



times found at Gaza prove that it was formerly the abode of luxury and opulence."—*Trav., v. ii., p. 340.*

## PROPHECY.

"The king shall perish from Gaza," *Zech. 9:5.* "Baldness is come upon Gaza," *Jer. 47:5.*

## FULFILMENT.

"It is no more than a defenceless village."—*Trav., v. ii., p. 340.*

## PROPHECY.

"Askelon shall be a desolation," *Zeph. 2:4.* "Askelon shall not be inhabited," *Zech. 9:5.*

## FULFILMENT.

"The deserted ruins of Azkalan."—*Trav., v. ii., p. 338.*

## PROPHECY.

"I will cut off the inhabitants from Ashdod," *Amos 1:8.*

## FULFILMENT.

"We met successively with various ruins, the most considerable of which are at Ekdoud, famous at present for its scorpions."—*Trav., v. ii., p. 338.*

## PROPHECY.

"LEBANON is ashamed and hewn down," *Isa. 33:9.* "The forest of the vintage is come down," *Zech. 11:2.* "The high ones of stature shall be hewn down," &c., *Isa. 10:33.*

## FULFILMENT.

"Among the crags of the rocks (on Lebanon) may be seen the no very magnificent remains of the boasted cedars."—*Trav., v. i., p. 292.*

## PROPHECY.

"The rest of the trees of his forest shall be few: that a child may write them," *Isa. 10:19.*

## FULFILMENT.

"There are but four or five of these trees which deserve any notice."—*Trav., v. i., p. 292.*

## PROPHECY.

"AMMON. I will stretch out my hand upon thee. I will destroy thee," *Ezek. 25:7.*

## FULFILMENT.

"All this country, formerly so populous and flourishing, is now changed into a vast desert."—*Seetzen's Trav. p. 34.*

## PROPHECY.

"I will deliver thee for a spoil to the heathen," *Ezek. 25:7.*

## FULFILMENT.

"The far greater part of the country is uninhabited, being abandoned to the wandering Arabs."—*Seetzen's Trav., p. 37.*

## PROPHECY.

"I will make RABBAH (the chief city) of the Ammonites a stable for camels,"

## FULFILMENT.

"We met numbers of Arabs with their camels."—*Seetzen's Trav., p. 37.*

## PROPHECY.

"And a couching place for flocks," *Ezek. 25:5.*

## FULFILMENT.

"The keepers drive in goats for shelter during the night." Mr. Buckingham relates, that at Amman he "lay down among flocks of sheep and goats, and that he was almost entirely prevented from sleeping by the bleating of flocks."—*Travels among the Arab Tribes, pp. 72, 73.*

## PROPHECY.

"Rabbah shall be a desolate heap," *Jer. 49:2.*

## FULFILMENT.

"The buildings exposed to the atmosphere are all in decay. The plain is covered with the remains of private buildings," &c.—*Burckhardt's Travels in Syria, pp. 359, 360.*

## PROPHECY.

MOAB. "The spoiler shall come upon every city, and no city shall escape. The cities thereof shall be desolate, without any to dwell therein. Judgment is come upon all the cities of the land of Moab, far and near," *Jer. 48:8, 9.*

## FULFILMENT.

"The ruins of Eleale, Heshbon, Meon, Dibon, Aroer, still subsists to illustrate the history of the Beni Israel." Burckhardt enumerates many ruined sites within its boundaries.—*Travels in Nubia, p. 38. Travels in Syria, p. 370.*

## PROPHECY.

"The days come, saith the Lord, that I will send unto Moab wanderers, that shall cause him to wander," *Jer. 48:12.*

## FULFILMENT.

Of Moab, Burckhardt writes—"Wherever the Bedouins (wandering Arabs) are masters of the cultivators, the latter are soon reduced to beggary by their unceasing demands."—*Travels in Syria, p. 381.*

## PROPHECY.

"O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove, that maketh her nest in the sides of the hole's mouth," *Jer. 48:28.*

## FULFILMENT.

"The wretched peasants retire among the rocks which border on the Dead Sea." *Volney's Trav., vol. ii., p. 334.* "There are many families living in caverns"—"inhabitants of the rocks."—*Seetzen's Trav., p. 26.* "There are many artificial caves in a large range of perpendicular cliffs, in some of which are chambers and small sleeping apartments."—*Captains Irby and Mangles' Trav., p. 473.*

## PROPHECY.

"Moab shall be a derision. As the wandering bird cast out of her nest, so the daughters of Moab shall be at the ford of Arnon," *Isa. 16:2.*

## FULFILMENT.

"In the Valley of Wale," bordering on the Arnon, Burckhardt observed "a large party of Arabs Shererat encamped. They wander about in misery, the women wearing but a loose shirt hanging in rags about them."—*Trav., pp. 370, 371.*—(To be continued.)

## The Counterfeit Messiah of 1666.

(Continued from our last.)

Notwithstanding the disciples of Sabbatai Sevi were so numerous, yet many opposed his doctrine, publicly avouching that he was an impostor and deceiver of the people. Amongst them was one Samuel Pennia, a man of a good reputation in Smyrna, who, arguing in the synagogue that the present signs of the coming of the Messiah were not apparent, either according to Scripture, or the doctrine of the Rabbins, raised such a sedition and tumult among the Jews, as not only prevailed against arguments, but had also against his life, had he not timely conveyed himself out of the synagogue, and thereby escaped the hands of the multitude, who now could more easily endure blasphemy against the law of Moses, and the profanation of the sanctuary, than contradiction of the doctrine of Sabbatai. But howsoever it fell out, Pennia in a short time becomes a convert, and preaches up Sabbatai for the son of God, and deliverer of the Jews; and not only he, but his whole family; his daughters prophesy and fall into strange extasies; and not only his, but four hundred men and women prophesy of the growing kingdom of Sabbatai, and young infants, who could yet scarce stammer out a syllable to their mothers, repeat and pronounce plain the name of Sabbatai, the Messiah and Son of God. For thus far had God permitted the devil to delude this people that their very children were for a time possessed, and voices heard to sound from their stomachs and entrails; those of riper years fell first into a trance, foamed at the mouth, and recounted the future prosperity and deliverance of the Israelites, their visions of the lion of Judah, and the triumphs of Sabbatai; all which were certainly true, being effects of diabolical delusion, as the Jews themselves have since confessed unto me.

