs that need to be righted, abuses, that need to be reformed,—and what land is there in which the ruler must sway his sceptre so gently, and the subject give his loyalty and obedience so heartily,—in which our our homes are castles, law our protection, and where, under the overshadowing pinions of the public peace, we can lie down safely at night and feel that no man may dare to intrude upon us? With all its faults, it is a land worthy of our soldiers fighting for, and for its subjects, if needs be, to die for. And what has made it so? Not our Saxon metal or our peculiar blood, not our national or insular position—admirable and important as it is—but the amount of living religion in the hearts of millions; and where living religion has not penetrated the heart, the refracted and reflected light of it civilizes where it does not sanctify the masses of mankind. And thus we shall ever find that true religion is the nurse and the mother of all that adorns the world, and translates the world that now is into an earnest and a foreshadow of that bright and perfect world that will be.

In the case of the jailer of Philippi, this deliverance of the apostles, this attention to their wants, this washing of their wounds, was not a matter of calculation, nor a matter of expedience in order to illustrate the change; but it was impulse, irresistible and impetuous instinct. When I preach to you about giving, or when I ask you to aid our schools, I do not urge you to do it. If you be not christians, all my urging will be of no effect. The wind beating upon the granite rock will have no more effect than urging to be generous and charitable will have upon those whose hearts are hard.

But what I offer is, to do you the great favor of telling you, "Here is an opportunity, here is a channel in which your charity and munificence may run." All that the minister does is to tell

you, "This is a channel"—to submit its claims and excellences to you, and then say, "Now you are Christians, you are men; let the spring of charity that is in your hearts rise and overflow, till the hearts of the distant and depraved are refreshed by your ministry." When the jailer washed their wounds, when he entertained them hospitably, he did what he could not help; it was his new nature to do so—it was the very impulse and inspiration of his heart to do so. He proved, what every christian will still prove, that our religion is not a cold system, an ecclesiastical form, an empty ceremony, but a life, a power that never can restrain itself whilst there is a heart to be gladdened, or a wound to be washed, or a sick one to be visited, or a sorrow to be staunch in the bosom of the children of men.

I do not deny that in the hearts of unconverted men there are deep springs of true humanity, I have no doubt that I could select a man who does not even profess religion, who gives most munificently, and even sacrifices,—for giving superfluity is no giving at all. You must be just of course, before you are generous; but do not make being just before generous to mean, "I must save this year and put into the funds 5000 and then when I have done that, I am just, and can afford to be generous." But to be truly generous is to put yourself, not to inconvenience only, but to give—not superfluities you can fling away, but an amount that will be some trouble and inconvenience to you in order to benefit your brethren of mankind. You will find in men who have no religion deep springs of real liberality and who give largely to every claim that is really and truly brought before them, more so than many a true christian. But we ought always to take difference of nature into calculation when we form our judgment.

There may be placed upon my left a person who has no religion at all, and professes none, but has a heart full of deep and tender sympathy with human wrongs and griefs, and who gives most munificently; and there may be upon the right one who is truly under the influence of the grace of God, but who originally had, before he was converted, a heart as hard as flint, and who gave then as he would give drops of blood from his veins. Well, the grace of God has a stupendous work to accomplish upon this second person; and you must not say, when you do not see him so generous as the other, he is not a Christian; but that the grace of God has an immensity, to do in the heart of the one before it can reach even the level at which the heart of the humanity of the other has arrived without that grace at all. Constitutional difference must always be taken into your estimate when you are judging of character. Just as a sailor always takes an estimate of currents when he is sailing across the main, or takes the tides as an element in his reckoning, so in estimating what grace has done for A, and what left undone in B, and what makes B differ from C, you must always remember their original peculiar character; there may be often a great work, a sharp struggle, which the world cannot hear, but very real, before he is made fit for the kingdom of Heaven. But what I contend is, that whilst the natural man has many springs of humane feeling and sympathy, yet in the hearts of the converted, if the constitutional character be in both cases the same, they

will be far deeper, purer, and more inexhaustible; and what is more, where there was no spring of charity before, the moment that the heart, like the rock in the desert, is touched by grace, there will be a spring of true humanity. At midnight that jailer was cruel, hard-hearted, unpitiful; twenty minutes after it, or at least before sunrise, he was loving, affectionate, overflowing with sympathy and with love. And how delightful is it when this character of the jailer embodied in the 16th chapter of the Acts of the Apostles is not a figure in a tale, but a living person in actual life! How desirable it is that we should show to the world, and that the world should see and be constrained to own, that the grace of God makes the nobler characters, sinks deeper springs of humanity in the heart, and elevates the whole tone of human character, and warms the whole temperature of human life to a degree to which nothing else that man can preach or prescribe can ever attain! Show, then, to the world, not by ostentation, but by quiet living, that this grace, which has made you to differ in the sight of God makes you to differ mightily in the sight of man. Be Sisters of Charity, without hoods, or veils, or antique dresses: these are not the symbols of charity, but hearts that are full of love and overflowing with loving-kindness before God and before man.

Faith a Fountain of Peace.

When a man can look upon the mysteries of Providence, and upon all his personal afflictions, with a full, a lively, a steadfast conviction that He who has dispensed them has done right; when he can say, with the spirit of a child, "Even so, Father;" when he can throw himself with a placid temper upon the current of God's dispensations, under the blackest cloud, under the rudest tempest, adrift upon the wildest billows, he is happy. And this is—Faith.

When he can look upon the doctrine of God's universal supremacy with a steady eye; when he can turn to this truth with an unwavering assurance that every decision, that every apportionment, both of grace and justice, will be right; when, thus trusting in God, he can acquiesce in every particular of his government; under every mystery, he is happy. All things—all things—are done according to his will; for God's will is his—his will is God's. And this is—Faith.

And when a poor sinner, in full view of the terrors and strictness of the law; in full view of his own sins and ill-desert; in full view of his own helplessness, can trust in the promises of God through Christ; when he can feel that in the blood of the Lamb there is a sacrifice for his sins, when he can thus leave himself quietly with God, and wait and look for salvation, surely this is happiness. Yes this, too, is—Faith.

When a child of sorrows, overwhelmed with hardships and stripped of earthly comforts, can go to Him who had smitten him and kiss the rod; when he can say, "Though thou slay me, yet I will trust in thee;" when he can find his way to the place of secret communion, to recite his griefs and to ask for sympathy; when he can go to the throne of grace for consolation; though his troubles have been like a flood, and the cup of his adversity like wormwood, yet there, in that man's breast, in that torn and bleeding heart,

peace gushes up like a fountain, and the happiness of heaven like a reviving stream. But this is another form of *Faith*.

A Faithless Age.

We live in a faithless age. The multitudes around us have no faith. Many a scholar in the land knows less of God and Christ and heaven than a Sunday-school child; they have grown up in a christian land, without the christian faith; religion has been to them the opinion of men, and not the revelation of God; the voice of their teacher faltered, and they doubted, and doubt ripened into unbelief.

There are thousands on thousands in America who cannot tell what they believe or disbelieve; they are walking in darkness, going to the grave, no voice to cheer, no hand to guide, no Christ to save. A man in a christian land, without God and without hope, going to death and hell!

The multitude scoff at religion as priestcraft; they fall a prey to delusions and lies; they accept these in the place of the Gospel of Christ. In our day a superstition has arisen, which, at the first, provoked a smile at its folly; to-day Spiritualism raises its head to blaspheme and oppose the religion of Christ, and is the faith of thousands. Unbelief, which turns the multitude over to a godless life, is the parent of every heresy which blasphemes and denies the Lord Jesus Christ. It is this absence of faith in Christ, which is the cause of the wide spread delusions which sweep over the land. Why should it not be so? If men give up all which Christ has said of His church—if they break down all barriers against heresy and schism—if they teach that it matters not what a man believes if he is only honest—what could so plainly surrender them to the delusions of Satan, to be led captive at his will? We place ourselves in danger of falling, when we turn aside to tamper with any error. It may sound specious, that "it only needs to keep the heart right, to be a Christian." The safest way to keep the heart right is, looking to Christ, to dwell in humility in the church which our Lord has given us.

Like an apostle of old, we must preach Jesus and the Resurrection to men sunk in Corinthian sensuality, and declare the glory of the cross to those who, like Athenian philosophers, worship the creations of human wisdom.

Without openly denying the Lord who bought us, we may fall into the snares of the times; we, too, may treat all faith as an opinion; we may be afraid to plant our feet firmly upon the testimony of the church; we may reason that it can do no good, the world is against us, they will not hear, it will provoke a tumult. A thousand motives may appeal to us, to soften down the messages of God; we may think that, if the distinctive doctrines of the church are only tempered to the prejudices of the people, we shall keep our hold upon them. It is not to be denied that there is seeming strength in such reasons, for love and affection are strong bonds to reach the heart.

But, my brethren, do we love these souls more than He who died for them on the cross? Are we better judges of the value of the Church and its holy sacraments than He who appointed them? Have we the right to soften down any warning of God? We forget that the people are wrong; they crucified our Lord; their sins crucify Him daily. We are placed in trust of this ministry of reconciliation, to withstand the people; to warn and plead and pray, and with love to win them back to their allegiance to Christ.

It is a sad truth, that some of the darkest heresies which have desolated the church have come from the sworn liegemen of the cross, by tampering with the faith and attempting to harmonize the truth of God with the doubts and cavils of sinful hearts. We have no right to falter about any truth of divine revelation. We do not blame others for training their people in their faith, or for keeping their prayer meetings and fast days. Why should we not be ready to take men in a walk around Zion, and to show them her palaces and bulwarks? I believe, in my heart, that the time has come of which Hooker spoke, "when one word spoken in charity is bet-

ter than a thousand spoken in disdainful sharpness of wit;" but it is also a day when we should remember the warning of the dying martyr, "Stand thou in the day of trial as an anvil when it is beaten."—*Rev. H. B. Whipple.*

He Gathers the Lilies.

Some think the little child cannot be converted because he is too young to understand religion. They might just as well say he cannot live on food, because he cannot tell how the grass that feeds the ox is turned into flesh, and then nourishes him. They might as well say he cannot be warmed with his clothes, because he cannot tell how the grass which the sheep eats is turned into wool, and how the wool is made into cloth.—The greatest man that ever lived cannot tell how the grass is turned into flesh or into wool, and thus made to nourish or warm us. The little child can eat the food and live. The philosopher can do no more. He can put on his garments and be warm. The great and learned man can do no more.

A poor blind beggar once cried out in the street, and asked Christ to have mercy on him. What did he want? Lord, that my eyes might be opened. How could he tell how Christ could open his eyes? And when he had them cured, what could he say, when they asked him, "How opened he thine eyes?" "By what means he opened mine eyes, I know not; but one thing I know, that whereas I was blind I now see!"—Could the greatest man that ever lived say more?

Every child knows what it is to love his mother, but can he tell you anything more about it than he feels it? Could any man say more?

Every child can take hold of his father's hand and go with him in the dark, and that is having faith in his father; but he cannot tell you what faith is!

A little child once got lost in the woods, and night came on, and it grew dark, and they could not find him for a long time. At last he lay down under a log, cold and afraid, and cried as loud as he dared. At length he heard some one calling. He was afraid at first that it was a wild beast. Then he plainly heard his own name.—Still he did not stir. But when the voice came nearer and he heard his own name called, he stopped crying, and jumped up, and went toward the voice. He could not see anything, but he heard his father's voice and ran to him! Thus he could have faith, though he could not tell what faith was.

The child Samuel could say, "Speak, Lord, for thy servant heareth," though he could not know the voice of the Lord from the voice of Eli.

So the little child can believe in Christ and love Christ, though he cannot know all the deep things in religion. He can live upon the sincere milk of the word and grow hereby, and that is all that is necessary for his being gathered to Christ.

