"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."

VOI. XIV. No. 8.

BOSTON, SATURDAY, SEPTEMBER 25, 1847

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY AT NO. 9 MILK-STREET, BOSTON,

ADVENT

BY J. V. HIMES.

\$1 per Volume of 26 Numbers. \$5 for Six copies. \$10 for Thirteen copies. copies. Slotor intricencopies. All communications, orders, or remittances, for this filee, should be directed to "J V. HIMES, Boston, ass." (post paid). Subscribers' names, with their bat-office address, should be distinctly given when oney is forwarded.

Faces of Flint, and Foreheads of Adamant.

Oh ! for a spirit bold To speak the truth of God ; To follow in the fearless path, That hath before been trod,

By prophets, and the men Who heard God's words of grace, And with the Eternal stood and talked, In friendship, face to face !

Oh ! that with courage fired, I might unceasing tell— It to the wicked shall be "ill," And to the righteous "well."

Before ungodly men Ne'er may I shrink or quail, But boldly speak, believing still God's promise will not fail.

Mine be the arduous task For God to take a stand, Against the streams of vice That overflow the land ! and sin

And when the enemy Shall like a flood come in, With a calm boldness, trust in God, The victory to win ! Golden Rule.

Inspiration of the Jewish Prophets.

BY ALEXANDER KEITH, D. D.

(Continued from our last.)

PROPHECY.

" A pasture of flocks: there shall the lambs feed after their manner : and the waste places of the fat ones shall strangers eat," Isa. 32:5, 14.

FULFILMENT. " All the parts of Galilee which afford pasture are occupied by Arab tribes, around whose brown tents the sheep and lambs gambol to the sound of the reed, which at night-fail calls them home."-Malte Brun, vol. ii., p. 148.

PROPHECY. "The multitude of the city shall be left," Isa. 32:5, 14. "The defenced city shall be left desolate, and the habitation forsaken, and left like a wilderness," Isa. 27:10.

FULFILMENT.

"There are innumerable monuments which depose in favor of the great population of high antiquity, such as the pro-digious quantity of ruins dispersed over the plains, and even in the mountains, at this day deserted."—Volney's Travels, vol. ii., p. 365.

PROPHECY.

"When the boughs thereof are with-ered, they shall be broken off; the wo-men come and set them on fire," Isa. 27:10. FULFILMENT.

"The olive-trees (near Arimathea) are daily perishing through age, the ravages of contending factions, and even from se-cret mischief. The Mamelukes having cut down all the olive-trees, for the pleasure they take in destroying, or to make fires, Yafa has lost its greatest com-merce."—Volney's Travels, vol. ii., pp. 332, 333.

PROPHECY. " For it is a people of no understanding," Isa. 27:11. FULFILMENT.

" The most simple arts are in a state of barbarism; the sciences are totally un-known."-Travels, vol. ii., p. 442.

PROPHECY. "Your cities burned with fire," Isa. 1:7.

FULFILMENT.

" A place lately ravaged with fire and sword would have *precisely* the appear-ance of this village (Loudd, Lydda). Ramla is in almost as ruinous a state."— Travels, vol. ii., pp. 332, 333.

PROPHECY. " Many pastors have destroyed my vineyard, they have trodden my portion under foot," Jer. 12:10.

"Like the Turkmen, the Kurds are pastors and wanderers. A third wander-ing people in Syria are the Bedouin Arabs. The Turkmen, the Kurds, and the Bedouins, have no fixed habitations, but keep perpetually wandering, with their tents and herds." Chap. xxiii. of "Volney's Travels" is entitled, "Of the Pastoral or Wandering Tribes of Syria." - Vol i., p. 367, &c.

PROPHECY.

"They have made my pleasant por-tion a desolate wilderness, the whole land is made desolate," Jer. 12:10, 11. FULFILMENT.

"With its numerous advantages of

climate and soil, it is not astonishing that Syria should always have been esteemed a most delicious country."—Travels, vol. i., p. 321. "I have seen nothing but solitude and desertion."—Ruins, p. 7. PROPHECY.

"The spoilers are come upon all high places through the wilderness," Jer. 12:12. FULFILMENT.

"These precautions (against robbers) are above all necessary in the countries exposed to the Arabs, such as Palestine, and the whole frontier of the desert."-Trav., vol. ii., p. 417.

PROPHECY. " No flesh shall have peace."

FULFILMENT. "War, famine, and pestilence assail them at every turn."-Ruins, p. 9.

PROPHECY. "They have sown wheat, but shall reap thorns ; they have put themselves to pain, but shall not profit."

FULFILMENT.

"Man sows in anguish, and reaps vex-ation and care."—Ruins, p. 11. "They would not be permitted to reap the fruit of their labors."—Trav., vol. ii., p. 435. "They shall be ashamed of your rev-enues," Jer. 12:13.

FULFILMENT.

"The annual sum paid by Syria into the treasury of the Sultan amounts to 2345 purses. 00

" F 01	: Aleppo	in the second	· inch		02	000
10.00	m · · ·	11 11	124	1		750
	Tripoli					100

Damascus Acre	
Palestine .	2345 purses.
C110 195 1) Taga	mal ii m 360

(" Or £112,135.")--Trav., vol. n. p PROPHECY.

" Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel, they shall eat their bread with carefulness, and drink their water with astonishment ; that her land may be desolate from ALL that is therein, because of the violence of all them that dwell therein," Ezek. 12:19. FULFILMENT.

" The peasants are everywhere reduced to a little cake of barley or dourra, to onions, lentils, and water." " Dread " Dread prevails through the villages." "The arbitrary power of the Sultan, transmitted to the pacha and to all his sub-delegates, by giving a free course to extortion, becomes the main spring of a tyranny which circulates through EVERY class, while its effects, by a reciprocal re-action, are everywhere fatal to agriculture, the

arts, commerce, population ; in a word, EVERTHING which constitutes the power of the state."-Trav., vol. ii., pp. 378, 379, 412, 477.

PROPHECY. "Ye shall be as a garden that hath no water," Isa. 1:30. "How long shall the land mourn, and the herbs of every field wither, for the *wickedness* of them that dwell therein ?"—Jer. 12:4.

FULFILMENT.

" The remains of cisterns are to be found (throughout Judea) in which they (the Israelites) collected the rain water and traces of the canals by which these waters were distributed on the *fields.*" —Malte Brun's Geography, vol. ii., pp.

150, 151. "We here see none of that gay carpeting of grass and flowers which decorate the meadows of Normandy and Flanders. The land of Syria has almost always a dusty appearance. Had not these coun-tries been ravaged by the hands of man, they might perhaps at this day have been shaded by forests."—Trav., vol. ii., p. 359.

PROPHECY.

" And the cities that are inhabited shall be laid waste, and they shall know that I am the Lord," *Ezek.* 12:20. FULFILMENT

" Every day I found in my route vil-lages deserted, and cities in ruins."-Ruins, c. i.

PROPHECY

"When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive-tree, and as the gleaning of grapes when the vintage is done," *Ezek.* 12:4. "The glory of Ja-cob shall be made thin," *Isa.* 17:4. FULFILMENT.

"I looked for the ancient people and their works : and all that I could find was a faint trace, like to what the foot of the passenger leaves on the sand."-Ruins, c. ii.

PROPHECY. " But yet in it shall be a tenth ; and it shall return and be eaten, as a teil-tree, and as an oak, whose substance is in them, when they cast their leaves," Isa. 6:13.

WHOLE No. 334.

FULFILMENT.

HERAL

FULFILMENT. "The land of the plains is FAT AND LOAMY, and exhibits every sign of the greatest fecundity. Were nature assisted by art, the productions of the most dis-tant countries might be produced within the distance of twenty leagues."—Trav., and i an 208 217

vol. i., pp. 308, 317. "Galilee would be a paradise were it inhabited by an industrious people, under an enlightened government." — Malte Brun's Geog., vol. ii., p. 148. PROPHECY.

"The city that went out by a thousand shall leave a hundred," Amos 5:3.

FULFILMENT. A tract from which a hundred individuals draw a scanty subsistence for-merly maintained thousands."-Pierre Belo, quoted by Malte Brun.

PROPHECY. " I will make SAMARIA as a heap of the field, and as plantings of a vineyard." FULFILMENT.

"This great city is wholly converted into gardens."-Maundrel's Travels, p. 78.

"And I will pour down the stones thereof into the valley, and I will discov-er the foundations thereof," Mic. 1:6. FULFILMENT.