With these concomitant accidents and successes, Sabbatai Sevi, growing more presumptuous, that he might correspond with the prophecies of the greatness and dominion of the Messiah, proceeds to an election of those princes which were to govern the Israelites in their march towards the Holy Land, and to dispense justice after their restoration. The names of them were these which follow, men well known in Smyrna, who never had ambition to aspire to the title of princes, until a strange spirit of deceit and delusion had moved them, not only to hope for it as possible, but to expect it as certain.

Isaac Silveia—King David; Salomon Lagnado—was Solomon; Salomon Lagnado, jr.—named Quovau; Joseph Gophen—Uzziah; Moses Galente—Josaphat; Daniel Pinto—Hilkiah; Abraham Scandale—Jotham; Mokiah Gaspar—Zedekiah; Abraham Leon—Achas; Ephraim Arditi—Joram; Salom Carmona—Achab; Mataffia Asehenehi—Asa; Meir Alcaira—Rehoboam; Jacob Loxas—Ammon; Mordecai Jessurun—Jehoaehim; Chaim Inegna—Jeroboam; Joseph Scavillo—Abia; Conon Nehemias—was Zorobabel; Joseph del Caire—named Jaos; Eliakim Scavit—Amasia; Abraham Rubio—Josiah; Elias Sevi had the title of the King of kings; Elias Azar his vice king, or vizier; Joseph Sevi, the king of the kings of Judah; Joseph Inernach, his vice-king.

In this manner things ran to a strange height of madness among the Jews at Smyrna, where appeared such pageantry of greatness, that no comedy could equal the mock-shows they represented; and though none durst openly profess any scruple or doubt of this commonly received belief, yet for confirmation of the Jews in their faith, and astonishment of the Gentiles, it was judged no less than necessary that Sabbatai should show some miracles whereby to evince to all the world that he was the true Messiah; and as the present occasion seemed to require an evidence infallible of this truth, so it was daily expected by the vulgar, with an impatience suitable to humors exposed to novelty; who out of every action and motion of their prophet, began to fancy something extraordinary and supernatural. Sabbatai was now horribly puzzled for a miracle, though the imagination of the people was so vitiated that any legerdemain, or sleight of hand would have passed more easily with them for a wonder than Moses striking the rock for water, or dividing the Red Sea. And an occasion happening that Sabbatai was, in behalf of his subjects, to appear before the Cadi, or judge of the city, to demand ease and relief of some oppressions which aggrieved them; it was thought necessary a miracle should be now or never, when Sabbatai appearing with a formal and pharisaical gravity which he had starched on, some on a sudden avouched to see a pillar of fire between him and the Cadi, which report presently was heard through the whole room, filled with Jews that accompanied Sabbatai, some of whom, who strongly fancied it, vowed and swore they saw it; others in the outward yard, or that could not come near to hear or see for the crowd as speedily took the alarm, and the rumor ran and received belief by the women and children at home in a moment, so that Sabbatai Sevi returned to his house triumphant, fixed in the hearts of the people, who now needed no farther miracles to confirm them in their faith. And thus was Sabbatai exalted, when no man was thought worthy of communication who did not believe him to be the Messiah; others were called Kophrim, Infidels, or heretics, liable to the censure of excommunication, with whom it was not lawful so much as to eat; every man produced

his treasure, his gold and jewels, offering them at the feet of Sabbatai, so that he could have commanded all the wealth of Smyrna, but he was too subtle to accept their money, lest he should render his design suspected by acts of covetousness. Sabbatai Sevi having thus fully fixed himself in Smyrna, and filled other places with rumors of his fame, declared that he was called by God to visit Constantinople, where the greatest part of his work was to be accomplished; in order whereunto he privately shipped himself with some few attendants in a Turkish salack in the month of January, 1666, lest the crowd of his disciples, and such who would press to follow him should endanger him in the eyes of the Turks, who already began to be scandalized at the reports and prophecies concerning his person. But though Sabbatai took few in the vessel with him, yet a multitude of Jews travelled over land to meet him again at Constantinople, on whom all their eyes and expectations were intent. The wind proving northerly, as it is commonly on the Hellespont, Sabbatai was thirty-nine days on his voyage, and yet the vessel not arrived, so little power had this Messiah over the sea and winds; in which time news being come to Constantinople, that the Jews' Messiah was near, all that people prepared to receive him with the same joy and impatience as was expressed in other parts where he arrived. The grand vizier (then also at Constantinople, being not yet departed on his expedition to Candia) having heard some rumors of this man, and the disorder and madness he had raised among the Jews, sent two boats, whilst the salack was detained by contrary winds, with commands to bring him up prisoner to this port, where accordingly Sabbatai being come, was confined in the most loathsome and darkest dungeon in the city, there to remain in expectation of the vizier's sentence. The Jews were not at all discouraged at this ill treatment of their prophet, but farther confirmed in their belief of him as being the accomplishment of the prophecy of those things which ought to precede his glory and dominion: which consideration induced the chiefest persons amongst the Jews to make their visits and addresses to him, with the same ceremony and respect in the dungeon as they would have done had he then sat exalted on the throne of Israel: several of them, with one Anacago by name, a man of great esteem amongst the Jews, attended a whole day before him, with their bodies bending forward and hands crossed before them, (which are postures of humility and service in the Eastern countries) the indecency of the place, and present subjection, not having in the least abated their high thoughts and reverence towards his person. The Jews in Constantinople were now become as mad and distracted as they were in other places, all trade and traffic forbidden, and those who owed money, in no manner careful how to satisfy it; amongst which wild crew some were indebted to our merchants at Galatia, who not knowing the way to receive their money, partly for their interest, and partly for curiosity, thought fit to visit Sabbatai, complaining that such particular Jews upon his coming, took upon them the boldness to defraud them of their right, and desired he would signify to these his subjects his pleasure to have satisfaction given: whereupon Sabbatai with much affection took pen and paper, and wrote to this effect:—

"To you of the nation of the Jews, who expect the appearance of the Messiah, and the salvation of Israel, peace without end. Whereas we are informed that you are indebted to several of the English nation: it seemeth unto us to order you to make satisfaction for these, your debts: which if you refuse to do and not obey

us herein; know you, that then you are not to enter with us into our joy and dominions."

