## THE ADVENT HERALD

is published every saturday
AT NO. 9 MILK-STREET, BOSTON,

## BY J. V. IIIIES.

Terms - $\$ 1$ per Volume of 26 Numbers. $\$ 5$ for Six All communications, orders, or remittances, for this
oftice, should be directed to "J V. HIMES, Boston, office, should be directed to "J V. HIMES, Bostou,
Mass." (post paid). Subscribers' names, with their Mass." (post paid). Subscribers, names, with their
Post-office aduress, should be distinctly given when money is forwarded.

Faces of Flint, and Foreheads of Adamaut. Oh: for a spirit bold
To speak tie truth of of To speak the truth of God;
To follow in the fearless palm To follow in the fearless path,
That hath before been rod,
By prophets, and the men And with the Eterual sords of grace, And with the Eternal stood and talked,
In friendshiti, face to fuce!
Oh ! that with courage fired, On might with ceasing tellIt to the wicked shhlll be "ill","
And to the righteous "well." Before ungodly men Ne'er may y shrink or quail, But boldy speak, believing sul
God's promise will not fail. Mine be the arduons task Against the streamis of vice and sin That overflow the land! And when the enemy Shall like a flood come in, With a calm bolduess, trust in God, Gulden Rale.
The victury to win!

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. 149.

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 prodigious quantity of ruins dispersed over the plains, and even in the mountains, at this day deserted."-Volney's Travels, vol. ii., p. 36S.

## PROPHECY.

"When the boughs thereof are withered, they shall be broken off; the women come and set them on fire," Isa.27:10.

FULFILIMENT.
"The olive-trees (near Arimathea) are daily perishing through age, the ravases of contending factions. and even from secret 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., ip. merce,

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 appearance of this village (Loudd, Lydda). Ramla is in almnst 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.
fulfilment.
Like the Turkmen, the Kurds are pastors and wanderers. A third wandering people in Syria are the Bedouin Arabs. The Turkmen, the Kurds, and the Bedouins, have no fixed habitations, hut keep perpetzally 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.

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

EULFILMENT.

- With its numerous advantages of climate and soil, it is not astonishing tha Syria should always have been esteemed a mast 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. fulfiliment.
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. ï., p. 417.

No flesh shall have peace." fulfilment.
War, famine, and pestilence assail them at every turn."-Ruins, p. 9. propheof́.
"They have sown wheat, but shall reap thorns ; they have put themselves to pain, but shall not profit."

FULFiliment.
"Man sows in anguish, and reaps vexation and care."-Ruins, p.11. "They would not be permitted to reap the fruit of their labors."-Trav., vol. iv., p. 435 . PROPHECY.
They shall be ashamed of your revenues," Jer, 12:13.

> FULFILMENT.

The annual sum paid by Syria into the treasury of the Sultan amounts to
2345 purses.
800
Tripoli .
Damascus
Acre
Palestine


## 750

2345 purses.
("Or $£ 112,135 . ")-$ Trav., vol. ii. p. 360. 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 bedesolate 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 donrra, to onions, lentils, and water." "Dread prevails through the villages." "The arbitrary power of the Sulian, 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, cornmerce, population ; in a word, EVERYTHING 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 countries been ravaged by the hands of man they might perhaps at this day have been shaded by forests."-Trav., vol. ii., $p$. shade
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 villages 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 Jacob 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.
" 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.

## fulfilment.

"The land of the plains is FAT AND loamy, and exhibits every sign of the greatest fecundity. Were nature àssisted by art, the productions of the most distant countries might be produced within the distance of twenty leagues."-Trav., 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 formerly 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. prophecy.
"And I will pour down the stones thereof into the valley, and I will discover 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 PhiListines, 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 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,

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

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-

## THE ADVENT HERALD

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. " B
za," Jer. 47:5.
"It is no more than a defenceless vil-lage."-Trav., v. ii., p. 340.

## PROPHECY.

"Askelon shall he a desolation," Zeph. 2:4. "Askelon shall not be inhabited," Zech. 9:5.
fulfilment.
"The deserted ruins of Azkalan."Trav., v. ii., p. 338.
"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 scor-pions."-Trav., v. ii., p. 338.

