

ADVENT

HERALD.



"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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Jesus is Coming.

Jesus is coming!
O, solemn hour!
Shrouded in majesty,
Gloried and power.
Trumpets are sounding
From shore to shore,
Saints are arising;—
Time is no more.

Jesus is coming!
The heavens bow down,
Myriads of angels
Wait him around:
Seraphs adoring him,
Crowns on his brow,
All bow before him;—
Earth is his now.

Jesus is coming!
O, who can abide
His searching presence,
But they're who're tried?
Saiants will welcome him—
On them he'll smile;
Sinners, confounded,
Will weep and wail.

Jesus is coming!
And soon will appear;
Ye who are waiting,
Need not fear:
In immortality
You shall share,—
Lo! he knocketh now,
Prepare! prepare!

D. T. T.

Our Lord's Ministry.

BY THE REV. J. C. GOODHART, A. M.,
MINISTER OF ST. MARY'S CHAPEL, READING, ENG.

(Concluded.)

Matt. 15: 24—"But He answered and said, I am not sent but unto the lost sheep of the house of Israel."

Rom. 15: 8—"Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."

If, therefore, the question were again asked, "What advantage, then, hath the Jew? or what profit is there of circumcision?" our Lord's ministry may be considered as giving the same answer as the apostle, "Much every way: chiefly because unto them were committed the oracles of God." In other words, to use the language of the same apostle, "They were Israelites; to them pertained the adoption, and the glory, and the covenants, and the giving of the law and the service of God, and the promises; theirs were the fathers, and of them as concerning the flesh Christ came." And when He did come, He recognized and treated them as possessing all these privileges, which it was His object to confirm, and not to abrogate.

III. It remains that we make those remarks on the whole subject which it naturally suggests. And here we shall find verified what must have been already often observed, that we cannot touch the Jewish subject but we find gathering round it all the most blessed truth of God.

(1.) *Same features in the character of God stand out in singular prominence in the review we have taken of these wonderful arrangements.*

i. How striking is the sovereignty of His election! and how remarkably, in His choice of the Jewish people, has He illustrated His eternal election of the Church which He has loved!—"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us

unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace." (Eph. 1:4-6.)

ii. See, also, *His free unshackled grace in promising.* He steps forward to the Jew, and of His own mercy, without any desert on their parts, makes over to them, by the covenant of promise, the richest blessings. And what is the rich inheritance of the spiritual Church but those precious promises, just as undeserved and just as free, which are all yea and amen in Christ Jesus? See the blessed contrast of the law, righteous in its condemnation, and the promise, gracious in its life, Gal. 3 throughout.

iii. Again, we have here the exhibition of *His unchangeableness in his gifts and calling*, as resulting from His sovereign choice and gracious promises. "Hath God cast off His people? God forbid." And are any of His faithful ones doubting and cast down, who follow after righteousness, who seek the Lord? Then, if they are Jews, let them "look unto the rock whence they were hewn, and to the hole of the pit whence they were digged. Look unto Abraham your father and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion." And, if they are Gentiles, let them know, that if they are Christ's, "then are they Abraham's seed and heirs according to the promise." "They shall never perish, neither shall any pluck them out of my hand." "The gifts and calling of God are without repentance."

iv. Once more, observe *His invincible perseverance in carrying out His purposes.* Do what the devil will, the Lord is never baffled. There is a *deliberation*, indeed, in the fulfilment of His will; no unseemly haste; no hurry: but still no uncertainty, no risk of failure: and for a plain reason,—He can command time. A week, a year, a hundred years, a thousand years, are all equally and alike within the infallible certainty of His arrangements. And He can be patient with the sinner, and allow even the devil his time; and all the while only secure, instead of rendering uncertain, the fulfilment of His determination. Satan tries again and again, as we have seen, to withstand the steady stream of His purposes: but it widens and deepens as it flows, and, becoming daily mightier, shall issue in the eternal glory of his chosen ones, and in the everlasting confusion of them that hate Him.

(2.) *We learn much from this subject in reference to God's working.*

i. *We see Him having a grand object in view, quite independent, in one sense, of Jew and Gentile.* All the way down to the first coming of the Lord a spiritual seed was being gathered, mainly, indeed, out of the Jews, but still some out of the Gentiles, and these, along with us and others who have believed since Christ came, without distinction of race or clime, are to form the glorious resurrection-

Church, in whom He will be glorified for ever,—that Jerusalem which is above, which is the mother of us all.

ii. *Yet, notwithstanding, we see other and subordinate objects which are ever kept in view.* Every link in the chain is within the purpose of God, as well as the weight of glory suspended from the whole: and every link must have its place, and keep it, and do its office. And hence, if the difference between Jew and Gentile be, so to speak, lost in the ultimate glory, it is never overlooked in the arrangements which lead to it, God adhering steadily to the order He has laid down and the means He has chosen.

iii. *We see, also, that God will choose His own instrumentality, and, in the end, accomplish His purpose by it.* It may seem worthless: nay, it is always proved to be in itself worthless and unprofitable; but still He will do His will by it, and thus manifest His undivided claim to all the glory. The Jew turned out apparently fit for nothing, and seemed only calculated to cast an imputation on the wisdom which selected him. But shall it prove so? Nay: the nation may be cast out, but the Lord shall have a remnant. Abraham's seed shall be what the Lord purposed; and through them shall His way yet be known upon earth, His saving health unto all nations.

iv. *Again, we see that those who will not bend to the purposes of God, and willingly fulfil them, shall fulfil them unwillingly.* Not that the delicate and responsible working of the human will is interfered with: and yet the deserved judgment of them that reject Him shall be blindness and hardness of heart.—"Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

(3.) *We learn from this subject, also, a profitable lesson as to God's dealings with us.*

i. *God will deal fairly and justly with every man.* He will give each what is sufficient in the way of means and privileges, and a fair opportunity of making use of them. And this because of His mercy. He does not send us His truth that we may reject it, and thus afford Him a manifest ground for at once condemning us. No: "He sent not His Son into the world to condemn the world, but that the world through Him might be saved." It was in all the sincerity of the deepest affection that He wept over Jerusalem; and we believe His words, when He said, "If thou hadst known, even thou, at least in thy day, the things which belong unto thy peace!" How should Christ's patience and earnestness with the Jews lead the sinner to seek Him! What an impression should we get from His whole ministry of the truth of His love.

ii. *And yet it should be solemnly remembered, that the possession of the most exalted privileges does not ensure the saving reception of the Gospel, or any real*

benefit from it. Nay, the personal ministry of our Lord Himself did not ensure it. Prophet after prophet had been commissioned to exhort and reprove the Jews; but they rejected every message, and even treated with reproach and violence those who sought to save them from destruction. At last, He who spake as never man spake, went among them, meek and lowly, and every word was gentle and encouraging. He would have gathered them, but they would not: and, from being exalted to heaven, they were cast down to hell. How should we Gentiles take heed! Who has ever had such light, such privileges, such opportunities as we have had? Where is there a land like ours, through which truth circulates, and where knowledge unto life is attainable? Oh, to seek for those showers of heavenly grace in the preaching of the Word, without which the precious seed, however thickly scattered, will still be unfruitful, and the wilderness for ever fail to yield the blessed harvest of righteousness and salvation.

(4.) *We cannot omit a remark, in reference to our blessed Lord, in connexion with our subject.*

i. *How entirely did He give Himself up to His Father's will, just to be and to do what seemed good to Him in everything.* He sent Him to the lost sheep of the house of Israel; and though He was despitely and shamefully entreated, yet still He went on, in all affectionate earnestness, to finish the work which was given Him to do: yet did He go from city to city, and from village to village, preaching the Word of life, and calling in the wanderers to the fold of His mercy. And this was no compulsory service, but it was His meat and drink. And when their guilt was consummated in lifting Him up on the cross, and He might justly have appealed to the Father who sent Him, to avenge their undeserved and injurious treatment, His dying breath went up in prayer for His very murderers, and amid His own sorrows and their mockery, He besought for them forgiveness.

ii. And, on the other hand, in all His discouragement in reference to the Jewish people, who rejected every advance of mercy, and wrapped themselves up in obstinacy and unbelief, how He comforted Himself in the sure fulfilment of His Father's purposes, and in the certain working out of His fore-ordained glory! "All that the Father giveth me," said He, "shall come unto me:" reminding us most forcibly of the words of the prophet, Isaiah 49:4, 5,— "Then I said, I have labored in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God. And now, saith the Lord that formed me from the womb to be His servant, to bring Jacob again to Him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." Still, therefore, He pursued His way; still went after the lost

and wandering; still called, though they refused; and stretched out His hand, though few regarded. And ours, as ministers of the Gospel, must be His unbafled diligence and sustaining comfort.— We must be instant in season, out of season; in disappointment still persevere, under discouragements still press forward. If some reject the truth, and many slight it;—if some are mere formalists, and others heartless professors,—still those whom the Father giveth to Christ shall come, and in gathering them we shall not fail of our reward.

The Papacy and Protestantism.

(Continued from our last.)

Natural theology, then, is not a progressive science. That knowledge of our origin and of our destiny which we derive from revelation, is indeed of very different clearness, and very different importance. But neither is revealed religion of the nature of a progressive science. All Divine truth is, according to the doctrine of the Protestant churches, recorded in certain books. It is equally open to all who in any age can read those books; nor can all the discoveries of all the philosophers in the world add a single verse to any of these books. It is plain, therefore, that in divinity there cannot be a progress analogous to that which is constantly taking place in pharmacy, geology, and navigation. A Christian of the fifth century with a Bible is on a par with a Christian of the nineteenth century with a Bible, candor and natural acuteness being, of course, supposed equal. It matters not at all that the compass, printing, gunpowder, steam, gas, vaccination, and a thousand other discoveries and inventions which were unknown in the fifth century are familiar to the nineteenth. None of these discoveries and inventions have the smallest bearing on the question whether man is justified by faith alone, or whether the invocation of saints is an orthodox practice. It seems to us, therefore, that we have no security for the future against the prevalence of any theological error that has ever prevailed in time past among Christian men. We are confident that the world will never go back to the solar system of Ptolemy; nor is our confidence in the least shaken by the circumstance that even so great a man as Bacon rejected the theory of Galileo with scorn; for Bacon had not all the means of arriving at a sound conclusion which are within our reach, and which secure people, who would not have been worthy to mend his pens, from falling into his mistakes. But we are very differently affected when we reflect that Sir Thomas More was ready to die for the doctrine of transubstantiation. He was a man of eminent talents. He had all the information on the subject that we have, or that, while the world lasts, any human being will have. The text "This is my body," was in his New Testament as it is in ours.

The absurdity of the literal interpretation was as great and as obvious in the sixteenth century as it is now. No progress that science has made or will make can add to what seems to us the overwhelming force of the argument against the real presence. We are therefore unable to understand why what Sir Thomas More believed respecting transubstantiation may not be believed to the end of time by men equal in abilities and honesty to Sir Thomas More. But Sir Thomas More is one of the choice specimens of human wisdom and virtue, and the doctrine of transubstantiation is a kind of proof charge. A faith which stands that test will stand any test. The prophecies of Brothers and the miracles of Prince Hohenlohe sink to trifles in the comparison. One reservation, indeed, must be made. The books and traditions of a

sect may contain, mingled with propositions strictly theological, other propositions purporting to rest on the same authority which relate to physics. If new discoveries should throw discredit on the physical propositions, the theological propositions, unless they can be separated from the physical propositions, will share in their discredit. In this way, undoubtedly, the progress of science may indirectly serve the cause of religious truth. The Hindoo mythology, for example, is bound up with a most absurd geography. Every young Brahmin, therefore, who learns geography in our colleges, learns to smile at the Hindoo mythology. If Catholicism has not suffered to an equal degree from the Papal decision that the sun goes round the earth, this is because all intelligent Catholics now hold, with Pascal, that in deciding the point at all, the Church exceeded her powers, and was, therefore, justly left destitute of that supernatural assistance which, in the exercise of her legitimate functions, the promise of her Founder authorized her to expect.

This reservation affects not at all the truth of our propositions, that divinity, properly so called, is not a progressive science. A very common knowledge of history, a very little observation of life, will suffice to prove that no learning, no sagacity, affords a security against the greatest errors on subjects relating to the invisible world. Bayle and Chillingworth, two of the most skeptical of mankind, turned Catholics from sincere conviction. Johnson, incredulous on all other points, was a ready believer in miracles and apparitions. He would not believe in the earthquake of Lisbon, but he believed in the Cock Lane Ghost.