The beautiful rose does not know how the dews of the night refresh it and revive it, but they do. The modest lily, that peeps up and catches a few of the bright sunbeams, does not know how they make it white and pure, but they do. The valley that lies at the foot of the mountain, does not know how the gentle rills that run down the sides of the mountains, bursting out from hundreds of little springs, make it bright and fertile, but they do. So the little one does not know how he believes on Christ, and how he lives by faith, but he does. And the tall tree of the forest, and the giant oak on the hill, can no more tell how they are nourished by the rain and the sunshine, than the little violets that grow in the crack of a rock; and the lofty tree in the garden and the frail lily are alike fed, they know not how. When the child has said that he feels love to Christ in his heart, could a Newton with all his great mind, say any more?—*Gathered Lilies.*

The Lost Found.

We had frequently observed a heart-broken looking lad pass by with a gallon oil-can in his hand. His tattered garments and his melancholy face were well calculated to excite observation

and pity. It was but too evident that the vessel which he carried had been diverted from its legitimate use, and that it was now used, not as an oil can, but as a whiskey jug. Having seen him pass twice in one day with his ever present can, we had the curiosity to accost him, and did so by inquiring his residence.

"I live," said he, "five miles from the city, on the—road."

"You have been to the city once before to-day, have you not?"

"Yes, sir, I came down in the morning; but I couldn't get what I was sent for, and I had to come again."

"What was you sent for, my lad? It must be something very important to make it necessary for you to walk twenty miles in this storm."

"Why, sir, it was whiskey that I was sent for. Father had no money, and he sent me to Mr. —'s to get trusted; but he wouldn't trust any more, so I had to go home without the whiskey; but father sent me back again."

"How do you expect to get it now, when you couldn't get it in the morning?"

"Why, sir, I have brought a pair of shoes which sister sent mother. Mr. — will give whiskey for them. He has got two or three pairs of mother's shoes now."

"Do you like to carry whiskey home, my boy?"

"Oh, no, sir, for it makes all so unhappy; but I can't help it."

We took the responsibility of advising the boy not to fulfill his errand, and returned home with him. The family we found, consisted of husband, wife and four children; the oldest (the boy) was not more than ten years of age, while the youngest was an infant of a few months. It was a cold blustering day. The north wind blew harshly, and came roughly and unbidden through the numberless crevices of the poor man's hovel. A few black embers occupied the fire-place, around which were huddled the half naked children, and the woe-stricken mother and wife. Her face was haggard—her eyes sunken—her hair disheveled—her clothes tattered and unclean.

She was seated upon an old broken chair, and was mechanically swinging to and fro, as if endeavoring to quiet her infant, which moaned pitifully in its mother's arms. It had been sick from its birth, and it was now seemingly struggling to free itself from the harsh world into which it had, but a few months previous, been ushered. There was no tear in the eye of the mother, as she gazed upon the expiring babe. The fountain had been long before dried up by the internal fires which alcohol had kindled and fed. Yet she was the picture of despair; and we could not but fancy, as she sat thus, that her mind was wandering back to the happy past, the days of her infancy and girlhood, and her early home. Poor thing! She had given her affections and her hand to a man who had taken the first steps in intemperance. She had left her home full of buoyant hopes—hopes never to be realized—to spend a life of misery with a sot.—Broken-hearted, cast out from the society of her former friends, frowned upon by the "good society," humbly spoken of as the miserable wife of a miserable drunkard—with no hand to help, no heart to pity—she very soon became a tippler and a drunkard herself.

By the side of this woe-smitten mother knelt a little girl of five or six years, down whose sorrowful cheeks tears were coursing; and who ever and anon exclaimed, "Poor little Willie, must you die?" "Oh! mother, must Willie die?" and then kissing the clammy sweat from "little Willie's" brow, covered her face with her tattered apron and wept.

In the opposite corner of the chimney, and among the ashes which covered the hearth, sat a boy of about seven years, dragging from the half dead embers a potato, which he broke open with the remark, "Mother, give this to little Willie. May be he's hungry: I'm hungry, too, and so is sister; but Willie's sick. Give him this potato, mother."

"No, poor boy," said the mother. "Willie will never be hungry again. He will soon be dead."

This remark drew all the children around the mother and the dying child. The father was

sitting upon what was intended for a bedstead, without hat, shoes, or coat, with his hands thrust into his pockets, apparently indifferent to all that was passing around him. His head was resting upon his breast, and his blurred eyes were fastened upon the floor, as if he were afraid to look up at the sorrowing group who were watching the countenance of the dying infant.

There was a moment of silence. Not a sound was heard. Even the sobs of the little girl had ceased. Death was crossing the hovel's threshold. The very respiration of the household seemed suspended; when a slight shivering of the limbs of the infant and a shriek from the half-conscious mother, told all that the vital spark had fled.

For the first time the father moved. Slowly advancing to where his wife was seated, with quivering lips, he whispered, "Is Willie dead?"

"Yes, James, the poor babe is dead!" was the choking reply of the mother, who still sat, as at first, gazing upon the face of her little one.

Without uttering another single word, the long brutalized father left the house, muttering as he left, "My God, how long?"

At this moment a kind-hearted lady came in, who had heard, but a few minutes before, of the dangerous illness of the child. She had brought with her some medicine; but her angel visit was too late. The gentle spirit of the babe had fled, and there remained for her but to comfort the living. This she did, while we followed the father. We related to him the circumstances which had led us to his house, and briefly spoke of the misery which inevitably follows in the wake of intemperance.

"I know it, sir," said he. "I have long known it. I have not always been what you now see me. Alcohol and my appetite have brought me to this depth of degradation."

"Why not master that appetite? You have the power. Thousands have proved it."

"Sir, I believe it. I have seen others as far reduced as myself, restored and made happy; but you are the first who has ever spoken to me upon the subject, and I had too strong a passion for liquor to think of a reformation myself."

"Well, will you make the effort?"

"I will. It has occupied my whole thoughts during the whole morning; and now, in the presence of Almighty God, I swear never again to touch the accursed thing which has ruined me and made beggars of my family."

Happy enough to hear this manly resolution, we returned to the house with him—in due time we made the fact known to the wife—and producing a pledge, the whole family signed it upon the table which held the body of their dead child!

The scene was an affecting one. * * *

Two years had passed, when the incident was recalled to our mind by a shake of the hand from one who was returning west with a stock of dry goods which he had just purchased in New York. It was the man who signed the temperance pledge by the body of his dead child.—*Roch. Dem.*

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?"

[This was opened by Rev. Ebenezer Peaslee of the Methodist Episcopal church in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the Herald, in a series of twenty Nos., beginning in the paper of June 26th and ending in that of Nov. 6. The following is Mr. Peaslee's Rejoinder.]

Mr. Editor—Dear Sir: Having seen and carefully read your articles published in the Herald you edit, in reply to my arguments in support of the affirmative of our question on the Millennium as presented in my numbers; and also your defence of the negative; and as you now give me another opportunity to speak upon this most deeply interesting subject to your numerous and intelligent readers, through the columns of your paper, I do most cheerfully enter upon this

duty, which I owe to God and the world of proclaiming and defending the glorious doctrine of the Millennium, which we find so clearly taught in the Holy Scriptures; and as presented in my numbers in the opening arguments on the affirmative of our question.

I have read with much interest and pleasure your articles, examined your method of reasoning; and carefully weighed our arguments in support of the negative. I have admired the ability, the candor, and the good feeling that has been generally exhibited in your replies and defence. We hope and trust that the same good spirit, and kind feeling will not be lost, while the discussion continues; although we differ in our views upon this interesting question. I intend to deal plainly, and truly in my reply; hoping that what I may say upon this subject may be carefully read, and candidly weighed, both by yourself and your numerous readers, comparing the same with the word of God.

There are many things said, both in your reply and defence, that accord with my views, and much that does not.

In your first number, you say "That this world of ours is to become the abode of righteousness, that the knowledge of the glory of God will cover this earth as the waters cover the sea, that every one of its future inhabitants shall savingly know the Lord, from the least even to the greatest of them, and that this will be a period of long duration as claimed in the first number of the affirmative, appears not to be an issue in this discussion."

If I rightly understand you in the above quotation, I shall be compelled to think differently. The affirmative stands, or falls, according as this point, is made out and proved, or not proved, and the same must be true also of the negative.

If the above state be in this world, as "claimed by the affirmative in the first number" then it must necessarily precede the personal and visible advent of our Saviour. This you will remember was so argued in my first number, as you may see by turning to the same, and so we argue now, that the scriptures teach that this world and the things therein will have an end when Christ makes his second appearance, consequently if the above state be in this world it must precede his advent.

Speaking of the reign of righteousness whether it will precede the coming of the King of righteousness you say—"We shall therefore endeavor to show that the presence of the King, being the crowning glory of the righteous reign, will be needed to usher in and consummate it."

Upon this quotation we remark that the divine presence of the King of righteousness is most truly needful, and if this is what you claim in the above sentence we agree: It is not only needed but it is what we now have in the church for every purpose needed—and it shall remain in the church and with each member of the same throughout all coming time—"Lo I am with you always even to the end of the world." Again "where two or three are gathered together in my name there am I in the midst of them"—but if the presence of the humanity of Christ be meant, then I do not agree with you—for if this is all that is needed to consummate the reign of righteousness it must have once been consummated, and would have continued had he only remained upon the earth; consequently his "going away" and returning to heaven was not "needful" for the reign of righteousness as our Saviour said to his disciples just before he took his departure, but the very thing that prevents its consummation for the long period of his stay in heaven. If the humanity of Christ be essential to the reign of righteousness on earth, then this reign of righteousness must be limited to one part of the earth, when he comes to reign with his saints,—for no one will be so unreasonable as to suppose that Christ can be in every part of the world at the same time with his human nature. It is the divine nature and not the human that is needed to consummate this reign of righteousness; and this we have, and shall have always, and its glory will be enjoyed in proportion to their devotedness to him.

You notice in the next place the relation of desire and faith, affirming "that our desires are

not the measure of our faith." Neither would we so affirm—we have not as we understand.

Our desires are not in the fullest sense the measure of our faith. But in some sense they may be viewed as a measure of our faith—in the sense of a rule by which any thing is adjusted, or proportioned they may be. We cannot have true living faith, that faith which works by love and purifies the heart without strong desires going out from the soul after God seeking his glory and the good of mankind. We have a belief without desire but not true living faith, hence the strong desires and earnest longings of the soul, that is filled with the love and spirit of God, by the exercise of faith, may be considered as presumptive evidence, of the will of God. God rules and reigns in the soul of such an one, and begets those strong desires in their hearts, for such things, as he wishes to communicate to them, and through them to the world. Therefore those strong desires of the soul where God reigns in the heart, must be an evidence to them, of what the will of God is, and will be a guide and rule of their faith. To deny this would be denying the government of God over our hearts and minds. A strong desire therefore in the heart, and an earnest longing in the soul, may be considered, as an evidence to the mind, of the will of God. God ruling in the heart begets those strong desires, and creates those earnest longings for those things prayed for, which most clearly, and conclusively implies, an ample provision made by him, who hath produced those desires, and earnest longings in the soul for God and his glory, in the salvation of the world.

God would not have begotten those strong desires, and earnest longings for his glory in the salvation of souls unless he had designed to satisfy them fully.