PROPHECY.
"Lebanon is ashamed and heivn 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 mag, nificent 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.

> fulfiliment.
"There are but four or five of these trees which deserve any notice."-Trav., v. i., 292.

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

Fulfilment.
"All this country, formerly so populous and flourishing, is now changed into a vast desert."-Seetzen's Trav. p. 34. PROPHECY.
"I will deliver thee for a spoil to the heathen," Ezek. 25:7.
fulfilment.
"The far greater part of the country is uninhabited, being abandoned to the wandering Arabs."-Seetzen's Trav., $p$.
3\% 37.
"I will make R ${ }_{\text {ABBAH }}$ (the chief city)
of the Ammonites a stable for camels,"
rulfiment.
"We mumbers of Arabs with
their camels." - Seetzen's Trav., p. 37 .
prophecy.
"And a couching place for flocks, Ezek. 25:5.
fulfilment.
"The keepers drive in goats for shelter during the night." Mr. Buckingham relates, that at Amman he "lay down among flocks of sheep and goats, and that he was almost entirely prevented from sleeping by the bleating of flocks." 72, Travels among the Arab Tribes, pp. 72, 73 .
"Rrophecr.
"Rabbah shall be a desolate heap,"
er. $49: 2$ Jer. 49:2.

## fulfilment.

"The buildings exposed to the atmosphere are all in decay. The plain is covered with the remains of private buildings," \&c.-Burchhardt's Travels in Sy-
ria, pp. 359,360 . ria, pp. 359, 360.
Moab. "The spoiler shall come upon every city, and no city shall escape. The cities thereof shall be desolate, without
any to dwell therein. Judgment is come any to dwell therein. Judgment is come
upon all the cities of the land of Moab, far and near," Jer. 48:8, 9.
fulfilment.
"The ruins of Eleale, Heshbon, Meon, Dibon, Aroer, still subsists to illustrate the history of the Beni Israel." Burckhardt enumerates many ruined sites with in its boundaries.-Travels in
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 unceas-
ing demands."- Travels in Syria, p. 381 . PROPHECY.
" 0 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"Travabitants 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 .

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 Jerws, 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 Sabatai. But howsoever it fell out, Pennia in a short time becomes a convert, and preaches up Sabbatai for the son of God, he, but his whole family ; his daughter prophesy and fall into strange extasies; and not only his, but four hundred men and women prophesy of the growing kingdom of Sabbatai, and young infants, who could yet scarce stammer out a syllable to their mothers, repeat and pro-
nounce plain the name of Sabbatai, the Messiah and Son of God. For thus far had God permitted the devil to delude his 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 which were certainly true, being effects of diabolical delusion, as the Jews them-