"The relative distance, local position, and unaltered name of Sebaste, leave no doubt as to the identity of its site ; and its local features are equally seen in the threat of Micah."—Buckingham's Trav. in Palestine, pp. 511, 512.

PROPHECY.

"O Canaan, the LAND OF THE PHI-LISTINES, I will even destroy you : the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks," Zeph. 2:5, 6.

FULFILMENT.

" In the plain between Ramla and Gaza," (the plain of the Philistines, along the sea-coast,) " the houses are so many the sea-coast,) the houses are to hany huts, sometimes detached, at others ranged in the form of cells around a court-yard, enclosed by a mud wall. In winter they (the inhabitants) and their cattle may be said to live together, the part of the dwelling allotted for themselves being only raised two feet above that in which they lodge their beasts."— Volney's Trav., vol. ii., p. 335.

PROPHECY.

"The remnant of the Philistines shall perish," Amos 1:8.

FULFILMENT. " All the rest is a desert."-Trav., v. ii., p. 336.

PROPHECY. "I will send a fire upon the wall of GAZA, which shall devour the palaces thereof," Amos 1:7.

FULFILMENT. "The ruins of white marble some-

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 Ezdoud, 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., 292.

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

FULFILMENT.

" All this country, formerly so popu lous 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 shel-ter 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 build-ings," &c.—Burckhardt's Travels in Syria, pp. 359, 360.

PROPHECY.

MOAB. "The spoiler shall come upon every city, and no city shall escape. The every city, and no city shall escape. The Islands, including the state of the state

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 Sab-batai. 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; 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 syl-lable to their mothers, repeat and pro-nounce 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 Ju-dah, and the triumphs of Sabbatai ; all

With these concomitant accidents and his treasure, his gold and jewels, offering 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 Go-phen — Uzziah; Moses Galente — Josa-phat; Daniel Pinto — Hilkiah; Abra-ham Scandale — Jotham; Mokiah Gas--Zedekiah; Abraham Leon-Achas; Ephraim Arditi-Joram ; Salom Carmo--Achab; Mataffia Asehenesi-Asa; Meir Alcaira—Rehoboam ; Jacob Loxas -Ammon ; Mordecai Jessurun-Jehoachim; Chaim Inegna-Jeroboam; Joseph Scavillo-Abia ; Conor Nehemias -was Zorobabel; Joseph del Cairenamed 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 Inernuch, 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 necessaa 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 excom-

them at the feet of Sabbatai, so that he could have commanded all the wealth of Smyrna, but he was too subtile 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 north-erly, 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 confned 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 nduced 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 es-teem 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 per-The Jews in Constantinople were son 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 munication, with whom it was not lawful to make satisfaction for these, your debts : so much as to eat ; every man produced which if you refuse to do and not obey to make satisfaction for these, your debts :

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us herein ; know you, that then you are | your prayers on this day of festival :--not to enter with us into our joy and dominions.

In this manner Sabbatai Sevi re mained 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 Sabba-tai had made already at Constantinople, thought it not secure to suffer him to remain in the imperial city, whilst both the Grand Seignior 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 prophe-cies fatal to the Grand Seignior 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 necessaries, 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 ra-ther all civilities and liberty indulged unto them, which served as a farther argument to ensuare 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 re-ligion 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, matters indifferent; all labor is forbidden, seen all to pass away from the men of but to sound instruments is lawful. This this world, and to be transferred to the shall be the method and substance of saints and church of Christ! And then mentality. Under the present dispensa-

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 The holy, great and terrible name king. 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 To your prayer chapter of Jeremiah. called mustaf (used in the synagogue e ry 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 servan, 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 anto this time. Upon the eve of this day you shall read also the S1st Psalm, 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, proided 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

such an audience! Oh, in the compari-son, 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-emi-nent 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 dran.a; and, in what past 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 Lanb. 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, no-thing 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 It was on the cries of the result !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 winecup of the wrath of God. And amidst all the commotions and changes, the woes and judgments on the earth, he witnessed declarations by the Spirit were made, and heaven-sent visions given, from time to time, to assure his people of the pro-vision 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 instru-

such a theatric scene! such music! | 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, scat-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 peacable 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 de-

liberate on a petition to the Pope which is to be sent into the provinces, where 300,000 signatures are expected to be ob-tained. 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. Pub-lic discontent against the Jesuits is manifesting itself with renewed energy-cop-ies 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 re-actionary 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. Courrier des Etats Unis.

RELIGION ABROAD. I have been an attentive observer of 60

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.



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 spirit-nalism than some who have written in the 'Advocate.' I can see tenfold more reason for believing that conver-sion is a spiritual resurrection, that that none are really dead ; and consequently none can be really raised. If that paper would venture to let in the light, their read-ers might see that they should be slow to speak of spiri-ualism, in the 'Advocate.' The 'Advocate' has had no spiritualism so dangerous to believers, nor so dishonor-able to Jesus, as that which ascribes deathing spiritualism of dargerous to believers, nor so dishonor-able to Jesus, as that which ascribes deathless or cease-less life to dying men-which makes the dead nor ex-actly dead, the resurrection of the dead nor a resurrec-tion; because the life centres in the dead soints, (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 But they are very well known, whether they raised.

2. It is not true that my "spiritualism is so of, or beyond you, here in Boston, up north, its" with whom I have to contend. The "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 spirit-

ualism 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 strengthmaking 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 antibible 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 or ganization-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 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.

dishonorable to Jesus as that which ascribes or down east; and I could give names and deathless or ceaseless life to dying men." I facts, which ought to clothe some few with have been "spiritual" enough to teach that 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 sinceritythat 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 witnes, 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] 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 going to be so sick too, when he is. 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 live and move in your neighborhood, this side and Voltaire. So with some of the "Jesu-

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 sour 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 sainthood, 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-

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 won't say what. 1. You should ten what they don't mean to say, i. e., if they are honest. 2. You should tell them what they ? You should show them honest. 2. You should ten those do mean to say. 3. You should show them how to say what they mean to say. 4. Insist those to say what they mean to say. 4. Insist there saying it in a Christian manner, so r as to observe a decent regard for truth. will refer you to one text which this case 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 Matth

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 Tiltunan, 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 commou text will be seen in the translation, as the va-riations will be enclosed in brackets, or so oted, that the English reader can seize and appreciate them

It is intended that the translation shall faithfully express the sense of the original ext, 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.

obscurity. N. N. WHITING. P.S. Should my health continue, the ' ans lation will be completed in about six from be MATT. CHAP. XVIII.

- 1. At that time, the disciples came to Jesus, saying, Who then, is the greatest in the 2. kingdom of heaven? And Jesus calling
- a little child to him, set it in the midst o
- 3. them, and said, Truly, I say to you, ex-cept ye turn and become like little children, ye will not enter the kingdom of
- Whoever therefore will humble 4. heaven. himself like this little child, that one is
- 5. greatest in the kingdom of heaven.
- vhoever 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 7. depth of the sea. Woe to the world be cause of enticements to sin! for encode ments 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 9. 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 10. cast into hell-fire. Take care that ye des-pise not one of these little ones : for I say
- to you, That in heaven their angels al-ways behold the face of my Father who
- is in heaven. For the Son of man is come to save that which was lost. How If a man have a hundred sheep, think ye? and one of them have strayed, doth he n leave the ninety-nine, go upon the moun-tains 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 15. 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, 16. thy brother. take with thee one or two more, that by
- the mouth of two or three witnesses every 17. word may be established. And if he shall neglect to listen to them, tell it to the con-gregation; but if he neglect to listen to the congregation, let him be to thee as a heathen and a tax-gatherer. Truly, I say
- 18. heathen and a tax-gatherer. to you, Whatever ye shall bind on earth shall be bound in heaven : and whatever shall be bound in heaven : and whatever ye shall loose on earth, shall be loosed in 19. heaven. Again, I say to you, That if
- shall agree on earth, contwo of you cerning anything which they may ask, it shall be done for them by my Father who
- snall be done for them by my rather 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 21. midst of them.
- 22.

dom of heaven may be compared to a king, who wished to settle an account with his ervants. And when he had begun to settle, one was brought to him, who owed him to n 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. The servant therefore fell down and did 26. him reverence, saying, Lord, have pa-tience, and I will pay thee all. Then the ford of that servant, moved with compas-sion, loosed him and forgave him the debt. But the same servant going out, found one of his fellow servants who owed him a bundrad page and he scient and and here 27 28. a hundred pence, and he seized and began to choke him, saying, Pay me, what thou owest! Therefore his fellow servant fell owest! Therefore his fellow servant fell down [at his feet] and entreated him, say-ing, Have patience with me, and I will pay thee all. And he would not, but go-ing forth, he cast him into prison, till he should pay the debt. And his fellow ser-vants 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 en-29. 30 31. saith to him, Wicked servant ! I forg thee all that debt, because thou didst treat me; shouldest not thou also have 33 pitied thy fellow servant, even as I pitied thee ! And his lord, being angry, deliv-ered him to the jailers, till he should pay 34 thee? 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. 35. all that was due

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 Ger-

"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 putrify 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, gland, accompanied with an acute fever, which, 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 putrifaction 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 fcllowed, and pestilence and famine in various places." "The inundation is said to have drowned in Holland 100,000 persons." A dark

took flight into the woods."