For these reasons we have ceased to wonder at any vagaries of superstition. We have seen men, not of mean intellect or neglected education, but qualified by their talents and acquirements to attain eminence either in active or speculative pursuits, well-read scholars, expert logicians, keen observers of life and manners, prophesying, interpreting, talking unknown tongues, working miraculous cures, coming down with messages from God to the House of Commons. We have seen an old woman, with no talents beyond the cunning of a fortune-teller, and with the education of a scullion, exalted into a prophetess, and surrounded by tens of thousands of devoted followers, many of whom were, in station and knowledge, immeasurably her superiors; and all this in the nineteenth century, and all this in London. Yet why not? For of the dealings of God with man no more has been revealed to the nineteenth century than to the first, or to London than to the wildest parish in the Hebrides. It is true that, in those things which concern this life and this world, man constantly becomes wiser. But it is no less true that, as respects a higher power and a future state, man, in the language of Goethe's scoffing fiend,

"bleibt stets von gleichem schlag,
Und ist so wunderbar als wie am ersten tag."

The history of Catholicism strikingly illustrates these observations. During the last seven centuries, the public mind of Europe has made constant progress in every department of secular knowledge. But in religion we can trace no constant progress. The ecclesiastical history of that long period is the history of movement to and fro. Four times since the authority of the Church of Rome was established in Western Christendom, has the human intellect risen up against her yoke. Twice she remained completely victorious. Twice she came forth from the conflict bearing the marks of cruel wounds, but with the principle of life still strong within her. When we reflect on the tremendous assaults which she has

survived, we find it difficult to conceive in what way she is to perish.

The first of these insurrections broke out in the region where the beautiful language of *Oc* was spoken. That country, singularly favored by nature, was, in the twelfth century, the most flourishing and civilized part of Western Europe. It was in nowise a part of France. It had a distinct political existence, a distinct national character, distinct usages, and a distinct speech. The soil was fruitful and well cultivated; and amidst the corn-fields and vineyards arose many rich cities, each of which was a little republic; and many stately castles, each of which contained a miniature of an imperial court. It was there that the spirit of chivalry first laid aside its terrors, first took a humane and graceful form, first appeared as the inseparable associate of art and literature, of courtesy and love. The other vernacular dialects which, since the fifth century, had sprung up in the ancient provinces of the Roman empire, were still rude and imperfect. The sweet Tuscan, the rich and energetic English, were abandoned to artisans and shepherds. No clerk had ever condescended to use such barbarous jargon for the teaching of science, for the recording of great events, or for the painting of life and manners. But the language of Provence was already the language of the learned and polite, and employed by numerous writers, studious of all the arts of composition and versification.

A literature rich in ballads, in war-songs, in satire, and, above all, in amatory poetry, amused the leisure of the knights and ladies, whose fortified mansions adorned the banks of the Rhone and Garonne. With civilization had come freedom of thought. Use had taken away the horror with which misbelievers were elsewhere regarded. No Norman or Breton ever saw a Mussulman, except to give and receive blows on some Syrian field of battle. But the people of the rich countries which lay under the Pyrenees lived in habits of courteous and profitable intercourse with the Moorish kingdoms of Spain, and gave a hospitable welcome to skilful teachers and mathematicians, who, in the schools of Cordova and Granada, had become versed in all the learning of the Arabians. The Greek, still preserving, in the midst of political degradation, the ready wit and the inquiring spirit of his fathers, still able to read the most perfect of human compositions, still speaking the most powerful and flexible of human languages, brought to the marts of Narbonne and Toulouse, together with the drugs and silks of remote climates, bold and subtle theories, long unknown to the ignorant and credulous West. The Paulician theology—a theology in which, as it should seem, many of the doctrines of the modern Calvinists were mingled with some doctrines derived from the ancient Manichees,—spread rapidly through Provence and Languedoc. The clergy of the Catholic Church were regarded with loathing and contempt. "Viler than a priest,"—"I would as soon be a priest,"—became proverbial expressions. The Papacy lost all authority with all classes, from the great feudal princes down to the cultivators of the soil.

The danger to the hierarchy was indeed formidable. Only one transalpine nation had emerged from barbarism, and that nation had thrown off all respect for Rome. Only one of the vernacular languages of Europe had yet been extensively employed for literary purposes, and that language was a machine in the hands of heretics. The geographical position of the sectaries made the danger peculiarly formidable. They occupied a central region communicating directly with France, with Italy, and with Spain. The provinces which were still untainted were

separated from each other by this infected district. Under these circumstances, it seemed probable that a single generation would suffice to spread the reformed doctrine to Lisbon, to London, and to Naples. But this was not to be. Rome cried for help to the warriors of northern France. She appealed at once to their superstition and to their cupidity. To the devout believers she promised pardons as ample as those with which she had rewarded the deliverers of the holy Sepulchre. To the rapacious and profligate, she offered the plunder of fertile plains and wealthy cities. Unhappily, the ingenious and polished inhabitants of the Languedocian provinces were far better qualified to enrich and embellish their country than to defend it. Eminent in the arts of peace, unrivalled in the "gay science," elevated above many vulgar superstitions, they wanted that iron courage, and that skill in martial exercises, which distinguished the chivalry of the region beyond the Loire, and were ill-fitted to face enemies, who, in every country from Ireland to Palestine, had been victorious against ten-fold odds. A war, distinguished even among wars of religion by its merciless atrocity, destroyed the Albigensian heresy; and with that heresy the prosperity, the civilization, the literature, the national existence, of what was once the most opulent and enlightened part of the great European family. Rome, in the mean time, warned by that fearful danger from which the exterminating swords of her crusaders had narrowly saved her, proceeded to revise and to strengthen her whole system of polity. At this period were instituted the order of Francis, the order of Dominic, the tribunal of the Inquisition. The new spiritual police was everywhere. No alley in a great city, no hamlet on a remote mountain, was unvisited by the begging friar. The simple Catholic, who was content to be no wiser than his fathers, found, wherever he turned, a friendly voice to encourage him. The path of the heretic was beset by innumerable spies; and the Church, lately in danger of subversion, now appeared to be impregnable fortified by the love, the reverence, and the terror of mankind.—(To be continued.)

The Chamber of Torture.

In the midst of a spacious rotunda, in a deep cave, lighted by two dim torches, four men in masks surrounded another man, sad and feeble, who sustained himself with difficulty, and whose enfeebled vision the gloomy light of this sepulchral place pained and wearied.

A humid and thick atmosphere, extended like a pestilential fog throughout these subterranean regions, from which a fetid, sepulchral odor was exhaled. In this sort of grotto, all around the uneven walls, which glistened with the water oozing through the soft stone, instruments of torture were seen suspended; the infernal invention of the ascetic and savage imagination of the monks, the very sight of which caused a shudder.

There were racks, iron bolts, nails of enormous size, ropes of every thickness, and in a corner, by the side of a rack, a pan of coals, which darted its red and blue flames in the recess. It was terrible to behold.

The descent into this infernal place was by numerous winding stairs, whose humid steps were covered with mouldiness, and upon which it was impossible to walk without slipping; but the servants of the Inquisition had, as they say the sailor's foot. They were acquainted with the least turn in this frightful labyrinth to which they had led Manuel Argoso, when they left the hall of tribunal, and where we now find them again with the unhappy accused, waiting the grand inquisitor. The former governor of Seville had

suffered himself to be led, or rather closing his eyes in order not to see the road over which they hurried him, but the executioners had stopped in the midst of the Chamber of Torture, thus this gloomy den was called. The accused opened his eyes again, cast round him an anxious look, and he observed nothing but the veiled figures of the sinister creatures who, in this terrestrial hell, filled the office of demons, and who were called tormentors. When he had counted one after another of the horrible instruments of torture which surrounded him, his imagination, enfeebled by fasting and imprisonment, became the prey of a strange hallucination. In his faith, as a pious Christian, he believed that he had left this world, and had arrived at the place of which the gospel speaks where there "is weeping and gnashing of teeth."

Need we be surprised after this, that in moments, and in the midst of such horrid pageant, the Inquisition has obtained the most singular abjurations and confessions, the most contrary to the character of those whom she made her victims?

Pierre Arbues, came at length, followed by a second inquisitor, and by the apostolic notary. The accused was standing in the midst of the Chamber of Torture.

At the sight of his judge he was recalled to the sad feeling of reality; on raising his eyes toward heaven, as if to supplicate it, he perceived that above his head, in the vault, a strong pulley had been fixed, through which passed a solid rope of hemp, which hung down to his feet. The four masked men stood silently by his side.

Pierre Arbues, and the inquisitor who accompanied him, sat down upon seats to assist at the mournful scene, conformably to the eighteenth article of the code of the Inquisition, which provided that one or two inquisitors should always be present at the torture, to record the declarations of the accused.

Manuel Argoso, though he had the courage of strong minds, could not divest himself of strong terror. He thought of his daughter, who would, perhaps, be obliged to undergo the same trials, and all his courage forsook him.

If he could have saved her from them by confessing imaginary crimes, he would not have hesitated a single moment; but he well knew that such a confession would ruin instead of saving her. He therefore summoned all his energy, and prepared to suffer.

At a signal from the grand inquisitor, the tormentors stripped the accused of his clothing, and left him with nothing but his shirt. Then Pierre Arbues moving towards him:

"My son," said he, with angelical sweetness, "my son confess your crimes, and grieve not our souls by persisting in error and heresy—spare us the sorrow of obeying the severe laws of the holy Inquisition, by treating you with all the rigor which they demand."

Manuel Argoso made no reply, but he cast upon the inquisitor a fixed, cold, piercing look which defied torture.

"Avow and confess," resumed Pierre Arbues with incredible perseverance, but still with a voice full of unction and gentleness. "We are your fathers in God, and we are actuated solely by the desire to save your soul. Come, my son, a sincere confession can alone save you in the other life, and in this, deliver you from the just vengeance of God. Confess your sin."

"I cannot confess a crime which has no existence," replied the governor.

"My son," said the judge, "I am grieved at your impotence, and I beseech the Lord to touch your soul, which without grace, will inevitably be lost, for the devil holds it in his power, and it is he

who inspires you with this guilty persistence in wickedness. Pray with me, if you possibly can, that God may have pity on you, and send you the light of his Holy Spirit."

At the same time, Arbues kneeling on the ground by the side of the sufferer, muttered, in a low voice, an unintelligible prayer, with a sanctimonious and affected air. Then he made one after another, several rapid signs of the cross, humbly smote his breast, and remaining for some minutes with his face leaning upon his clasped hands.

At this moment, the savage inquisitor of Seville, who was only a humble Dominican, praying and weeping for the sins of others, at length rose up:

"Unhappy slave of the devil," said he, addressing the accused, "has God vouchsafed to hear my prayers, and open your eyes sealed against the brightness of our faith?"

"My faith is still the same," replied Argoso; "it has never varied a single instant; as I have received it from my father, who was a pious Christian, so I will carry it with me to the tomb."

"God is my witness that it is not my fault," said the judge, raising his eyes toward heaven; "go," he pursued, looking at the tormentors, "apply the torture of the cord."

At these words the accused shut his eyes—a dull buzzing sounded in his ears—a cold sweat ran down his limbs, and he shuddered in every fibre. The tormentors drew towards them the cable which hung from the vault.

"You will continue to torture until we judge it expedient to suspend it," continued the inquisitor, and if during this time, the accused suffers any injury, be it the fracture of a limb, or even death, I protest before you all that the fault should be imputed to him alone. And now let the will of God be done," added he, extending his hand towards the executioners.

Instantly the four masked men seized the unhappy governor; and tied his hands behind his back, with one of the ends of the cord, which hung above his head; then seizing the other end, by the aid of the pulley, they raised the sufferer to the height of the ceiling, and let him fall rapidly till within a foot from the ground. The unhappy man almost fainted at this terrible shock.

The tormentors waited a few minutes until he had recovered, and immediately when he re-opened his eyes, they recommenced this cruel ascension, and suffered him to fall as violently as the first time. This punishment lasted for an hour.

The unfortunate governor had not uttered a complaint; only his panting and suffocated breast emitted a hoarse and restrained respiration, which resembled the death rattle. His heavy eyes, glazed like those of the dying, seemed to have nothing more to do but to close in their last sleep. The cord which enclosed his wrists, had cut so deeply into the flesh, that the blood of the tortured man trickled all over his body; his shirt, the only clothing which they had left him, was soiled with bloody mire; for the floor was earthy and damp; and when the torture was over, the wretched man, released from his bonds, fell on the earth a shapeless mass—his dislocated bones and mangled muscles could no longer support him.