With these concomitant accidents and successes, Sabbatai Sevi, growing more presumptuous, that he might correspond with the prophecies of the greatness and dominion of the Messiah, proceeds to an election of those princes which were to govern the Israelites in their march towards the Holy Land, and to dispense justice after their restoration. The names of them were these which follow, men
well known in Smyrna, who never had well known in Smyrna, who never had ambition to aspire to the title of princes, sion had moved them, not only to hope for it as possible, but to expect it as cerain.
Isaac Silveia-King David; Salomon Lagnado-was Solomon; Salomon Lagnado, jr.-named Quovau; Joseph Gophen - Uzziah; Moses Galente - Josaphat ; Daniel Pinto-Hilkiah; Abraham Scandale-Jotham; Mokiah Gas-par-Zedekiah; Abraham Leon-Achas; Ephraim Arditi-Joram ; Salom Carmo-na-Achab ; Mataffia Asehenesi-Asa; Meir Alcaira-Rehoboam ; Jacob Loxas -Ammon; Mordecai Jessurun-Jehoachim ; Chaim Inegna-Jeruboam ; 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 Inern:ach, his vice-king.
In this manner things ran to a strange height of madness among the Jews at Smyrna, where appeared such pageántry 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 judger no less than necessary that Sabbatai should show some miracles whereby to evince to all the world that he was the true Messiah; and as the present occasion seemed to require an evidence infallible of this truth, so it was daily expected by the vulgar, with an impatience suitable to humors exposed to novelty; who out of every action and motion of their prophet, began to fancy something extraordinary and supernatural. Sabbatai was now horribly puzzled for a miracle, though the imagination of the people was so vitiated that any legerdemain, or sleight of hand would have passed more easily with them for a wonder than Moses striking the rock for water, or dividing the Red Sea. And an occasion happening that Sabbatai was, in behalf of his subjects, to appear before the Cadi, or judge of the city, to demand ease and relief of some oppressions which aggrieved them; it was thought necessary a miracle should be now or never, when Sabbatai appearing with a formal and pharisaical gravity which be 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 ook the alarm, and the rumor ran and received belief by the women and children at home in a moment, so that Sabbatai Sevi returned to his house triumphant, fixed in the hearts of the people, who now needed no farther miracles to confirm them in their faith. And thus was Sabbatai exalted, when no man was thought worthy of communication who did not believe him to be the Messiah others were called Kophrim, Infidels, or heretics, liable to the censure of excommunication, with whom it was not lawful so much as to eat ; every man produced
his treasure, his gold and jewels, offering them at the fee! 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 pre pared 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 farthe confirmed in their belief of him as being the accomplishment of the prophecy of those things which ought to precede his glory and dominion: which consideration induced the chiefest persons amongst the Jews to make their visits and addresses to him, with the same ceremony and respect in the dungeon as they would have done had he then sat exalted on the throne of Israel : several of them, with one Anacago by name, a man of great esteem amongst the Jews, attended a whole day before him, with their bodies bending forward and hands crossed before them, (which are postures of humility and service in the Eastern countries) the indecency of the place, and present suljection, not having in the least abated their high thoughts and reverence towards his person. The Jews in Constantinople were now become as mad and distracted as they were in other places, all trade and traffic forbidden, and those who owed money, in no manner careful how to satisfy 11 ; amongst which wild crew some were indebted to our merchants at Galatia, who not knowing the way to receive their money, partly for their intprest, 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 these his subjects his pleasure to have satisfaction given: whereupon Sabbatai with much affection took pen and paper, and wrote to this effect:-
"To you of the nation of the Jews, who expect the appearance of the Messiah, and the salvation of Israel, peace without end. Whereas we are informed that you are indebted to several of the English nation : it seemeth unto us to order you to make satisfaction for these, your debts:
which if you refuse to do and not obey
us herein; know you, that then you are your prayers on this day of festival:not to enter with us into our joy and dominions."

In this manner Sabbatai Sevi remained a prisoner at Constantinople for the space of two months; at the end of which, the vizier signified his expedition for Candia, and considering the rumor and disturbance the presence of Sabba-
tai had made already at Constantinople, thought it not secure to suffer hin 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 Mes siah, supposing that had it been in the power of the vizier, or other officers o 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, king of Israel, but also published prophecies 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 malke 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 advice were carried to Adrianople, eimer
of the concourse of people, or arguments amongst the Jews in that place, but rather all civilities and liberty indulged unto them, which served as a farther argument to ensnare this poor people in the belief of their Messiah.

Daring this time of confinement, Sabbatai had leisure to compose and institute a new method of worship for the Jews, and principally the manner of the celebration of the day of his nativity, which he prescribed in this manner:-
Brethren, and my people, men of religion inhabiting the City of Sinyrna, 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 Sab-
batai 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 shall be the method and substance of

After you have said, "Blessed be thou, O holy God!" then proceed and say, Thou hast chosen us before all people, and hath loved us, and hast been delighted with us, and hast humbled us more than all other nations, and hast sanctified us with thy precepts, and hast brought us near to thy service, and the service of our king. The holy, great and terrible name thou hast published amongst us, and hast given us, 0 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, 2 d , and 3 d 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 very Sabbath, you shall read the 31st chapter of Jeremiah. To your prayer called mustaf (used in the synagogue eveadjoin 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 95 th 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 aia, "As for his enemies, 1 shall clothe hem 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 126ih Psalm, and then the 113 th to the 119 th .