" In November, 1113, many houses in An'ioch 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 me and cattle in France and Brabante. 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 ver-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 tains, and the floods which followed swept away whole villages. The winter succeeding was severe, so that wind was sold by weight, while fam. ine 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 Enlike 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 depopulated. 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. to film, Lord, now orient shall by obtained in this year. sin against me, and I forgive him? till seven times? Jesus saith to him, I say not to thee, Until seven times : but until of the water in the British Channel for a whole

23. seventy-seven times. Therefore the king- | day; fish died in the water, and domestic fowls | 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 plagne, "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 des troyed 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, " Lnbec 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 men-

tioned 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 he continued.)

CAUTION -It becomes my painful duty to caution the brethren and sisters scattered abro against RIPLEY L. HASKINS, who is travelling, about the country, calling himself \cdots a teacher of righteousness,'' and sowing his poison where he righteousness," and sowing his poison where he goes; such as that God is the "unquenchable tire," 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 sen-sibilities of every individual who has any rever-ence 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. Allann Sent 18th 1847. 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 emark, 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.

Correspondence.

Our Hope.

Rev. 3:11-"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

A practical application of these words to ourselves, as persons professing faith in the especially near coming of the Lord from hea-ven, being my purpose, I shall enter upon it at once. The declaration, "Behold, I come middle" I declaration quickly," I shall consider responded to by query, I shall consider responded to by every one: as a people we have proclaimed this great truth to the world; and, by this course, we have been marked by it, as a pecu-liar people. "Hold that fast which thou hast, that no man take thy crown." Let each in-dividual attend to these solemn words. There is a crown promised to every true and faithful follower of the Lamb; therefore, disciple, hold fast, with thine own hand, that thou hast, that none wrest it from thee.

What is it that the waiting disciple has? 1. It is a hope. Not a vague, shadowy thing, such as some try to comfort themselves with, exhibited by such expressions as "I hope to go to heaven," &c.; but a realized, animating, go to heaven, e.e., but a realized, animating, sustaining ASSURANCE of future and glorious realities. It is named a *living hope*. Its foun-dation is indestructible—the resurrection of Christ from the dead. Its consummation is an inheritance, incorruptible, undefiled, imper-ishable. Use in a single set of the set of the ishable : lasting as its immortal Founder : now in store, reserved in the heavens ; and in the In store, reserved in the heavens; and in the last time to be revealed. This, in a few words, constitutes the Christian's hope. It is his con-solation and stay in the world: upon it he can lean secure, while the tempest howls, and the winds blow, and troubles thicken. It is his soul's sheet-anchor; fixed within the veil, where a forerunner, Christ himself, hath al-ready entered for him

where a forerunner, Christ himself, hath al-ready entered for him. 2. This hope the Christian is commanded to *hold fast*. There is awful danger of losing this precious hope. It is preserved by a con-tinued effort on the part of its possessor to keep it. Carelessness, neglect, low esteem for it, are fearfully perilous to its retention.— Let us enumerate some of the danger, which Let us enumerate some of the dangers which particularly press upon us at the present time; and may God graciously aid us in our efforts to shun and overcome them. His word informs us that these dangers should arise, and also affords the means to escane them *Warklin* us that these dangers should arise, and also affords the means to escape them. Worldli-ness is one of the principal dangers to the Christian at this time. Astonishing as it may appear, it is vet a stubborn truth, that persons, professing to believe in the speedy termination of the existing order of things, are found, whose walk in life furnishes incontestible evi-dence of inconsistency with their arowed bedence of inconsistency with their avowed be-lief. Much has been said in preaching, and much has been written in the Advent publications, against this reproach to godliness and the cause of Christ. Would to God it had the cause of Confist. Would to God it into been duly heeded. Alas! we see this world-ly spirit still manifested in many, fearfully many, instances. The devil may delude souls ly spirit still manifested in many, fearing many, instances. The devil may delide soils with the vain expectation, that because they think they have done considerable for the cause of God,—because they have not rejected the truth of Christ's speedy coming, and still love to assemble with God's waiting people, they will be accepted in the day when Christ makes in his lowels. But the persons are in a fearup his jewels. But the persons are in a fear-ful snare; and if I am addressing any such, I call upon you in the name of the Lord, de-and herds: you rich merchant, extending your business: well able to distribute, but unwilling to communicate, upon what do you ground your hopes of salvation? Upon feelings upon being branded " Millerite?" upon hav ing the form of godliness in your houses upon your understanding of prophecies, &c.⁴ You may have all this—you may be able to defend your theory, write well, and speak well; but yet lack one great and indispen-sable qualification for God's kingdom, viz., the sacrifice of your wealth upon God's altar. I an well aurare of the negative descent of come ain well aware of the peculiar dangers of some. When the glad news of the Advent near was first heard, and received into willing hearts, liberality abounded; and in the great move-ment of Oct. 1844, this was displayed to an extent unexampled in modern times. Our dis-appointments test the degree of grace we are appointments test the degree of grace we are possessed of. Consequent upon them is a proneness to apathy, and allied to this a world-ly carefulness. Our mereiful Lord well knew our dangers: and he commands us to take heed lest at any time the heart be overcharged with cares of this life, &c., and so after all the day come upon us unawares. Take heed, ye waiting children of God, lest like thorns these worldly cares choke the good seed, and ye bring no fruit to perfection. Hold fast,

hold fast. Again : where there is not the love of mammon itself, there may be great danger of conforming to the world, in dress or unholy and frivolous conversation, of joining in what many would consider perfectly innocent mirth, pic-nics, &c., (the abominations of church fairs are too horrible, I trust, for any of you to think of countenancing,) of ornamenting the house with elegancies, and the body with gold and precious stones; all which are unbe-coming and palpably inconsistent in us, as strangers and pilgrins on earth, and who say us are being duly for the accuracy of the we are looking daily for the coming of the Lord. We are called with a high and a holy Lord. let us be dead to this world, not only calling: professedly, but in very deed. Hold fast, dis-ciple, hold fast. Again: the enemy of man, and of Christ, knowing his time to be short, and the kingdom of Christ,—the reign of blessedness to redeemed man,-to be near, will invite, by schemes seemingly philan thrapic, our attention to associations where attractive industry, equality, freedom from anxiety for our welfare in life, and that of our a home with Shakers, Fourierites, &c. &c.: but remember, Christian, that here we have no abiding place. Accept no deliverance short of the salvation of God-immortalitythe inheritance prepared for the saints from the foundation of the world. The poor crea-tures, although they may form imposing "phalanxes," may live in comfortable dwellings, and may enjoy the best of earth's pro-ductions, are yet subject to disease, and soon ---die! Oh, the Christian's is a better posession : an inheritance where there is no more death, nor sickness, nor pain. Hold fast thy hope! Again: by the subtle, but none the hope less blasphemous workings under the name of Mesmerism, the old Serpent may seek to un-dermine the faith of the Christian. To some minds, this is peculiarly dangerous. But, thank God, we are told in the holy word that such things, and signs and wonders calculated to deceive, if possible, the very elect, should appear in these last days. Don't be moved, child of God, though miracles be wrough by the powers of darkness in this day, exceeding anything the world has seen of their perform-ances in past times. Hold fast that which thon hast