In this manner Sabbatai Sevi remained a prisoner at Constantinople for the space of two months; at the end of which, the vizier signified his expedition for Candia, and considering the rumor and disturbance the presence of Sabbatai had made already at Constantinople, thought it not secure to suffer him to remain in the imperial city, whilst both the Grand Signior and himself were absent; and therefore changes his prison to the Dardanelles, otherwise called the castle of Abdos, being on the Europe side of the Hellespont, opposite to Sestos, places famous in Greek poetry. This removal of Sabbatai from a worse prison to one of better air, confirmed the Jews with a greater confidence of his being the Messiah, supposing that had it been in the power of the vizier, or other officers of the Turks, to have destroyed his person, they would never have permitted him to have lived to that time, in regard their maxims enforce them to put all jealousies and suspicions of ruin to their state, by the death of the party feared, which much rather they ought to execute on Sabbatai, who had not only declared himself the king of Israel, but also published prophecies fatal to the Grand Signior and his kingdoms.

With this consideration, and others proceeding, the Jews flock in great numbers to the castle, where he was imprisoned, not only from the neighboring parts, but also from Poland, Germany, Leghorn, Venice, Amsterdam, and other places where the Jews reside; on all whom, as a reward of the expense and labors of their pilgrimage, Sabbatai bestowed plenty of his benedictions, promising increase of their store, and enlargement of their possession in the Holy Land. And so great was the confluence of the Jews to this place, that the Turks thought it requisite to make their advantage thereof, and so not only raised the price of their provisions, lodgings, and other necessities, but also denied to admit any to the presence of Sabbatai, unless for money, setting the price sometimes at five, sometimes at ten dollars, more or less, according as they guessed at the abilities, or zeal for the person, by which gain and advantage to the Turks, no complaints or advice were carried to Adrianople, either of the concourse of people, or arguments amongst the Jews in that place, but rather all civilities and liberty indulged unto them, which served as a farther argument to ensnare this poor people in the belief of their Messiah.

During this time of confinement, Sabbatai had leisure to compose and institute a new method of worship for the Jews, and principally the manner of the celebration of the day of his nativity, which he prescribed in this manner:—

BRETHREN, and my people, men of religion inhabiting the City of Smyrna, the renowned, where live men, and women, and families: peace be unto you from the Lord of peace, and from me his beloved Son, King Solomon: I command you that the ninth day of the month of Ab (which according to our account answered that year to the month of June) next to come, you make a day of invitation, and of great joy, celebrating it with choice meats, pleasant drinks, with many candles and lamps, with music and songs, because it is the day of the birth of Sabbatai Sevi, the high king above all kings of the earth. And as to manners of labor, and other things of like nature, do as becomes you upon a day of festivals. To converse with Christians on that day is unlawful, though your discourse be of matters indifferent; all labor is forbidden, but to sound instruments is lawful. This shall be the method and substance of

your prayers on this day of festival:— After you have said, "Blessed be thou, O holy God!" then proceed and say, "Thou hast chosen us before all people, and hath loved us, and hast been delighted with us, and hast humbled us more than all other nations, and hast sanctified us with thy precepts, and hast brought us near to thy service, and the service of our king. The holy, great and terrible name thou hast published amongst us, and hast given us, O Lord God, according to thy love, times of joy, of festivals, and times of mirth, and this day of consolation or a solemn convocation of holiness, for the birth of our king, the Messiah, Sabbatai Sevi, thy servant, and first born son in love, through whom we commemorate our coming out of Egypt." And then you shall read for your lessons the 1st, 2d, and 3d chapters of Deuteronomy, to v. 17, appointing for the reading thereof five men, in a perfect and uncorrupted Bible, adding thereunto the blessings of the morning, as are prescribed for days of festival; and for the lesson out of the prophets, usually read in the synagogue every Sabbath, you shall read the 31st chapter of Jeremiah. To your prayer called mustaf (used in the synagogue every Sabbath, and solemn festival) you shall adjoin that of the present festival, instead of the sacrifice of addition; of the returning of the Bible to its place, you shall read with an audible voice, and clear sound, the 95th Psalm. And at the first praises in the morning, after you have sung Psalm 91, and just before you sing Psalm 98, you shall repeat Psalm 152; but in the last verse, where it is said, "As for his enemies, I shall clothe them with shame, but upon himself shall the crown flourish;" in the place of upon himself, you shall read, upon the Most High; after which shall follow the 126th Psalm, and then the 113th to the 119th.

At the consecration of the wine upon the vigil, or eve, you shall make mention of the feast of consolation, which is the day of the birth of our king the Messiah, Sabbatai Sevi, thy servant, and first born Son, giving the blessing as followeth: Blessed be thee, our God, king of the world, who hast made us to live, and hast maintained us and hast kept us alive unto this time. Upon the eve of this day you shall read also the 81st Psalm, as also the 132d and 116th Psalms, which are appointed for the morning praises. And this day shall be unto you for a remembrance of a solemn day unto eternal ages, and a perpetual testimony between me and the sons of Israel.

Audite audiendo, and manducate bonum.

Besides which order, and method of prayers for solemnization of his birth, he prescribed other rules for divine service, and particularly published the same indulgence and privilege to every one who should pray at the tomb of his mother, as if he had taken on him a pilgrimage to pray and sacrifice to Jerusalem.—*To be continued.*

### The Grandeur of the Apocalypse.

BY E. B. ELLIOTT, A. M.

Thus was the most perfect order and plan, as well as the fittest scenery, provided for the due unfolding of the Apocalyptic drama.—As to its dignity and grandeur, who can express it? Its subject nothing less than the prolonged conflict, even to its termination, between the antagonistic powers of Christ's true church and the world:—its moral, that whereas at the beginning, the crown and glory and dominion appeared attached to the potentates of this world, and the church oppressed and low,—at the ending, dominion and crown and glory were seen all to pass away from the men of this world, and to be transferred to the saints and church of Christ! And then

such a theatric scene! such music! such an audience! Oh, in the comparison, how did the boasted splendor of the grandest of the Roman Imperial theatric displays, exhibited in the proud capital of the world, fade into meanness!

