

amount to Tupper, who returned, and received in its stead the plaintiff, who took defendant's...

New Music.—No. 41 of Our Musical Friend is at hand: It contains "Great Eastern Schottische," by Mills; "Great Eastern March," by Barth; "The Time is Near at Hand, My Boys;" a song in commemoration of the first trip of the Great Eastern, by H. Millard; "Great Eastern Polka," by F. H. Brown; "Great Eastern Galop," by C. D. Albert. This is truly a "Great Eastern" number, and every one who wishes new music appropriate to the advent of the mammoth steamer should invest six pence in the purchase of this issue of Our Musical Friend. Published by C. B. Seymour, N. Y.

THE WEATHER.—For nearly a week we have been enjoying truly delightful weather, warm and mellow. Within a day or two the air has become much colder, and we have had stiff winds. The Autumn is fast advancing; already the trees have been largely stripped of their leaves, and begin to present a dreary appearance of nakedness. The amount of rain which has lately fallen has been little; not nearly sufficient to raise the river to steamboat height.

LARGE YIELD.—Mr. Alfred Shaw, of Simonds, informs us that from three potatoes planted this season he raised three bushels. The potatoes were cut into seed, and planted in seventeen hills. They were not any of the common kinds, but were recently brought from some quarter of Maine.

NEW PUBLICATIONS.—We have to acknowledge the receipt of the Working Farmer for October, and also of the Water Cure Journal and American Phrenological Journal.

EXPLANATORY.—Delay in the receipt of paper whereon to print this issue has made its publication a day later than it should have been.

THE EXPLOSION OF THE GREAT EASTERN.—I inspected the results of the explosion at every point, and found that the amount of damage done was enormous. The funnel which collapsed was cased with strong woodwork and iron and above in the grand saloon, and the portion thrown above deck was about 30 feet long. The wreck and shrapnel caused by this great mass of iron shooting up from the boiler-room with such fearful velocity was great indeed. In a space measuring eighty feet by forty there could not have been less than seventy or eighty berths literally blown to fragments, while the tiers of berths a few feet high were mostly smashed by the force of the explosion. Staircases were torn to shreds, stout iron girders in the floor were bent and doubled up, and huge plates from the lower end of the funnel, of half-inch iron, lay about in all directions, testifying to the tremendous power which had caused such general ruin. My own escape was most providential. Had I been in my berth three minutes earlier death would have been inevitable, if not by direct violence, certainly by suffocation. My room was demolished, but I succeeded in securing my clothes from the debris in anything but the condition in which I left them. A hat which I had hung at the end of the room, furthest removed from the funnel, was twisted and distorted till it resembled a piece of blackened parchment. The grand saloon—a perfect triumph of decorative art—glittering everywhere with gold and glass—was reduced to a splendid ruin. A large aperture in the door, about eight feet in diameter, marked the spot where the tunnel had forced its way, and around on all sides the flooring gaped with fissures. What was once the delicate, tinted and paneled ceiling, was now a charred and tattered roof. Several of the elegantly-worked columns supporting the ceiling were bent almost double, and costly mirrors rendered forever useless. Singularly enough, however, a large mirror at the end of the saloon, fixed to the partition separating the ladies' cabin, and in the closest proximity to the funnel, escaped uninjured. The ladies' cabin sustained its chief damage in the flooring, the boards of which were heaved and torn up. No ladies were hurt. Upon deck a great amount of mischief was effected in the total annihilation of the saloon companionway. How the passengers escaped unharmed was wonderful. When the chimney darted out of the hull 15 or 20 feet it fell upon a wire rope forming part of the rigging, which miraculously preserved the lives of Mr. Scott Russell and two other gentlemen who were standing beneath, and who would inevitably have been crushed to death had it not been for the deviation in the descent of the funnel falling on the rope. As another instance, I may mention that 40 or 50 lives would have been destroyed had the grand saloon been frequented at the time by the passengers. Such were the unfortunate, but at the same time merciful, results of this fearful occurrence.—See Schman.

THE SECOND ADVENT.

To the Editor of the Woodstock Journal.

SIR.—The following article was written for our baby Carleton Sentinel—a paper printed for the old women, fogies and babies of this town—and was refused insertion in that paper, the editor giving the strange reason that "One side or the other must be wrong, and he did not think it best to discuss these things." Well, I suppose if there are two sides to a question, both cannot be right, but how shall we know who is right without discussing the question? But the editor of the Sentinel believes in bearing only one side! Will you have the kindness to publish it, and show him that he is not quite omnipotent for suppressing the truth.

I have no desire to conceal my sentiments, Mr. Editor; and scorning to inflict a stab in the dark, I append my own signature.