The earnest desires of the soul for immortality, by all in every age, have been considered as strong presumptive evidence of the truthfulness of the doctrine. I presume you have been so instructed, and have so believed, and have so taught since you became a Christian believer and a gospel teacher. If then our desires are to be regarded as strong presumptive evidence of the immortality of the soul, and of a future state of existence—why may they not be strong presumptive evidence of the truth of other doctrines also? Of the conversion of our world from the reign of sin to God; and the extension of the Redeemer's kingdom from sea to sea; and over all the kingdoms of this fallen world of ours; until all shall know him; and the glory, and power of his salvation, from the least even unto the greatest. All Christians under the influence of the Spirit of God, who are truly devoted to God; most earnestly desire, these things, feeling deeply interested for the glory of God, and the eternal happiness of our race. No true Christian can desire any thing less.—All feel justified in such desires, knowing that they must be in accordance with the will of God. That the glory of God would be greatly increased by the conversion of the world, rather than its destruction, and that it would be for the infinite happiness of our race, none can deny. It must therefore be the will of God. Such desires should be nourished, and cherished, and strengthened, for they will prompt us to put forth a corresponding effort, for the accomplishment of this desired object, and if such efforts are put forth, and fervent believing prayer offered up to God for this desirable blessedness, God will hear, and send all needful assistance, if we do all that we can, and then look to God to do what we cannot do, it will be done for us. Such desires we should have in our souls,—such prayers should be offered up to God continually, and such blessings should be sought for by every effort, and such an end should be expected, knowing that the power, and wisdom of God is sufficient to accomplish it. We should desire nothing less,—pray for nothing less,—labor and strive for nothing less, let our faith believe nothing less, and expect nothing less from such a God and Saviour as we have.

We have no right to desire anything contrary to the above,—we have no right to desire a creed the doctrines of which, if true, that would be productive of more evil than good and more misery than happiness; because all such creeds and

doctrines would be dishonorable to God, and hurtful to the human race. We have no right to indulge ourselves for a moment in the desire, to believe a doctrine, if true, that would cause the greater portion of the human family to be eternally lost.

The creed and doctrines of the negative if true, make the creation of this world to result in a far greater amount of evil than good,—therefore dishonorable to God, and hurtful to human society; and cannot be true. But the doctrine of the affirmative for which we earnestly contend, if true, makes the creation of our world to result in a much greater amount of good than evil, and of more happiness than misery,—therefore honorable to God and good to human society; and desirable to every true lover of Zion, and must be true.

Such appear to us, to be the difference of the two creeds and doctrines, of the affirmative and negative. Which we inquire is entitled to our belief and support? Answer—the affirmative most surely.

But you have said in your reply to my arguments drawn from the character and perfections of the divine being that "God's character is not impeachable by finite judgment." True, we should not as finite beings impeach the character and deeds of the infinite Jehovah, no never in any way;—but nevertheless, we do in various ways,—sometimes mentally when nothing is expressed,—when we murmur in our hearts against God although we may be ashamed to express our wrong and sinful feelings. Sometimes we set up new creeds and theories and strive to support them, when we find on a more careful examination that they teach a doctrine that is at variance with the word of God, impeaching all his attributes and perfections.

But notwithstanding we would not, and dare not impeach the divine character, nor sit in judgment upon his creative and redeeming acts any farther than we find ourselves authorised by his word to do, we may nevertheless, I trust, be permitted humbly and charitably, to examine and pass our judgment upon the different creeds and doctrines of men, and approve or disapprove of them according to our convictions of their truthfulness when compared with the word of God.

If we find that the creed of any church holds forth, and publishes to the world doctrines that do not harmonise strictly with the word of God, and with his acknowledged character and perfections we are in duty bound boldly and fearlessly to declare upon them, and show wherein they are unscriptural. God has revealed very clearly to us his character, attributes and perfections, and every Christian is in duty bound to know them—teaching and believing nothing but what is strictly in accordance with the same.

As a Christian I feel in duty bound to respect and honor the divine being with all my heart, and to defend his cause to the extent of my powers, exposing error in all its different forms.

Consequently if I can show by reasons and arguments drawn from the Bible that the creed and doctrines of the negative of our question, upon the coming of Christ and of the end of the world to be inconsistent with the acknowledged character of the divine being, you must not charge me with the crime of impeaching the character of God, when in fact we only sit in judgment upon the doctrines of your creed. I wish to examine my own creed critically, and compare it with the word of God, and if I find it does not harmonise in all its doctrines with the character, attributes and perfections of God, or if I should find that it teaches, that more evil than good, and that more misery than happiness, and that more of our race will be eternally lost than saved, I should feel compelled to condemn, and renounce it at once, or I would so improve it that it would be in harmony with the divine character.

I would critically examine every doctrine sent out into the world, and try them by the above rule, and every doctrine that confesseth not, that the creation of this world will result in a greater amount of good than evil and of more happiness than misery, I would condemn and reject as untrue. But every doctrine that confesseth that the creation of this world will result in a greater amount of good than evil and of more happiness

than misery I would approve and believe. And now in view of the above rule I would respectfully ask you and your numerous readers, to carefully, and prayerfully, examine the doctrine of the affirmative, and also of the negative, and then decide which is most in harmony with the character of God and the teachings of the Bible.

You further remark in reply to my arguments drawn from the divine perfections in support of the affirmative that "If the vindication of God's honor required that more of the adults of this world should be saved than lost, during the sum of the periods of earth's history, then why would it not require the same of each individual period? Do not those, then who thus argue condemn his judgment of the antediluvians? of the cities of the plain? of the guilty Canaanites? and of all the evil that has transpired to our race? should he be made chargeable because of his knowledge, for the aggregate of the evil, and not be held equally chargeable because of the same prescience, for each individual evil? Or, if because of his attributes he is to be held obligated to make one period of probation so glorious, why should he not be held equally obligated to have made all periods of probation alike glorious?"

These are very important inquiries and should be fairly answered. But such conclusions as you contend for, do not logically follow from my premises. You seem to argue that whatever may be affirmed or denied of the world as a whole,—may in like manner be affirmed or denied of any one individual period of earth's existence, and of every part of the world. But this is not correct! Suppose that our world as a whole were improving in all her great interests, civil, political, moral and religious, must it therefore follow that every individual period and part of the same has and is alike improving in all these interests? that every state and nation, and all the territories—that every county and town—every city and village, and the districts, families and individuals of our world are alike improving in the same great interests? Most certainly such conclusions cannot follow.

Some portions during the same period may be declining, and filling up their cup of iniquity—fitting themselves for destruction; while the world as a whole may be making great improvements in all that makes a people great and good.

Suppose again, that the world as a whole were growing worse, as some contend, and declining in all those interests which would make the world happy, would it therefore follow that every part of the same must be alike declining? May not some portions during the same period be advancing, although the world as a whole were rapidly declining?

Great moral darkness has covered the face of our world during some of the periods of earth's existence, notwithstanding the superior light of heaven has been shining in every dispensation from the fall of Adam to the present time, which light will continue to shine with increasing splendor until the perfect day. Great light has been enjoyed as a whole notwithstanding the darkness of some periods. Grace hath reigned from Adam through every dispensation to the present time, but still God has been strict to mark iniquity against the wicked during some of the periods of the past, showing himself to be a God of justice and judgment, notwithstanding the reign of grace and mercy.

Hence we see the erroneous course of reasoning by the negative in supposing that whatever may be affirmed or denied of the world as a whole, may in like manner be affirmed or denied of every individual period and part of the same. It is a principle in logic that whatever may be affirmed or denied of any one class of things, may in like manner be affirmed or denied of any one thing contained in that class.

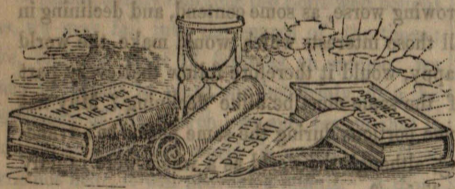
But when we take the world as a whole in all its parts during the periods of the past, present, and future, we have many different classes embraced whereas we should have but one in order to have the same conclusions apply to every period and part that may be applied to the great whole.

Take an illustration of our views.—It would be unwise for a man of wealth to build a steam-

er at great expense, and fit her for the seas, and send her to the Indies, east and west, and around the globe from time to time for many years; if he foresaw from the beginning that every voyage to the Indies; and every circuit around the globe would be attended with increasing loss to him until it had wasted all his wealth. But if he foresaw at the beginning, that notwithstanding, that some loss and damage might arise to him in the first of her sailing, but taking in her whole career upon the seas from the first to the last that his wealth would be greatly increased thereby; he would be accounted wise for his undertaking. So we say if God saw from the beginning that the creation of this world would be productive of increasing wickedness and misery from the first dawn of its existence, through all its successive periods unto the last day; when it should be dashed in pieces as a potter's vessel, fitted only for universal and everlasting destruction—being productive of more evil than good, of more misery than happiness, and the everlasting destruction of a vast majority of our race, it should be an everlasting impeachment of his wisdom, goodness, and power. But foreseeing as he did, and all the sons of God who shouted for joy when the new world from dark chaos appeared—that notwithstanding, sin and misery would enter and have a short reign during some of the few first periods of this world's existence,—that a day would come when Satan should be chained in his native hell—the reign of sin destroyed—misery banished—the gospel become triumphant, the reign of righteousness universal from sea to sea—from the river to the ends of the earth—over all nations, and the knowledge and glory of God filling the world as the waters do the seas; and that this state of things would continue for many ages; and that thousands of generations should come forth to enjoy the blessings of honor, and riches and glory of this millennium state; until more good than evil—more happiness than misery and many more saved than lost would be the result of this world's existence, and that his wisdom, goodness and power would stand forth gloriously honored by angels and men in the creation of the human race, he would be justified by infinite wisdom and goodness in the creation of our world. Yours as ever for the reign of Christ in this world,

Ebenezer Peaslee.

Newton, Nov. 5th, 1858.



ADVENT HERALD.

BOSTON, NOVEMBER 27, 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.

Important Truths,

[Declared at Albany, N. Y., May 29, 1845, and as re-affirmed at Providence, R. I., Nov., 1856.]

1. That the heavens and earth which are now, by the word of God, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein, shall be burned up. That the Lord will create new heavens and a new earth, wherein dwelleth righteousness—that is, the righteous will forever dwell. (2 Pet. 3:7, 10, 13.) And that the kingdom and the dominion under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. (Dan. 7:27.)

2. That there are but two appearings, of the Saviour to this earth. (Heb. 9:28.) That both are personal and visible. (Acts 1:9, 11.) That the first took place in the days of Herod. (Matt. 2:1.) when he was conceived of the Holy Ghost (Matt. 1:18), born of the Virgin Mary, (Matt. 1:25) went

about doing good, (Matt. 11:5,) suffered on the cross, the just for the unjust, (1 Pet. 3:18,) died, (Luke 23:46) was buried (Luke 23:53) arose again the third day, the first fruits of them that slept (1 Cor. 15:4) and ascended into the heavens, (Luke 24:51) which must receive him until the times of the restitution of all things, spoken by the mouth of all the holy prophets. (Acts 3:21.) That the second coming, or appearing, will take place when he shall descend from heaven at the sounding of the last trump, to give his people rest, (1 Thess. 4:15; 1 Cor. 15:42) being revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel. (2 Thess. 1:7, 8.) And that he will judge the quick and the dead at his appearing and kingdom. (2 Tim. 4:1.)

3d. That the second coming, or appearing, is indicated to be now emphatically nigh, at the doors (Matt. 24:33) by the chronology of the prophetic periods (Dan. 7:25; 8:14; 9:24; 12:7, 11, 12; Rev. 9:10, 15; 11:2, 3; 12:6, 14; 13:5), the fulfillment of prophecy (Dan. 2d, 7th, 8th, 9th, 11, and 12; Rev. 9th, 11th, 12th, 13th, 14th, and 17th) and the signs of the times. (Matt. 24:29; Luke 21:25, 26.) And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh, (Luke 21:28; 1 Thess. 4:18) and the last be warned to flee from the wrath to come (2 Cor. 5:11) before the master of the house shall rise up and shut to the door. (Luke 13:24, 25.)