It was a harrowing and horrid spectacle to see this strong man, tall, robust, and still in the vigor of his age, annihilated by a cruel torture, and punished before he had been tried. What might not be expected from a jurisprudence which imposed such trial? But the inquisitors had no bowels; they reigned by torture, they delighted in agony.

"Take this man back to his prison," said Pierre Arbues, with an air of pity,

"that will do for to-day," and turning towards the inquisitorial counsellor, "my son," said he, "do not forget to pray for this unhappy man in your prayers."

Such was the manner of the inquisitor's procedure when in the presence of their victims—they concealed the abominable hardness of their hearts under the hypocritical exterior of profound piety. Two friars carried the wretched governor in their arms. Manuel Argoso no longer gave any sign of life.—*Mysteries of the Inquisition.*

Roman Interpretation and Ethics.

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night." (Gen. 1:16.)

"You should have known that God made two great lights in the firmament of heaven; the greater to rule the day, and the lesser to rule the night: both great, but one the greater, that it might be known that there is as great difference between the popes and kings as between the sun and moon." (Pope Innocent III., to Constantine the Emperor, in Decretia Gregor. I., III., 33, c. b.)

"Let every soul be subject unto the higher powers." (Romans 13:1.)

"Put them in mind to be subject to the principalities and powers, to obey magistrates." (Titus 3:1.)

"The person of every clergyman is sacred; so that he cannot be subject to any secular power." (Cajetan in Aquin.)

"Therefore all laymen, of what eminence soever, who exercise jurisdiction over ecclesiastics, are guilty of sacrilege." (Pope Urban VI.)

"Yea, and why even of yourselves judge ye not what is right." (Luke 12:57.)

"If he (the pope) shall decree that anything is black which to your eyes appears white, we are bound to believe it black." (Loyola, Exercitia Spiritual, &c., reg. 13.)

"Though the Pope should err in enjoining vices, and prohibiting virtues; yet would the church be bound to believe the vices to be virtues, and the virtues vices, if it would avoid sinning against its own conscience." (Bellarm. de Pontiff 4, 5 §.)

"Therefore the Popes are to be obeyed; nor may the sheep examine the decrees of the shepherd." (Bellarmine de verd. Dei III., 5.)

"Search the Scriptures." (John 5:39.)

"It is not to be thought that the Holy Bible heretofore was thumbed by tailors, cobblers, bakers, women, and children." (Preface to N. T. by College at Rheims.)

"The laity do not receive any benefit from reading the Scriptures, but are betrayed into errors, both in the doctrine of faith and manners." (Bellarmine de verd. Dei II., 16 §.)

"Rise, Peter, kill and eat." (Acts 10:13.)

"The office of Peter is twofold,—to feed and to kill; according to that, 'feed my sheep,' and according to that, 'kill and eat;' for when the Pope has to do with those that are refractory, then is Peter commanded to kill and eat." (Baronius Epist. ad Pap. Contr. Venet.)

"Swear not at all." (Matt. 5:34.)

"Above all things, my brethren, swear not." (James 5:12.)

"When a man in a passion breaks out into blasphemous words, the meaning of which he does not consider, it is but a venial sin." (Sylvester summ. verb. Blasphemur, n. 5.)

"All ill habits of swearing is not a mortal sin; because it is not an act." (Victorellus ad Solet. IV. 22, p. 681.)

"To use adjurations to God, or man, or angels, or devils, or irrational creatures, lightly, without reference to the name of God, or any necessity, is but a venial fault." (Sylvester summ. verb. adperat. n. 5.)

"That no man go beyond and defraud

his brother in any matter." (1 Thess. 4:6.)

"Dishonest gain is not necessarily to be restored." (Sylvester summ. verb. emptio. n. 13.)

"Putting away lying, speak every man truth with his neighbor." (Eph. 4:25.)

"Though a man with perjuries and lies deny the badness of his commodities, or make them better than they are, the lies, if they do not much injure the buyer, are but venial." (Sylvester summ. verb. emptio. n. 28.)

"To tell what is false, if it be not on purpose, though it be done without care whether it be true or false, is but a venial fault." (Ib. summ. verb. mendae, n. 1.)

"A man may tell lies when he list, out of mere pleasure of lying." (Ib. summ. verb. mendae, n. 3.)

"An official lie is that which is told to the advantage of one, without an injury to another; and this is also venial." (Cardinal Cajetan.)

"An oath does not bind, if he that swears has not a mind to bind himself." (St. Bonaventura.)

"It is a question whether it be a mortal sin for a preacher to tell lies in the pulpit. I affirm it is not, in such things as do not concern doctrine; for instance, if he say things jocosely." (Sylvester.)

"Wherefore laying aside all malice, and all guile, and hypocrisies." 1 Peter 2:1.)

"To make a false show of sanctity, if it be for the honor of God, and the edification of our neighbor, is no sin." (Sylvester verb. simulatio, n. 4.)

"Bare hypocrisy, when one feigns he is good and is not, or better than he is, is no mortal sin, though it has the force of a lie." (Cajetan.)

"Put them in mind to speak evil of no man." (Titus 3:1, 2.)

"He who out of talkativeness reviles another, does not sin mortally, because the hearers ought to put the best construction upon it." (Sylvester.)

"He is excused from mortal sin who has slandered any one, to whom, considering his refutation, such a thing is no scandal." (Cajetan.)

Protestants, are you prepared for such ethics as these? Popery denounces the Bible Society for circulating the Bible without note or comment. Popery is offended because it is read in our schools. If our children read the Bible, say the priesthood, let it be with our own comments. Fellow Protestants, I have given you a sample of them; mark them well. Can you wonder at the degradation of the non-reading, non-writing, poor, pitiable Irish Romanists.—*Chris. Alliance.*

A Mahomedan Discomfited.

Mr. Drose, who is sustained by the Berlin Missionary Society at Ghazipoor, a few miles below Benares, declared in the presence of several Mahomedans, who pledged themselves to prove from the Holy Scriptures that Mahommed was indeed a prophet sent by God, that in case they succeeded he would himself become a follower of the prophet of Mecca. Preparations were immediately made for a learned contest. The missionary was conducted to a Mahomedan school-house, and a chair was brought to him. The Mahomedans who were present sat down at the same time on their carpets. They appeared, however, to be waiting for some one else: for the eyes of the assembly were directed from time to time to the door. At length a man of very noble aspect arrived, richly dressed, and carried by four bearers, in a palanquin. He was the most learned moollah in the place. All rose up respectfully.—There had been already prepared for him a sort of platform, covered with carpets; this he mounted with uncovered feet.—

He then beckoned four of the most distinguished Mahommedans to himself, laid his hands upon them to bless them, and caused them to be seated, two upon his right, and two upon his left. Next he sat down himself, and looked around earnestly and deliberately, till the missionary spoke to him.

The contest now began. Several copies of the New Testament were produced, and the 14th chapter of John was found. Upon every verse a dispute arose, wherein the Mussulman endeavored to convince the missionary that Christians misunderstood their sacred writings. Finally he came to the 13th verse; "Hereafter I will not talk much with you for the prince of this world cometh." It passed through the mind of the moollah, like a flash of lightning: the prince of this world is no other than Mahommed; who, as the seal of the prophets, was to become a teacher after the Nazarene, and win over and govern the world by his doctrine." He read the passage again and expatiated in triumphant language on the glory of Mahommed, who was here spoken of, and closed by calling upon the missionary, in an earnest and imposing tone, to believe in him whom Christ himself had foretold as a prince and lord of this world. But alas! for the moollah. Mr. Drose showed that by the prince of this world, the Scriptures meant simply the devil! He became white with anger, and gnashed his teeth through inward rage. In the net which he laid, was his own foot taken; and he was snared in the work of his own hands!

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, NOVEMBER 11, 1846.

Hard to Understand.

We made some remarks in our last, respecting the difficulty which some find, not only in comprehending the doctrine of Scripture, but even the language which daily passes between man and man; and which we showed is mainly owing to a want of a knowledge of the shades of difference in the meaning of words. Since we thus wrote, another case of misunderstanding has come to our notice, which is attributable to the same cause. We remarked on the responsibility of publishers—showing that all publishers are responsible for the character of what they publish. By this a good brother is determined to understand us as asserting, that every publisher endorses, or adopts, the sentiments of what he publishes. Than this, a grosser misunderstanding could not be. All publishers, publish more or less, that they cannot subscribe to. They do this, to let others speak for themselves. But while they publish what they cannot endorse, they are none the less responsible for what they publish, and will be thus responsible when they shall stand at the tribunal of the Most High, to be judged for all the deeds done in the body. A publisher is a direct agent in giving publicity to whatever fills his columns; and if the publication of anything shall exert an injurious, or unhallowed influence, he is morally and legally accountable. No publisher has, therefore, any right to open his columns, as a flood-gate for whatever may be presented for transmission. Were he to do so, every article, whether of a Mormon or infidel tendency, of however impure a nature, must be permitted, not only to pass on to the corruption of the public mind, but he must suffer himself to be made the active instrument for such corruption. Every publisher is therefore bound to scan closely the moral tendency of all he gives publicity to; and though he may publish much he may dissent from, and disap-

prove of, yet he is always to inquire respecting each article, Will more good than evil be accomplished by it, and will God's cause be thereby promoted? If he is satisfied it will produce more evil than good, even if he should approve of the sentiment of the article, he cannot be an agent in its publication, without doing violence to his own conscience and inherent sense of justice, and assuming a responsibility which he must one day meet before high heaven. If he is satisfied that it will produce more good than evil, and promote the cause of God, he cannot conscientiously withhold publication from it, however much he may dissent from the nature and spirit of the article. We are to consider that the truth is often advanced by showing the weakness of error; and it may be necessary to publish for that purpose alone.—That vice may be presented in so frightful a mien, that to be hated, it needs but to be seen; and he may therefore be obliged at times to exhibit vice. But he is also to remember, that a too frequent familiarity with vice, has a tendency to make it appear less odious, and that those who would loathe it at first sight, have been known, by frequent contact, to endure that which they hated, and finally to love. It therefore becomes necessary to know where the dividing line, in the exhibition of error, is, that we may know when to exhibit it to be hated, and when we should cease to be instrumental in its exhibition. But when vice is presented dressed up in the garb of virtue, it is never to be exhibited, unless it be for the purpose of stripping off its mask, disrobing it of its sheep's clothing, and exposing its naked deformity. Nor is error when arrayed in the garb of truth ever to be presented, only with a view of exposing its hollow heartedness and deep hypocrisy. We are to remember that vice and error are often presented in the garb of virtue and truth; for men have stolen "the livery of heaven to serve the devil in," and consequently we are to guard the avenues of truth, with the utmost vigilance. Those who are stationed as sentinels to give alarm at the approach of an enemy, are not guiltless if they slumber at their posts; but if they connive with the enemy for his admission into the camp, they prove themselves traitors to the trust so generously confided to them, and unworthy of the confidence reposed in them.—We cannot serve two masters: neither can we assist Nehemiah in the building of the wall with our right hand, while we are aiding Sanballat to destroy it with our left. In all that we do, if we are faithful in any cause, we are to have our eye directed to a single point,—all our energies are to be directed to the accomplishment of a single object. To effect this, we are to take advantage of every wind that blows, of every tide, and every current. And when we encounter head winds, and counter currents, we are to shape our course, so as to take advantage even of them. We therefore repeat, that all publishers are responsible for the contents of their columns; and when they publish what they deem error, they are to do it with a view of promoting the cause of God by its contrast with the truth.—If any suppose they can give publicity to what they shall deem injurious to the welfare of the commonwealth of Israel, and escape responsibility, by the plea that others speak through them, they will find that they have fearfully misjudged. They can no more do it, than the captain of a slaver can escape responsibility for permitting his vessel to be used in a traffic which the laws of nations have pronounced piracy. The fact that he is an agent, and a willing agent, makes him responsible for all the evils that result through the exercise of his agency.

While men are actuated with right motives, they will often misjudge, and act in a manner that will prove injurious to the cause of truth.

In this case, although their responsibility is the same, yet God, who looketh at the heart, will not judge as man judgeth, who looks alone to the outward actions, but will make allowance for every extenuating circumstance, which in his view shall take from the culpability of the act. We trust we have said enough on this point to make plain the difference between a publisher's responsibility for what he publishes, and his endorsing it.