Yours, very respectfully, THOMAS P. PRABODY. Woodstock, Oct. 4th, 1859.

The Second Advent.

"Search the Scriptures; for in them ye think ye have eternal life." "Prove all things; hold fast that which is good."

To the Editor of the Carleton Sentinel:

SIR.—The above subject has recently excited considerable attention in this place from the lectures of Elder Edwin Burnham. Many persons are convinced of the truth of the views advanced by Elder Burnham, and think his arguments as drawn from the Bible are unanswerable. And even those Christians who do not subscribe to the opinions advanced by Elder Burnham, profess their belief in the second coming of Christ, and of the end of the world at some distant future time, but do not seem to think this event will take place just at present.

I have attended most of the lectures of Elder Burnham, and have listened attentively to his arguments. He does not predict any particular time for this event to take place, but interprets prophecy to read that we are now living in "the latter days," when we are to expect Christ's coming, and that this is to be expected at any time—probably during the lifetime of the present generation. Taking the Bible as unquestionable authority, and allowing Elder Burnham to interpret prophecy in his own way, he makes out a strong case. And if there are sufficient grounds for believing that all in the second coming of Christ, or that the world will ever be destroyed, there is no good reason why that event should not occur this year, or this month, as well as at any more distant time. All Christians profess to believe that there will be a second coming of Christ, and that the world will then be destroyed. Why may not that event take place immediately?

Not acquiescing in the views of either of the above parties, I propose to candidly examine whether there are sufficient grounds for believing that such an event will ever take place!

The key to the belief in the second coming of Christ may be found in the gospels of Matthew (Matt. xxiv., 3-51, and xxv., 31-46), Mark (Mark xiii.), and Luke (Luke xvii., 20-27). It is alluded to in various other parts of the New Testament, but these passages will answer every purpose. In the passages above referred to, we are told that the disciples of Christ came to him privately as he sat upon the Mount of Olives, saying, "Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. xxiv., 3.) Among other answers he gave the following:

(Matt. xxiv., 27.) As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 30. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32. Now learn a parable of the fig tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; 33. So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34. Verily I say unto you, THIS GENERATION SHALL NOT PASS, TILL ALL THESE THINGS BE FULFILLED.

The language is plain and unequivocal. Elder Burnham is a great stickler for taking the Bible in its literal sense. He says in reference to other denominations,

that "they interpret certain passages spiritually or metaphorically, but that he chooses to have them remain just as they are!" Precisely, Elder Burnham! Neither do we admit of any spiritual or allegorical interpretation being given to the above passages, but choose to have them remain just as they are! But mark how Elder Burnham gets over this difficulty. Like the ministers of all other denominations, he only takes the literal sense of the Bible in such passages as make for his peculiar doctrine, and explains away the force of all other passages by giving the language a spiritual, allegorical, or figurative meaning. Elder Burnham endeavors to make it appear that a series of prophetic periods are referred to before the phrase "This generation" can apply. He then takes the passages concerning "wars and rumors of wars," and applies them to a certain period in history; "earthquakes, pestilence and famine," to another period; "nation shall rise against nation," &c., to another period; the sun being darkened, the moon not giving her light, and the stars falling from heaven, to still other periods. And thus he fits his "Prophetic Periods" to the year 1859, as exactly as a skillful tailor would fit a man to a new suit of clothes!

But those who are sufficiently versed in history to know that "wars and rumors of wars, and nation rising against nation," &c., cannot be applied to any particular period in history, but that these things have all occurred at intervals from the earliest periods down to the present time, and that they are easily traced to their natural causes in the ambition and lust for power on the part of kings and rulers, rather than to any supernatural cause, will remain somewhat sceptical. Persons who have studied Astronomy sufficiently to understand the "sun being darkened, and the moon not giving her light," are owing to eclipses—naturally accounted for—and the very day and hour on which these occurrences may be expected to take place, are now foretold by Astronomers years beforehand with unerring certainty, will remain untrifled. The merest tyro in Astronomy knows that stars never have, never will, nor ever can "fall from heaven,"—(or the heavens had the passage been rightly interpreted.)—but that what are popularly termed "shooting stars," are not stars but meteors—mere luminous vapors, or atmospherical phenomena. Finally, educated persons who are not afraid to exercise their Reason on the subject, will not be alarmed by any fear of bombardment or invasion from the inhabitants of the celestial regions!

But to return to the subject. I shall not enter into a lengthy refutation of Elder Burnham's arguments on these points, as it would exceed the space at your disposal; but shall confine myself to showing that in the passages of Scripture above quoted, Jesus Christ referred to the time in which he was then speaking, and not to "prophetic periods," or to any distant future time whatever. And not only is this the plain, obvious, literal, unequivocal sense of his words,—but I think that I shall be able to establish that the disciples understood him to refer to the end of the world as an event to take place during their lives; and if the language of the New Testament does not mean this, it does not mean anything!