4th. That the condition of salvation is repentance toward God, and faith in our Lord Jesus Christ. (Acts 20:21; Mark 1:15.) And that those who have repentance and faith will live soberly, and righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ (Tit. 2:11—13.)

5th. That there will be a resurrection of the bodies (Job 19:25; Isa. 26:19; Matt. 27:52) of all the dead (John 5:28, 29,) both of the just and the unjust. (Acts 24:15.) That those who are Christ's will be raised at his coming. (1 Cor. 15:23.) That the rest of the dead will not live again until after a thousand years. (Rev. 20:5.) And that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trump. 1 Cor. 15:51, 52.

6th. That the only millennium taught in the word of God is the thousand years which are to intervene between the first resurrection and that of the dead, as inculcated in the 20th of Revelation, vs. 2—7. And that the various portions of Scripture which refer to the millennial state are to have their fulfillment after the resurrection of all the saints who sleep in Jesus. Isa. 11th: 35:1, 2, 5—10; 65:17—26.

7th. That the promise that Abraham should be the heir of the world was not to him, or to his seed through the law, but through the righteousness of faith. Rom. 4:13. That they are not all Israel which are of Israel. Rom. 9:6. That there is no difference between Jew and Gentile. Rom. 10:12. That the middle wall of partition that was between them is broken down, no more to be rebuilt. Eph. 2:14, 15. That God will render to every man according to his deeds. Rom. 2:6. That if we are Christ's, then are we Abraham's seed, and heirs according to the promise. Gal. 3:29. And that the restoration of Israel, yet future, is in the restoration of the saints to the earth, created anew, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles, who have been grafted in with them into the same olive-tree—and shall cause them to come out of their graves, and bring them, with the living who are changed, into the land of Israel. Ezek. 37:12; Heb. 11:12, 13; Rom. 11:17; John 5:28, 29.

8th. That there is no promise of this world's conversion. Matt. 29:13. That the horn of Papacy will war with the saints, and prevail against them, until the Ancient of days shall come, and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom. Dan. 7:21, 22. That the children of the kingdom, and the children of the wicked one, will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father. Matt. 13:37—43. That the Man of Sin will only be destroyed by the brightness of Christ's coming. 2 Thess. 2:8. And that the nations of those which are saved, and redeemed to God by the blood of Christ, out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, to reign forever on the earth. Rev. 5:5, 10; 21:24.

9th. That it is the duty of the ministers of the Word to continue in the work of preaching the gospel to every creature, even unto the end, Matt. 28:19, 20—calling on them to repent, in view of the fact that the kingdom of heaven is at hand, Rev. 14

7—that their sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts 3:19, 20.

And 10th. That the departed saints do not enter their inheritance or receive their crowns, at death. (Dan. 12:13; Rev. 6:9—11; Rom. 8:22, 23.) That they without us cannot be made perfect. (Heb. 11:40.) That their inheritance, incorruptible and undefiled, and that fadeth not away, is reserved in heaven, ready to be revealed in the last time. (1 Pet. 1:4, 5.) That there are laid up for them and us crowns of righteousness which the Lord the righteous Judge shall give at the day of Christ, to all that love his appearing. (2 Tim. 4:8.) That they will only be satisfied when they awaken in Christ's likeness. (Psa. 17:15.) And that when the Son of man shall come in his glory, and all the holy angels with him, the King will say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. (Matt. 25:34.) Then they will be equal to the angels, being the children of God and of the resurrection. (Luke 20:36.)

Letter from L. Wilcox.

Dear Brother:—I wish still to be respectful and pertinent, and say that your answer in the first particular, in the last Herald, Oct. 30th, is satisfactory to my inquiry. The second reply I pass by for the present. The third you have evaded, and taken up a point which was not questioned. The question I asked, If casting the wicked out of the New Earth into the lake of fire and brimstone which is the second death; was not a death? If it is a death, as inspiration says it is, then there must be death in the new earth, which passes on the child an hundred years old, he being a sinner, but on the righteous it hath no power. The enemy "death" is not "destroyed" till after the wicked are cast into the lake of fire. You evaded answering this point, and took up another which was not questioned, showing what that death is or is not. In doing this I wish to make a few farther inquiries. "You say the wicked are devoured by the fire; they are also cast into the lake of fire, and shall be tormented day and night forever and ever; which shows that being devoured by fire does not annihilate them, any more than Jonah was when devoured by the whale." Bro. B., will you enlighten me whereabouts in the Bible you read that Jonah was "devoured" by a "whale?" My Bible says Jonah was cast into the sea and God prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights; and he held one of the best secret, closet, prayer, devotional exercises, that he ever enjoyed; and God heard him and spake to the fish, and it vomited out Jonah upon the dry land. Then he went and obeyed God. Now Jonah was not devoured by a whale, and the Bible no where intimates the idea. The fish was a refuge of safety; and now shall we understand you to say that the wicked are devoured by a lake of fire, as Jonah was by a whale?

Yours open for truth, L. W. Oruell, Vt., Nov. 1st, 1858.

REPLY. A press of duties has prevented an earlier attention to the above. To "evade" is "to avoid, or escape, by artifice or stratagem, to elude by subterfuge," &c. As this involves a measure of dishonesty, our first impulse was to insert the note of our friend without comment, lest we should be subjected to a repetition of the charge of evasion. But a careful reading of the letter shows us that the word "evade" is used without any designed implication of our integrity. We therefore reply,

1. That we gave what we designed as a full reply to all the points made.

2. Casting the wicked into the symbolic lake of fire is the second death; but the lake of fire is not in the new earth, and consequently the second death is not there. And as in that lake of fire they "shall be tormented day and night forever and ever," it follows that the second death is not a condition of unconsciousness. The fire which came down from God and devoured them, is not that second death; which is their condition in the lake of fire, whence they are consigned by the agency of that devouring flame.

3. As we do not locate the "death," that the child of a hundred years old dies, in the new earth, but under the present dispensation, preliminary to his inheritance there, it involves no want of harmony in our position.

4. The second death is never spoken of as destroyed, nor as an enemy. It is the first death only that is thus denominated, and that only in respect to the righteous. Their resurrection destroys that enemy of theirs, who will thenceforth have no more dominion over them—the loosening of death's grasp upon them, being denominated the destruction of their last enemy. And when it is said there shall be "no more death," it is said only of death in re-

spect to them; for the second death is to be eternal, whatsoever may be its characteristics, and its destruction would involve the resurrection of the wicked. And hence the destruction of death is not subsequent to the casting of the wicked into the lake of fire, when there is no destruction to be made of it.

5. Our brother wishes to be enlightened where in the Bible we read that Jonah was devoured by a whale. He will find it in Jonah 1:17, "The Lord had prepared a great fish to swallow up Jonah."—The Hebrew word (*bah-lag*) that is there rendered "to swallow up," is defined in Gesenius' Hebrew Lexicon as signifying, "To swallow, to devour." That is its primary meaning; in which "swallow" and "devour" are treated as synonyms of each other. The same Hebrew word, is rendered "devoured," and "devoureth," in Gen. 41:9 and 24; Hab. 1:13; and Prov. 19:28; and "he eateth it up," in Isa. 28:4. The Greek word rendered "devoured," in Rev. 20:9, is also defined, "To eat down, to swallow down, to devour;" which are its primary uses. Now as the Hebrew word rendered "to swallow up," in Jonah 1:17, and the Greek word rendered "devoureth," in Rev. 20:8, are defined alike, as signifying "To swallow, to devour," it follows that Jonah was devoured by the whale.—And as the wicked are "tormented day and night forever and ever,"—subsequent to their being devoured or swallowed up by the fire it does not annihilate them, any more than Jonah was when devoured or swallowed up by a whale.

If our brother questions that the fish referred to was "a whale," he will find it so affirmed by our Saviour in Matt. 12:40.

Finally our brother says that Jonah found a refuge and place of safety in the fish and enjoyed devotional exercises there; and he enquires if the wicked are to be devoured by the fire as Jonah was by a whale? We reply that there will be a similitude between the one and the other, in the fact that as Jonah was engulfed in the bowels of the fish, so will the wicked be engulfed in the bowels of Gehenna. If our correspondent should enquire farther, whether there will be any similarity between the condition of the lost in Gehenna, and of Jonah in the bowels of the fish? we should also reply, There will be, in the fact that as Jonah was conscious after being devoured by the fish, so will the wicked be, after being swallowed up of the flame. In another respect, however, their condition is dissimilar: To Jonah there was hope; to the wicked there will be none. Jonah was in a condition of suffering, and in a state of extreme peril. He says: "I cried by reason of my affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice." But though the wicked may cry out of the belly of hell because of their affliction, the Lord will not hear them. Had the Lord not heard the prayer of Jonah, his place in the fish would have been his tomb, instead of a refuge; and it was in his deliverance from it, and not in his continuance there, that his safety consisted. As the wicked, when once cast into outer darkness will continue there forever, it will be no place of safety to them, even though they turn all Gehenna into one vast prayer meeting.

TO A CORRESPONDENT.—When we answer questions of correspondents, it is with an expectation that the questions are not asked with the purpose of engaging in a controversy with us. When we suppose that to be the case, we make no reply; and when we do answer, it is because we suppose the questions are asked, either to elicit information, to learn our views on specific points, or to see how we meet fancied objections. Therefore we do not recognize the right of any to take our answers and reply to them, and thus involve us in a controversy. If in such case a well written article involving points worthy of consideration, was presented, we might, though under no obligation to do so, give it and reply to it; but your article is not properly prepared for the press. Should we give it as it is written, those on your side of the question would have reason to be displeased at such a presentation of their views; and we have not the time to spare to re-write and polish up an article that is aimed against our own position. We think you will see the justice of this decision.

J. Wolstenholme.—I thank you for your kindness in volunteering an article in our defense against the remarks of T. M. P. in our last; but we do not feel that we need any defense, or that we shall suffer at all if none is made. Besides, to give your article, would open a controversy, which would be distasteful to us, without resulting in any good. It might also be thought indecorous for a third party to interfere. We are willing to leave the merits of the question to the calm judgment of discerning minds.

BURNING OF THE EASTERN CITY.—The London Times gives an interesting account of the burn-

ing of the steamship Eastern City, on the 23d of Aug. last. The passengers being assembled on deck and all hopes of saving the ship being lost, "there was but one chance left, and that chance seemed a remote one indeed—which was, that a sail might appear, and a ship bear down to their assistance.

"About 2 o'clock in the afternoon, the captain and a few of the passengers had gone into the after saloon to get a little food. Before going down they had scanned the horizon greedily enough, no doubt, but they could make nothing of it. The hasty meal of which they were partaking was probably to be their last one in this world. On a sudden the cry arose on deck, 'A sail! a sail!' They all rushed up, at first nothing could they see, save a dark cloud on the horizon. Presently they caught sight of something white. Was it a sail? Was it a gull? Was it life? Was it death? It grew larger, more distinct; there could at length be no doubt—they were saved. 'She was coming down upon us—close by the edge of the sun's rays on the sea; how we all cheered, and wept, and prayed, and laughed, and clasped each others' hands and cheered again, how those great rough fellows hugged each other, and wept like children; how men who had probably never prayed before muttered sincere thanksgivings; and how those who had preserved the greatest indifference when death seemed so near, were now completely overcome.' We will not attempt to weaken the force of this description by any comment of our own.

