

'All ready,' said the skipper, who was the last to leave the deck, and pausing to cast a mournful look at his little craft, he sprang into the boat, and we pushed off from the quarter. For some minutes, however, it seemed doubtful whether our frail barges could live in the tumultuous sea that now raged. One minute we were hurried to the sky on the bosom of a wave, and then we plunged headlong into the dark trough below, the walls of water on either hand momentarily threatening to overwhelm us. But though small, our boats rode gallantly onward. Every exertion was made, meanwhile, to increase our distance from the schooner, for our departure had been hurried by the fear that the fire would reach the magazine and our proximity to the burning ship still continued to threaten us with destruction in case of an explosion.

With every fathom we gained, the sight of the burning ship increased in magnificence. The flames had now seized the whole after part of the schooner as far back as the companion way: so that hull, spars and rigging were a sheet of fire, which caught in the fierce embraces of the hurricane, now whirled around, now streamed straight out, and now broke into a thousand forked tongues, licking up the masts and around the spars like so many fiery serpents. Millions of sparks passed down to leeward, while ever and anon, huge patches of flame would be torn from the main body of the conflagration and blown far away ahead. Volumes of dark, pitchy smoke, curling up from the deck of the schooner, often partially concealed a portion of the flames, but they re-appeared a moment afterwards with even greater vividness. In some places so intense was the conflagration that the fire was at a white heat. The whole horizon was illuminated with the light, except just over and ahead of the schooner, where a black, smoky cloud had gathered, looking like the wing of some gigantic monster of another world; and no description can adequately picture the spectral aspect of the gloomy waves that rolled up their ghastly crests beneath this canopy.

'She cannot last much longer,' said the doctor, who was in my boat, 'the flames will soon reach the magazine.'

'Aye! aye! and look there—'

As I spoke, a vivid, blinding jet of fire streamed high up into the air, while the masts of the schooner could be seen, amid the flame, shooting arrowlike to the sky. Instantaneously a roar as of ten thousand batteries smote the ear, and then came the pattering of fragments of the hull and spars as they fell on the water. Even while these sounds continued, a darkness that brought to my mind that of the day of doom enveloped us, thought that intense light still swam in our eyes, producing a thousand fantastic images on the retina. No word was spoken, but each one held his breath in awe, and then came a long, deep drawn sigh, that seemed to proceed simultaneously from each one in the boat. The Dart was no more. We were alone on the boundless deep, alone with a storm still raging around us, alone without any hope of rescue, and a thousand miles from land. God only knew whether it would be our lot to perish by starvation, or sink at an earlier hour a prey to the overwhelming deep! As I contemplated our situation I shuddered, and breathed an involuntary prayer, that the latter might be our doom.

From the Northern Light.

MY SISTER'S GRAVE.

I sat down by my sister's grave,
Upon a grassy knoll,
And many, many memories
Came crowding on my soul;
I saw her playing round the door
Of our own cottage home,
And heard her laugh—'twas long ago,
Before I learned to roam.

O, but few summers had she seen,
That little sister fair,
But she was bright and beautiful,
Her heart as free as air;
The world was but just opening then,
In freshness to her sight,
And every flower and leaf she deemed
As lovely as the light.

And often she would question me,
"Who made the trees, the earth?
Who colored all the flowers so well,
And gave the birds their birth?
Who made the grass grow by the brook,
Where many feet have trod?"
"Twas God, my sister, he made all,"
"Well, brother who made God?"

O, would I could be back again,
And play as I once played,
And laugh as I once laughed with her,
Beneath the maple's shade;
But I am sadly changed since then,
This faded heart hath felt
Too much of bitterness, since we
Beside our mother knelt.

She rests, but Oh! she rests not here—

This cold grave could not keep

A spirit that was pure as hers—

Below she does not sleep.

I would not call her back—she's free

From all of care or pain;

I would not call her back to us—

'Twould still one angel strain.

BY E. S. KEENEY.

EXTRACTS FROM NEW WORKS.

From the New York Tribune.

The Hierophant, or Monthly Expositor of Sacred Symbols and Prophecies. Conducted by Geo. Bash.