How shall we hold fast ? one may ask. How shall we hold tast? one may ask.— How did you *receive* the blessed hope? By simple faith in Christ. By a life of faith you retain it. Simply, fully, believe God.—be-lieve all his word, though philosophy, science, sity in this day of peril. Stand, Christian, with the whole armor on, and you will come off, through Christ, more than conqueror at

last. Search the Scriptures.—Much as you may have already learned, there is present truth to be obtained, that you may understand the im-port of the movements in the world, and be prepared for every great scene to be witnessed. and event to transpire. Be jealous over your own self, remembering that the heart, unless governed by the Spirit of Christ, is deceitful above all things, and desperately wicked. See if you are yet bearing the cross of Christ daily, (Have not some laid this aside ?) Watch and pray continually; and Oh, be closet-praying Christians: and here perhaps is one of the best tests whereby we may ascertain the state of our hearts. Do we love to commune with God in secret ? to probe our hearts as in his sight ? and are the fruits of these exercises exhibited by our holiness in all manner of con-versation ? Have we a realizing sense that we are not our own, but bought with a price ? we are not our own, but bought with a pice-and are we therefore glorifying God in our bodies and spirits which are his? If thus we are in deed and in truth, we shall work for God, and not for ourselves. The farmer will sow and plant, and use his land, while God gives the opportunity, but he will sow as though he would not reap. He will work his six days not to increase his store. He will work his provide for his household, but his wealth will be devoted to God. He will employ it as one who must give an account of his stewardship. The merchant will carry on his business, but he will provide things honest in the sight of he will provide things honest in the sight of all men, and not represent his goods but ac-cording to their true quality : and promptly fulfiling his engagements, and abiding by his word, his silver and his gold will be at the service of his Divine Master : laying up in store for himself a good foundation against the time to come, that he may lay hold on eter-nal life.

wrested from thee. Hold fast this *glorious* sidering our numbers, than, perhaps, almost *hope*, the earnest of the inheritance, until you are called to enter upon its eternal possession. "Behold," says your Lord, "I come quick-rejoiced to see among us, will take this as our but "Behold." "Behold," says your Lord, "I come quick-ly!" Be your watchword "onward :" through troubles, "onward ;" through persecutions, "onward;" through death, if need be, " onward :" and "onward," until Christ your life appear, that you may appear with hin in glory. H. HEYES.

The Sabbath.

The Nabball. Exod. 31: 15-17- Six days may work be done, but in the seventh is the subbath of rest, holy to the Lord; whoseever doeth any work in the Sabbath day he shall surely be put to death. Wherefore the children of Is-raiel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign-between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

Many have regarded the Sabbath as only a temporal convenience-for the rest of man and beast. But God declares it to be "a SIGN between him and the children of Israel for ever." The apostle Paul (Heb. 4:9-11) ever. ever." The apostle Faul (Heb. 4: 3-11) shows that it is a "sign" of "the rest which remaineth for the people of God." It is also a "sign" of the time when that rest shall be enjoyed. By referring to Lev.

rest shall be enjoyed. By referring to Lev. 23:25, it will be seen, that in all the amplifi-cations of the Sabbath, it stands connected with the number 7 :---7th day, 7th week, 7th month, 7th year, 7 times, 7th year sabbath; and in no instance, from Genesis to Revelaand in no instance, from Genesis to Revela-tion, is it found disconnected with that numtion, is it found disconnected with that num-ber. Indeed, so uniform is this arrangement, that the number 7—both among Jews and Christians—has been denominated " The Bi-ble Number." Peter declares that " one day is with the Lord as a thousand years." And " the last day," so often spoken of by Christ and the apostles, Rev. 20th shows is a " thou-sand years." This belief was entertained by Jews and the early Christians. It was proba-the by this rule of measuring time, that Abra-Jews and the early Unristians. It was protected bly by this rule of measuring time, that Abra-ham saw that the time he should inherit the earth was "far off;" for he lived in Tuesday evening of creation week.—"He saw" Christ's day (the Lord's day), "and was glad."

It was clearly by this rule that all the prophets of the Old Testament spake of Mes-siah's days as the "last days."

siah's days as the "last days." Christ made his advent on Friday morning of creation week; Friday and Saturday being the last of the working days of the week.— The Savior evidently had his eye on the great Sabbatic arrangement when he said (Luke 13 : 32, 33), "Go tell that fox, I do cures to day (the 1000 worse or Friday I and the morrang [this 1000 years, or Friday,] and to-morrow [the following 1000 years, or Saturday]; and the third day [1000 years-Sabbath] be perfected "---in the resurrection of the just, and regeneration of the earth,---all that I un-dertook to perform. Any other view of the text, would make him to have called nick-names! Herod, being a sub-king under the Roman government, would be, in comparison, as a fox to the beast " dreadful and terrible," which represented it. In Matt. 12:38-40, Christ says that no sign

should be given to that generation but his lay-ing in the grave three days, as Jonah did in the whale's belly. He could not mean to say that there should be no other sign given that generation of his being the true Messiah; for in John 20:30 it is said, that he "truly did many signs," that they might believe, and "have life through his name." It could then oily be a sign to that generation of the time of his glory, which they were then mistakenly looking for. The Savior being put into the grave on Friday evening, and arising Sabbath morning, was there a part of three days, but less than forty-eight hours; which would in-dicate less than 2000 years to his appearing in glory. About eighteen and a half centuries of the less than 2000 to that great event, are already past; and according to Usher's chronology, only about a century and a half re-main of the 6000 years from creation. But as Usher made a considerable mistake in the time of the Judges, besides some other smaller ones, we conclude the two signs point to the same time, which must be "nigh, even at the doors." Amen. Even so, come, Lord Jesus. I. E. J.

The Tent Meeting at Albany.

Dear Bro. Himes :-- I have purposely de-layed writing respecting our Tent meeting for a few days, that I might witness the results. I am happy to say, the influence left behind is source for the second s

apology for any seeming want of promptitude on our part. Read Matt. 10: 34-36, and you on our part. Re will understand.

Owing to delay in the arrival of the Tent, Owing to delay in the arrival of the Tent, it was not erected until Wednesday. We had meetings, however, in the "House of Prayer" Monday and Tuesday evenings. The congre-gations on Wednesday were good; but Thurs-day we were obliged to adjourn to the House of Prayer, on account of the heavy wind and rain. Friday, Saturday, and Lord's day, we held meetings under the Tent. The congre-gations and attention increased to the last. Bro. Himes did all the preaching, except five bio. Himes old all the preaching, except hve sermons: one by Bro. Lenfest, one by Bro. Wilkins, one by Bro. Gardner, of Milton, Sa-ratogo Co., and two by myself. On Lord's day the congregation was immense; and notwith standing the rain in the afternoon, the Tent was filled to overflowing. The result of this meeting has proved that truth has not yet lost its power. Candid minds have been arrested and brought to think-and think deeply too. Some who have not been with us here-tofore, have expressed themselves as highly interested in the truths they heard. Our meetings this week have been attended by stran-gers, who have been incited, undoubtedly, by

the Tent meeting, to come and hear. We held no meetings on the ground in the evenings, but held our evening meetings in the House of Prayer. I am more than ever impressed with the wisdom of such a course, at least, in most communities. It disarms evildisposed persons ;-Satan always seeks dark-ness to cover his hellish schemes. Like the wolf, unless he knows he has the power in his hands, he sneaks away from the light of day, seeking to cover himself under the shadow of night So of his seed. They cannot bear the gaze of an honest man in the light of day. We are surrounded by as desperate a set of

villains as can well be found ; yet we had no disturbance. Our meetings were quiet and orderly, although it is believed that there was a design on the part of some, who wear the mark of the Beast, to have set on Bro. Himes had he preached in the afternoon of the last day. After the afternoon service, we repaired to the water-side, where we had the happiness of planting four willing followers of Christ in the likeness of his death, believing that soon they will be raised, not symbolically, but lite-rally, in the likeness of his resurrection. One of the number was converted at our present meeting. She was from Massachusetts, and like the Eunuch of old, went on her way reoicing. The Lord left us not without witness of his willingness to forgive the repentant sin-ner. Since the meeting, one backslider has returned, and found peace in again believing on the Lord Jesus Christ. He was an awful case of departure from God. But he seems Case of departure from God. But he seems humble, and to feel his dependence on God. O, my God, have mercy on the backslider!— Albany has an abundance of them. I dread-tully fear, the blood of many will be found in the watchmen's skirts in the day of God. In the evening we sat down to the Lord's table is the Lue of Parce.

table, in the House of Prayer. It was one of the most solemn and interesting occasions, of the kind, I ever witnessed. After a short but impressive sermon, by Bro. Gardner, we dismissed all who desired to go, (but few went.) and then proceeded to celebrate this last token of Christ's love to a lost world. Every heart seemed to vibrate with emotion as we took the symbols of his body, broken for sin. O, how different our situation from that of the disciples when the Lord's Supper was first instituted ! It was their first-it may be our last. Their Lord was about to leave them-the same Jesus is about to come to us. They were about to enter on their great work of preparing men for the kingdom--ours is about to close. They had a long life of toil, amid persecutions, scorn, contempt, and ignominy, before them—ours is mostly behind. Their race had but just begun—ours, glory to God ! is almost run. Yet they went forth with un-tiring zeal, with unquenchable love, and undaunted courage, to their work, reposing un-shaken confidence in the word of Him who said, "Lo, I am with you alway, even to the end of the world." Soon, soon, if faithful, we shall eat bread in the kingdom of God.