"Within half an hour from the time the ship was first sighted she bore down upon them, and, cheering as only British soldiers can cheer, the ship's company and troops on board the Merchantman passed under the stern of the burning ship. As she passed Captain Johnstone hailed them through his trumpet. 'We are on fire. Will you stand by us?'—Back came a voice from the good ship Merchantman 'Ay! ay!' In a brief space the boats were got out from either ship, and first the women and children were transported on board the troopship, then the rest. Two hundred and twenty-seven persons were thus rescued from death without a single accident to any individual. Every living soul on board the Eastern City was saved with the exception of that unfortunate man who had been suffocated by the smoke at the outset of the calamity. At about 2 A. M., when the troopship stood away, the Eastern City was in a bright blaze aloft and aloft, and soon the masts went, and the burning hull was left to her fate. The last her captain and passengers and crew saw of her was a black cloud in the distance floating in the morning air."

SIMPLE FAITH.—A missionary in Africa asked a little boy if he was a sinner. The boy said, "Yes, we are all sinners." The missionary then asked him who could save him from his sins. He replied, "Jesus Christ." "What has Jesus Christ done to save sinners?" "He has died on the cross." "Do you believe Jesus Christ will save you?" "Yes." "Why do you believe it?" "I feel it; and would he send his servants the missionaries from such a far country to tell us about salvation, and, after all, cast out a sinner?" Not so, indeed, with respect to all that come to him in faith; for He has said, "Him that cometh to me, I will in no wise cast out."

WHAT FAME COSTS.—When Judson, the great pioneer of American Missions, was in this country, I chanced to meet him in New York, one day, coming out of a densely crowded church, whither he had come to attend a Missionary Convention. Laying his hand on my shoulder, he said:

"Do your shoulders ache?" I replied in the negative.

"Well, mine do. Every bone in my body aches. I have had my hands nearly shaken off to-day. It costs something to be subject of needless attentions. I wish I was back in Burmah at my work. I cannot steal into the remotest corner without hearing, 'there's Judson! there's Judson!' I am brought before the public when I do not wish to be; and, passing his hand over the back of his head, (he had but little grey hair,) "shortly I shall have no hair on my head."

We were still standing in the vestibule of the church, and looking about for the cause of this somewhat singular remark. I beheld a crowd of ladies, the foremost one holding in one hand a pair of scissors, and in the other a lock of Judson's hair, which she had taken; it seems, without "leave or license."

At this moment, Judson turned on me with a look which I shall never forget, and added with emphasis and deep emotion, "Yes, and these same people would let the cause of Missions die!"—N. Y. Observer.

A Christian, says Cecil, should have a parenthesis for prayer set into every sentence during the day. The intervals of business form just such a parenthesis. They enable the Christian to look upward, and see God through the chinks. Chancellor d'Aguesseau, it is said, wrote a treatise during the periods in which his wife kept him waiting. The Christian may do a great work during the moments which God sets apart as if for this purpose, in the joints that divide the day.

SENSIBLE AND TO THE POINT.—The following extracts are from an article in the National Magazine, "Advice Extraordinary to a Young Preacher."

I would have you be careful, too, not to use the divine name with familiar coarseness in your prayers. I know not why it is, but it seems to me that our Saxon word "God," is the harshest sounding name for the Supreme Being, to be found in any language, ancient or modern. I advise you to use it as sparingly as possible. But be careful, on the other hand, to avoid the use of new appellations, such as "All Merciful," "Great Rector of the Universe," &c. Dr. Isaac Barrow once made himself ridiculous at the dedication of an astronomical observatory, by a prayer which he began thus: "Infinite Geometrician!"

Shun all such novelties, my young friend, for they are nothing but broad, glaring affectation.

GOD'S BOUNTY.—The flowers do not implore the sun to meet them. He looks down with genial warmth, and draws them forth from the dark ground to rejoice in his light. And why should we implore God to grant us the spiritual mercies we desire, as if he were cold and unwilling, when over us he hangs, like the sun over the earth, rich in all bounty, and longing to bestow it?

OPPOSITES.

Continued from the Herald of Nov. 13th.

The Scriptures bring to view two opposite classes of persons—the righteous, and the wicked. They also teach two opposite destinies, to which each class is respectively hastening. "The goodness of God leadeth" some "to repentance," (Rom. 2:4;) but "the terrors of the Lord," only, will "persuade men," differently constituted (2 Cor. 5:11;) and hence the Scriptures present the threatenings, and the promises of the Gospel—each of which is designed to actuate men, by appealing to their fears and hopes, to "flee from the wrath to come," (Matt.

THE WICKED.

"The rest of the dead lived not again until the thousand years were finished. . . . And when the thousand years are expired, Satan shall be loosed out of his prison; and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle. . . . and fire came down from God out of heaven, and devoured them; and the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever," Rev. 20:5-10.

"The fearful, and unbelieving, and the abomin-

able, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death," Rev. 21:8.

"He that believeth not shall be damned," Mark 16:16.

THE RIGHTEOUS.

"I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Xt 1000 years. . . . This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years," Rev. 20:4, 6. "Therefore are they before the throne of God, and serve him day and night in his temple," Rev. 7:15. "They rest not day and night saying, Holy, holy, holy, Lord God Almighty, which was and is and is to come," Ib. 4:8.

"Behold, the tabernacle of God is with men, and

able, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death," Rev. 21:8.

"He that believeth not shall be damned," Mark 16:16.

"The angels which kept not their first estate but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication . . . are set forth for an example, suffering the vengeance of eternal fire," Jude 6, 7.

"For God spared not the angels that sinned, but cast them down to Tartarus, and delivered them into chains of darkness, to be reserved unto judgment," 2 Pet. 2:4.

"There was a certain rich man which was clothed in purple, and fine linen, and fared sumptuously every day," Luke 16:19.

"The rich man also died and was buried; and in hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom," Ib. vs. 22, 23.

"Judas which had betrayed him, when he saw that he was condemned. . . . departed and hanged himself" (Matt. 27:5.) "Judas by transgression fell, that he might go to his own place." Acts 1:25.

"Many of them that sleep in the dust of the earth shall awake. . . . to shame and everlasting contempt." Dan. 12:2.

The wicked treasureth up unto himself "wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds. . . . unto them that that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil," Rom. 1:5-9.

"Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire and every sacrifice shall be salted with salt," Mark 9:42-49.

"Ye shall cry for sorrow of heart, and howl for vexation of spirit," Isa. 65:14.

"If that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him and in an hour when he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth," Matt. 24:48-51.

He "will appoint him his portion with unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes," Luke 12:45-47.

"He that believeth not the Son, shall not see life, but the wrath of God abideth on him," John 4:36.

"Whosoever was not found written in the book of life was cast into the lake of fire," Rev. 20:15.

Of the city, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie," Rev. 21:27.

"He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still," Rev. 22:11.

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," Rev. 22:15.

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book," Rev. 22:18, 19.

he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain," Rev. 21:3-4.

"He that believeth and is baptized shall be saved," Mark 16:16.

"Stephen," when being stoned cried "Lord Jesus receive my spirit," Acts 7:59.

Paul said, "We are confident, I say, and willing rather to be absent from the body and to be present with the Lord," 2 Cor. 5:8.

"For to me to live is Christ, and to die is gain. . . . I am in a strait betwixt two, having a desire to depart, and to be with Christ: which is far better. Nevertheless, to abide in the flesh is more needful for you," Phil. 1:21-24.

"Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect," Heb. 12:22, 23.

"And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table," Luke 16:20, 21.

"It came to pass that the beggar died, and was carried by the angels into Abraham's bosom," Ib. v. 22.

One of the malefactors "said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise," Luke 23:42, 43.

"Some, to everlasting life. . . . shall shine as the brightness of the firmament. . . . and as the stars forever and ever," Dan. 12:3.

God will render "to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life"—giving "glory, honor, and peace, to every man that worketh good," Rom. 1:6-10.

"Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. . . . For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, Verily I say unto you, he shall not lose his reward. . . . Have salt in yourselves, and have peace one with another," Mark 9:37-50.

"My servants shall sing for joy of heart," Isa. 65:14.

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods," Matt. 24:45-47.

"Fear not little flock; for it is your Father's good pleasure to give you the kingdom. . . . Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth to serve them," Luke 12:32-37.

"He that believeth on the Son hath everlasting life," John 4:36.

"He that overcometh shall inherit all things; and I will be his God and he shall be my son," Rev. 21:7.

"And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. . . . which are written in the Lamb's book of life," Rev. 21:24-27.

"He that is righteous, let him be righteous still: and he that is holy let him be holy still," Rev. 22:11.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city," Rev. 22:14.

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. . . . He which testifieth these things saith, Surely I come quickly," Rev. 22:17-20.

CORRESPONDENCE.



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

Letter from England.

My dear Christian Brother:—My much loved brother William, to whom you allude in your letter, sleeps in Jesus. He departed this life in 1855, at the age of 64 years, after laboring very faithfully for upwards of forty years in proclaiming the glad tidings of the kingdom of God. His end was peace, and ere long he, doubtless, will return with everlasting joy, "bringing his sheaves with him." It is truly painful to witness the withering hand of death making such inroads among so many worthy brethren during that brief period and more especially so, as very few are now left out of a numerous and goodly company of the Israel of God whose daily supplications were to be avenged of our common adversary, and that instead of the existing arbitrary monarchies on the earth, he, whose right it is, may rule the world in righteousness, and the people with equity.

I take this opportunity gratefully to acknowledge the kind expressions of sympathy conveyed in your letter of the 6th of June last, on the occasion of my late melancholy bereavement, and to assure you, that, notwithstanding the severity of the affliction, I have realized therein the faithfulness of the God of Israel, that, "He stayeth his rough wind in the day of the east wind."—Isa. 27:8. Yea, "many a time turned he his anger away, and did not stir up all his wrath," Ps 78:38, saying, "I have chosen thee in the furnace of affliction," Isa. 48:10. Know therefore that the refiner sits by to moderate the heat. "In a little wrath I hid my face from thee, yet with everlasting kindness will I have mercy on thee," Isa. 54:8. This, I feel assured, my Christian brother is likewise your happy experience under the great tribulation you often endure; and herein let us "lift up our heads," seeing that the times of the Gentiles is nearly accomplished, and consequently that our redemption draws nigh.

But, alas! where are thy watchmen, O Jerusalem? Are they slumbering on the walls at the moment when commanded to watch and join in the alarm, "Behold thy salvation cometh, His reward is with him," Isa. 62:11, or, are they blindly ignorant, and worthless as dumb dogs that cannot bark in the hour of midnight danger, or otherwise are they as shepherds causing the sheep to go astray, blind leaders of the blind! Can it be in these perilous times of the last days, when multitudes have become lovers of pleasure more than lovers of God, departing from the faith once delivered to the saints, and giving heed to seducing spirits, and doctrines of devils—when, as with the buyer, so with the seller, who mutually rejoice in the deep iniquity of their fraudulent dealings, that none shall stand up to warn them, that the day of trouble is near when neither their silver, nor their gold, or ill got gains, will be able to deliver them from the devouring sword, the pestilence and the famine? Moreover, is it possible when the whole earth teems with crime and its harlot cities are filled with violence,—when both priest and people deal corruptly and are prone to covetousness, that abominable idolatry, and are looking for universal peace to be accomplished by their own wisdom, that no faithful servant shall be found, to blow the trumpet and warn the people of their impending danger, for fear of the ancient reproach, "Doth he not speak parables?" Such indeed is the amazing truth in this land of professing Christianity,—and whilst the clouds of gross darkness loom over its sectarian revivals, verily none of its inhabitants can perceive that the days of visitation are come.