The subject of Prophecy has within a few years awakened unusual interest in the religious portion of the community. The various conflicting theories with regard to its interpretation and fulfillment are discussed from pulpits, in lectures, in books and through the periodical press, with a vigor and earnestness before quite unknown.—How much of this excitement is owing to the bold doctrine of Miller, who proclaims the physical destruction of this Earth to be within the events of the coming year, we shall not undertake to say. We regard it as fortunate in all respects that the time which is to determine finally the truth or fallacy of his interpretations is so near at hand, though we deem his doctrines, and especially his confident mode of proclaiming them, as calculated to work serious injury to the cause of religious truth. His followers are taught to believe that if the Bible be an inspired volume, and its prophecies the declarations of Him who seeth all things from the beginning, the earth will be burned in 1843: if, therefore, this event should not take place, the conclusion to which the great body of them will arrive will be, that the Bible is not true. But in the midst of this excitement we are pleased to learn that Professor Bash finds a growing encouragement in the prosecution of his Biblical labors. It is a relief, to find a competent judge of the Sacred Letter taking entirely different views of these disputed matters, and without naming the wild vagaries afloat, laying down and ably supporting principles of interpretation which inevitably overthrow and scatter them to the winds. We are glad to learn that to this calm discussion of the subject the public are beginning to lend an attentive ear.

The present number of the Hierophant is mainly devoted to the chief point involved in the controversy—the Conflagration of the Heavens and the Earth. We have already stated, in our notices of the Lectures of Prof. Bash some time since, the prominent points of his belief. He endeavors to show that the Scriptures, so far from affording any countenance to the doctrines of Miller respecting the speedy destruction of the Earth by fire, do not, when rightly understood, announce any such catastrophe as ever to occur. Upon this point, as well as with regard to the general character of the Bible, the following extract will be read with interest—

"It appears to be little in accordance with the general scope of revelation, to deal in matters of physical science.—The grand drift of the sacred volume is moral. The design of its author is to teach man his duty; and whatever he may impart on the great theme of destiny, it is the destiny of the human race inhabiting the earth, rather than of the earth itself. It does not appear to come within the compass of the divine councils to instruct men in the absolute verities either of Astronomy, Geology, Physiology, or Chemistry. On all subjects of this nature, the Bible speaks in accommodation to the then existing state of knowledge, or to the popular notions generally entertained, without assuming to pronounce upon them as correct or incorrect.—Thus in regard to the origin of our globe, it does not appear that we are required by the canons of a sound exegesis, to put any construction upon the record of Moses which shall preclude the conclusions forced upon us by the facts and demonstrations of Geology. It is a grand moral truth of the utmost moment that God was the Creator of the Universe and this truth is most unequivocally taught us in the words of the sacred historian; but as to the time, order, and details of the creation these are points on which God has left the human intellect free to exercise itself, and to gather the true genesis of the earth from the earth itself, from the nature of its elements, the order of its strata, and the intrinsic character of its various phenomena. The result in this case is well known. The unanimous voice of all practical Geologists traces back the commencing data of this terraqueous sphere to a period indefinitely beyond the era of Adam.—So in like manner, it would not be surprising if the conclusion should at length be adopted, that the physical futurity of our globe should as far transcend the letter of prophecy as its physical antiquity does the letter of history. That this planetary ball is eventually in some way to be destroyed by the same power that called it into being, we think in the highest degree probable; but if such is to be its doom, we look for the announcement rather in the discoveries of Astronomy than of Revelation—rather in the Apocalypse of Newton, Laplace, or Herschell, than in that of John."

With this general view of the nature of Revelation, Prof. Bash proceeds to show that, throughout the Old and New Testaments, great moral and spiritual movements are

often represented in the language of physical changes and overturnings.—He states it as a formidable objection to the prevailing views on the subject, that the literal interpretation of the passage in Peter chiefly relied upon to prove the destruction of the heavens and the earth, brings him to irreconcilable conflict with other portions of Scriptural prophecy.