I need not bespeak for Bro. Himes the favor of brethren where he is known. His labors are untiring to publish the gospel of the kingdom at hand. I hope we shall all cooperate in this great work.

Yours, waiting, G. NEEDHAM. Albany, Sept. 17th, 1847.

LETTER FROM BRO. WM. MILLER.

LETTER FROM BRO. WM. MILLER. Dear Bro. Himes :—It is some time since I wrote you last. Yet it was not for want of a mind to write, but for lack of ability to write anything which would be of advantage to you, or the cause you advocate. I rejoice that God has seen it for his glory to assign you the position which you occupy, in advocating a doctrine which had so long lain dormant, and eclipsed by the vain and delusive hope of the world's conversion, by the means which have been and are now used for that purpose. for that purpose.

I am convinced, that this doctrine of the con-version of the world, has proved more detrimental to the cause of righteousness and truth, than any other one error which ever inflicted the church. Many have professed religion from worldly mo-Many have professed religion from worldly mo-tives, so that the church has become lumbered with a large number who seek no higher gratifi-cation than that derived from the pleasures and honors of the world; and who are entirely re-gardless of the things which are above, and of the world which is to come. Consequently, when anything calculated to dispel this dangerois state of things is promulgated, the sensitiveness of this portion of the church is touched, and indubitable evidence is given that their feelings have been wounded in their tenderest part. Christ has commanded us to lay up our trea-sure in beaven—that is, in the world to come. But instead of doing this, the church has been long engaged in laying up treasures for this world.

But instead of doing this, the church has been long engaged in laying up treasures for this world. Christ taught his disciples to preach the good news of the kingdom to come. But the church has been long engaged in preaching the good news of a kingdom already come. And thus has the gospel been perverted, and many of the most valuable truths in the Bible have been either entirely lost sight of, or wilfully set aside. We are told by some of our modern teachers, that we shall obtain our victor yourd death when

We are tool by some of our modern teachers, that we shall obtain our victory over death when we die. Paul tells us that we shall obtain it at our resurrection — at the appearing of Christ. We are directed by the Savior to pray, "Thy kingdom come." But the church says, that the kingdom has come. So, when we read the Bible, and witness the manner in which its truths are and witness the manner in which its truths are neglected and perverted, we almost despair of awaking any to a right apprehension of them, or of inducing any to hear on the subject. I re-joice, therefore, that you have thus far been enabled to stand, while engaged in building up the hedge which has been so long thrown down. And believe me, my brother, when I say, I am satisfied that you have pursued a course in ac-cordance with the will of God. The views you have given us in the "Herald," from time to time, I fully approve of. And I design no flat-tery when I say, that there is no paper within the circle of my acquaintance more free from errors than the "Herald," And my daily prayer is, that you may be supported in the truth, and continue to disseminate it until Christ shall come. It is as evident as the sun at noon-day, that much It is as evident as the sun at noon-day, that much good has been accomplished, by the effect which the doctrine of the Second Advent has produced on the minds of many sincere Christians. You will not find many of these, if any, supporting the groundless tables of the world's conversion, the nations' glory, or of our conquest of death, before this last enemy of mankind shall be des-rayed.

Go on, then, my brother, bring your opponents Go on, then, my brother, bring your opponents to the Bible, compel them to prove their doctrine hy that sole arbiter of our faith, and depend upon it, that they must yield the victory, sooner or later. Go D and the BIBLE is your strength; and while you rely on them, you will never fail. Your enemies, though numerous, will fall before you as Dagon fell before the ark of God, and all their plots and evil thoughts will, in the end, re-coil on themselves, and become snares for their own feet. Fear them not, my brother. Let God and the Bible be your moto. As ever, yours in the same faith and hope. Low Hampton (N. Y.), Sept. 9th, 1847.

LETTER FROM BRO. W. WATKINS.

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rial, have been the cause of many a bitter and fruitless controversy? Can they persuade them-selves that they may form and publish their creed, or views, of the meaning of certain passages of Scripture, and at the same time denounce those Scripture, and at the same time denounce those who may honestly differ from them as having fallen into heresy and apostacy, without detri-ment to the cause, and to themselves? Do they not know that Adventists can and will discrimi-nate between the assumptions of men and the infallible teachings of inspiration? Do they not know that to arcreate to themselves the whole know, that to arrogate to themselves the whole know, that to arrogate to themselves the whole truth on any subject which they may name, and hold up as apostates from the faith once delivered to the saints those who dissent from them, is an unfortunate method of convincing the judgment,

and reclaiming the erratic wanderers? It is clear, that during the seventh month move-ment, when we thought the Lord was very near, ment, when we thought the Lord was very near, we had no time for the controversies now de-precated. By what means, then, have brethren come to the conclusion, that they now have time for such controversies? By what means have they ascertained, that what was wrong in '44, in view of the near approach of the King of kings, is right in '47? The sooner we get back, in reference to this

is right in '47? The sooner we get back, in reference to this matter, to the position we occupied when our hearts were beating high for the glories of the coming kingdom, and cease to urge our opinions oracularly upon our brethren, and arrive at the only safe conclusion—to agree to differ in love— the better will it be for us as individuals and as a neople

we find no fault with the "Herald" for taking a decided stand in meeting the emergency, when it is manifest that no other alternative is left it. Let a Christian forbearance, and a dig-mified courtesy, continue to characterize its course. Let its only aim be to glorify God, and promote the best interests of his people, in this critical period, and it will be sustained. Baltimore (Md.), Sept. 10th, 1847.

LETTER FROM BRO. N. M. CATLIN.

THE OLD TENT WEST. Dear Bro. Himes: — The Big Tent was erected in this city the 21st inst., for the first time in the State, or west of the Lakes. When we came to State, or west of the Lakes. When we came to the place, unaided by means or friends, to assist and sympathize with us in publishing the glad tidings, we were reminded of your first mission to the city of New York, when you, with your fellow laborers, made the floor of your rented place of worship your lodging, and the provision three new hearding place at your out charges place of worship your lodging, and the provision store your boarding place, at your own charges, for the sake of the gospel. But we read, that "the Son of man had not where to lay his head," that "the servant is not above his master," and that "if we suffer with him, we shall reign with him." Therefore we endure all things, and glory in sufferings, in necessities, in reproaches, that we may obtain the salvation which is in our Lord Jesus Christ, with eternal glory. You and the readers of the "Herald" will be interested in, and see the importance of, our first

Tot and the readers of the Trends will be interested in, and see the importance of, our first effort with the Big Tent in the West, when I state that we commenced our meeting in this city, which contains over 15,000 inhabitants, without being able to find a single Advent bewithout being able to find a single Advent be-liever in it; Bro. J. M. Wilson, one of your subhever in it; Bro. J. M. Wilson, one of your sub-scribers, being absent. Our meeting has now been in progress five days. Brn. Chandler, Sears, Daniels, Butler Morley, and Catlin were present to preach; Bro. Morley, however, had to leave us last evening, in consequence of sick-ness in his family. We have succeeded in calling out some six or

We have succeeded in caring out some six or eight friends of the cause, and creating an inter-est to hear on the subject of the "blessed hope." What the final result will be, we cannot tell; but the prospect is favorable. At all events, we will try to do our duty faithfully. We purpose to continue the meeting another week, over the Sab-bath; the Tent will then go to supply some of the calls, where there seems to be a wide door opened for doing good. Chicago (Ill.), Aug. 26th, 1847.

[We commend this enterprize of our brethren West. May the Lord prosper them in their labors to do good.]