I very ardently desire to be in your midst, and there plant the standard of truth, when I perceive the adversary entering in as a flood, and darkening counsel with words that lack knowledge. O my esteemed brother, wrestle mightily, you do not fail devoutly to persevere for the guidance of the Holy Spirit in your responsible enterprise, to lead you into all the truth; for as by well doing, we are now commanded to seek to obtain immortality through the merits of our risen Lord and Saviour, at his glorious appearing and kingdom on earth renewed, so let us eschew those vain traditions and opinions of men that turn aside to speculate on the sleep of the dead, or invent a Paradise for the better security of immortal souls, knowing that such theories are

subversive of divine truth, and favor the arch-deceiver's dark design to "make the word of God of none effect." But let us steadily press onwards to the mark of the prize of our high calling in Christ our Saviour, who has graciously promised to bestow the inestimable treasure of Immortality, Eternal Life, upon his called, chosen, and faithful, alone, who, after having long and wearily toiled and struggled against the threefold enemy, the world, the flesh, and the devil, constituting their great tribulation, have made their robes, the wedding garments of immortality, white, pure and clean from the stain of all mortal corruption, through the blood of the Lamb, and that it may be our happy privilege, in the end, to be numbered among that glorious noble throng, is the heartfelt prayer of yours, very faithfully, and sincerely, in Israel's "Blessed Hope" of Everlasting Life,

RICHARD ROBERTSON.

London, Oct. 23rd, 1858.

Christian Influence.

We are ever exerting an influence; but how unconscious we often are of the character of that influence!

I was forcibly reminded of this by an incident which lately transpired in a family I was visiting. A school-teacher was boarding with the family.—She was a young lady of good qualities, and a strict Baptist. I spent an evening in conversation with her on the nature of the Christian's hope, speaking of the restitution, kingdom of God, and quoting many Scriptures in proof. The lady was much surprised by my views; said she had never heard such doctrines before. Upon being reminded that it was abundantly sustained by the Scriptures, she remarked: "It appears so, but I have so many studies to pursue I am not very well posted up in the doctrines of the Bible." Next morning I noticed she spent all her time before school time in reading a novel—the *Lamp Lighter*. After she had gone to school, a young man of the family not professing religion, remarked, "If that young lady was as busy in the study of the Bible as she is of that novel, she would be better posted in its doctrines. Last Sunday she chided our little boy for studying his school lesson, while she could read a novel." Here is a mirror for others to look in.

I. C. WELLCOME.

Richmond, Me., Oct. 3d, 1858.

Bro. P. W. Thomas writes from Evanston, Ill., Nov. 12th, 1858.

Dear Bro. Himes:—It has now been over two years since I have heard an advent sermon. Yet the glorious truths of the soon coming king are as dear to me as when we used to sing and pray together in the old Green Mountain State. There is a few in the great West who are looking for the blessed hope.

"Yet how few the watch are keeping,
Tho' fast to judgment bound."

The great spirit of the West, is worldly mindedness.

I am living in a town of twelve hundred inhabitants, we have over fifty students for the ministry, and five Dr's. of Divinity, yet among them all, I hear but very little said about the great truths which we so much cherish, concerning the speedy coming of our long looked for Saviour. There is but few in the West proclaiming the glad tidings of the kingdom at hand. I think great good might be done by New England Adventists, if they would send some efficient laborers into this great western field. Thousands here have never heard an advent sermon. Truly the harvest is great, and the laborers are few.

Yours as ever, looking for the hope of Israel.

Bro. J. B. Mitchell writes from Towson Town, Ind., Nov. 10th, 1858:—

Dear Brother:—I continue to receive the *Herald* weekly. I look for it every Saturday's mail for my Sabbath company. Sometimes I am disappointed, and must wait until Monday; but when it does come, I leave little in it unread, I assure you. When I look back to 1843, '4, and on up even to '59, I see about sixteen years have rolled on since first I was taught to look for the personal coming of the blessed Jesus, the Deliverer, and I am very free to acknowledge that much light and comfort came through the *Herald*; and during that time how many selfish, sectional and fanatical notions and opinions have sprung up—one thing here, another there—to divide, distract and even destroy the little bands; and yet through them all the *Herald*, has held a steady, consistent, Christian course. I am not able to write what I see and know, but certainly every Christian must admit that it has been and still is the same in tone, sentiment and doctrine that it was in '43; and although I have not believed in all its teachings, that does not make it wrong and me right. How foolish for us to stop by the way, and go to jarring about the dead, as to what God will do with the wicked, &c. What is that to us? I don't want to realize for myself, nor do I want my friends to ex-

perience the feelings of those who are on the left. No, no. We ought to want only to know the joys of the kingdom, and strive to get in there; and whatever God does with the wicked will be right, I am fully satisfied.

I hope the system of pre-payment will succeed for the *Herald*. I think it is the only safety. A credit business is an unsafe, illegitimate one. This I know from dear experience. I have given away nearly my little all in it. I often wonder why so many political, literary, scientific or any other kind of publications should be paid in advance, while religious papers especially should be on credit, not only for a year at a time, but some never paid for at all. This certainly is all wrong. If in anything the laborer is worthy of his hire, he who edits a paper,—especially a religious paper—most certainly is.—Stand fast. You will be sustained by the honest and the good. May the Lord direct you in the future, as I believe he has done in the past, and may the *Herald* continue to send its truths to God's dear scattered ones until he comes. I feel the need of it for me. John on the Isle had more company in the faith than I have here. The Methodists begin to preach a little more about the resurrection, judgment, &c., than they used to. I hear much good from them.

I remain as ever your brother in the blessed hope.

Bro. J. Linn writes from Battersea, C. W., Oct. 29th, 1858:—

DEAR BRO. HIMES:—We feel that the cause of the coming Messiah is ours. With his help it will stand, for Father is at the helm, and he has placed men on the walls that will not hold their peace till Jerusalem be made a praise in the earth.

The cause in Canada West is growing under the wise management of Bro. Litch and Campbell. We pray that God will help those brethren who have borne the heat and burden of the day, and have never turned aside to vain jangling and words to no profit. We have no sympathy for those questions that have caused division or hardness between brethren. Bro. Himes, preach the preaching that God bids you, and the God of peace will bruise Satan under your feet shortly.

I remain your unworthy brother in hope.

Bro. T. Smith writes from Eddington, Maine, Nov. 8th, 1858:

Dear Brother:—May the Wonderful Counsellor ever direct you in the discharge of the duties devolving upon you in the sphere in which you are called in his Providence to move; and most truly and fervently do I pray that he may sanction and bless for the spread of the truth and the upbuilding of his cause and kingdom, what may have been done in accordance with his will at the recent conference at Worcester, Mass.

I am well aware that the times are perilous indeed—that too many subscribers of the *Advent Herald* are backward to pay their subscription money, and whatever may be the particulars of their faith, it is evident there is in them a want of moral obligation, and I have sometimes thought that even infidels or semi-infidels pay as much attention to their duties to their fellowmen, as do those professing the most startling doctrine of a future state.

The longer I live, and the more I become acquainted with the Bible, the more I am convinced that few will be approved of God in the great day of reckoning. I pray God that when weighed in the balance, we may not be found wanting. Amen.

Bro. H. Buckley writes from Low Hampton, N. Y., Oct. 30th, 1858:—

Dear Bro. Himes:—By the mercy of God, my life, with a usual degree of health, is preserved. I still suffer the same infirmities of body that I have endured for years, and am therefore disqualified for engaging actively in the work of the gospel ministry as formerly. My interest in the prosperity of our common cause has not in the least abated. "The word is like fire shut up in my bones and I long to speak that I may be refreshed," but I must submit. By the help of the Lord I intend to do all I can, that it may be said of me at last, "he hath done what he could." I sympathize very deeply with you personally, as with all the tried friends of the cause. Nothing that I have seen written more fully expresses my feelings with reference to the duty of the ministry than your journal published in the *Herald* of Oct. 23d. I glory in a faith that causes a man to sacrifice all, and prompts him to work unremittently, pay or no pay.

When Paul "suffered want," he "labored with his own hands," but only to supply his present necessity, and continued to preach night and day, and to warn men unceasingly with tears. No excuse should be offered by any who are called to the work of the ministry for ceasing to preach, but a lack of health. If those who are able, fail to do their part in supporting the gospel, the minister should follow

Paul's direction to Timothy (1 Tim. 5:17—19.)—"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." And if they fail to heed the charge, leave them, and go to the "poor" in the highways and hedges, and compel them to come in. This class should never be neglected, but if a man is compelled to work his way he should devote most of his time to their benefit.

In the *Herald* of Oct. 30th, a brother requested an explanation of the 16th verse of Obadiah. I would like to know if there is not a difference between, "and they shall be as though they had not been," and "he was not," and "was not found," "and be no more," &c.?

Respectfully yours, looking for truth,

S. M. PLACE.

We understand them all to be of the same tenor, and to have respect only to their relation to this earth.

To the Church.

Brethren, be bold! The day glides on,
And soon all "working hours" are gone;—
And now for Jesus stand!
Seize ye the sword! to battle fly,
And there to conquer or to die,
Let God the work command.

Fight on an hour, and when the sun
Glides down the west, your work is done,
And you can rest for aye,
Where all is peace and all is joy,
Where nought shall e'er our bliss annoy,
Thro' an eternal day.

But haste! for I'm a soldier too,
And must not linger here with you
To dream of joys before
Us rising bright to cheer us on,
Until the dreary night be gone,
And we reach Canaan's shore.

A word of comfort here and there,
Wafted to thee upon the air,
Gives soldiers strength anew;
Then, here's my heart and here my hand,
I'll meet you in a better land,
If I my way pursue.

Stand up for Jesus boldly, thou,
For God himself requires it now,
And shall he ask in vain?
Ah, no! we'll raise the standard high,
And bravely bid our colors fly,
Till Jesus comes again.

MARIA.

West Danville, C. E.

I copy the following prophecy of Thomas, the Rhymer, of Ercels-downe, from some of his effusions, written upwards of a century ago, as a literary curiosity,—apparently referring to rail-ways, and the Electric Telegraph, and Philosophy:—

When yoked cloud, and snorting steed
Devour ye earth, where'er it lead;
When lands and lands are bridged together
By flames, as fast as bands of leather;
When turns ye sun mechanical
To paint ye glass, or print ye wall;
Then will a mighty Portent come
To waste the world and leave it dumb;
When time ye moon shall fill her horn
Beneath ye lustful Capricorn;
'Ere nineteen hundred years be told
Since rose ye God-child, Prophet knoll'd;
Be heedful then, Omega's frown
Shall haunt,—saith Thomas of Ercels-downe."

R. R.

ELECTRICITY. The following passage on Electricity, from Addison's "Spectator," was printed about 140 years ago; the discovery is mentioned as having been made about 150 years before that time. A correspondent of the *Journal of Commerce* calls attention thereto:

Strada, an Italian Jesuit, in one of his "Prolusions," gives an account of a correspondence between two friends, by the help of a certain loadstone, of such virtue, that if it touched two needles, when one of the needles so touched began to move, the other, though at never so great distance, moved at the same time and in the same manner. The two friends being each possessed of one these needles, made a dial plate and subscribed twenty-four letters upon it. They then fixed one of the needles on each of these plates so that it could move around without impediment. After separating from one another a hundred miles, they were to communicate and test their invention, by directing the letter required; the other at the same moment saw his own sympathetic needle moving of itself at every letter which that of his correspondent pointed at. By this means they conversed across a whole continent, and conveyed their thoughts to one another in an instant over cities or mountains, seas or deserts.