These remarks are so much extended, that we shall have to defer, to another article, our intended remarks on the causes of so frequent a misunderstanding, and the means of obviating those causes. We have frequently heard persons contending a long time on some point, when, to an intelligent observer, it was evident, that the only difference between them originated in the want of conception on the part of each, of the import which the other attached to language he used. And for this cause, many complain that they are taken as they say, and not as they mean,—when they can only be taken according to the correct meaning of the words they use.

Questions.

Dear Brother:—In the "Herald" of Oct. 14th you say, that it gives you pleasure to remove the difficulties of any on these points;—and as there are many who consider these points, (which you doubtless allude to,) as essential doctrinal points, it truly would be desirable that certain difficulties were removed. But there are other points which are attended with difficulties, one of which I will mention, and the difficulties attending.—I will present in the form of questions, and wish you to answer them through the "Herald," if so be those difficulties can be removed.

1st. Is not the reason given why John came baptizing with water, in the first chapter of St. John's Gospel, 31st verse?

2d. Was not John the Baptist sent to prepare the way of the Lord, and did he not fulfil his mission?

3d. Were not the eleven disciples commanded to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever he had commanded them, including, of course, what he had said previously, in Matt. 10th, to heal the sick, cleanse the lepers, raise the dead, cast out devils, &c., together with a promise of signs following them that should believe? Mark 16:17, 18.

4th. Did not the apostles fulfil the above command, and preach the Gospel in all the world, until the Savior of mankind was truly introduced to a lost world?

5th. Was not St. Paul called to be an apostle, a teacher of the Gentiles, in truth and verity? and does he not testify to the fulfilling of the command given to the eleven, i. e., that the Gospel had been preached to every creature which is under heaven, in about twenty-nine years after?

6th. Does not Paul, being a teacher of the Gentiles, declare that Christ sent him not to baptize,—but to preach the Gospel? and in due time, does he not declare that there is one faith, one baptism, &c.?—and in his instructions to Timothy, does he not say, "The things which thou hast heard of me before many witnesses, the same declare thou unto faithful men, who should be able to teach others also?"

7th. If Paul, being a teacher of us Gentiles, and not being sent to baptize, and consequently has left no directions concerning the ordinance, who has authorized men in these days to administer the ordinance of water baptism?

8th. Are we not under the administration of Him who was to come after, since John the Baptist is dead and gathered unto his fathers, and the things pertaining to him have long since decreased,—who, according to the purposes of the Father (in the order of events), hath appointed him to be a priest forever, even after the order of Melchisedee, and who baptized with the Holy Ghost (all such as will receive it) and (those who receive it not) with fire?

9th. If men administer the ordinance of baptism by virtue of the command given to the Apostles previous to the Pentecost, why do not the signs follow, according to the promise? for they were equally enjoined.

10th. If the day of miracles is past, why not the day of water baptism? for these were equally enjoined.

11th. Has not the ordinance of water baptism long since become the mark of both the beast, and his image, with the addition of the salutation by the right hand?

12th. Was the ordinance of water baptism administered to those who were beheaded for the witness of Jesus, and the word of God, in the days of Papal persecution? or did the saints practise the use of that ordinance in those days?

13th. Does not the ordinance of water baptism lead to dissension, saying, I am of Paul; and I am of Apollon; and I of Cephas? or in other words, I am of the Episcopalians, and I am of the Presbyterians, and I of the Baptists, &c. &c.

I ask the above questions, not for the sake of contention, but for the sake of truth, and that we may know what the truth is concerning this point; the truth will not shrink from never so close a scrutiny; but it will shine so much the brighter. And I know there are some important truths which are quite obscure, on account of the fog and mist which have, imperceptibly, perhaps, been cast about them.

Yours, waiting for the redemption of the body,
E. S. BLAKESLEE.

Prospect (Cl.), Oct. 22, 1846.

ANSWERS.

To Q. 1.—It is.

To Q. 2.—He was, and he did.

To Q. 3.—They were.

To Q. 4.—They did.

To Q. 5.—He was, and did.

To Q. 6.—He does.

To Q. 7.—Not Paul, but Christ.

To Q. 8.—We do not doubt that we are under his administration.

To Q. 9.—Because they have followed: and we are not told they were to continue to follow. They followed those that believed in the commencement of the preaching of the Gospel, to prove its divine origin. That being proved, those signs were no longer necessary.—John 20:30, 31; and 1 Cor. 14:21, 22.

To Q. 10.—Miracles were not enjoined: they were a special gift. Baptism is an express command; and we have no right to neglect its observance, until we are thus commanded in language as positive and as distinctly enunciated as the command that enjoins it. As the sacrament of the Lord's supper is given us to show forth the death of Christ until he come, so the other sacrament, baptism, is given us to show forth our faith in the resurrection, until that is realized.—Col. 2:12.

There is a difference between those miracles which were to be signs of the divine origin and authority of Christianity, and special interpositions of God in our behalf in answer to prayer. All deliverance from temptations, all special manifestations of the Spirit, and all preservation from danger, are in the true sense miracles; because they would be impossible without such help from God. These are never to cease while we are in this state of being. But they should be sought and expected according to the will of God, instead of considering the enjoyment of them as we may wish, indispensable to true Christian character.

To Q. 11.—We don't know by what hypothesis you arrive at such a conclusion.

To Q. 12.—We have no historical record, or evidence, that they neglected that ordinance.

To Q. 13.—Quarrelsome people may quarrel respecting any and every question, if they choose; but we know of no reason why the people of God need quarrel respecting this ordinance.

Correspondence of the English Mission.

NUMBER XIX.

Our Labors—Success—The late Rev. John Eagleton—Papal Wrath and Plummery—Mary the Mother of God!—Social Life—Institutions—West Bromwich—Rev. Wm. D. Corken—Ministers Coming into the Truth—Dedication and Ordination Services—Views of Dissenters Respecting them—The Baptists—A Physical and Mental Repast—Speeches—The Papacy.

BIRMINGHAM, October 3d, 1846.

We commenced our labors in Birmingham on the 16th ult., in the "People's Hall."—Several lectures were delivered here last May, which were blest to the permanent waking up of a number to the advent of our Lord; these friends have not enjoyed the stated ministrations of the word, but have met from time to time in private houses, and labored to sustain themselves. On hearing of our arrival in the country, they were continually on the look-out for a visit from us. The door of usefulness was wide open on coming here; a large hall was obtained without perplexity, our placards posted, and our work begun with thronged and attentive audiences for our encouragement. We have had services twice each Lord's day, and nearly every evening for over two weeks. We have had

the sweet satisfaction of feeding many of the hungry sheep and lambs of the flock, and of awaking the attention of not a few, we hope, to the subjects on which we have discussed. More truly serious and respectable congregations we have seldom addressed. We are not laboring merely to create an excitement; we have no wish of this kind; but we are silently, steadily, and effectually at work, accomplishing more than appears upon the surface of these letters. One or two of the ministers in this place, it is thought, are favorable to the Advent views. Rev. John Eagleton, who died a few years since, was a very decided believer in the speedy coming and personal reign of Christ; nothing could make him yield his hope: his last words were, "He will come! He will come!" and folding his hands, he fell asleep. But one of our meetings was disturbed, and that by some subjects of the Pope, who perhaps thought the boots which the "three shoemakers from America" had manufactured for their master, must be particularly distressing about the toes! They were overheard to say, they should like to see the heretics burnt to death over a slow fire.

On the first Sunday after his arrival in Birmingham, Bro. Himes attended the Cathedral services, the Hall being otherwise occupied for the forenoon. Dr. Wiseman is at the head of Catholic affairs in this vicinity. You would hardly believe that in enlightened England, in the nineteenth century, such a farce could be played off for religion before a large and intelligent congregation of men and women. The choir which, in Episcopal cathedrals and churches, is the only part of the building in which the worshippers are convened, was filled with the officiating priests, priest vicars, singers, and boys with their burning candles. A sombre darkness pervaded the place, as though the Mystery of Iniquity had chosen the element most congenial with his own spirit and devices. The entire nave of the cathedral, which is elsewhere vacant and desolate, was here filled with seats, while the sides were crowded with men, women, and children, who, at the tinkle of the bells, prostrated themselves on the stone floor for prayer, but stood during the delivery of the discourse. But the sermon, ay, the sermon, of priest Moore, from Lam. 1:12—"Is it nothing to you all that ye pass by?" &c. It appeared that he had been delivering a series of discourses, of which this was the last, in which he had been showing the claims of the blessed Virgin to the homage of the church. In the exordium of the present discourse, he spoke not only of the neglecting of the claims of Mary by the majority of the people (Protestants) of England, but the absolute despising of such claims; in consequence of which her holy Son was daily grieved, while she looked down upon the utter degeneracy of those who were once loyal to her authority! Among other claims which he stated the blessed Virgin had upon the church, were those which sprung out of a consideration of her humility, chastity, and benevolence. She had claims upon the church from sustaining a high relation to God—she was the daughter, the spouse, and the mother of God! These points he maintained with better rhetoric than logic, addressing his appeals especially to the female portion of the audience, until they stood transfixed like marble statues, while the big tears stole down their tender cheeks, and bespoke the magic potency of the orator's skill. Who can believe the man did not know he was imposing upon the credulity and superstition of his hearers? The Established Church only have a right, if we are correct, to chime bells in steeples and towers of stone and brick. But in this case the law is evaded,

by the erection of a scaffolding in the form of a steeple, which has been slated!

One of the most powerful levers in the hands of the Catholics at the present time, is this exalting the Virgin to divine homage, and appealing to the sympathies of the common people in behalf of "Mary, the Mother of God!" Even the famous O'Connell, on the reverse of the decision of the Court of Ireland by the House of Lords, by which he was liberated from prison, publicly attributed the favorable turn of this case to "the prayers of the holy Virgin!" The following, taken from the Latin office of the Virgin, will show in what estimation she is held:

"O Domina mea sancta Maria, &c. O my Lady, holy Mary, myself unto thy blessed trust and alone safe keeping (I commend), and into the bosom of thy mercy to-day, every day, and at the hour of my departure, I commend my soul and body to thee, my whole hope and my consolation, all my troubles and miseries, my life and the end of my life, I commit to thee, that by thy most holy intercession, and by thy merits, all my works may be directed and disposed ACCORDING TO THINE AND THY SON'S WILL!"

Thus Mary is made superior to the Son of God!

There is not so much social life in England as there is in America; but there is a good deal of philanthropy. There are a great many public institutions founded by the munificence of private individuals and by the government, for superannuated or disabled soldiers and sailors, for the education of their children, and for the relief of various classes of the unfortunate. Besides these, Provident Societies or Clubs are multiplying, the object of which is, by a weekly, monthly, or annual contribution, to make provision for sickness or death, somewhat on the principle of our Life Insurance Companies, of which also there are many here. It is stated that a million and a quarter of the laboring classes of this country are thus combined. Odd Fellowship Associations are ostensibly, and perhaps really, for similar ends. [Quere—How do the principles of such societies harmonize with, "Take no thought for the morrow!" And again, "Lay not up for yourselves treasures on earth," for it resolves itself into this after all.] Now, were the Christianity of these days what it ought to be, we trow there would be fewer institutions like the last mentioned. Existing and multiplying as they do, do they not tacitly declare, that the Church of Christ has forgotten the benevolent precepts and examples of her divine founder? There are many hospitals and like establishments here, and in every Christian land, which owe their origin and support to Protestant generosity; and here and elsewhere there are some Priscillas and Aquillas, Phebes, Dorcas, and daughters of Phillip; but considering the host of professing Christians at the present day, and the countless objects of charity which are found everywhere, and the vastness of the work to be performed, whether we are to have a temporal, or a spiritual reign of Christ, and then say, is there one Christian out of ten thousand that it would be just to compare with any one of the humane, working characters of the New Testament. We will commend the Catholics for what of good we see in them, though we do not believe it to be in all cases the natural product of the righteousness of their religious system, and though in many instances the motives for the distribution of their beneficence would not always meet with the approbation of God. It is a notorious fact, that in the United States, they forget the physical and mental amelioration of the squalid inmates of hovels, garrets, and cellars, the majority of whom, have, in infancy at least, been initiated into their own communion, while they generally pass with their blessings to those who are out of the pale of their church, and consequently believed by them to be out of the pale of salvation. In this country they

are setting Protestants some worthy examples. The "Sisters of Charity," and "Sisters of Mercy," are commending their respective orders, and the religion which is supposed to be the source of their tender sympathies, to multitudes of hearts. In Birmingham, and we suppose elsewhere, they have an institution for supplying families with good female servants; these are allowed to enter the asylum, and remain until a situation is found for them, or leaving with a good character the places of their employment, they may return, as to their own home, until another situation is procured for them. In the meantime they are instructed in the principles of the Catholic faith, and made so acquainted with the grounds of Protestantism, as to regard it as having its rise in the most wicked and shameless corruptions of man's fallen nature. Our friend Mrs. H. has an excellent servant, which she obtained at one of these establishments, who was formerly a Protestant. "Why," said she, to her mistress, "the foundation of Protestantism is bad, the principle is depraved,—Henry the VIII., because he could not get a dispensation from the Pope to divorce his lawful wife, for the purpose of taking another who pleased him better, turned against the Catholic church, and established Protestantism in England!"