And more especially was its pre-eminent grandeur manifest in this additional circumstance characterizing it, that the evangelist was admitted, as it were, behind the scenes in the figuration of the great mundane drama; and, in what part in the secret recess of the Holy of Holies, permitted to behold Him, and His acting, who was the Almighty Overruler of all. I have already just hinted at this matter; and I must now beg for a little while to detain the reader, that he may consider with me beforehand somewhat in detail the grand lessons that thus, as the drama proceeded, were set before St. John.

And, first, there was thus manifested to him the real origin of events in the throne of God and of the Lamb. Hence, he saw, the lightnings, thunderings, and voices, that had their echos in the changes of this world: hence the commission of angels with their invisible and mysterious agencies: hence the casting of the burning coals of wrath on this earth's inhabitants. Man is apt in these things to look only to second causes. The inner-temple vision, in the exact spirit of Bible history, directed the apostle's eye to the great first cause of them all, in the glorious high throne of the sanctuary.

Secondly, there was thus strikingly marked out to St. John, the very reasons and motives which dictated these counsels of Him that sat upon the throne, thus ordering all things. It is the true and sublime saying of the great philosopher, that the "divine mind is the sensorium of the universe." And, as the evangelist marked what was said and what was done in the inner temple, he might see that there was nothing of all that passed on earth unobserved of the divine mind, nothing unfelt by it. Thither, he perceived, came up the memorial of the sins of its inhabitants, while immature as yet, and when fully ripe; each with its own call for judgment: thither, above all, what concerned his own people, his saints of the church militant. Not a sigh could escape from, nor a suffering vex them, but its pulse was evidently felt there. Thither tended, as to their proper centre, the cries of the souls slain beneath the altar; thither, as sweet incense, the prayers and adorations of the saints. And then mark the result! It was on the cries of the martyrs rising up that the political heavens, the supremacy of their oppressors, was seen to pass away. It was in requital of its oppression of the saints, that great Babylon was made to drink of the wine-cup of the wrath of God. And amidst all the commotions and changes, the woes and judgments on the earth, he witnessed how declarations by the Spirit were made, and heaven-sent visions given, from time to time, to assure his people of the provision made for their safety, and that all things should work together for their good.

A third point notable in what passed within the Temple,—and indeed in what passed without also,—was the employment of angelic agency, in producing the varied eventful changes in this world.—Most truly, as well as beautifully, has it been said by Milton, "Millions of spiritual creatures walk the earth, unseen, both when we sleep and when we wake." He has said it truly, because it is precisely according to the uniform representations of Holy Scripture. When the firstborn in Egypt, or the army of the Assyrians was to be slain, it was by the agency of a destroying angel. When Elisha or Peter was to be delivered, it was still, as represented in Scripture, by angelic instrumentality. Under the present dispensa-

tion, we are told, they are employed as ministering spirits to the good, destroying spirits to the evil. Similar was the view presented to St. John in this prophecy. Numbers of them, indeed, without number were seen engaged in the heavenly temple in contemplation and praise. But to others he saw given commissions in the sphere of active employment: and in fulfilment of them they appeared afterwards directing the tempests, sounding the trumpets, pouring out the vials, scattering the fire, gathering the vintage.—The language indeed is figurative; but the truth I speak of can scarce be mistaken as exhibited under it.

Yet once more it was evident from what passed within, how in time, as well as in measure and manner, every event was ordered,—even to the minutest accuracy. It needed not that there should be any dial-plate in the sanctuary. That infinite mind was seen to be to itself its own measure of succession. There was marked the passage and the progress of time, alike in its minutest moments and largest cycles; the hour, and the day, and the month, and the year; the Time, Times, and half a Time; one day as a thousand years, and a thousand years as one day;—the exact and fittest moment of loosing or restraining, of deliverance or judgment;—the hour known to no man, no, not to the angels in heaven, of the harvest and the vintage, of the mystery of God ending, the consummation of all things, the day of judgment.

### Papal Troubles.

Pope Pius IX., as we glean from the foreign papers, is not yet at the end of his tribulations. He hoped to be a peacemaker reformer, but he overlooked the Jesuits, who have no desire for reform, as well as Austria, too, by whom the Jesuits are sustained. It is already insinuated that the Pope, already disheartened by continued opposition, has renounced his projects of amelioration. But the Augsburg "Gazette," in repeating this, lends the rumor no manner of countenance.

"Very strange reports," it says, "are now in circulation in reference to the Papal renunciation of the work of pontifical reform, to which by his counsel, his brother, Count Mastai de Sinigaglia has also been persuaded.

"The liberals have met to-day to deliberate on a petition to the Pope which is to be sent into the provinces, where 300,000 signatures are expected to be obtained. The object of this petition is, to lay before his Holiness such reforms as he may yet make without compromising the dignity of his office. It urges indeed the propriety of the Pope's throwing himself into the arms of the reform party. Public discontent against the Jesuits is manifesting itself with renewed energy—copies of the portrait of Clement XIV. are everywhere gratuitously distributed."—Further accounts say, that on the 6th of July, the city of Rome was in full insurrection against the authors of the reactionary decrees, who are completely terrified, inasmuch that they have consented that the Pope should carry out the long projected measure of instituting a municipal guard, to the command of which the Pope was about to be appointed.

The enthusiasm of the people, for a moment checked, is now breaking forth with renewed vigor, and everything confirms the belief that the retrograde party have lost all chance of success, provided his Holiness has only due countenance beyond his borders, and the cabinet of the Tuilleries be restrained by a feeling of shame from becoming the auxiliary of the Metternich beyond the Alps.

Courier des Etats Unis.

RELIGION ABROAD.