There cannot be much difference of opinion among persons who understand what they read, as to the meaning of the phrase "This generation," &c. It is mere "special pleading," to endeavor to make it mean anything different from what it reads. But not to dwell too long on that point let us see whether the opinions already advanced are supported by any other passages of Scripture.

The first authority we shall cite is that of Jesus Christ himself. In Matt. chap. xvi., 27, 28, we are told—"The Son of man shall come in the glory of his Father, with his angels. Verily, I say unto you, THERE BE SOME STANDING HERE, WHICH SHALL NOT TASTE OF DEATH, TILL THEY SEE THE SON OF MAN COMING IN HIS KINGDOM."

There besomostanding where? Around Elder Burnham in the canvas tent?—around any man, at any time, and in any place? Oh, no! but around Jesus, at the time he was speaking. It would be too convenient a prophecy altogether, for if men were to keep on repeating it from year to year, and the world were to ever be destroyed, some of them would be sure to be right! That explanation is inadmissible. Christ likewise made a similar declaration in the presence of the high priest, when interrogated by the high priest as to whether he were the Christ, (Matt. xxvi., 64.) the Son of God,— "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." That the high priest and the Jewish council did not understand Christ as referring to a distant future time may be inferred from the fact that he "rent his clothes,"

and immediately accused Jesus of speaking Blasphemy,—this being the charge on which he was put to death.

The whole tenor of the Epistles plainly shows how the disciples understood the declaration "This generation shall not pass," &c. Paul in his epistles is continually speaking of the second coming of Christ as an event he expected to take place during his lifetime. In his epistle to the Thessalonians (1 Thes. iv., 15-17,) he wrote, "This we say to you by the word of the Lord, that WE WHICH ARE ALIVE AND REMAIN to the coming of the Lord, shall not prevent them which are asleep; for the Lord himself shall descend from heaven with a shout, (1) with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then WE WHICH ARE ALIVE AND REMAIN shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." This is a distinct and emphatic declaration of Paul's. In reference to this passage, a distinguished author in a work which has never been confuted—and by those who have read it considered unanswerable—says, "The words admit of no equivocation. The whole passage is in the first person and the present tense—"We which are alive." Had the writer meant a future time, and a distant generation, it would have been—"They who shall then be alive."

In his epistle to Timothy. (1 Tim., vi., 14,) Paul gave directions to "Keep the commandment until the appearing of our Lord Jesus Christ." This must mean that the second coming of Christ was expected during Timothy's lifetime, as Timothy would have had no power either to keep or break the commandment after he was dead. In fact, Paul lays considerable stress on the second coming of Christ throughout all his epistles, as may be seen by any person who will take the trouble of examining for themselves, and always speaks of it as an event he expected to take place during his lifetime! James also (James v., 7-8,) in his epistle to the twelve tribes, enjoins them to "Be patient to the coming of the Lord," and he asserts that "the coming of the Lord draweth nigh." And what says Peter? (2 Peter, iii., 10-13.) "The heavens shall melt with fervent heat, and the earth also and the works that are therein shall be burned up. Nevertheless WE, according to his promise, look for a new heaven and a new earth." Again he says, (1 Peter, iv., 7.) "THE END OF ALL THINGS IS AT HAND; be ye therefore sober, and watch to prayer." And John (1 John, ii., 18-28) says, "It is the LAST TIME, and as ye have heard that Anti Christ shall come, even now are there many Anti Christs: whereby ye know that it is the last time."—And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming."—"Beloved, we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John, iii., 2.)

According to Lardner's computation, John died at the age of 97, and near the expiration of his life wrote at Ephesus or Patmos, the "Revelation of Christ concerning events shortly to come to pass," (Rev. i., 1,) in which among other things, he said (Rev. i., 7.) "Behold he cometh with clouds; and every eye shall see him; and they that pierced him; and all kindreds of the earth shall wail because of him." Again, John asserted (Rev. xxii., 20) that "he which testifieth these things, saith; surely I come quickly."

But it is useless to multiply passages. I have given chapter and verse for everything I have quoted, and I distinctly challenge any man to show that I have quoted incorrectly, or misrepresented the language of the text. The passages cited are but specimens of the whole tenor of the epistles on this point. They abound in such. And if words have any meaning, I hold that this is a plain and distinct declaration on the part of the person called Jesus Christ that the end of the world was an event that might be expected to take place during the lifetime of the persons whom he was then addressing.