SPIRITUALISTS IN THE ROMISH CHURCH. Rome has long ago condemned the whole Spiritualistic

movement, and forbidden all members of the church to take any part in the experiments. Nevertheless, Spiritualism has found adherents also among Roman Catholics. The most celebrated medium is a female servant in Munich, who pretends to receive revelations from some higher spirits. Singular enough, the spirits are all believers in the doctrines of the Romish Church, but censure severely the corruptions in the Church and especially the clergy. Her revelations were published under the title, "Communications of blessed spirits and the Archangel Raphael, through the hand of Mary Kahlhammer and the mouth of Crescentia Wolf." They found adherents even in the highest ranks of society. Two of the believers went to Rome, to prevent if possible a condemnation of her revelations by the Pope. But in vain; the book was forbidden as superstitious and pernicious, and when the seers and her adherents refused obedience, they were excommunicated by the Archbishop of Munich. But, nevertheless, they continue to increase, and the "Volksbote," the Roman Catholic organ of Munich, calls on the Government to suppress the whole movement by force, because the spirits begin also to utter political sentiments which are anything but conservative. The Evangelical Church Gazette of Hengstenberg begins a long article on the revelations of Mary Kahlhammer with numerous extracts from her book, according to which the spirits in Germany seem to lack intelligence and good breeding as much as in America.

VARIOUS READINGS. On the plenary inspiration of Scripture, Dr. Cumming remarks:

"It has been objected, that there are various readings in the original of the New Testament and Old Testament too; and that this shows we cannot hold by the idea that the words are inspired. Let me state the facts of the case; Michaelis, the ablest critic perhaps that ever examined the Scriptures, labored thirty years in critical researches in the MSS. Dr. Kennicott labored ten years, and consulted five hundred and eighty-one different MSS; and compared them word for word, and letter for letter.—Professor Rossi examined six hundred and eighty MSS. Griesbach examined three hundred and thirty-five for the gospels alone; and Scholz examined six hundred and seventy-four, comparing word with word, letter with letter. What is the result of all?—Literally nothing; and the very nothingness of the result is the magnificent proof of the inspiration of the original. All they have discovered is to a great extent that the aspirate should be here, or the article should be omitted there, or a letter should be inserted elsewhere. I will take only one of the testimonies they have left. Eichhorn says, 'The different readings collated by Kennicott scarcely afford enough interest to repay the labor which has been bestowed upon them.' Now what does that prove? It proves that God not only inspired that blessed book, but spread over it the wing of his protecting providence from year to year, and age to age. The grand fruit of elaborate research is negative."

SMILE HABITS. Dr. Trench, the last Archbishop of Tuam, though wealthy, was exceedingly temperate in his mode of living. Whenever he saw one of his children about to try a new dish not tasted, perhaps, at any time before, he always said, with a smile, "Now you are going to create a want."

The sins of a good man are like weeds in a garden, which may hinder the growth of fruits and flowers, but (not permitted to get ahead) cannot kill them.

OBITUARY.

DIED, in Coloma, Cal., Sept. 26th, 1858, STEPHEN N. NICHOLS, aged about 60 years.

Mr. N. long resided in Boston and vicinity, (where friends survive him who mourn his demise) and was identified with the Adventists in the early history of our movement.

He went to California in the early period of the gold excitement, and established himself in Coloma, where he accumulated a considerable fortune, principally by the income of ditches, used by the miners in washing their gold. But a reverse in the business procured his financial ruin, and the last few years of his life were spent in comparative poverty.

An injury which he received, in his hip, while traversing the overland route to California, caused him much suffering, and no doubt hastened his death.

His widow describes his sickness and death as follows:

His health began to fail one year ago last spring; but he kept up, and tried to do something till last March. At that time he was attacked with severe pain in his hips (the cords being contracted and badly

swollen,) so that he was obliged to take his bed.—A physician was called, and all that I could do only relieved him for a little while. He has been one of the greatest sufferers I ever saw, at times; but he bore it patiently. From the 4th of July till the last week of his life, he was carried out every day and placed in a chair, or on a couch, in the porch, to strengthen him; for he was helpless as an infant. Never was he able to turn himself in bed, or move his limbs, only as I moved him. His mind was clear and vigorous up to within two hours and a half of his death. He expressed to me a number of times that he felt resigned—that God knew what was best. The last day of his life I saw he was sinking. It was an effort for him to talk much. Said I, "Stephen, what shall I do, if you go and leave me?" He said, "God will take care of you; I have put my trust and confidence in God, and you must do the same."

He could answer to anything I asked him till after 11 o'clock at night. Then his disease seemed to go to the brain. He was convulsed. I spoke to him several times; but he could not answer, although he tried to. I never left him till he closed his eyes in death. His body was carried to the Baptist church on Monday at two o'clock P. M., where a sermon was preached by the Rev. Mr. Bradbury, from Mass., Baptist minister. His text was the 12th verse of the 90th Psalm, "So teach us to number our days," &c.

And now Stephen sleeps in yonder graveyard, where nought will disturb his sweet repose, till Gabriel's trump shall sound. Yes he sleeps in Jesus, and will have his part in the first resurrection. You will meet him in the kingdom of God at last. My loss is great. I am deeply afflicted by this bereavement. But I would not murmur nor complain;—for it is God that hath done it. My hope and trust is in Jesus knowing that he will never leave nor forsake those that put their trust in him.

ESTHER NICHOLS.

DIED, at Three Rivers, Mass., Nov. 2nd, 1858, DEACON DANIEL MIXTER, aged 71 years.

The subject of this notice, was for many years a deacon of the Baptist church in this place, but was favorable to the Advent doctrine. He has been a subscriber to the Herald since '42. In his last sickness he was a great sufferer. His disease was a cancer in the bowels. He lived forty-eight days without food, when death came to his relief. During his sickness he would often exclaim:

"O land of rest, for thee I sigh;
When will the moment come,
When I shall lay my armour by
And dwell with Christ at home?"

He knew in whom he trusted; and when the last trying moment came, he calmly fell asleep.

The widow desires to be remembered, by all who have an interest at the throne of grace.

L. M. P.

DIED, in Epsom, N. H., Nov. 12th, 1858, Sister HANNAH T. DOW in the 33d year of her age.

Sister Dow buried her youngest son (a little boy of four years) August 23d, at which time she was sick of measles, attended with a bad cough. This disease settled on her lungs which ended in quick consumption.

Sister Dow was an affectionate and noble wife, a devoted and faithful mother and loving sister, and a humble Christian.

In her last sickness she reflected that she had neglected the duty of baptism. But God pardoned her and filled her soul with peace. She fell asleep in Christ, in the triumphs of faith. She leaves a kind and excellent husband, who is deeply afflicted, two sweet children (a son of twelve and daughter of nine years,) three brothers, and a large circle of kindred and friends to mourn.

May God sustain them in their affliction,

JOSEPH HARVEY.

DIED, in Loudon, N. H., July 8th, 1857, of consumption, Sister ELIZABETH NELSON, wife of Mr. Charles PEARCE, in the 30th year of her age.

Sister Elizabeth obtained the pardoning mercy of God sufficient to enable her to bear her protracted sufferings with patience, and meet death with great composure of mind.

Also in Gilmanton, April 28th, 1858, of the same disease, her younger sister, MARY NELSON, aged 18 years and 9 months.

Sister Mary experienced religion, when quite young, lived a devoted life and died in the triumphs of faith. She leaves one sister in loneliness, and two brothers—the only surviving members of a large family—to mourn her loss. The father and mother of these sisters, together with other children which have fallen, it is believed, sleep in Jesus. My prayer is, that the surviving three may be so consecrated to the service of Christ while here, that they may all meet at last "a whole family in heaven."

J. H.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

SCROFULA AND SCROFULOUS COMPLAINTS, ERUPTIONS AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLOTCHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSPEPSIA AND INDIGESTION, ERYSIPELAS, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OF THE BLOOD.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

PREPARED BY

DR. J. C. AYER & CO.

LOWELL, MASS.

Price, \$1 per Bottle; Six Bottles for \$5.

Ayer's Cherry Pectoral

has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

Ayer's Cathartic Pills,

FOR THE CURE OF

Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetter, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

Price, 25 cents per Box; Six Boxes for \$1.00.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand AYER'S, and take no others. The sick want the best aid there is for them, and they should have it. All our Remedies are for sale by

Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

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Sept 18—1y pd

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.

tf 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.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1-2 KNEELAND-STREET, (UP STAIRS,) BOSTON, MASSACHUSETTS,

in the building of the "Boston Advent Association," between Hudson and Tyler-streets,—a few steps west from the Station of the Boston and Worcester Railroad,

BY JOSHUA V. HIMES.

TERMS—\$1 for six months, or \$2 per year in advance. \$1.13 " " " \$2.25 per year, at us close. \$5 in advance will pay for six copies for six months to one person; and \$10 will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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ADVENT HERALD.

BOSTON, NOVEMBER 27, 1858.

Special Notice.

To the Friends of the Advent Herald Office:—

I wish to announce to you, that as an Association has been formed to carry on the publication department for the Advent cause, to commence the first of January 1859, I am to make a transfer of all my interest in the Herald, and the books and tracts of the office, to The American Millennial Association. At the close of the year, therefore, my connexion as proprietor and publisher will cease.

In making this arrangement, I can assure all my old friends and patrons, that it is transferred into safe and judicious hands, who I hope will carry on the work better than I could do; so that I do it, as I believe, for the best good of the Advent cause.

The Association have placed me in a position where I can work at present, mainly, as in time past, for the promotion of the cause.

Having been appointed General Agent of the Association, I shall enter upon the work at once, and do what I can consistently with my duties to the Advent church in Boston, until the first of January. The first thing to be done, is, to raise a fund to put the office on a permanent footing. This we propose to do by obtaining life memberships, of \$25 and upwards, and annual members of \$2, and by donations. My direct work will be to raise immediately all I can, for the above object. We ought to raise at least \$5000.

Any persons who can and will help, will address me on the subject, by mail. In the mean time, I shall visit churches and individuals in different parts of the country, as fast as I shall have opportunity.

J. V. HIMES.

November 15, 1858.

APPOINTMENTS OF THE GENERAL AGENT.

- Nov. 22, Westboro' Mass.
Nov. 23, Worcester, Mass.
Nov. 24, Springfield, Mass.
Nov. 25, Hartford, Conn.
Nov. 27, 28, New York city. I shall preach on the Sabbath and shall be glad to see the friends from the vicinity.
Nov. 29, Albany, N. Y.
Dec. 1, Auburn, N. Y.
Dec. 2, Rochester, N. Y.
Dec. 3, Lockport, N. Y.
Dec. 5, Rochester, N. Y. Here I hope to meet all the friends in the vicinity.

J. V. H.

To All who are Indebted to this Office.

Now that I have closed my business of publishing I wish to settle up all my accounts without delay.

Those indebted must look at the matter in the light of justice. I owe a great part of what is due me, and shall in one short month, be obliged to meet my creditors. I say then, to all indebted, that they must make immediate and special arrangements to settle. It is hardly possible to conceive, that any one is placed in a condition where they cannot raise the little sum they owe the office. Will not all—yes, all our kind friends and patrons—look to my claims and their duty, and let me hear from them at once. If this special call is not heeded, I shall have to take other measures to collect my dues. Being in debt, and now cut off from donations, as in time past, all will see the necessity of doing justly—an doing so now.

When you have read this article, I do not wish you to lay it aside and forget it, but put your indebtedness in a letter and give it in charge of the mail. Will you not do it? Can you neglect it? Your fellow-laborer in Christ.

J. V. HIMES.

BOOKS AND TRACTS.—Friends who wish books and tracts at the cheap prices advertised will send in their orders immediately, as some of them may be sold out, and after the last week in December they may have no such opportunity to purchase cheap. It is only my necessity that led me to sell them at so cheap a rate.

J. V. H.

MY TOUR SOUTH AND WEST—I leave home on Monday A. M. Nov. 21. I wish all the friends to be ready to aid in my mission, to sustain the Advent cause. I will take a penny or a pound from any and all who will give, with a good will to aid so noble an enterprise.