While prosecuting our work in Birmingham, we have kindled the fires of truth in West Bromwich, and other places, by our alternate labors. West Bromwich has 30,000 inhabitants, only about 4000 of whom are supposed to be regular attendants on public worship. Rev. Wm. D. Cosken offered us his pulpit, and has not only opened the door for us in that town, but has, through our humble agency, heartily embraced the doctrine, and commenced preaching the coming of the Lord: he delivered one lecture to the friends in Birmingham this week, that gave great pleasure; he has elsewhere delivered several discourses on the same truths, to the surprise of some, and joy of others. We first made his acquaintance in London, at the meetings of the Alliance. The young minister of whom we spoke some time ago as having been led, after hearing us, to see and proclaim the truth in part, has since come out fully, and is now lecturing in company with Bro. Winter. We have heard of still another who is on the point of doing likewise. Could but the mass of Christians in this country have these things fairly laid before them, they would reject many opinions which they at present entertain. The doctrine when received here, whether by the ministry, or laity, produces the same powerful effects which we have before witnessed,—penetrating and pervading the whole moral being, and incorporating itself into the thoughts, the desires, and hopes of its subjects. Expressions of gratitude, and many benedictions, are poured upon the humble instruments whom God deigns to use in communicating the light of his word to those whose minds have been in darkness, and whose souls have been secretly inquiring after something which they were conscious of lacking, in order to satisfy their earnest pantings and struggles.

By the invitation of our beloved Bro. Cosken, we attended, in his neighborhood, the dedication, or "opening services," as they are here called, of a "chapel," as all places of worship are termed, excepting those of the Establishment. It was a neat house of brick, built by the Baptists, at the cost of \$20,000; but though in the midst of a population of several thousands, we were sorry to find it was not filled, even on this interesting occasion. We were invited to take part in the services, but declined. A number of ministers of different denominations were present, and the sermon was preached, to our surprise, by an Independent minister.—This, however, is nothing unusual; such marks of Christian courtesy are very common among all denominations. By the way, it was the first written discourse which we had heard in England; and of course was tolerated, because the occasion was an extra one. The Baptists here, with whom those of the same name in America are in fellowship, are open-unionists, and are called Particular Baptists, in contradistinction to the General Baptists, who are close-unionists, and who believe in what is called "general atonement." The former is the larger body. We hardly know how it is, that special fraternity with the Particular Baptists is claimed by our Baptist brethren in the United States, since those who there call themselves General Baptists, are opposed

by a body calling themselves Particular, or Predestinarian Baptists, the main ground of difference being in relation to the extent of the atonement. We have been told by the disinterested, that no body of dissenters stand so high in public estimation, for honesty and noble bearing, as the Baptists. We hope they merit the encomium: we have found good friends among many of them, even with the frank avowal of all our "heresy." This sect, and perhaps all dissenters, attach but little importance to the acts of dedication and ordination; they think it looks too much like the superstition and flummery of the Papal church; that if it be necessary to lay hands on a man prior to his assuming the sacred office, in imitation of the apostles, then we ought to look for the same results which followed this ceremony when performed by the apostles,—the effusion of the Holy Ghost, and the power to work miracles. In the instance before us, there was no formal dedication, or any ordination of the minister. We presume but few present would agree with the Rev. Dr. who preached the sermon, that a call to the ministry consisted in having the disposition, the means, and the opportunity to preach! We must confess for ourselves, we lean a good deal more than this towards some of the notions of Episcopacy. At the conclusion of the services, we were invited to dine with the ministers, and other friends, at a public house. After dinner, the company retired to an adjoining hall, for the purpose of spending two hours in making and listening to appropriate remarks. The pastor took the chair, when Bro. Himes was called upon to give a relation of the state of religion in America: after which Bro. B. was invited to speak on the progress of the cause of anti-slavery. In these relations, we were frequently interrupted with inquiries, and were listened to with decisive marks of interest. The subject took a turn towards the Papacy. Rev. Mr. Joseph, (Independent,) an intelligent, benevolent looking, and somewhat venerable man, followed us. He said he had been greatly interested in the remarks which had been made by the gentlemen from America: he would not throw down the apple of discord; but he begged kindly and solemnly to inquire, whether, from all we could hear and see, the Church had not reached its Laodicean state: are we rapidly coming to the day when we are to look for the giant risings up of the Man of Sin? I fear we are! We are not alive to his cunning and craft: I feel myself solemnly bound to protest against the Papacy. He spoke of Pope Pius IX. as "the Deity of the Catholics!" He said a priest of Rome in his neighborhood, had walked three miles to see a poor woman of a dissenting church, in the hope of making a Catholic of her, when she was ill, her nerves weak, and her mind greatly excited, so that she could not contend with him. He thought we ought to sink all our minor differences, important though they were, and merge every other question in the grand one at issue, and as Protestants, meet the Man of Sin! Bro. Himes again arose, and spoke for some minutes from the 7th of Daniel, and 2 Thess. 2d, showing therefrom the destiny of the Papacy. Rev. Mr. Williams, (Baptist,) late missionary to India, said, We are not only Protestants, but we are Dissenters. The most to be feared, is, the shield and protection which the government is about to afford to the Catholic church. Establish the Catholic religion in Ireland, and why not in England by and bye: he believed this was the ultimate aim of Lord John Russell. For himself, he was sick of the indifference, the lethargy, the milk and water stuff of dissent. Robert Hall's point of dissent, respected merely the form, the ritual, the liturgy; but this was not the real point of dissent: he would dissent from the Congregationalists—and Baptists, if they retained a connexion with the governments of this earth. He closed by urging those present to carry this question to the ballot box, and let Lord John Russell know that he must change his course, or leave his seat. No little sensation was manifest as the result of all that was said at this social meeting. Those present were at a loss to account for the general cessation of revivals in America, and for a like absence of religious influences in their own land. They seemed to think, too, that we ought to be able to inform them how to amend matters, and to remove obstructions to the progress of the work of God. They thought the prospects dark as midnight! True, we said, in one view, but glorious in another; for with our hope, everything is to be gained!

Correspondence.

The Two Covenants.

No. V.

The First Covenant was intimated to the first pair, in Gen. 3:15—"And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." It was more fully made known to Abraham; and it was fully "confirmed" to his children, at the first Advent,—God having then completed the evidences of its ultimate fulfilment. In Gen. 17:8, God promises to Abraham, saying, "And I will give unto THEE, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Observe: God as much promised to give it to him, as to his seed; and to both of them for an EVERLASTING POSSESSION. Acts 7: 5—"And He gave him (Abraham) NONE inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." He afterwards had a child, from whom there sprang so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable; who, with Abraham and Sarah, all died in faith, not receiving the promises, but saw them afar off, and were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers here on the earth. Heb. 17: 12, 13. Abraham must therefore be raised from the dead, and the land must be regenerated, before he can receive it as an "everlasting possession."—Gen. 13: 14-17—"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Rom. 4:13—"For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

The four cardinal points, or visible horizon, was the strongest expression with the ancients for the world. So Paul interprets it, and also says, that it was not through the righteousness of the law, or first covenant, which came four hundred and thirty years subsequent, but through the righteousness of faith; a term which he uses in Gal. 3:24, 25, to express the second covenant. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. This promise, too, like the repetition of it in the 17th chapter, secures the land to Abraham FOR EVER. In Acts 26: 6-8, Paul declares that his hope of the resurrection of the dead, was founded upon the "promise of God made unto the fathers." "And now I stand, and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" In chap. 28:20, the same apostle calls their hope "the hope of Israel."—"For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain."

Reader! remember that as the Jews were destroyed for breaking the first covenant at the first Advent, so shall all who break the everlasting covenant, be everlastingly destroyed at the second Advent. In the 24th of Isaiah, where the most fearful description is given of the final destruction of the wicked at the end of the world, the charge preferred is, "they have broken the everlasting covenant." v. 5. Heb. 10: 28-31—"He that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I

will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." A LITERALIST.

"What is Truth?"

No. III.

It was said in a former number, that no one could receive and retain erroneous sentiments, no matter how insignificant they might appear, and escape harmless. One error invariably prepares the way for another; and unless there is a speedy relinquishment of that which is unsound, there can be no point in the future to which we may look with reasonable assurance, that we shall then occupy a safer position. The actions of men are but the counterpart of their minds; therefore, if the precincts of their minds or hearts be invaded by errors, of a more or less aggravated character, their actions will necessarily correspond. And as the amount of mischief resulting from this course depends materially upon the length of time wrong views are suffered to exist, it is not a matter of indifference that they at once be exterminated, no matter how painful the operation may be in accomplishing that end. As before stated, errors have been suffered to creep in among Adventists, through the instrumentality of injudicious men, who had adopted a system of fanciful and unsound interpretation, though having an air of speciousness to many, who were too honest to surmise danger, but too unreflecting to oppose its insidious approach. And now, when a long familiarity has been maintained with wrong views, stamping, as it were, their impress upon the mind, it is a work of no inconsiderable magnitude, lest, in rooting out the tares, the wheat also be eradicated. But it is necessary that the attempt should be made; for but a limited amount of good can be done while false theories are indulged in. For, be it remembered, error always leads to diversity—truth to unity.

To men in certain frames of mind, the truth is always unpalatable. There is a pride of opinion—easily enough accounted for—that renders them tenacious of their views; and it is only after a desperate struggle that they are willing to submit. From the propagation of certain doctrines, many Adventists have settled in their own minds that this and that mode of interpretation is correct; and every attempt to show its inconsistencies is looked on as an attack on their right of individual judgment. The position of such people can never be ascertained; they are continually veering about—never lending any support to the cause of truth; but, on the other hand, they materially advance error by their uncertain course. The position of this unhappy class to-day, is no guide to determine their whereabouts to-morrow. Experience seems to be lost upon them; the most palpable lessons of wisdom offer no attractions to them.

If demonstrable evidence were required of the incapacity of some of those who were, but a short time since, engaged in preaching the Scriptural doctrine of the speedy coming of Christ, (though they had, at the same time, accompanied it with the scintillations of their own heated imaginations,) it might be found in the fact, that they have abandoned the ground altogether. It is not meant that, because they have given up the hope of ascertaining the day and hour of the advent, they have apostatized; but the views they now avow, and their present mode of life, absolutely forbid the supposition, that they ever possessed a true apprehension of one of the most strongly-marked truths in the word of God. They merely adopted the belief under a momentary impulse, without having first settled, by sober reflection, what was true; hence, when the thousand and one notions that such men always possess—and which were from time to time attached to the truth—ceased to afford excitement, by reason of becoming old, their possessors naturally declined. The course of some is briefly this: The truth, as regards the nearness of the Lord, is supposed to be rightly apprehended. Anon, a refusal by others to admit the conclusiveness of the reasoning on a period of time, is deemed a fatal wrong. Next, the day of grace has passed, and Christ is come. This view is the most exciting to them, and they adhere to it with a tenacity proportionate to the excitability of their temperament. But by-and-by this loses its newness, and what next? It is necessary that these minds, in order to exhibit any vitality, should be fed with aliment of the same character. But, if the Lord has come, hope should cease, and

fruition commence, certainly. What higher moving principle can be imagined, than that the Lord has come, and the day of grace is past? Manifestly none. Therefore, if any impulse is to be gained, it must be derived from a retrograde movement, which will be continually resorted to, it is feared, until there shall be no well-grounded hope of a return to the broad platform of truth. Others have sought to satisfy their natural cravings for excitement, by adopting a belief, which they themselves formerly may have shown to be false, such as that the Jews are the peculiar favorites of God, and will be placed in a land that is declared to belong to the children of promise. Others seek the requisite novelty, in affecting to discover in a community of strange, and perhaps inoffensive people, the embodiment of the kingdom of God, and find, very suddenly, that the Lord had appeared some eighty years since, in the person of a female! The result in either case proves, that such men never possessed a true appreciation of this truth. For if they had, they would have pursued the only course that was left them, namely, to retrace their steps.—If their whole Christian course be surveyed, the same eccentric, comet-like movements would be observable.