I have been an attentive observer of

this matter wherever I have been—in France, in Italy, in Germany, in England, and elsewhere, Europe is divided into two large sects of Christians—Protestant and Catholic; but in point of piety and morality, I am persuaded there is very little difference between them. There is more real religion in the United States; and this arises from the fact, that there every sect have to support their own clergymen. But in Europe, the utmost indifference, if not something worse, exists among the great mass of the population towards all religion. Both high and low, educated and ignorant, exhibit this indifference, almost amounting to unbelief. Throughout the continent—in Italy, France, Germany—both Catholic and Protestant—the old churches are exhibited at all hours, as curiosities, for hire; and the very clergymen pocket the money thus collected from the travellers. None seem to go to church to perform their devotions, except old women, old men, and young children. The kings, emperors, and other high official personages, of both sexes, affect to be pious, and attend religious services; but the great bulk of the educated and intelligent are just as indifferent as the same classes were in the old Roman world, in the age of Augustus.

Christian Witness.

## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SEPTEMBER 25, 1847.

### Letter of "the Herald."

TO ONE OF ITS KINSMEN—THE "ADVOCATE."  
Dear Relative:—Happening the other day to fall in with a sheet dated Sept. 9th, bearing your name, as I am always pleased with Bible Advocates, Bible Examiners, &c., when they are genuine, I took up the sheet as a matter of course, supposing it might be what its name expressed; but judge of my surprise, on turning over its pages, to find the good things it contained blended with some that were so decidedly bad, that I concluded "an enemy" was busy, as he always has been, trying to pass off his counterfeits for that which was genuine. So I thought I would inquire whether this was a counterfeit Bible Advocate; or if the true one, whether that "enemy" was not trying to get some of your professed friends to do his work?

One of the articles to which I refer, in addition to some other things, equally strange and true, reads as follows:—

"The 'Herald' is much more dangerous in its spiritualism than some who have written in the 'Advocate.' I can see tenfold more reason for believing that conversion is a spiritual resurrection, than that none are really dead; and consequently none can be really raised. If that paper would venture to let in the light, their readers might see that they should be slow to speak of spiritualism, in the 'Advocate.' The 'Advocate' has had no spiritualism so dangerous to believers, nor so dishonorable to Jesus, as that which ascribes deathless or ceaseless life to dying men—which makes the dead not exactly dead, the resurrection of the dead not a resurrection; because the life centres in the dead saints, (as Bro. Phelps says), rather than in the risen Christ."

Allow me, dear Ad., to point out the misstatements which a bad "memory," or something else bad, has admitted into this quotation.—1. It is not true that I "have written," or "believed," that "none are really dead; and consequently none can be really raised." If I had "written," or "believed," that the "dead" are "nothing;" that death is "the extinction of all being;" it would doubtless follow that "none could be really raised," for where there is "nothing," no "being," to raise, there can be no resurrection. Something must exist in order to have a resurrection of something; and if it does not now exist, it must be created, or "none can be really raised;" or, the resurrection, like that raised, unless the work of creation precede it, is "nothing." I believe, and have written, that the really dead, will be really

2. It is not true that my "spiritualism is so dishonorable to Jesus as that which ascribes deathless or ceaseless life to dying men." I have been "spiritual" enough to teach that "there is a spirit in man;" and that there was a sense and meaning to what the Savior, Stephen, and others, have said, when about to die, "Father, into thy hands I commend my spirit"—"Lord Jesus, receive my spirit." Is there not a difference between men and the spirits of men; between existing spirits and "dying men?"

3. It is not true that I have "had any spiritualism which makes the dead not exactly dead;" or, 4, "the resurrection of the dead, not a resurrection;—because the life centres in the dead saints, rather than in the risen Christ." 5. It is not true that my "spiritualism makes anything as Bro. Phelps says." I have neither contained nor endorsed any such thing from "Bro. Phelps."

Tell me, now, dear Advocate, what does this mean? Was this a counterfeit, or is some good man unconsciously doing the work of the enemy? You know that the "devil," by taking advantage of the weaknesses of good men, has made them the instruments of doing more mischief than could have been done by the most gifted depravity. Let me call your attention to a few cases. Without going back beyond our day, lest our "memory" should mislead us,—a few years ago there was one here in our city, who made great professions of regard for me, but he only wanted me, (in all sincerity no doubt,) to leave my work and become a tool for the advancement of certain whims of his own. His hobby was "holiness;" and Bible holiness I have always contended for, so that what he taught according to that I rejoiced in. But he mixed up certain anti-scriptural notions with the truth, or made indifferent matters essential; and encouraged exercises of an unimportant or ridiculous character, such as losing your strength—making a particular kind and amount of noise—seeing into people with marvellous eyes, &c. And because I would not sanction and promote all these foolish things as "holiness," he and his friends got the report a-going as far as possible, that I was "opposed to holiness!"

Some others, sincere people no doubt, did the same things on feet-washing, kissing, &c. &c. Now I never opposed feet-washing, or kissing, when done according to the word of God, or where circumstances make it proper; but I was opposed to making these acts appointed parts of Christian worship, or to considering either of them "as much Christian institutions as baptism and the supper;" and above all, to making the observance of them, in this "light," tests of character and fellowship. But because I would not take this anti-bible ground, they set up a great cry against me as being "opposed to keeping the commandments!" Neither good nor bad men ever told bigger fibs than these.

And just so it is now on the question of organization—the state of the dead, &c. &c.—My old enemy has a few of his servants "going about" doing his work over a large portion of the land. I know them better than they suppose, for I have friends who hear and see what is going on; and they let me know it. These enemies are all remarkably good, in their way; but they are not all so honest as they should be. (I like honesty in friends or foes.) Or perhaps they are subject to fits; for they have fits of being very fair, when they come to visit me, or have any work for me to do—and for some of them I have done a good deal, and do so still. I give notices of their meetings; and tell their story of success (not in trying to hurt me.—That they don't want me to know) and trial, they supposing all the time that I don't know what they are about. But they are very well known, whether they live and move in your neighborhood, this side

of, or beyond you, here in Boston, up north, or down east; and I could give names and facts, which ought to clothe some few with shame and contempt even now. But their true character will soon be known, and the work I have to do will not allow me to turn aside to take them in hand. My friends will know who I don't mean; and others can guess without making any mistake.