My health is quite good, and I hope to be able to carry out my plans of work without breaking down.

J. V. H.

ITEMS AND NEWS.

The town of Mattapoisett, Mass., contains seventy persons who have attained the age of seventy years and upwards.

Dr. Stone, a celebrated physician in New Orleans, on being asked how many yellow fever patients he had lost, replied, "About twenty-five hundred," as that number remains still unaccounted for after the other physicians made their reports.

In Ohio there are \$7,000,000 worth of hogs, \$5,000,000 worth of sheep, \$21,000,000 worth of cattle, \$485,000 worth of mules and asses, and 750,000 horses, worth \$45,000,000. The total annual value of agricultural products reaches \$153,000,000.

On the 15th inst., in Manchester, one Goodenough came upon Wm. Kimball and beat him outrageously, breaking one leg between the ankle and knee, inflicting wounds on the scalp, and severe blows upon the body. The cause for the outrage is said to be the fact that Mr. Kimball testified against Mr. G. for selling liquor.

A case before one of the Paris law courts the other day, shows that in that city the manufacture of antiques and curiosities of all kinds is practised on a grand scale. The young Messrs. de Rothschild, who are ardent antiquaries, bought about £1000 worth of objects represented to be "antiques" of the fifteenth and sixteenth centuries, but which turned out to have been made only a few months before by a skilful Paris trader.

A correspondent of the N. Y. Herald, writing on board the U. S. ship Powhatan, under date of Shanghai, Sept. 3, furnishes a very interesting account of a trip to Japan by the Powhatan, and the transactions of our Consul-General, Mr. Harris, with the Japanese. "Among other things, it is agreed that there shall be no more tramping upon the cross in Japan; that Americans shall be allowed to reside in such ports as are opened, to build churches, and to worship their God; that Japanese also shall be granted religious freedom."

In London, a few weeks since, an insolvent debtor attempted to defraud his creditors with a manufactured account book in place of his original ledger. The fraud was discovered in consequence of the date of the manufacture being upon the paper of which the new account book was composed.

A "lady" was detected, a few days since, in Cincinnati, in pocketing a package of gloves in a store. When charged with the theft, she burst into tears and tendered a \$20 bill in payment. The merchant took but \$5, and gave her \$15 change, but on counting the cash at night, that \$20 bill was found to be a counterfeit.

Wilburn Waters, the hermit of Pond Mountain, in the White Top region of Virginia, has killed four bears within the last three weeks. Within the last twenty years Waters has captured eighty-six bears, thirty-six wolves, and upwards of three hundred deer, and a countless number of wild turkeys. He is also a great stock-raiser, and withal a man of genuine hospitality, his latch-string being always out.

At Frankford, Pa., a few days since, a man in a state of intoxication indulged in the luxury of swearing to such an extent that he was fined sixteen dollars, besides being fined for intoxication, and held in \$500 for his future good behavior.

A bill has been introduced into the Legislature of Georgia, to prevent the use of any Latin phrase in any of the legislative acts of that State. If the laws are printed in plain English, it will not require a classical education to enable those who read them to understand them.

A sailor at Philadelphia who had a slug fired into his brain in a street fight, and was sent to the hospital to die, has recovered and gone to sea, with the slug still in his brain.

The St. John, N. B., river has been frozen since the 13th inst. solid enough to admit of the passage of light teams.

Twelve soldiers deserted from the army in Utah, and succeeded in reaching California. Three of them, led by a man named Burns, murdered the other nine for the sake of their money. Burns then proceeded, at night, to cut the throats of his two accomplices. One he killed. The other survived, obtained assistance, and gave evidence which led to the arrest of Burns at Los Angeles.

Mr. Ellett, the Engineer, is engaged in a grand scheme for improving the navigation of the Kanawha River, by forming a vast reservoir or mountain lake to feed that stream during low water. The cost of the land and the damages it is supposed will exceed \$1,500,000, while the dam will cost \$200,000.

Foreign News.

ASIA MINOR.—A letter from Besica, Asia Minor, mentions the following incident, which occurred in the island of Lemnos, and which was near bringing on a collision between the Mussulmans and Christians:

"The Cadi, who, justly or otherwise, proceeded to arrest him at the moment he was getting married, and charged with that mission the Cavass, who made an irruption into the church in the midst of the ceremony, and tried to apprehend him. The persons attending at the ceremony, and who were more numerous than the invaders, surrounded them, and without uttering a word, out of respect for the sacred place they were in, ejected them from the church, and, once outside, beat them. The beaten ran off uttering loud cries, and the Mussulmans took to their arms, and demanded the extermination of the Christians. The latter on their side put themselves into a state of defence, and it is impossible to say what might not have happened had not the Greek Consul, who stands high in the esteem of the Mussulmans as well as of Christians, courageously interfered between the parties. The Cadi, the author of all this disorder, was first suspended and afterwards removed from his post, a measure which restored complete tranquillity."

CANDIA.—The following private letter from Candia is dated the 18th of October last:

"The situation of the Christians and the Turks in the Island of Candia may be compared to that of two hostile armies who have suspended operations in order to recommence them under more favorable circumstances, and who are watching each other until the time shall have arrived for a further attack. All is quiet in appearance, but an unforeseen accident may at any moment cause a terrific explosion; and the battle once begun will be ended only by the extermination of either the Christians or the Turks. It must be admitted that the Christians have right on their side, for the Sultan has admitted it, and has commanded that their grievances shall be re-

dressed. Unfortunately, however, although the commands of the Padishah are received on bended knee, they are totally disregarded. The Turks, who are in a minority, would quickly disappear had they not a host of Asiatics at their back, who are dignified with the name of Imperial troops. The Christians, who feel their strength, and are all armed, from the child to the old man, demand more loudly than ever the execution of the promises made to them by the Hatti-Humayoun."

A FEARFUL PREDICAMENT.—One day recently, while four little boys were diverting themselves by leaping in and out of an old corn-chest that stood in the stable in the Carse of Gowrie, the whole of them got into it at one time and drew down the lid, which being furnished in the common way for a padlock, the holder caught the staple, and made them prisoners at once beyond the possibility of extricating themselves. Fortunately, however, the horses had to be suppered; but the ploughman whose duty it was to do so had performed his task and was leaving for the night, when he thought he heard some movement in the chest. Aware there was no corn in it, he was convinced he was deceived; but curiosity prompting him, he lifted up the lid, and found the now missed and anxiously sought for prisoners still alive, but quite unconscious, or unable to make the least effort for their deliverance. Had a movement on the part of one of them not drawn the attention of the ploughman at the last moment, the whole four would doubtless have been dead before morning.—Perthshire Eng. Advertiser.

COMPARISON.—A converted Hindoo, on being assailed with a torrent of profane and obscene words from his idolatrous neighbors, went up to them and asked:—"Which is worse, the abusive terms that you are just using, or the mud and dirt that you see lying on yon dunghill?" "The abusive terms," was the reply. "And would you ever take into your mouths the mud and dirt?" "Never." "Then why do you fill your mouths with the abusive terms, which you confess to be the worst of the two?" Confounded with this rebuke, they retired, saying that "the argument was but fair."

BE SOCIAL.—When I am assailed with heavy tribulations, I rush out among my pigs rather than remain alone by myself. The human heart is like a millstone in a mill; when you put wheat under it, it turns and bruises the wheat to flour; if you put no wheat under it, it still grinds on; but then it is itself it grinds, and wears away.—Luther.

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* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

APPOINTMENTS.

NOTICE.—The Standing Committee of the American Millennial Association will meet at the office 46 1-2 Kneeland street, Boston, on Tuesday, Dec. 14.

J. PEARSON, JR. } For the Standing Committee.
W. A. S. SMITH, }
Boston, Nov. 16, 1858.

The "Special Committee" will meet at the same place on Monday, Dec. 13. A full attendance of each of the above is requested.

J. P., JR. } For the Committee.
W. A. S. S. }
Boston, Nov. 16th, 1858.

I have appointments to preach as follows:—At Canterbury, Townhouse, 3d Sabbath in Nov.; at Sutton, Mill Village, Union meeting-house, the 4th Sabbath; and at Loudon Ridge the first Sabbath in December.

T. M. PREBLE.

The third quarterly meeting of Rock Island district will be held at Wilton Junction, Iowa, to commence Dec. 8, at 7 o'clock P. M. The third quarterly meeting of the Military Tract district will be held at Warsaw Prairie, Hancock Co., Ill., to commence Dec. 22 at 7 o'clock P. M. The 3d quarterly meeting of Galena district will be held at Elizabeth, Jodavis Co., Ill., to commence Jan. 13, 1859, at 7 o'clock P. M.

MOSES CHANDLER.

Cordova, Nov. 15, 1858.
PS. I would give notice to the friends in Missouri that I will spend a few days with them, as they may arrange, after our quarterly meeting at Warsaw Prairie. The friends who wish my labors will notify me at the above-named meeting.

M. C.

I have resigned my charge of the church in Manchester, and am now ready to supply calls from abroad. My P. O. address is Manchester, N. H., No. 28 Central street.

JOHN MORSE.

My home and P. O. address, for the present, is Concord, N. H. Persons in visiting or writing me will remember that my religious sentiments are the same. I shall be happy to hear from, or to see, those who are looking for the coming of our Lord Jesus Christ unto eternal life.

JOHN H. CLARK.

Concord, N. H., Nov. 4, 1858.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

D. Boody—We have credited Wm. Busby \$1 for your paper had of him from July last to January next, till which time you had better receive of him. We have then cr. you \$1 for the Herald to be sent direct to you after Jan. 1 to July, 1859. After that the postage will have to be paid, not to us, but to the Rochester P. O.

S. M. Place, \$3—You commenced taking the Her. Apr. 1, 1856, and pd to Apr. 1, '57—leaving \$1.50 due. Have cr. you \$2.50 to July 1, 1859, and sent you 50 cts. worth in tracts.

E. Parker—Have now cr. J. Learned \$2, to No. 919.

B. Colby—It was credited to No. 997.

R. Kitchen, \$2.50—Sent the 22d. The works of Dr. C. at 75 cts. Philad. Ed., are plain bound.

R. S. Chalk—They have been regularly sent. We now send duplicate copies of those lost.

RECEIPTS,

UP TO TUESDAY, NOVEMBER 23RD.

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

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

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

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

C P Dow on acct, D Demmon 940, J M Clapp 919 and 25 cts for G.; E Weaver 932, P Johnson 945, Mrs S Pierce 919, J L Clapp, book sent the 20th, W M Palmer 919, E Allis 919, D Locklin 893, \$1 due, W W Wheeler 919, L Clark 919—each \$1.

W White 958, S Hurlbert 971, J Seabury 945, L Joslyn 928, J J Teetzell from 882 to 928—\$1.74 in the past and 26 cts in advance; N G Jones 906, W Smith 924, J K Bilington 945, D Chatterton 917 and \$1 for book, sent 19th; Mrs S Blanchard 938, S Smith 971, Mrs L Robinson 945, B Keith 971, and \$1 for book sent Nov. 22, J S Huff 964; Mrs M Chandler 971, Mrs F Beckwith 971, and \$2 for salve sent as directed, Mrs H Murray 867—\$2 due; W Chipman 971, E Holmes 945, E Baker 950, N True 919—each \$2.

J Morse 919, L B Potter 971, G C Arms 971, H Root 958, W M Atwood 954, R Rounds 867, \$2 due—each \$3.

B S Reynolds on acct, L Crandall 965—each \$3.

J Brooks 919, \$1.75; Tho Hollen 964, 25 cts; M Green sent book the 22d, 40 cts; G H Gould 919, \$2.50; O Rockwell 971, \$1.50.