Bro. R. V. Lyon writes from Whitingham (Vt.), pt. 17th, 1847 :--

Bro. R. V. LVON writes from Whitingham (Vt.). Sept. 17th, 1847:--Beloved, you who are looking for the restora-tion of all things, spoken of by the mouth of all the holy prophets, believing the period is nigh at hand when it will take place, should you not be diligent in proclaiming this truth to all, as you have opportunity? If you neglect to do so, will not the blood of souls be required at your hand in the burning day? Shall the Lord be long-suf-fering towards the ungodly who shall believe on him, and that long-suffering salvation, and you, who profess to have his Spirit, have no forbear-ance or salvation for them? I ask, what reason who profess to have his Spirit, have no forbear-ance or salvation for them? I ask, what reason have such to believe, that they are accepted of the Father, on account of what Jesus has done? How can it be said to them in the day of reck-oning, "Well done, good and faithful servant?" Beloved, think not of going into the kingdom, unless you have the spirit of Christ, which is the mind and disposition of Christ; and while mercy lingers, this spirit will lead you to put forth a

Bro. WM. TROWBRIDGE writes from Sheboygan Falls, Aug. 1st, 1847 :---

Bro. WM. TROWBRIDGE WRITES from Sheboygan Falls, Aug. 1st, 1847 :--. Dear Bro. Himes :--You will probably re-collect that I called at your office last summer a few moments, and informed you that I was a deacon in the Baptist church in this place, and nothwithstanding my views on the Advent, was in good standing in the church, and a teacher of a Bible-class. I did not inform you of the fact, that I have been a preacher of the doctrine for nine years; and I feel that the judgment day will show that good has been done. I continue to preach this doctrine, and intend to do so until the Lord comes; but if I fall asleep, I hope to rise with all those who have died in faith. There are a number of good, pious Adventists in our county. If the Lord permit, I shall go next Lord's day, to preach, by request, to a people whom I have never addressed. May the Lord bless the word to the salvation of all who may come to hear. I receive the "Herald" regularly, and esteem it more highly than I do any other paper. Not one of them lays an hour in the office. Your friend and brother.

Bro P. LIVINGSTON writes from Cleveland (O.),

Dear Bro. Himes :- I notice in the "Herald " Dear Bro. Himes :-- I notice in the "Herald" a call for me to go to Nova Scotia. Situated as I now am, it would be impossible for me to com-ply with the call. I should rejoice if some bro-ther would go there ; the expense of going would be but small, and I think it probable that the Ad-vent brethren there would support a faithful min-ister. I should be willing to do something to fur-ther this object. Should time continue, I may be enabled to go in the spring. You have my pray-ers and best wishes that you may have a con-tinuance of grace and faith in the Lord's promises. Please give notice, that my address is Cleve-land, Ohio.

OBITUARY. "Blessed are the dead who die in the Lord." At our recent meeting in New Milford, Ct., I was informed, for the first time, of the death of was informed, for the first time, of the death of our beloved Sister S. M. WARDAN. She was a firm believer in the advent of the Savior nigh at hand. She was also faithful, liberal, and de-wordd. In her death, the little flock in that place have lost a valuable member. But their loss is her gain. She sleeps; but soon she will rise in the first resorrection, to reign with Christ, and with the faithful of all ages. 'J. v. H.

Miscellaneous.

NEITHER THIS NOR THAT.

A gentleman who had been active in aiding a missionary collection, was met the following day by one of different habits, who chided him with the folly of which he deemed him guilty, in givthe folly of which he deemed him guilty, in giv-ing to such an object, and in such profusion. It was folly, he said, to be sending heaps of money abroad, to be spent no one knew how, while there were so many unemployed, starving poor at home, "I will give \pounds — to the poor of —, if you will give an equal sun," said the Chris-tian friend. "I did not mean that," replied the objector. "Bnt," coutinued he, "if you must go from home, why so far ?—Think of the mis-erable poor of Ireland," "I will give \pounds — to the poor of Ireland, if you will do the same." "I do not mean that, either," was the reply. No, it is neither this nor that which this class of objectors exactly mean; but simply to yeil

of objectors exactly mean; but simply to veil their covetousness by blaming the proceedings of liberal men, whom, if they did not condemn, they must, for very shame, in some degree they m imitate.

We find the above in the "Religious Teles cope." It is full of meaning, and is a correct delineation of covetous-minded men. When such are appealed to for a charitable object, they find their dollars more weighty than their benevolence and they necessarily seek for some excuse for their parsimony. O, say some, how more important it is that we assist some more needy object. But when the more needy object is pre sented, they are equally averse to that, and seek for some other excuse. All such excuses are only apologies for covetousness: and those who offer them are rarely found assisting any benevolent object.

KINDNESS TO CHILDREN.

There is much truth, as well as sound philoso phy, in the following extract. It should be re-membered, that children are imitative beings and partake, more or less, of the natures of those they associate with. Where cheerful looks and smiling faces abound, their countenances give

Sourness and moroseness beget in the mind of the

Many suppose it necessary to preserve towards the young in their families an aspect of dignity and coldness; thus, as they imagine, repelling undue liberties, familiarity, or disobedience. But really one gets more from a child by devel-oping the latter's affections, of which all children have an ample store but they often remain hid have an ample store, but they often remain hid-den. Above all mistakes, is that of supposing that the better nature of the child is to be drawn that the better nature of the child is to be drawn out and raised into the strength which we should desire to see in the man, by making him pass through a cold and cheerless youth. The very contrary is the case. A system of petty restraints and privations, of severe looks and incessant childings, only results in depraving the feeling, and perverting the reason of a young person. He is, in such circumstances, entirely out of har-mony with nature. He is like a flower, which requires light and warmth, placed in a cold cel-lar, where it can never acquire its proper propor-tions, or color, or vigor. It is quite impossible that a child so treated, can ever attain to the proper characteristics of a well-constituted man or woman.

FORGET YOUR INJURIES.

The following paragraphs are a sweet solace to me's injured heart, and a healing balm to his wounded spirit.

Wonned spirit. He is unwise and unhappy—extremely so— who never forgets the injuries he may have re-ceived. They come across his heart, like dark shadows, when the sunshine of happiness would bless him, and throw him into a tumult, that not easily subsides. The demon of late reigns in his bosom, and makes him, of all accountable creatures, the most miserable. Have you been injured in purse or character?

creatures, the most miserable. Have you been injured in purse or character ? Let the smiling angel of forgiveness find repose in your bosom. Study not how you may revenge, but the best way to return good for evil. It was the constant habit of Bishop Boulter to forgive all who injured him, and he always enjoyed peace of mind. After his death, the following lines were written by one of his friends. They are no less beautiful than true :--

"Some write their wrongs in marble ; he more just, Stooped down serene and wrote them in the dust ; Trod under foot, the sport of every wind, Swept from the earth, and blotted from his mind— There buried in the dust he bade them lie, And grieved they could not'scape the Almighty's eye."

LITTLE CHILD'S MORNING HYMN. The morning bright, With rosy light, Has waked me up from sleep; Father, I own

Thy love alone Thy little one doth keep.

All through the day, I humbly pray, Be thou my guard and guide : My sins forgive, And let me live, Blest Jesus, near thy side.

O make thy rest Within my breast, Great Spirit of all grace; Make me like thee, Then shall I be Prepared to see thy face.

DESTRUCTIVE SNOWS.

DESTRUCTIVE SNOWS. Since the well-known "Thirteen Days' Drift," supposed to have taken place in the year 1660, the strong of the Scotch focks was destroyed, and so many persons per-shed, it is a fact that we have had no less than hirty-six inclement seasons, during which the the sone which occurred to Scotland. The fall of snow, which occurred to wards the close of February, 1807, was so heavy in England, extensively suffered, Of the large number of sheep on that occasion overwhelmed in the Bo-rough Fen, near Stamford, only 600 could be due out alive, the rest being completely buried in Komey Marsh, and the desolation equally pread to other places. Blackwood's Magazine.

RELIGIOUS. FAITH

The religious faith of multitudes may be sum-med up as follows :— I. I believe in the greatest congregation. 2. I believe in the greatest denomination. 3. I believe in the greatest popularity. 4. I believe in the largest meeting-house. 5. I believe in the man of the greatest learning. 6. I believe in the most eloquent man. 7. I believe in attending the church that will put the most money in my pocket. What do you helieve ?

I believe in attending the church that will put the most money in my pocket.
 What do you believe, reader?
 I recommend you to have some religious and Christian sentiments, and be able to give some reason why you have them.

Foreign News

England.—The crops of cereals have every-where justified their promise of abundance; the greater part is already housed, in excellent con-dition, and the yield highly satisfactory.