No censure is attempted to be cast upon those who relinquish any views, from an honest conviction of their falsity. But the sincerity of a man does not comprise his entire qualifications as a teacher. When to-day one is seen proclaiming a sentiment with a positiveness that is truly startling to hear, and denouncing, in no measured terms, those who do not acquiesce in his deductions; and to-morrow is heard advocating a view (and with the same emphasis) entirely opposite to the former, however honest he may have been, or deep his repentance, or full his confession, he certainly exhibits none of those qualities which are usually associated with a Christian teacher. Had he at the outset clearly discerned the truth, he would still have been found employed in its defence; or, if he had receded from a consistent course, through any peculiar influences, he would have done so by gradual and successive steps, and not by leaps of extensive magnitude.

In accordance with the teachings of those above referred to, many have shown their belief in erroneous notions, by allowing them to progress to their legitimate and unavoidable results, though receiving and retaining hues and shapes as varied as are the mental conformations of those that entertain them. From this class it will be learned, that the Churches have rejected the truth of the Lord's speedy coming; and, therefore, the Spirit of the Lord has left them. Now, it may not be improper to ascertain what the Churches have rejected, and why they have done so.

The Churches undoubtedly disbelieved that the Lord would come in '43, or in the autumn of '44; and it may be that they have little faith that he will come in '46, or '47. Now, while we may be able to determine that the Spirit has left a body, by not witnessing its effects, it may not be so easy a matter to ascertain the cause of its absence. This, however, is certain: if the truth is wilfully rejected, no claim can be preferred to a possession of the Spirit. The question then arises, "WHAT IS TRUTH?" To settle this point, all appeal must be made to the written word, which must be our sole guide. And let it be borne in mind, that while we may be justified in forming an opinion of certain portions of the Scriptures, we are not at liberty to form an opinion, when the act itself implies a contradiction of the word.

Thus, the proclamation, that the Lord would come "about the year 1843," is not regarded as an error, because the Scriptures plainly show, by chronological dates, and by certain characteristics in the moral and in the physical world, that that event may be regarded as near. The form of that proclamation evinced the sound, Scriptural apprehension Mr. Miller had of that great event. But had the preaching of that event declared that it would come in '43, it would have been inconsistent with the plain testimony of the word. It was his opinion, however, that the Lord would come in that year, but he did not say that his opinion was infallibly correct. Why did he not say so? Because the Bible forbade that definiteness. But it does say that he will come; and to disbelieve that, would be to deny the truth of the Bible. It can thus be seen, that the opinion that the Advent would take place in '43, is not to be esteemed of equal weight with the belief, that it would take place about '43. It would be

otherwise, if the two points were alike matters of revelation. Moreover, the opinion that the Lord might be looked for, amounts to knowledge, from the fact that it is Divinely authorized. But the opinion that he would come in '43 is not authorized, because we are told that we cannot ascertain the precise point; therefore, a rejection of '43, does not involve a rejection of the truth—they are distinct questions.

It has been admitted above, that the Bible teaches that it may be known when the Advent is near; and it was also intimated that it might be looked for about this time: this also the Churches profess not to believe. Does it necessarily follow, that in doing so, they jeopardize their salvation? There are truths which are demonstrated by dissimilar evidences; some that require the same acquiescence as to their value, and are binding on all. Others do not claim the same acknowledgment, because, in order to a clear understanding of them, there must exist that which all do not possess. In other words: The Spirit will reveal the truth, without which no man can be saved, and which is not solely dependant on mental effort. But the Spirit is not to be required to create a miracle, as it would if it should enlighten all on points that are addressed exclusively to the intellect, and to a right understanding of which some are utterly deficient in the requisite capacity. There may be a belief in the fact, but an inability to determine when the fact will take place.

It may be asked, "Is it a matter of indifference if men reject the time of the Advent, because they will not search to see whether it be not so?" No; but there can be named reasons, which, though they do not justify a refusal to examine the evidences, go very far in extenuation of the neglect. These reasons may be noticed in a subsequent number.

As far as the above considerations are concerned, the writer argues, that the rejection of the Advent doctrine does not necessarily involve a rejection of the truth, within the scope of the meaning usually attached to the word. The most that can be said is, they deprive themselves of a potent source of Christian enjoyment, and fail to avail themselves of an influence, which was advanced for the express purpose of preventing their falling into a state that might be their ruin.

No attempt is made above to apologize for any errors, in doctrine or practice, among those who do not admit the truth of our views. No attempt is made to lessen the weight of responsibility on all who reject the slightest truth when rightly apprehended. The intention has been to show, that the denunciations on the points noticed above, are gratuitous; and which, moreover, engender a spirit wholly uncongenial with the sweet spirit of him who said, "Judge not, lest ye be judged."

N. A. APOLONIO.

LETTER FROM M. D. WELLCOME.

While I view the thickening evidences of the immediate revelation of our blessed Lord, and am, in a measure at least, aware of the unprepared state of many who are professedly looking for his appearing, my heart often swells with emotion; and I feel as though I could not refrain from speaking to them, and exhorting them to "be diligent, that they may be found of him in peace, without spot, and blameless."

Dear brethren and sisters, where, O where is that deadness to the world; that whole hearted consecration to the service of God; that conformity to his will; that ardent zeal, burning love, fervent charity, and living faith, that characterized the people of God in the years '43 and '44! Alas! it is scarcely to be found. Why, O why is it thus? Were we more dead to earth, its fashions, customs, maxims, and practices, than it was necessary that we should be? Were we more devoted to God, than his word required us to be?—You answer, No. If we then were only what God required us to be, in order for us to enter the kingdom, are we now, after taking back the sacrifice then made of all to his service, and becoming again entangled in the affairs of this life,—again becoming imbued, in some measure at least, with the spirit of the world? Are we now, I ask, ready to meet our judge? Can we abide the day of his coming, and stand when he appeareth? Remember we must be just what the word of the Lord requires us to be, if we would abide in the tabernacle of God, and dwell in his holy hill. We cannot set our affections on things on the earth, and on things above also; we cannot be conformed to this world, and yet be transformed; we cannot lay up treas-

ure on the earth, and in heaven also; we cannot love the world, and at the same time love the Father; we cannot be the friend of the world, and still be the friend of God; we cannot abide in Christ, and be in a state of condemnation, and walk not as he hath set us an example. We cannot be his disciples, unless we are forsaking all that we have, and are now yielding ourselves to his service.

These are truths which bear the seal of Divine Inspiration; are we being sanctified through them? "Strait is the gate which leadeth to life." The "narrow way" is clearly marked out in the word of God. So clearly is it there delineated, that they who take heed thereto, need not be in doubt respecting it. Let us search well our hearts, and search the Scriptures, that we may understand whether we are walking therein or no. Never did I more sensibly feel the importance and necessity of cleaving to the Bible, and following the teachings of that alone, than I have of late, while witnessing the sad results of departure therefrom. Man-made tests have been instituted, and enforced instead of Bible tests; and this has produced the bitter fruits of discord, anarchy, and confusion. God does not require us to believe anything which his word does not teach, nor to make anything a test of Christian character that he does not make a test. Had this principle been carried out, there would have been much less evil than there has been.—

But while one class has run into fanaticism, another class, in avoiding these things, have gone into another extreme, viz., formality.—The "narrow way" lies between those two extremes. If we are governed by the Word, we shall neither be fanatical, or formal; but a "peculiar people, zealous of good works,"—living epistles, written by the Spirit of the Lord, known and read of all men." We shall be "faithful in every good work, increasing in the knowledge of God, ready to distribute, willing to communicate." Permit me to urge upon you the duty of being governed wholly by the true, unerring guide, which God has given to be a "lamp to our feet, and a light to our path," as we journey on through the wilderness of this world. It points out the dangers which beset our pathway, it teaches us how we "escape the corruption that is in the world," how to overcome the temptations which so powerfully assail us, to withstand the fiery darts of Satan, and how to obtain an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. With pious David, let us take the "testimonies of the Lord as an heritage for ever,"—with him hide His word in our hearts, and "obey his statutes always, even unto the end." As did the noble Bereans, let us "search the Scriptures daily," to see if the things taught us, are in accordance with its teaching. They were unwilling to receive the teachings of the holy apostles, without first testing them by the Word. It is an example that we all do well to follow. Paul, in enumerating the Christian's armor, says, "And take the sword of the Spirit, which is the word of God." Thus we see that it is a part of our armor, and a very essential part too, for "the word of the Lord is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." The Savior has commanded us to search the Scriptures, and he prays, "Father, sanctify them through the truth, thy word is truth." Let us see to it, that we are completely clad with the Gospel armor, that our loins are girt about with the truth contained in God's word, and that faith in that word is our shield; then we can resist every opposing foe, "being perfect, thoroughly furnished unto all good works."—

Brother, sister, cast your all upon the word of the Lord; upon this build your hopes—on this take your stand: and while here you remain, though the storms beat, and the winds howl around you, you will be unmoved; though the heavens and the earth pass away, and the elements melt with fervent heat, you need not fear; for you stand upon that which cannot pass away: "for the word of the Lord liveth, and abideth for ever."

M. D. WELLCOME.

Hallowell, (Me.), Oct. 12th, 1846.

LETTER FROM BRO. J. Y. BUTT.

Dear Bro. Himes:—"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an

inheritance incorruptible, and undefiled, and that fadeth not away."

There is no privilege that we can esteem more highly, than that of being ranked among God's dear children,—of being an heir of that ineffable glory, about which the prophets loved to sing, and the apostles and martyrs looked forward to with joy. Much has been said in trying to immortalize the names of the heroes of antiquity and of modern days; but how insignificant are the laurels worn by these, when compared with that crown and palm of victory that we (if faithful) shall obtain! Truly did the Apostle say, they strove for a corruptible, but we for an incorruptible crown. Yet how few, compared with the mass of God's professed people, are they who are looking forward with joy to the coming of that day. Strange that any professing to love Christ should object to his coming, when he brings with him that crown of glory which fadeth not away. But our wonder ceases when we compare their lives with the Apostle's rule (2 Pet. 1:4-11)—"Having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Do these graces shine forth in their lives? Alas! no; but barren as the tree deadened by the woodman's axe, they stand in multitude amidst the few that are bearing fruit in the Lord's garden. Their conscience tells them that all is not well; they feel they are not prepared to stand before the piercing eye of him that will sit upon the throne; and hence their actions bespeak the language of their hearts—"Stay away, Lord Jesus." "But," says the prophet, "unto you that fear my name, shall the Sun of righteousness arise, with healing in his wings." Yes, glory be to God, though now strangers and pilgrims upon the earth like our fathers were, having no abiding city here, yet, like the mariner nearing his native shore, consults his chart by which he knows his port is near, so we, by consulting our chart—the blessed Bible—know that we are nearing our eternal home,

"Where we shall bathe our weary souls

In dew of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast."

Yes, blessed be our God. Soon the times of restitution will come; soon the heavens will cease to retain the Son of man; then the voice of the Archangel and the trump of God will be heard by the pale nations of the dead that sleep in Jesus. Yes, righteous Abel will hear that voice,—its solemn notes will reverberate to earth's centre, and Abraham, Isaac, and Jacob, with the prophets, apostles, martyrs, and people of God of all ages, will come forth immortal from their graves, and rise to meet the Lord in the air. This prospect is truly glorious: and let us, my brethren, take courage by the way; we have nothing to fear, for He that is for us is more than they that can be against us. Yes, the God of Elijah is our God; and He that led on the armies of Israel to victory, will lead us safely on, until, with all the church militant, we become the church triumphant.

The cause in this section of country is making some head-way. The people, as a general thing, manifest a willingness to hear, though, as elsewhere, we meet with much opposition. The truth is cutting its way.—We have had five additions to our Society, which was organized some time since by Bro. Weethee, making our present number fifteen. We feel encouraged to persevere in the good way, and with the assistance of God's grace, expect to look for the coming One until, with the redeemed of earth, we shall exclaim, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Yours in the blessed hope,

JOHN Y. BUTT.