I understand this matter about the dead, too. I know what the trouble is. I know where my friends stand on the question. Some of them don't think alike on this and other questions; but they don't want me to become an organ of mutual denunciation and strife between them. They "speak as the oracles of God;" and while one sees evidence of a meaning to them which another does not, they are satisfied to give and hear the reasons for the difference, without insisting that all must bow to one construction of terms—which all admit may be construed differently—or be cut off from fellowship here, and hope hereafter. And no trouble has ever arisen among those who take this course. It is not the "believing," or the "writing," of either view which prevails among my friends on the question, that makes the trouble; but the determination to make some one view a test for all, and of course a cause of alienation and discord. And I can see how that the production of all this evil may be connected with great sincerity—that it may be a fault of the head more than of the heart. The case of the brother to whom I referred as the agent of mischief here some years ago, is a fair specimen.—His head was higher in the region of the crown than it was a few inches in front of it; and you know that when that which belongs behind, wants to get above that which belongs before, it makes bad work. Self-esteem and Combativeness are very poor substitutes for Veneration and Conscientiousness. The former may talk a good deal of "Jesus," and of their love and zeal for his truth; but their "Jesus" is a terrible fellow: they make him altogether such an one as themselves, and then he is so much like our devil, that I don't want much to do with him. The true Jesus (and as his Herald, I would speak of him with the greatest veneration) always tells the truth. He don't want me to tell lies about anybody. Their "Jesus" sometimes uses the truth only to cover up a lie. A cross he can't endure. He bears nothing; and whatever offends him, he will curse and kill, if he can, right on the spot. And if he cannot "seem to succeed" in any other way, he becomes false witness, judge, and executioner.

Now, my dear Ad., you will bear me witness, that what I "have written" on the state of the dead, as a special question, I have been in some sense compelled to write, either in self-defence, as I do now, or that I might perform my duty faithfully to those who were in danger of being misled by a bad "memory," or worse logic.

The sheet bearing your name, from which I have already quoted, and the same article, contains a truth that is full of admonition, and should be duly noticed. It is this: "God lets Jesuits, and Shakers, and witches, and devils, seem to succeed for a time." One well-known mode, by which the "Jesuits" have "seemed to succeed," has been to confound the real questions at issue between them and their antagonists, with questions on which both parties were agreed, and then charging their antagonists with differing, when they did not—with holding views which they did not hold. For instance, a "Jesuit" would make it appear, (see Brownson, *et om. gen.*) that since Mahomet, Luther, and Voltaire denied the claims of the Pope, therefore they were all alike Protestants and heretics; and of course, that all Protestants were in league with Mahomet and Voltaire. So with some of the "Jesu-

its" with whom I have to contend. The question between us is not, whether "a dead man is dead," any more than it is, whether there is a God! On this we are agreed. The question at issue is this: *To what state is the soul of man,*—as distinct from his body, both of which are necessary to constitute the man, *—to what state is his soul reduced by death?* Now, when my antagonists charge me with "believing" that "none are really dead,"—that I "make the dead not exactly dead," because I do not believe that the souls of the dead are come to "nothing,"—that their "being is extinguished;" or yoke me up with "Socrates, pagans, papists," and "popular spiritualists," because they have not, and do not, hold these views of the dead, they only show themselves to be "Jesuits," and "may seem to succeed for a time."

It is generally known, I believe, that a proboscis is common to the elephant and the musquito. But I never heard of but one case of serious alarm from supposing the elephant to be a musquito. Whether the frightened one was a "Jesuit, Shaker, witch, or devil," I am not informed. And although I believe, with "Socrates," some pagans, (though not all, for those who put Socrates to death as an infidel, believed in the "annihilation" of the soul at death, it appears, by a quotation in the "six sermons,") the papists, the popular spiritualists, and the Bible, that there is something in man besides dust, and that something is capable of a separate existence, though not of itself a man; still I am not a pagan, a papist, nor a spiritualist, whatever Jesuits, Shakers, witches, or devils, may insinuate to the contrary. Some Jesuits are trained to be Jesuits, and some are naturally so. In this last class the organ of comparison is so much more prominent than their order, causality, and conscientiousness, that they catch at the most incidental analogies in things almost entirely different, as if they constituted the subjects of them identical; and then their ludicrous joy with what is thus classed among the things that please them; or their contemptible wrath at what displeases them is in harmony with the beginning of their investigations.—They are in raptures with a cabalistic saint-hood, or sanctimoniously whining over the blindness of the victims they have selected for an "auto da fe." But don't let their ignorance frighten them. Tell them to treat the elephant fairly, and he won't hurt them. But don't call him a musquito, simply because he has a proboscis.

Now, my dear Advocate, I know how to sympathize with you. Some of your professed friends, though more their own than anything else, have turned against me because I would not serve them (and how could I in conscience!) in their "doubtful disputations." It is a hard case for you.

I see by a few lines contained in the sheet quoted from, bearing your name, that the one who has the care of you has been sick; and this makes me think it possible, after all, that it was the real Advocate in bad hands. I hope he won't be sick any more, if you are a-going to be so sick too, when he is.

Let me say a word in the way of council, as to the course to be pursued with these friends of yours, now under consideration. Yet count them not as enemies, but admonish them as brethren. There are a few things of some importance—though perhaps they will not see it—you should instil into them, or—I won't say what. 1. You should tell them what they don't mean to say, i. e., if they are honest. 2. You should tell them what they do mean to say. 3. You should show them how to say what they mean to say. 4. Insist upon their saying it in a Christian manner, so far as to observe a decent regard for truth. I will refer you to one text which this case has called to mind—"Do nothing by partiality," and assure you that

I am your faithful kinsman,

"THE HERALD."

**New Translation.**

[By the following note, and specimen of translation, from Prof. WHITING—who needs no commendation of ours—our readers will see that we are about publishing a new translation of the New Testament, the plan and design of which will be seen by what follows.]

*Bro. Bliss*.—I translate as a specimen of the translation of the New Testament, on which I am now engaged, the 18th chapter of Matthew. The translation will be made on the following principles.

1. The original text from which it is made is that of the Revision of Tiltman, corrected by Hahn, published in New York and Boston by Prof. E. Robinson, 1842. This text is preferred to any other by most Biblical scholars. Still, the reading of the common text will be seen in the translation, as the variations will be enclosed in brackets, or so noted, that the English reader can see and appreciate them.