For ourselves we are utterly unable to put any other construction upon the statements respecting the new Jerusalem, than that which recognizes the present material globe as its seat and scene. If we have not wholly failed in the array of Scriptural evidence attempted on this subject, we have shown that the characters of that dispensation do inevitably imply the continued existence of the globe and of its mortal inhabitants during the dominion of that blissful economy. What else is to be inferred from the kings of the earth bringing their glory into this city, which we have shown to be identically the same with the forces of the Gentiles being converted to Zion, as prophetically announced by Isaiah.—Is the earth to be burnt up before Isaiah's predictions are fulfilled? But Isaiah and John have identically the same period in view. At any rate, he that denies this is bound to disprove it. Until this is done we must contend that no one has a right to charge our interpretation with doing violence to the language of Scripture. Again, the leaves of the mystic tree of life in the New Jerusalem are to be for the healing of the Gentile nations. Are these nations to be healed in heaven? If so, then Ezekiel also is describing a heavenly state of things in his closing chapters, where precisely the same objects and results are portrayed with those of John. Has it been—can it be—evinced, that these Old Testament prophets have any other State in view than the New Jerusalem state? And are they setting forth any other than the glories of the earthly Zion in its latter-day triumphs and prosperity? Has it ever entered the thoughts of any commentator, ancient or modern, that the destruction of the globe by fire was to precede the consummation which they announce? Yet that consummation is assuredly posterior to the elementary dissolution predicted by Peter, for it is the same with the New Jerusalem, and this no one doubts is subsequent, in the order of events, to that passing away of the heavens and the earth—whatever it be—which the apostle sets before us. We see then to what extremities we are reduced by the common construction put upon the words of Peter. It inevitably brings the apostle into literal conflict with other portions of the inspired volume, equally infallible and authoritative with his own. This apparent discrepancy we have simply stated. We exhibit it merely as a fact of revelation; and one which concerns every believer in revelation as ultimately as it does us. We protest with uplifted hand against the charge either of idle speculation, skeptical cavilling, or heretical teaching on this account.—Our readers will draw such inferences from the fact as they deem requisite, but for ourselves we hesitate not to hold it as the safer alternative to construe the apostolic announcement as descriptive of a figurative rather than literal conflagration.

Prof. B. then presents the subject in another light. Peter, after describing the melting of the elements, and the passing away of the heavens and the earth, immediately adds—'Nevertheless, we, according to his promise, look for new heavens and a new earth.' This promise is found in 65, 17—25, and by the very terms of it, as may be seen by reference, supposes the continued existence of the earth in its present state, and of its mortal inhabitants. Upon this Prof. Bash comments as follows—

"This, then, is the announcement of the state which is to follow the catastrophe described by the pen of the apostle. We propound the question, whether the conditions of the prophecy are not such as to force upon us the conviction of the continuance of the present material fabric of the globe and of its mortal inhabitants? Here is the dying of young and old, the building of houses and the planting of vineyards, the enjoyment of longevity like the days of a tree, the laying down together of the wolf and the lamb, and the prevalence of peace in all God's holy mountain. The expressions are many of them undoubtedly figurative, but they are still of a character to indicate an order of events of a Terrestrial Locality. The most obvious interpretation unquestionably is that which is most common—viz. that of a grand Spiritual renovation, the effect of gospel influences under the benign reign of the Messiah in the later ages of the world, and during that halcyon period which is the chief burden of all prophecy. In this view of the passage the great mass of commentators unite their suffrages, with scarcely a dissenting voice."

"The question now comes distinctly before us, whether Peter is necessarily to be understood as giving a sense of this prophecy utterly and entirely diverse from that which lies upon its face, and which the great mass of commentators, Jewish and Christian, have by common consent adopted. In adopting this sense has any violence been done to the mind of the Spirit? Is not this sense fairly to be recognized in the words? Is it not a true sense? And taking this passage by itself, with all the analogy of the prophetic dictation throughout the whole Scriptures before us, are we not capable of fixing its legitimate import with a very great degree of assurance? Certain it is, that no one would ever think of interpreting