The disease of the potato crop is now very generally apparent, both in Great Britain and Ire-and, though not to the extent of the former visitations

Among the events of the last week, not the least gratifying is the rescue of the noble steamer, the Great Britain, from her unfortunate imprisonment in Dundrum Bay.

the Great Britain, from her unfortunate imprison-ment in Dandram Bay. During the week succeeding the 16th ult., the prices of American flour rallied a shilling or two, but after one or two failures in the trade, prices gave way. During this eventful period the wea-ther, with intervals of some interruption, has been splendid for gathering in the harvest, which, so far as it has proceeded, bids fair to be an average for wheat, and fully an average one for barley and oats. Some endeavors have been made to create an alarm for the failure of the potato crop, and in this neighborhood we have seen instances of disease ; but, comparing all the various ac-counts which have reached us from Great Britain and Ireland, we are of opinion that however in particular instances partial damage may eventu-ally arise, upon the whole, it bears not the most past year, and in Ireland the abundant cultivation of other escuents renders any partial damage quite of secondary importance. In Indian corn the losses to importers will be enormous.

the losses to importers will be enormous. The Liverpool "Mail" says : "There are in-dications, at the present passing hour, of some se-rious and comprehensive movements on the part of the leading powers of Europe. The fierce, and even sanguinary dissensions in the Swiss re-publics, the murmurs and menaces in the Italian states, the disgraceful disorders in the contempti-ble monarchy of Greece, the wretched condition of Portugal, and the anarchy which prevails in

states, the disgraceful disorders in the contempti-ble monarchy of Greece, the wretched condition of Portugal, and the anarchy which prevails in Spain, all; point to a state of things which ought not to be, and cannot be much longer endured." In Ireland, the withdrawal of the government relief is most seasonably mitigated in its effects, by the general abundance of the harvest, and the extraordinary supplies of foreign grain, which, in consequence of the serious decline in prices, and the consequent failures of many importers, can-not find consignees, and is sold to liquidate freights and charges, and charges.

Fever in Scotland.—We regret to state that fever continues to linger about the districts of Ed-inburgh and Glasgow, chieffy caused by Irish im-migration. From 25th June to 17th August, no fewer than 26,335 Irish have arrived at Glasgow; of 1150 fever patients admitted into the hospitals of 1150 lever patients admitted into the hospitals then, 750 were Irish, 380 Scotch, 15 English, and 5 foreigners. Another Catholic clergyman, Dr. Sinnot, has fallen a victim to the prevailing typhus, having died last week at Greenork. The return-ing officer for the board at Glasgow has also been taken ill, his being the fourteenth case of attack on the establishment.

Spain.—All the negotiations for bringing about a necessary of the negotiations for bringing about a reconciliation between the Queen and her con-sort have failed. The King peremptorily refused to return to live with the Queen, at any rate until the expiration of four months, and this insulting condition being wholly out of the question, all ne-gotiation was at an end. The Pacheco adminis-tration is, therefore, defunct. Pacheco, Bena-vides, and Mazarredo are laboring to promote the accession of Narvaez to the Presidency of the Council. Narvaez was instantly sammoned to Madrid to re-constitute the Cabinet. One of the Paris journals says:—"He is the bearer of pri-vate and particular instructions from Queen Chris-tina—instructions settled in a council held some days ago at Malmaison, and at which the Dake and Duchess of Montpensier assisted. General and Duchess of Montpensier assisted. General Narvaez, immediately after his entry into the ministry, if we are to believe what we hear, will present to Queen Isabella an ultimatum, in terms of which she must choose between three alternaof which she must choose between three alterna-tives, a reconciliation with her husband, the dis-missal of the Camarilla, which now surrounds her, or an abdication. In the event of the Queen adopting the last of these alternatives, the Duke and Duchess of Montpensier will immediately re-turn to Spain." The Queen has returned to Madrid from La

Granja, but the reconciliation so much anticipated has not taken place, but appears more remote has not taken place, but appears more remote than ever. The King remains at the Pardo, the Queen occupies the palace. The royal couple have not had a meeting. General Narvaez has arrived at Madrid, and was supposed to have been authorized by the Queen to form an administra-tion, the Pacheco ministry having broken up in consequence of the refusal of the King to live with the Queen until the expiration of four months. The language and demeanor of the King are said to have been highly offensive to her Majesty, and it is generally believed that the whole affair be-comes now a serious plot to remove the Queen from the throne, and place the Duke de Mont-pensier in her room.

nce that M. Rodrigo de Fonseca Magalhaes had resigned the mission to form a cabinet. They add, that the whole of Portugal was in a very agitated and alarming state.

agitated and alarming state. Italy.—Besides taking military possession of Ferrara on the 13th ult., and placing loaded can-non and gunners with lighted matches in the pub-lic squares, 20,000 Anstrians have been concen-trated on the banks of the Po, ready to cross the river at a moment's notice. The people, and in some cases the Capuchin friars eagerly press to be enrolled for the defence of their sovereign and their country. The presence of Admiral Napier'ss squadron in the Adriatic is also hailed as a symp-tom of the good will of England towards the popu-lar cause, and the establishment of diplomatic re-lations between the Papal and British courts has become a subject of current interest. become a subject of current interest. A letter from Leghorn of the 23d August an-

nounces, that on the previous day the population of that city assembled on the Piazza Grande, and boldly demanded the formation of the National Guard ; after an address from the governor, the multitude were dispersing, when, unfortunately, some disturbance broke out with a few soldiers few soldiers some disturbance broke out with a few soldiers present as spectators, who were disarmed and trampled under foot; the alarm became general, and violent placards were posted, demanding a change of ministry, and the formation of a corp of volunteers to march against the Austrians at Ferrara. The King of Sardinia has declared his adherence to the Bore, who new represent for the adherence to the Pope, who now prepares for the defence of his territories against Austria, and has

defence of his territories against Austria, and has the further promise of the aid of France. A letter from Rome, August 23, says Piedmont has decidedly pronounced in favor of the Pope. Last night an extraordinary courier of the cabinet of Turin brought the news. The enthusiasm caused by this very important step in Italian nacaused by this very important step in Italian na-tionality is extraordinary, and our government has most willingly adopted the proposal. This morn-ing the Pope, on his return from the University, where he had distributed medals to the students, was waited upon by the Marquis Pareto, the Sar-dinian minister, and had a two hours' conference with him. The Pope, on entering the University, harangued the students with great animation, say-ing, they were the hopes and support of their country. country

Ing, they were the hopes and support of their country. Austria.—A communication "from the Italian frontier," in the Manheim "Journal," states that, in reply to the formal protest from Lord Palmer-ston, in the name of his Government, against Aus-triau intervention in the internal affairs of the states of the Church, the Austrian Cabinet has declared its determination not to interfere, "ex-cept in the last extremity, i. e., if the movement in the states of the Church threaten to compro-mise the tranquillity of its own provinces." In such a case, it is added, "nothing shal, prevent Austria to exercise its incontestible right." A similar declaration is said to have been addressed to the French and Roman Cabinets ; and instruc-tions given to Prince Radetzsky, in certain speci-fied circumstances, to enter the Papal territories with 20,000 men. The police is even more than usually active in Lombardy, and the frontier surveillance more strict than ever. The Austrian troops, which by the previous accounts had taken possession of the city of Ferrara, have since, it is said, evacuated the town, and retired into the citadel, which by one of the clauses of the treaty of Vienna, they are authorized to occupy. Great excitement prevails throughout Italy.

Switzerland .- The diet continues its sittings, Switzerland, — Ine diet continues its sittings, but no further proceedings of general interest have transpired, beyond the reception of an ad-dress on the 24th, voted at a meeting of several thousands of the Carbineers, held at the shooting ground at Biende, in which the diet is called upon to adopt coercive measures against the Sunder-bund, and promising their aid, and that of all lov-ers of their fatherland.

Russia.-A letter from St. Petersburgh, of 20th Russia.—A letter from St. Petersburgh, of 20th August, says :—" The world is acquainted with the great indignation which the Emperor Nicholas felt on learning the depredations recently commit-ted by several high functionaries, civil and milita-ry, in the Trans-Caucasian provinces, an indig-nation, which, if our journals are to be believed, was the sole cause of the cruel malady with which the Czar was attacked, and of which he is not completely cured. The emperor has just issued an ordonnance, enjoining all civil and military functionaries to send in to the government a detailed statement of all they possess, with an account of its origin. Every functionary neglect detailed statement of all they possess, with an account of its origin. Every functionary neglect-ing to comply with his order, or setting down what is not the trath, is to be punished severely,—a vague term, bat which amongst us signifies being exiled to Sibera."

Greece.—Athens journals of the 10th ult., an-noance the opening of the sessions of the Greek chambers by King Otho in person, with a speech, in which he regretted that the differences with Turkey remained unsettled, but held out the hope In which he registred that the differences which Tarkey remained unsettled, but held out the hope of a speedy and penceable termination. Since then a war of independence has been declared by General Griziotti, who has escaped from prison at Cealeis, and is actively engaged in raising trease in Attien.