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 unto this time. Upon the eve of this day you shall read also the 81st Psalm as also the 132 d and 116 ch 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, h prescribed other rules for divine service, and particularly published the same in dulgence 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.

Thus was the most perfect order and plan, as well as the fittest scenery, provided for the due unfolding of the Apocalyptic drama.- As to its dignity and grandeur, who can express it? Its sub-
ject nothing less than the prolonged conflict, even to its termination, between the antagonistic powers of Christ's true church and the world:-its moral, that whereas at the beginning, the crown and glory and dominion appeared attached to the potentates of this world, and the
church oppressed and low,-at the ending, dominion and crown and glory were seen all to pass away from the men of this world, and to be transferred to the
saints and church of Christ! And then
such a theatric scene! such music such an audience! Oh, in the comparison, how did the boasted splendor of the displays, exhibited in the proud capital of the world, fade into meanness !

And more especially was its pre-eminent grandeur manifest in this additional circumstance characterizing it, that the evangelist was admitted, as it were, be hind the scenes in the figuration of the great mundane drama; and, in what pas 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 litle 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 inhabit ants. 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 firs cause of them all, in the glorious high throne of the sanctuary.
Secondly, there was thus strikingly marked out to St. John, the very reasons and motives which dictated these counsels of Him that sat upon the throne, thus ordering all things. It is the true and sublime saying of the great philosopher, that the "divine mind is the sensorium of the universe." And, as the evangelist marked what was said and what was done in the inner temple, he might see that there was nothing of all that passed on earth unobserved of the divine mind, nothing unfelt by it. Thither, he perceived, came up the memorial of the sins of its inhabitants, while immature as yet, and when fully ripe; each with its own call for judgment : thither, above all, what concerned his own people, his saints of the church militant. Not a sigh could escape from, nor a suffering vex them, but its pulse was evidently felt there. Thither tended, as to their proper centre, the cries of the souls slain beneath the altar; thiher, as sweet incense, the prayers and adorations of the saints. And then mark the result! It was on the cries of the
martyrs rising up that the political heavens, the supremacy of their oppressors, was seen to pass away. It was in requital of its oppression of the saints, that great Babylon was made to drink of the winecup of the wrath of God. And amidst all the commotions and changes, the woes and judgments on the earth, he witnessed how declarations by the Spirit were made, and heaven-sent visions given, from time to time, to assure his people of the provision made for their safety, and that all things should work together for their
good.
A third point notable in what passed within the Temple,-and indeed in what passed without also,-was the employment of angelic agency, in producing the varied eventful changes in this world.Most truly, as well as beautifully, has it been said by Milton, "Millions of spiritual creatures walk the earth, unseen, both when we sleep and when we wake." He has said it truly, because it is precisely according to the uniform representations 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-
mentality. Under the present dispensa-
tion, we are told, they are employed as ministering spirits to the good, destroying spirits to the evil. Similar was the view presented to St. John in this prophecy. Numbers of them, indeed, without number were seen engaged in the heavenly temple in contemplation and praise. But to others he saw given commissions in the sphere of active employment: and in fulfilment of them they appeared afterwards directing the tempests, sounding the trumpets, pouring out the vials, scattering the fire, gathering the vintage.The language indeed is figurative ; but the truth I speak of can scarce be mistaken as exhibited under it.

Yet once more it was evident from what passed within, how in time, as well as in measure and manner, every event was ordered, -even to the minutest accuracy. It needed not that there should be any dial-plate in the sanctuary. That infinite mind was seen to be to itself its own measure of succession. There was marked the passage and the progress of time, alike in its minutest noments and largest cycles; the hour, and the day, and the month, and the year; the Time, Times, and half a Tíme; 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 hot 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 Pa pal renunciation of the work of pontifical reform, to which by his counsel, his brother, Count Mastai de Sinigaglia has also been persuaded.
"The liberals have met to-day to deliberate on a petition to the Pope which is to be sent into the provinces, where
300,000 signatures are expected to be obtained. The object of this petition is, to lay before his Holiness such reforms as he may yet make without compromising the dignity of his office. It urges indeed
the propriety of the Pope's throwing himthe propriety of the Pope's throwing him-
self intothe arms of the reform party. Public discontent against the Jesuits is manifesting itself with renewed energy-copies of the portrait of Clement XIV. are everywhere gratuitously distributed."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 he Tuilleries be restrained by a feeling of shame from becoming the auxiliary of he Metternich beyond the Alps.