this language of a physical renovation of the heavens and the earth, or of any thing else than a grand spiritual reform, were it not for the passage in Peter which appears to give another turn to the Old Testament oracle, and to shut us up to the physical construction. What then shall be our alternative? As both writers speak equally under the prompting of one and the same Spirit of inspiration, we cannot allow ourselves to question for a moment that there neither is nor can be any real discrepancy between their several utterances. If rightly understood they must harmonize. But it is clear that the literal statements of each are directly inter-repugnant, and that one or the other must receive a Spiritual interpretation. Which shall it be? Shall we make Peter conform to Isaiah, or Isaiah to Peter? Shall we read Isaiah as predicting a Physical change in the visible heavens and earth, or Peter as announcing a Spiritual one?—for upon one horn or the other of the dilemma we are inextricably fixed. The point is one on which, for ourselves, we do not hesitate. The evidence is to our mind convincing that whatever may have been the apostle's private personal views, the Holy Spirit, who spoke by him, designed to set forth the same great moral change in the state of the world which is depicted in the earlier prediction of Isaiah.

The Apostles for the most part act the part of mere expositors of the true sense of the Old Testament writings, and the very title of the closing book of the sacred canon—'Apocalypse'—is doubtless adopted for reason that it contains a Revelation or Development of the hidden purport of the ancient prophets. It is much seldomer than is generally imagined, that we meet with any original and independent disclosures. The germs of all New Testament truths are to be found in the Old, and it is only by a deadly violence that one moiety of the great body of revelation is sundered from the other."

AMERICAN NOTES FOR GENERAL CIRCULATION. BY CHARLES DICKENS.

PHILADELPHIA.

It is a handsome city, but distractingly regular. After walking about it for an hour or two, I felt that I would have given the world for a crooked street. The collar of my coat appeared to stiffen, and the brim of my hat to expand, beneath its quakerly influence. My hair shrank into a sleek short crop, my hands folded themselves upon my breast of their own calm accord, and thoughts of taking lodgings in Mark Lane over against the Market Place, and of making a large fortune by speculations in corn, came over me involuntarily.

Philadelphia is most bountifully supplied with fresh water, which is showered and jerked about, and turned on, and poured off, everywhere. The waterworks, which are on a height near the city, are no less ornamental than useful, being tastefully laid out as a public garden, and kept in the best and neatest order. The river is dammed at this point, and forced by its own power into certain high tanks or reservoirs, whence the whole city, to the top stories of the houses, is supplied at a trifling expense.

There are various public institutions. Among them a most excellent Hospital—a quaker establishment, but not sectarian in the great benefits it confers; a quiet, quaint old Library, named after Franklin; a handsome Exchange and Post Office, and so forth. In connection with the quaker Hospital, there is a picture by West, which is exhibited for the benefit of the funds of the institution. The subject is, our Saviour healing the sick, and it is, perhaps, as favorable a specimen of the master as can be seen any where. Whether this be high or low praise, depends upon the reader's taste.

In the same room, there is a very characteristic and life-like portrait of Mr. Sally, a distinguished American artist.

My stay in Philadelphia was very short, but what I saw of its society, I greatly liked. Treating of its general characteristics, I should be disposed to say that it is more provincial than Boston or New York, and that there is, about in the fair city, an assumption of taste and criticism, savoring rather of those genteel discussions upon the same themes, in connection with Shakespeare and the musical glasses, in which we read in the Vicar of Wakefield. Near the city, is a most splendid unfinished marble structure for the Girard College, founded by the deceased gentleman of that name and of enormous wealth, which, if completed according to the original design, will be perhaps the richest edifice of modern times. But the Bequest is in legal disputes, and pending them the work has stopped: so that like many other great undertakings in America, even this is rather going to be done one of these days, than doing now.

WASHINGTON.

As Washington may be called the headquarters of tobacco-tinctured saliva, the time is come when I must confess, without any disguise, that the prevalence of those two odious practices of chewing and expectorating began about this time to be anything but agreeable, and soon became most offensive and sickening. In all the public places of America, this filthy custom is recognised. In the courts of law, the judge has his spittoon, the crier his, the witness his, the prisoner his; while the jurymen and spectators are provided for, as so many men who in the course of nature must desire to spit incessantly.

In the hospitals, the students of medicine are requested, by notices upon the wall, to eject their tobacco juice into the boxes provi-