Ponsier in her room. Portugal.—Letters from Lisbon of the 21st August, addressed to the Madrid journals, an-

numerical superiority, upwards of 10,000 Albanians attacked the outposts of the Turkish army at Berat, and took it by surprise. Whilst pluudering the town, they were in turn surprised by a divi-sion of the Turkish troops, under Osman Pacha, and, after a murderous conflict of ten hours' duration, the insurgents fled to the mountains.

Earthquake at Alexandria.-- A smart shock of an earthquake was felt at Alexandria on the 7th ult., which, however, caused no injury beyond shaking down a few stones from the minarets of snaking down a lew stones from the minarets of certain mosques, and producing rents in a great many walls. At Cairo, considerable damage was done, two or three cupolas, minarets, and houses having fallen and killed several people. The Baron A. V. de Rothschild had an exceedingly baron A. v. de Ronsenha had an exceedingly narrow escape of his life. He was visiting the mosque of Sultan Hassan at the time, and a num-ber of large stones fell on the pavement beside him, each sufficient, had he been struck, to have terminated his voyage in Egypt.

terminated his voyage in Egypt. India.—By the "Times" extraordinary ex-press from Marseilles, we have the intelligence, in anticipation of the overland mail, of the 19th July from Bombay, the Sth from Calcutta, and the 10th from Madras. No later news has been received from China. The general state of India is satisfactory.— Tranquillity continued to prevail throughout the Punjaub. Trade was depressed in Calcutta, and partially so at Bombay, but in both places bright-er prospects cheered the merchants, from the fa-vorable state of the crops. Extensive reductions are being effected in the troops, by which a saving of one million sterling

troops, by which a saving of one million sterling per annum will be made. Forty thousand Se-poys have been removed from the native army, and six royal regiments are to be sent out of India.

Kaffirland .- Cape of Good Hope papers to the 30th Jane, inclusive, bring us very unsatisfactory intelligence respecting the state of that colony. A sharp affair took place between the British forces and the Kafir tribe, under Sandilla, on the 15th June, which gave the latter the advantage, in con-sequence of its numerical strength.

BUSINESS NOTES.

T. Smith—We sent you a bundle the 17th inst. D. Dudley—The money which you sent has fall was ot received. W. Beatdsley—You owe \$2.36 to the end of v 13. J. Clark, 2d—We have changed your Gloster papers o Chenachet

6. Orank, sub-we have enabled your Gloster papers of Chepachet, R. Needham-The \$5 were duly credited. T. M. Preble-They were received and sold, and \$1 redited to G. E. Hooper, which pays to 346. Wm. H. Fernadd-We have sent your paper to Hal-owell, as we understood you to direct. If we mistook,

ease correct. E. Burnham

nd of v 14. A. M. Vaughn—\$1 for Bible not charged. E. H. Sherman—We made a mistake. It is now to

E. R. Snerman-we made wantake. ad. of v 14. J. N. Spear-We will send the Library to Fowler & Wells, New York, to-morrow-all but the chart. That we will send by mail when we get a supply.

DELINOUENTS.

[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.]

\$506 46 7 00

Total delinquencies since June 1st, 1846. - 513 46

ENGLISH MISSION,

Dea. Bennes. ie zon tha

WEST INDIA MISSION. - 1 00

E. Shaw. again toque Spende

Big Tent Meetings.

ELEVENTH MEETING-RHODE ISLAND.

ELEVENTH MEETING-RHODE ISLAND. The Rhode Island meeting will be held at North Scit-uate, as that is the most central location, and will best accommodate those that may attend. It being so late in the senson, we think it would be impradent to camp on the ground; therefore we have procured a lot in the vil-lage on the main street, opposite the Advent Tabernacle. The brethren and sisters from abroad can be accommo-dated with rooms and lodging by the friends in the vil-lage, and at the hotels. There are two temperance ho-barding, lodging, and house-keeping, on reasonable terms. The brethren will bring their hedding, as is usual in attending camp-meetings. Accommodation for those who wish to board themselves.

those who wish to beard themselves. The ground is 15 miles from Danielsonville depot; stage fare, 75 cts. — Advent meeting tickets can be had of the driver. Distance from Providence, 10 miles— are, 87 1-26 cts. Those coming by Providence, will stop at the Manufacturer's Hotel. Tickets to be had of Bro. Sissons, No. 96 Westminster-street. The meeting will commence Oct. 6th, and continue over the Sabbath. Preachers are invited to attend. Come, brethren and sisters, one and all, and join us in this feast of tabernacles. It may be the last we shall enjoy before the Lord's Tabernacle shall be with men. Committee of Arrangements :— Eleazer Bellows, D.

ency before the Lord's Tabernacle shall be with men. Committee of Arrangements: --Eleazer Bellows, D. C. Tourtelott, Seryl Cornell, A. S. Himes, M. O. Pray, H. W. Pray, J. Clark, of North Scituate, R. I. Thomas Snow, J. G. Pettis, H. O. Brown, of Providence. John White, H. Holmes, of North Attleboro', Mass. Daniel Reed, Benj. Tilly, of Bristol, R. I.; and Seth Spaulding, of South Killingly, Ct.

CONFERENCES.

The Lord willing, a Conference will be held in Poland, Me, on Megquire's Hill, commencing Saturday, Oct. 2d, at 10 o'clock, and continue several days, at the discre-tion of the Conference. The brethren and sisters scat-tered abroad are affectionately invited to attend, and they will be accommodated as well as we are able to do so. We have engaged Brit O. R. Fassett and Edwin Burnham to attend; and it is quite possible that Bro. Churchill will be with us. We ardenily desire the at-tendance of the people generally, and that the Lord would grant them a historing ear. It is expected that our brethren in the ministry in the State, who can, will punctually attend. (In behalf of the brethen.). J. TURNER.

panetually attenue. J. TORNER. There will be, Providence permitting, a conference at Litchfield, Me., to commence Oct. 8th, 10 A. M., and continue over the Sabbath. Brethren and sisters are invited to attend. Brn. O. R. Fassett and J. Tanter will be present, and Bro. D. Churchill is expected. C. H. ROBINSON.

C. H. ROBINSON. A conference will be held, if God permit, at Davis' sland, Guilford, N. H., to commence Oct. 15th, and continue three days. W. Burnham and myself expect o attend by request. Let this be a general gathering, rethren. EDWIN BURNAM. gathering, URNHAM.

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APPOINTMENTS.

I will preach, the Lord willing, in Salem, Sunday, the Sth inst. W. S. CAMPBELL.

26th inst. W. S. CAMPBELL. If time continue, I will preach at Walpole, N. H., Sept 28th, 6 r. M.; at Vernon, Yt., the 29th, 6 r. M.; at Winchester, N. H., the 30th, 6 r. M.; at Northfield Farms. Oct. let, 6 r. M.; at Gliford, Vt., the 2d and 3d, at the school-house near Bro. H. Packer's, at 6 r. M. on the 2d; at Erving, Mass., the 4th, 6 r. M.; at Atholl, the 5th, 2 r. M.; at New Safem, the 6th, 1 r. M.; at Bro. D. Randell's, in North Belchertown, the 7th, 6 r.M.; at the Axe Factory, Ct., the 8th, 6 r. M.; at Windham the 10th, 10 A. M. R. V. Lyon.

O A. M. The Lord willing, I will preach in South Reading Sun-av. Oct 3d. Wesley BURNHAM. day, Oct 3d. day, Oct 5d. WESLEY BURNHAM. Providence permitting, I will preach in Salem, Mass., the first Subbath in Oct. I. R. GATES.

the first Sabbath in Oct. I. R. GATES. The Lord willing, I will preach at Concord, N. H., Lord's day. Sept. 26th; at Pittsheld, the 27th; at Straf-ford, the 28th; at New Durham, the 29th; Wolfebore', the 30th; at Taironbore', Oct. 3d; at Eatton, the 5th; at Dover, the 8th; at Portsmouth, the 10th. These which come on the week days, will be held either at 5, or 7 p. M., as it may be thought best. J. WESTON.

God willing, I will fulfil the following appointments God willing, I will fulfil the following appointments Toronto, Oct. 10th, 10 a.m.; Bro. Trusdel's, the 11th S r. m.; Bro. Walles's, the 12th, S r. m.; Bro. Angues M'Kinzev's, the 13th, S r. m.; Nassygway, Nelson, Er Campbell's, the 17th, 10 a.m.; Bro. Earce's the 19th, P. M. Lexpect Bro. Thompson to accompany me. DAN'L CAMPFELL.

Receipts for the Week ending Sept. 23.

TP We have annexed to each acknowledgment the imber to which it pays. Where the volume only is entioned, the whole volume is paid for.

Those who have paid money for the "Herald," will lease s e if it is credited.

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