2. It is intended that the translation shall faithfully express the sense of the original text, without being modified or affected by any theological creed.

3. Marginal references will be used, when they can illustrate the text.

4. A few brief notes will be made, when the idiom of the original, or an allusion to customs, and other circumstances, create any obscurity.

N. N. WHITING.

P.S. Should my health continue, the translation will be completed in about six months.

MATT. CHAP. XVIII.

1. At that time, the disciples came to Jesus, saying, Who then, is the greatest in the kingdom of heaven? And Jesus calling a little child to him, set it in the midst of them, and said, Truly, I say to you, except ye turn and become like little children, ye will not enter the kingdom of heaven. Whoever therefore will humble himself like this little child, that one is greatest in the kingdom of heaven. And whoever receiveth one such little child, for my sake, receiveth me. But whoever shall cause one of these little ones who believe in me, to sin, it were better for him that an upper-millstone were hanged about his neck, and he were sunk in the depth of the sea. Woe to the world because of enticements to sin! for offences must come; but woe to that man through whom the enticement cometh! 8. Then if thy hand or thy foot causeth thee to sin, cut them off and cast them from thee; it is better for thee to enter into life lame or maimed, than having two hands or two feet, to be cast into the everlasting fire. And if thine eye cause thee to sin, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire. Take care that ye despise not one of these little ones: for I say to you, That in heaven their angels always behold the face of my Father who is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have a hundred sheep, and one of them have strayed, doth he not leave the ninety-nine, go upon the mountains and seek that which hath strayed? 13. And if it come to pass that he find it, truly I say to you, he rejoiceth more for that sheep than for the ninety-nine which strayed not. Thus, it is not the will of your Father, who is in heaven, that one of these little ones should perish. And if thy brother sin against thee, go, reprove him between thee and him alone: if he shall listen to thee, thou hast recovered thy brother. But if he will not listen, take with thee one or two more, that by the mouth of two or three witnesses every word may be established. And if he shall neglect to listen to them, tell it to the congregation; but if he neglect to listen to the congregation, let him be to thee as a heathen and a tax-gatherer. Truly, I say to you, Whatever ye shall bind on earth, shall be bound in heaven: and whatever ye shall loose on earth, shall be loosed in heaven. Again, I say to you, That if two of you shall agree on earth, concerning anything which they may ask, it shall be done for them by my Father who is in heaven. For where two or three are assembled in my name, I am there in the midst of them. Then Peter coming, said to him, Lord, how often shall my brother sin against me, and I forgive him? till seven times? Jesus saith to him, I say not to thee, Until seven times: but until

23. seventy-seven times. Therefore the kingdom of heaven may be compared to a king, who wished to settle an account with his servants. And when he had begun to settle, one was brought to him, who owed him ten thousand talents. But as he was not able to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. 26. The servant therefore fell down and did him reverence, saying, Lord, have patience, and I will pay thee all. Then the lord of that servant, moved with compassion, loosed him and forgave him the debt. 28. But the same servant going out, found one of his fellow servants who owed him a hundred pence, and he seized and began to choke him, saying, Pay me, what thou owest! Therefore his fellow servant fell down [at his feet] and entreated him, saying, Have patience with me, and I will pay thee all. And he would not, but going forth, he cast him into prison, till he should pay the debt. And his fellow servants seeing what was done, were very sorry, and coming told their lord all that was done. Then his lord calling him up, saith to him, Wicked servant! I forgave thee all that debt, because thou didst entreat me; shouldst not thou also have pitied thy fellow servant, even as I pitied thee? And his lord, being angry, delivered him to the jailers, till he should pay all that was due to him. Thus also will my heavenly Father do to you, if ye do not, each one, from your hearts, forgive the trespasses of his brother.

**God's Judgments.**

(Continued from our last.)

In 1032, or '33, during an eclipse of the sun, authors mention a singular phenomenon—a saffron color in the air, which gave to the human countenance a cadaverous aspect—caused “by the darkness.” In 1037 is noted an igneous appearance in the heavens, like a beam.” The year 1042 was very tempestuous and rainy; the dykes in Flanders yielded to the swelling ocean, and the low grounds were overwhelmed with great destruction. At this time began a general famine in England, France, and Germany. In 1047 fell a deep snow in the west of Europe, which overwhelmed small towns, and lay till March.” In 1065, several hundred thousand Scythians, marching to invade the Roman territory, perished with pestilential diseases.” In 1066, “Egypt and Arabia, countries not subject to earthquakes, were violently convulsed in November, and a plague speedily followed, which authors affirm swept away one half the inhabitants. This was attended with famine.” In 1068 was a famine. “The country in England, from Durham to York, was depopulated. Men subsisted on dogs, cats, and every unclean thing; or perished, and their bodies were left to rot on the earth.” In 1077, “famine and plague raged in Constantinople with such mortality, that the living could not bury the dead.” In 1084 raged famine and pestilence; the latter cut off the whole army of Emperor Henry, in Rome.” In 1085, Russia was laid waste by locusts and the plague.” In 1091, many violent tempests happened, which levelled buildings; 600 houses were blown down in London; swarms of locusts darkened the sun, and the next year a plague raged, which the historian relates to have arisen from the putrefaction of their bodies.” The summer of 1094 was very rainy. The plague at the same time raged in England, Gaul, and Germany.” In 1099, a “terrible inundation spread over the low lands in Kent, belonging to Earl Goodwin, and which never having been recovered, now form the shoals called ‘Goodwin Sands,’ of dangerous navigation. A severe drought followed, and pestilence and famine in various places.” “The inundation is said to have drowned in Holland 100,000 persons.” A dark day is also mentioned in this year. In 1112, “there was an extraordinary recess of the water in the British Channel for a whole