Beverly (O.), Oct. 13, 1846.

LETTER FROM BRO. T. SMITH.

Dear Bro. —I have preached the word four times in this place,—once on Saturday evening, and three times on the Sabbath,—to a very few tried and afflicted ones, who are expecting the coming of the Lord soon.—Such has been the business of the brethren, that they have found it very inconvenient to meet for social meetings, and consequently their feelings of interest declined. But nothing, however, can feed these brethren, but

the pure word of the Lord—the glorious truths which relate to "the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." We had a blessed time together, feasting on the precious promises of full and speedy redemption, at the coming of the same blessed Jesus, who was seen by the men of Galilee to go up into heaven, and who is to come again in like manner.

There are in this place two meeting-houses, one owned by the Calvinistic Baptists, the other by the Episcopal Methodists, in both of which our brethren here have some interest. The latter (in which our brethren own two pews) not being occupied on the Sabbath, a note was addressed to one of the principal members, requesting the use of the house on Sunday for Advent preaching. An answer was received, stating that the trustees had voted not to admit the house to be used for that purpose. Thus it was in Brewer, when Bro. A. Hale was with us, and held a Conference. One of the proprietors of the meeting-house occupied by the Methodists, applied to the preacher in charge (Episcopal Methodist) for the use of the house on the Sabbath, but was denied the privilege, notwithstanding the Adventists own several pews in the house. But our courteous Universalist neighbors at Eddington Bend, tendered the use of their house on the occasion, as they had done once before, for which they have our thanks and best wishes.

I am happy in saying, that, notwithstanding the opposition, the brethren are rising in their minds—truth is appearing more lovely, and a more blessed union is prevailing than has been since the winter of '44. Not that in every "jot and tittle" the saints all see alike, but "love makes our unity," and they are willing to think and let think. O glory to our good Shepherd, who makes us one in Christ Jesus—whose presence is with us, and heavenly love is shed abroad in our hearts by the Holy Ghost given unto us.

Our Conferences have all been of the most heart-cheering and soul-reviving nature; and while they have served to unite us in love to one another, they have also been instrumental in building up the saints in their most holy faith—helped them to pray more in the Holy Spirit, and will, I verily believe, assist them in keeping themselves in the love of God, while they look for the mercy of our Lord Jesus Christ and eternal life. We are much indebted for the most judicious and well-timed labors of our dear brethren Hale and Churchill, from your State, and fervently pray, that "when the Chief Shepherd shall appear, they may receive a crown of glory that fadeth not away."

"Fly swiftly round, ye wheels of time,
And bring the welcome day."

Amen and amen. THOMAS SMITH.
Nobleboro' (Me.), Oct. 26, 1846.

BRO. D. T. TAYLOR writes from Rouse's Point (N. Y.), Oct. 25, 1846:—

Please say to the readers of the "Herald," and for the encouragement of the brethren scattered abroad, that although community in general is buried in willing ignorance concerning our "blessed hope," and the period of its realization, yet, under the labors of faithful watchmen, the Advent cause is still rising in this section of country. Some more thoughtful minds are losing their prejudice; and although conversions are not so numerous as formerly, yet a few are being gathered in as guests for the marriage supper of the Lamb. At the Camp-meeting in Clinton, Sept. 15th, which lasted five days, about thirty souls were converted and reclaimed. Although there were only two tents on the ground, yet the "little flock," some of whom came thirty and fifty miles on foot, convened in the Holy Ghost. The meeting commenced in the Spirit, was continued in the Spirit, and ended in the Spirit, and to the glory of God. The saints were fed and refreshed by the pure word; and though we parted in sadness, yet it was in the joyful hope of meeting in our Father's kingdom, where adieus and farewells are sounds unknown. Our hope, time, &c., were duly presented by Brn. Wyatt, Roney, Southerland, Dudley, Adrian, and Sawyer. In Moretown, N. Y., and Odletown, Caldwell's Manor, and Stanbridge, C. E., about thirty have been added to the church, under the labors of Bro. Dudley, and others, making in all about sixty souls within the last three months. To God be all the glory. Amen.

D. T. TAYLOR.

BRO. J. WESTON writes from Poland (Me.), Oct. 12, 1846:—

Our Conference closed yesterday at this place, and it was truly a refreshing season to the saints. It was one of the best I have attended this season. Brethren Fassett, D. Churchill, Howell, Files, Turner, and Wm. M. Ingham, were present. The particular time for the coming of the Lord was not dwelt upon, except that we had every reason to expect him very soon. The topics more particularly brought forward and urged, were the necessary preparation, and the glories to be revealed at the coming of the Lord.—Though the brethren in that region mostly believed in the "shut door," now they have given it up. I do not know that I have ever found a more devoted, consistent company of believers than in that region. Hoping that the zeal, love, and liberality of those dear brethren may provoke many others of like precious to the same good works, I remain yours, hoping for the kingdom.

J. WESTON.

Obituary.

Dear Bro. Himes:—We are called again to mourn the loss of one lovely sister, who fell asleep Friday morning, Sept. 18th, after a distressing sickness of seventeen days, which she bore with perfect resignation.—Sister MARY JANE SCRUTON was converted to God at the age of 12 years; and by a well-ordered life and godly conversation, adorned her profession. She embraced the faith of the speedy coming of the Lord, and, together with his dear children, labored fervently for a preparation for that solemn event. But ah! the pestilence that walketh in darkness has seized her youthful frame, and she rests till the trump of God shall awake the sleeping saints. At the age of 19 years and 7 months, was sister Mary called to part, for a little season, with her loved ones of earth. Hardly could we become reconciled to the separation, as her example was much needed in this trying moment. She loved the walk of a Christian—viewed his path as a strait one, and his home a heavenly one. She believed, and often dwelt on the theme of the new earth as the saints resting-place, where death will have no more dominion. With a heavenly smile, she would ask, "Shall I be there? Shall I ever be worthy to enter in through the gates into the city? O that I was more like my Master, meek, and humble." Amen. There is need of all Christians being and living more like him who died our sacrifice, if we ever expect to meet him with joy. In the extreme agony of sister Mary, every effort was made by her friends to stay the fell tyrant's progress; and during moments of anxious watchfulness by her bed-side, the prayer would ascend, "Lord, spare; yet, not my will, but thine be done." But the consolation remains, that she will soon burst the bands of death, and stand triumphant on the new earth. In her last moments she could say with the poet—

"Earth's loveliest scenes have ceased to charm me,
Bright fields and flowers and skies are gloom;
Then farewell, friends, nought can harm me;
Yonder, yonder is my home."

G. H. CHURCHILL.

Brookfield (N. H.), Oct. 1846.

Departed this life, in Mount Vernon, Me., Oct. 23d, 1846, sister HANNAH INGHAM, wife of Daniel Ingham, aged 76 years. She was a native of New Hampshire, and embraced religion more than forty years since. The first society she united herself with was the Free-will Baptist; and about ten years ago connected herself with the Christian Society in Mount Vernon, of which she remained a member until about eighteen months since. She had been a firm believer in the speedy appearing of the Lord from heaven for about four years—has loved and longed for the revelation of Jesus in the glory of his Father, and frequently rejoiced in the glorious prospect of a final and speedy deliverance from this world, "into the glorious liberty of the children of God." Having this hope in her, she purified herself "even as he is pure."—She lived a Christian, and died a saint, in the triumphs of faith, without a groan or struggle, to sleep until the voice of the Archangel and the trump of God shall awake the dead in Christ, and change the living, that they may enter upon the glories of their eternal inheritance, when "there shall be no more death."—[COMMUNICATED.]

Winthrop (Me.), Oct. 26, 1846.

"Sea and Waves Roaring."

Hurricane at Key West.—The New Orleans papers of the 23d give the particulars of the most terrible gale ever known in the Gulf of Mexico. Commodore Sloat arrived in New Orleans on the evening of the 22d, in the Sarah Churchman, from Key West. The gale commenced about 10 A. M. on the 11th, and at 2 P. M. it blew a perfect hurricane. Lieut. Pease, of the U. S. revenue cutter Morris, which was lost, proceeded with despatches to Washington. A letter (from this gentleman doubtless) gives the following account of the gale:—

"I arrived last evening (Oct. 22) on my way to Washington, having landed at the South West Pass yesterday morning, in the schr. Sarah Churchman, from Key West.

"I was on board the revenue cutter Morris, about one mile from Key West, at anchor with one hundred and fifty fathoms of chain, with yards down on deck, and every preparation made for the storm. Our riding bits were working, and it became necessary to back them with deck tackles. The current was running by us at the rate of twelve miles an hour, the vessel laying broadside to it as well as the wind, made her labor very heavy, and being in danger of parting our chains, we were compelled to cut away our mainmast for the safety of our lives, as well as the vessel. When the mast went over the side, it hung by the triatic stay, and was in danger of falling upon us every moment. A man could not get aloft, and we were anxious to hold on to the foremast as the last resort, in case the schooner should founder at her anchors. After a few moments a man made out to get aloft and cut the stay, when the mast fortunately fell clear of us—it was a narrow escape. Thirty men tossing to and fro on the deck of a small vessel, with a mast suspended over their heads, as it were by a thread, made our situation anything but enviable. We now battered down the hatches, and all hands passed through the ward room.

"The vessel continued to labor very heavy, and the sea made a complete breach over us. It was with difficulty we could keep her free with both pumps going and bailing from ward room and berth decks. At 4 P. M., the air was full of water, and no man could look to windward for a second; houses, lumber, and vessels came drifting by us; some large sticks of timber were turned end over end by the force of the current, and the sea was running so high, that, as it broke over us, it brought lumber, casks, &c. on board, and carried them across our decks. At 4 1-4, the water was up to our lower half ports on board, and gaining upon us, when our starboard chain parted, and we commenced dragging, we knew not which way, as our compasses flew round in such a manner that they became useless. Now our fears were that we should go out over the reef into the gulf, and that before we got into the gulf the vessel must strike and bilge; but fear would not save her. At this time, we cut away our foremast, when the sea struck us, knocking the schooner on her beam-ends, carrying away bulwarks, crane, larboard post, quarter houses, swing boom, and everything moveable off decks; and to right the vessel, we have the lee guns overboard, and knocked out the ports, all hands expecting momentarily to go to the bottom. We were in this suspense one hour, when we struck on some reef unknown, our larboard chain parted, and we made preparations to scuttle the vessel. The hurricane gradually subsided, although at twelve midnight we were striking heavy, and blowing a gale from S. E.

"On the morning of the 12th the scene was anything but agreeable. We had drifted about three miles, and a half of that distance over a shoal, with only two feet of water on it at ordinary times. This was the depth of water around the Morris when I left her. Around her lie wrecks of all descriptions—one ship on her beam ends; three brigs dismantled; also three schooners; three vessels sunk in a small channel, and four vessels bottom up. How many persons attached to these vessels have been drowned I am unable to say. We have picked up only two, and one of them a young man I knew intimately.—The light-ship at the North West Pass had gone from or sunk at her moorings. The light-houses at Key West and Sand Key were washed away, and Key West is in ruins.

"A white sand beach covers the spot where Key West light-house stood, and the waves roll over the spot where Sand Key was. Fourteen persons were either killed or drowned at Key West light-house, and not a soul escaped to tell the tale. The only vestige of the light-house to be seen, is a portion of the iron posts of the lantern, and some pieces of soap-stone, which were washed one hundred yards from the spot where they fell. At Sand Key six persons were killed or drowned, most likely the former, as the general impression is that they flew to the storm light-house for refuge, the Key being very low. Poor old Capt. Appleby! (I knew him very well,) he has told me the first hurricane would sweep all to destruction; and alas! his prediction is verified.

At Key West the tide was five feet high, and running at the rate of six miles an hour through the centre of the town. The citizens fled to the

back part of the town, which is rather higher than the rest, into the bushes, laid down and held on, expecting every moment the waves would reach them. Parents were separated from their children, husbands from their wives, and all was confusion, terror, and dismay. The island trembled to its very centre; a few hours more and a white sand beach would have covered the now desolated remains of Key West. The occupants of the marine hospital were expecting every moment to go into eternity. It is a large stone building, and being surrounded with five feet water, running by six miles an hour, cutting the sand out from the foundation, the situation was awful. Thirty feet of stone washed away from one corner, fifteen from the other, and the roof blown off. All of the wharves are washed away or injured; not one warehouse escaped the fury of the storm; wood and stone seemed all to be going one way—to destruction. There are not more than six out of six hundred houses that are not unroofed or blown down. Three hundred are estimated to have been blown down.