Now, what is the inevitable conclusion? Why, that the plainest and most distinct prophecy recorded within the lids of the Bible, from Genesis to Revelation, is that uttered by Jesus Christ concerning the end of the world. And that prediction was not fulfilled! No! nor ever will be! But priestcraft will continue to teach, and ignorance, superstition, credulity and fanaticism to credit the tale, until the time arrives when mankind shall dare to exercise their REASON, and having formed their opinions, fearlessly to give them utterance!

Yours, for Truth, A FREE ENQUIRER. Woodstock, Oct. 4th, 1859.

LONDON, WEDNESDAY.

The China mail has arrived, bringing complete accounts of the Peiho affair, which resulted in the total defeat of the British forces, with the loss of five gun-boats, and a third of the whole force engaged. The mouth of the river was very effectually barred by iron stakes and booms. This bar was raked by the fire of newly constructed forts on the other side of the river, mounting 90 to 100 guns.

Admiral Hope's appearance, in the first instance was unmistakably pacific. A solitary man of war boat carried in his message, (the Fary,) and two gun-boats being left outside the bar, while the rest of the squadron was lying 30 miles off. The Ambassadors, finding no proper officers to receive them, decided to remove the bar, and pass up the river. Six or seven hours however, were spent in the rain, endeavoring to effect this, and during that time not a gun was fired from the forts, although the gun boats were at a distance of 500 to 700 yards only, and some of them had got aground.

At 1.30 P. M. a signal for action was run up, and the Opossum and Plover pushed in close up to the first barrier. Suddenly, about 2 P. M., the guns in the forts opened fire, and the action became general. The fire of the Chinese began to slacken, and soon afterwards became almost silenced, although every shot of theirs told while the British guns did comparatively little damage to the mud walls. At about 5 P. M. the signal was made for the troops to land, and there were then no doubts of a speedy victory. Just as the first boat touched the shore the forts opened a perfect hurricane of shell, galling balls, and rockets, which mowed down the men as they landed. The ships threw in as heavy a covering fire as they possibly could. The enemy's fire continued so heavy, and the mud on landing being up to knees and sometimes to waist, that out of 1000 men who landed, barely 100 reached the first of three wide and deep ditches, which, after some 500 yards of wading through mud presented themselves.

Of the gallant few got through the mud difficulties, scarcely 20 had been able to keep their rifles or ammunition dry. Nevertheless, they boldly faced the ditches, and some 50 of them, including a crowd of officers, succeeded in getting as far as the third ditch. They would certainly have made a good attempt to scale the walls, but the ladders had either been broken by shot or had stuck in the mud. With one which remained, however, 10 devoted men sprang forward, 3 of whom were immediately shot dead and 5 wounded severely. A vertical fire of arrows, as well as a constant fusillade was kept up on the select band, who now crouched in the ditch, awaiting, but in vain, for reinforcement. Orders were at last given to retire. In effecting a retreat probably more lives were lost than in advancing, as the Chinese, by means of blue lights, discovered the position of the men and shot them down like birds.

Many boats had also been smashed by shots, and there were not enough to take off the survivors. Several boats, full of the wounded, were struck by balls and swamped. The belief was universal throughout the squadron, that Europeans manned the batteries, as well as Chinese. Men in gray coats and closely cropped hair, with Russian features, were distinctly visible. The whole of the fortifications were evidently of European design. The total killed and wounded of British is 464; French, 4 killed and 10 wounded. The total of marine brigade only, officers—1 killed and 15 wounded; non-commissioned officers and men, 27 killed and 127 wounded.

Admiral Hope was severely wounded, as also were several prominent officers. Some wounds are said to have been inflicted by Minnie balls.

The Americans towed up several of their boats into the action, and after the action took out to their respective ships a number of men.

The Plenipotentiaries have returned to Shanghai.

The rest of China is reported to be quiet. The English and French Secretaries of Legation to China had returned home in the mail steamer.

The news of course created much sensation, and the violation of the treaty in such a treacherous manner called for demands for terrible vengeance. The Times says: "Henceforth, negotiations must be carried on at Peking, where no one can doubt Europeans will soon be as much at home and as safe as at Paris." It concludes an article with the following uncomplimentary reflections on the American Ambassador: "The American Ambassador, without force of arms, is said to have been admitted to Peking. Of course he has a peculiar claim to this exceptional privilege, on account of assistance given to Chinese mandarins to deprive us of the just fruit of the late successful war. Whether this or some new claim of the same character, rendered him more admissible than those who had opened the way to him, does not yet appear. If the Americans can open China to all nations by peaceful methods, let them do it; but, thus far, they seem better able to help themselves than to do anything for the world at large."