day; fish died in the water, and domestic fowls took flight into the woods.” In November, 1113, many houses in Antioch were swallowed up in a chasm rent in the earth.” In January, the following year, various places suffered by shocks of the earth, and in 1117, all Italy was shaken for forty days. In 1114 was a “severe drought, and a singular recess of the ocean left the rivers dry. Oct. 15th, people walked over the Thames between London Bridge and the Tower. In December, the sky appeared to be in a flame.” In 1124 was “a destructive plague among men and cattle in France and Brabant. Terrible was the famine in Italy, and in England so many people perished with hunger, that dead bodies lay in the highways unburied.” “It was computed that one-third of the people perished.” Knighton mentions the sun’s changing its form in 1133, and adds that a darkness happened, which rendered a candle necessary in the day time.” In 1165, in Sicily, 12,000 people perished by an inundation. In 1181, “Denmark was almost laid waste by excessive rains, famine, and pestilence, while Germany lost half of its inhabitants by the plague.” Some allowance must be made for over-estimates. In 1185 is recorded a most violent earthquake over Europe. Calabria was overturned, and thousands perished. On the Adriatic, a whole city was swallowed up, and the shock was felt to the Baltic.” In 1186, Russia and Poland were desolated by locusts and pestilence.” In 1193, “in England an acute pestilential fever was epidemic, and left in health scarcely a number of persons sufficient to tend the sick. The usual forms of burial were neglected, and dead bodies were thrown into graves in piles.” In 1220, the plague was so fatal in Damietta, that authors relate, three persons only survived out of 70,000. In 1221, Poland was afflicted by excessive rains, and the floods which followed swept away whole villages. The winter succeeding was severe, so that wine was sold by weight, while famine and pestilence almost desolated Europe. In most countries, the living could hardly bury the dead; and in some cities, scarcely a person survived.” From 1230 to 1239, France, Denmark, and Italy were wasted by dreadful famine and plague. These calamities continued in 1234 and '35, in England and France. In London alone, 20,000 people were starved. Worms and locusts devoured the fruits of the earth.” In 1266, swarms of Palmer worms devoured all vegetables in Scotland, and several villages on the Fay and Froth were swept away by floods. These were preceded by a remarkable halo.” In 1294, “England was distressed by severe famine, thousands of the poor perishing with hunger. A severe drought exhausted all the springs and rivers, grass withered, and cattle were fed on straw.” In 1316 raged a desolating dysentery in England, accompanied with an acute fever, which, like the true plague, left scarcely survivors to bury the dead.” The next pestilence to be described was the most general, and awfully distressing that the world ever experienced. The precise year when it began in Asia is not ascertained, but probably about 1345.” “The histories relate that it commenced in Cathway, China, and was preceded by the bursting of a huge meteor, or globe of fire.” It spread over all the known world, and Dr. Webster says: “This plague was so deadly, that at least half or two thirds of the human race perished in about eight years. It was most fatal in cities, but in no place died less than a third of the inhabitants. In many cities perished nine out of ten of the people, and many places were wholly depopulated. In London, 50,000 dead bodies were buried in one grave yard. In Norwich, about the same number. In Venice, died 100,000—in Lubec, 90,000—in Florence, the same number. In the East, perished twenty millions in one year. In Spain, the disease raged three years, and carried off two thirds of the people.” It “was par-

ticularly fatal in Denmark.” “It reached the highest northern latitudes; it broke out in Iceland, and was so fatal, that the settlements are supposed not to have since recovered their population. It was called the *black death*.” It was attended by a great death of fishes and animals. “In 1352, authors relate that 900,000 people in China perished by famine.” In 1359, a plague wasted Italy. “According to Baccace, Florence lost 100,000 citizens, and Petrarch says scarcely ten out of a thousand survived.” In 1361, Milan was severely afflicted with the plague, “as well as all France, England, and Ireland, and it was computed that Scotland lost one third of its inhabitants.” In 1366, a volcanic eruption in Iceland destroyed seventy farms.” In 1379 commenced a great sickness in the north of England, which almost laid waste the country. It was the forerunner of a most dreadful plague.” In 1383, “Lubec lost 90,000 people” by pestilence. “The year 1389 was remarkable for the death of children in all parts of England.” “Swarms of gnats and flies marked this period, and some parts of the continent were overrun with locusts.” “An uncommon redness of the sun is mentioned in July of 1391, and for six weeks after, thick vapor or clouds.” In 1401, Florence was nearly dispeopled by the plague.” In 1402 was a frost so severe, that the Baltic Sea was passable for horses for six weeks.” In 1406, a plague carried off 30,000 people in London.” In 1411, the dysentery carried off 14,000 people in Bordeaux.” In 1421 “happened the dreadful inundation in Holland, which formed the Zuyder Zee,” or sea. (To be continued.)

CAUTION.—It becomes my painful duty to caution the brethren and sisters scattered abroad, against RIPLEY L. HASKINS, who is travelling about the country, calling himself “a teacher of righteousness,” and sowing his poison where he goes; such as that God is the “unquenchable fire,” in which the wicked are to be burned; Christ is the “undying worm;” restoration of a part of the wicked after the second resurrection, and like monstrosities, enough to shock the sensibilities of every individual who has any reverence for God or his truth. He deceived a sister in Pittsfield, Mass., and us here, until he had an opportunity to disgrace the cause. Aside from his monstrous doctrines, I do not think him fit to teach. G. NEEDHAM.

Albany, Sept. 18th, 1847.

NOTE.—The brethren who were at the Conference in Boston last winter, will recollect that this same fellow came near breaking up the meeting one evening; and how some, who called themselves brethren, justified him.

SHAKERISM.—We have been astonished the last week in reading a book on Shakerism, by Mrs. MARSHALL, formerly a Shaker. She gives developments of their customs and practices, sustained by numerous affidavits, sufficient to startle the most incredulous. At first we thought of making extracts for the “Herald;” but the details are too startling and loathsome to be related in a public journal. If these testimonials are to be believed, they have been accustomed to the vilest practices. The book is a 16 mo. of 268 pages, published in Concord, N. H., for the author. All should read it, who at all favor Ann Leeism.

SERMONS.—In answer to inquiries, we would remark, that in every number of the “Herald” we design to have one or more sermons, as we have had thus far. We, however, very seldom put the title “a Sermon” at their head.—We prefer some other title expressive of their subject. Readers must not suppose that those only are sermons which are thus labelled. There are several such sermons in this present number.

HEALTH OF BOSTON.—There were 124 deaths in this city during the week ending Sept. 18th. Of these, 60 were by dysentery, and other bowel complaints. It is particularly sickly for children. Of the 124 deaths, 59 were under five years of age.