The public buildings at the fort, as well as the wharf, are all gone, and the fort is a mass of ruins. It is estimated that the government alone will lose about \$200,000. The custom-house is much injured, but the U. S. barracks at the east end of the town sustained no injury, and are occupied by the crew of the brig Perry and revenue cutter Morris, and by the collector of the customs, and those whose buildings have been blown down.—The streets and roads are impassable, being filled up with lumber and the ruins of fallen houses. Some large sticks of lumber from the fort are up in the middle of the town.

Hurricane in Havana.—Our fears of the effects of the hurricane in Havana on the 10th and 11th ult. have been sadly realized. It will be seen by the following extract, which we find in the N. Y. Commercial, copied from the Bermuda Royal Gazette of the 20th ult., that terrible destruction was caused by the hurricane in that harbor. Nearly seventy vessels, including several men-of-war, were driven ashore or sunk; of the above, *nineteen were American!* Only three vessels rode out the tempest. The loss of life and property on shore has also been great:—

"By the arrival yesterday of the Royal Mail Steamer Thames, Capt. Hast, R. N., we have been attentively favored, with the particulars of an awful hurricane which visited Havana on the 10th and 11th inst. The Thames was at the Havana at the time, but fortunately, with three other vessels only, rode out the gale in safety. The Sheers at the Navy Yard are blown down.

"The wharves are torn up and much injured, and are covered with wrecked property. The town has suffered comparatively little, but the suburbs, especially the Cerro, Horcon, Colon, and the Lazaro very much. In Regla also the damage done is frightful—in one house alone, or rather out of its ruins, were dug eleven corpses. What is the total number of lives lost is not yet known. The theatre Tacon has suffered a good deal. The theatre principal is in ruins. At the height of the hurricane the barometer was at 27 deg. 74. In 1844 it was 28 deg. 42.

Vessels Ashore or Sunk.—Ten British merchant vessels; among them we notice the Agnes Jane, Richardson, (totally dismantled, fast ashore, stern stove in, larboard side do., has 250 boxes of sugar on board.) NINETEEN AMERICAN SHIPS, BARQUES, BRIGS, AND SCHOONERS, thirty-three Spanish, two Russians, two Bremen, four Danish, two Belgian, one Dutch, four French, one Austrian, and one Brazilian. The Rega ferry steamers and Matanzas steamers are, some sunk, some ashore, and some useless.

Ships of War.—French frigate Andromede, 60, Rear Admiral La Place, fast ashore. French corvette Blonde, 20, ashore, masts gone, capsize—lost. French steamer Tonnerre, masts and funnel gone, and serious damage. Spanish brig Habanero, 20, Vice Admiral Ribera, safe and sound. Spanish brig Constitucion, 10, totally lost, gone to pieces. Spanish brig Laborde, ashore. Spanish schooner Criolla, 1, wrecked—in pieces. Spanish schooner Habanera, ashore. Spanish schooner Polka, 1, wrecked—in pieces. Spanish schooner Infanta, ashore. Spanish brigantine Tuanida, wrecked—in pieces. Spanish steamer Montezuma, ashore, foremast gone, bowsprit and bows knocked away. Spanish steamer Guadaloupe, ashore. Spanish brig Trueño, Quarantine hulk, ashore—totally lost.

Letters from Matanzas have been received in this city, from which it appears that the hurricane was very destructive in that harbor. All the vessels at anchor, excepting two, were driven ashore, and much damage was done to other property. The cane on the plantations has been greatly injured, and may materially affect the crop in Cuba.

We have no intelligence of the effects of the gale on the coast of Mexico.

N. B.—The number of vessels of all nations wrecked at Havana, is as follows: Ships and barques, sunk, 11; dismantled, 4; damaged 8; safe, 4. Total, 27.

Brigs—sunk, 19; dismantled, 12; damaged, 14; safe, 4. Total, 49.

Schooners—sunk, 7; dismantled, 3; damaged, 2; safe, 1. Total, 13.

The Fearful Whirlpool.—The following incident is related by the journalist of the Exploring Expedition, and shows with what fearful suddenness men sometimes pass unexpectedly from time to eternity. Mr. Ogden was descending the Columbia river in one of the company's boats, with ten Canadian voyageurs, all well experienced in their duties. On arriving at the Dalles, they deemed it practicable to run them in order to save the portage. Mr. Ogden determined, however, that he would pass the portage on foot, believing, nevertheless, the river was in such a state that it was quite safe for the boat to pass down. He was accordingly landed, and ascended the rocks from which he had a full view of the water beneath, and of the boat in its passage. At first she seemed to skim over the waters like the flight of a bird; but he soon perceived her stop, and the struggle of the oarsmen, together with the anxious shout of the bowman, soon told him that they had encountered the whirl. Strongly they plied their oars, and deep anxiety, if not fear, was expressed in their movements. They began to move, not forward, but onward with the whirl. Round they sweep with increasing velocity, still struggling to avoid the now evident fate that awaited them. A few more turns, each more rapid than the last, until they reached the centre, when in an instant, the boat, with all her crew, disappeared. So short had been the struggle, that it was with difficulty Mr. Ogden could realize that all had perished. Only one body out of the ten was afterwards found at the bottom of the Dalles, torn and mangled by the strife it had gone through.—*N. Y. Advertiser.*

Religious Toleration in France.—The hopes of the friends of civil and religious freedom, which rest on the dynasty of Louis Philippe, have but a poor basis. There can be no doubt of his zealous devotion to Catholicism, nor of his purpose to aid the present revival of it in his dominions, by the might of the civil arm. Catholicism loves such an auxiliary—it cannot brook a rival faith, when it has power to suppress it.

A correspondent of the "Evangelist" writes thus:—"I have told you from the beginning that the French government, contrary to all others, was going backwards towards the establishment of Catholicism as the religion of the State. I am myself at this moment a living proof of it. Would you believe that since I left France, at least two months ago, they have begun and ended a suit against me for having preached the gospel to the Roman Catholics? Would you believe that I am condemned, without even having been cited to appear before my judges? and this in 1846! this under the charter proclaiming religious liberty! Such is now the exact truth, and in a few hours I shall depart in great haste for France, to oppose the judgment which condemns me to a fine, and to the closing of the church in Mansie."—*N. Y. Recorder.*

A letter from Jerusalem says:—"A deplorable scene occurred in the church of the Holy Sepulchre, at Jerusalem, on Good Friday. The Latin priests were engaged in the ceremonies of the day, and a procession was passing through the church of the Holy Sepulchre, when a carpet happening to be placed in that part of the church set aside for the use of the Greek schismatics, gave rise to an extraordinary tumult. The Greeks insisted that the carpet should be taken away, the Latins insisting upon its remaining. An exchange of abusive words ensued, which were speedily followed by blows. A tremendous battle was the consequence, in which the wax candles were upset, the candelabra destroyed, the banners pulled down, and their poles turned into pikes for the use of the combatants. A great number of persons were seriously hurt, and some were killed; but at length the pacha came with a party of troops, and cleared the church of both parties. It was then found that not only had a great deal of damage been done to the church, but that some of the most valuable and portable objects, had been stolen by the pious and pugnacious pilgrims.

THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, NOVEMBER 11, 1846.

OUR RECEIPTS.—We have not received enough the past week for the "Herald" to pay for the paper on which it is printed. We would like to hear from those from whom we have heard nothing since the commencement of the present volume.

REVIVAL IN NEW BEDFORD.—Our heart has been cheered by the intelligence of the revival of God's work in New Bedford. We have similar intelligence from various other places. As far as we can learn, the brethren were never more firmly grounded in the belief of the near coming of the Son of man, than at the present time.

Bro. HIMES and BROWN are now, doubtless, on the broad billows of the mighty Atlantic,—half way across the Ocean. If they are prospered, we hope to see them

about the time we issue our next paper. As Bro. Himes will resume his old position in the editorial department, all articles for the paper should be addressed to him, as well as letters on business. This gives a uniformity and unity to the paper.

NEFF'S MAGNETIC MACHINES.—We would inform our correspondents, that we are entirely out of this article. As soon as we receive another supply, due notice will be given.

THE ANALYSIS OF GEOGRAPHY, by S. BLISS, will be ready the last of the present week.

The Steamship BRITANNIA, which was due at this port on Tuesday, the 3d, arrived on Saturday morning, just as our paper was going to press.

BUSINESS NOTES.

R. R. Hollister.—We have credited M. Elliott \$2, for vols. 11 and 12.
J. Pulsifer.—It is received.
H. Buckley, \$1 12 1-2.—It is the papers we send to Canada which are on those terms. Those we send to border towns in the States, are the same as State subs.
A. Parsons.—It is paid to end of v. 6. You can send us what you feel able to, and we will credit you in full.
R. V. Lyon.—We sent the books.

ENGLISH MISSION.

(Receipts for English Mission—Continued from our last.)
Received since our last—A. H. Brick, 2 00
Philip Souder, 1 00
R. G. and J. W. Napier, 10 00—13 00
Amount of expenditures over receipts, for which this office is responsible, 294 17

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

The Postmaster of Auburn, N. Y., sends back the paper of P. SQUIRES, as not taken from the Office, on which is due \$2 90.

CONFERENCES.

The Lord willing, a Conference will be held at the Tabernacle in Holderness, to commence Friday, the 20th inst., and continue over the Sabbath. Bro. T. Sanborn and E. Burnham will attend. Other brethren are invited.

By Divine permission, there will be a Second Advent Conference in Haverhill, commencing Friday morning, the 27th inst., and continue over the Sabbath.

If God permit, a Conference will be held in New Boston, N. H., commencing Friday before the first Sabbath in December. Brethren will call on Deacon Jacob Bennett for information.

Providence permitting, there will be a Second Advent Conference held at Worcester, to commence Nov. 26, (Thanks-giving day,) at 10 o'clock A. M. By request of the brethren.

NOTICES.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cents retail, 33 1-3 wholesale.

MEETINGS IN NEW YORK are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square, and on Sunday, Tuesday, and Friday evenings in the vestry of the German Reformed church in Forsyth-street. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams' and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

* * The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old place, the Saloon of the Chinese Museum, in 9th street, between Walnut and Chestnut-sts.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

AGENTS

FOR THE "HERALD" AND S. A. PUBLICATIONS.
ALBANY, N. Y.—T. M. Preble.
BUFFALO, N. Y.—J. J. Porter.
CINCINNATI, O.—John Kiloh.
CLEVELAND, O.—D. I. Robinson.
DERBY LINE, Vt.—Stephen, Foster, Jr.
HARTFORD, Ct.—Aaron Clapp.
LOWELL, Mass.—M. M. George.
LOW HAMPTON, N. Y.—L. Kimball.
NEW BEDFORD, Mass.—Henry V. Davis.
NEW YORK CITY—R. R. Hollister, 91 Delancy-street.
ORRINGTON, Me.—Thomas Smith.
PHILADELPHIA, Pa.—J. Litch, 3 1-2 North Seventh-st.
PORTLAND, Me.—Peter Johnson, 24 India-street.
PROVIDENCE, R. I.—George H. Child.
ROCHESTER, N. Y.—J. Marsh, 20 1-2 State-street.
TORONTO, C. W.—Daniel Campbell.
WATERLOO, C. E.—R. Hutchinson.
WORCESTER, Mass.—D. F. Wetherbee.

Receipts for Week ending Nov. 6.

[We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.]

J. Wyeth, 286—\$2 60—H. C. Hurtman, 284—40 cts.
J. Thomas, v 12—50 cts.—A. Geer, v 12—75 cts.—
P. Embury, 287—57 1-2 cts.—A. H. Brick, v 13; B. Stow, v 13; I. Lecraw, 313; J. Pulsifer, v 12; L. Moody, 313; S. Ny, 290; T. Tilton, 308; H. T. Goshine, 286; C. M. Davis, 290; E. H. Sherman, v 12; G. W. Kellogg, 306; D. Joshua Smith, 313; C. Macomber, 313; R. Wooster, 282—each \$1.—P. Lee, v 14; S. Campbell, v 8; B. Dwellley, 331; W. Flanders, v 12—each \$2—
J. Blaisdell, v 13—\$5.