I have been an attentive observer of
this matter wherever I have been-in France, in Italy, in Germany, in England, and elsewhere, Europe is divided
into two large sects of Christians-Prointo two large sects of Christians-Pro-
testant 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-min Italy, France, Germany-both Catholic and Pro-testant-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 indif. ferent as the same classes were in the old
Roman world, in the age of Augustus. Christian Witness.

## Clife Aovent feralo.

$\overline{\text { "BEHOLD! THE BRIDEGRODM GOMETH!!" }}$
BOSTON, SEPTEMBER 25 , 1847.

## Letter of "the Herald,"

TO ONE OF ITS KINSMEN-THE "ADVOCATE."
Dear Relative:-Happening the other day to fall in with a sheet dated Sept. 9th, bearing your name, as I am always pleased with Bi Ђle 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 1 refer, in addi-
tion to some other things, equally strange and tion to some other things, equally strange and true, reads as follows :-
"The 'Herald, is much more dangerous in its spirit,
ualism than one who have writen in thie Advocate,
I can see tenfold more reason for believing idve

 dead, and consequently none can be really raised, It
that paper wwoud senture to let in the light, their read
ers might

 able to Jesus, as that which ascribes deathless or cease-
less life to dying men-which makes the dead wor exactly dead, the eresurrection of the dead ove a r resurre-
tion; because tee life centres in the dead saints, ( (as Bro.


- 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 real 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 is "the extinction of all 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 raised.

2. It is not true that my " spiritualism is so dishonorable to Jesus as that which ascribes deathless or ceaseless life to dying men." have been "spiritual" enough to teach that "there is a spirit in man; " and that there was a sense and meaning to what the Savior, Stephen, and others, have said, when about to die, "Father, into thy hands I commend my spirit "一"Lord Jesus, receive my spirit." Is there not a difference between men and the spirits of men; between existing spirits and

## dying men?

3. It is not true that I have "had any spiritualism which makes the dead not exactly dead;" or, 4, " the resurrection of the dead, not a resurrection;-because the life centres in the dead saints, rather than in the risen Christ " 5. It is not true that my "spirit ualism 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, 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 Cbristian institutions as baptism and the supper;" ánd 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 por-
tion of the land. I know them better the tion of the laud. 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. But they are very well known, whether they
live and move in your neighbor
of, or beyond you, here in Boston, up north, or down east ; and I could give names and facts, which ought to clothe some few with shame and contempt even now. But their true character will soou be known, and the work I have to do will not allow me to turn aside to take them in hand. My friends will know who I don't mean; and others can guess without making any mistake.
I understand this matter about the dead, too. I know what the trouble is. I know where my friends stand on the question. Some of them don't think alike on this and other questions; but they don't want me to become an organ of mutual denunciation and strife between them. They "speak as the oracles of God:" and while one sees evidence of a meaning to them which another does not, they are satisfied to give and hear the reasons for the difference, without insisting that all must bow to one construction of terms-which all admit may be construed differently-or be cut off from fellowship here, and hope hereafter. And no trouble has ever arisen among those who take this course. It is not the "believing," or the " writing," of either view which prevails among my friends on the question, that makes the trouble; but the determination to make some one view a test for all, and of course a cause of alienation and discord. And I can see how that the production of all this evil may be connected with great sincerity that it may be a fault of the head more than of the heart. The case of the brother to whom I referred as the agent of mischief here some years ago, is a fair specimen.-His head was higher in the region of the crown than it was a few inches in front of it; and you know that when that which belongs behind, wants to get above that which belongs before, it makes bad work. Self-esteem and Combativeness are very poor substitutes for Veneration and Conseientiousness. The former may talk a good deal of "Jesus," and of their love and zeal for his truth; but theit " 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, would speak of him with the greatest venera(ion) 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, juadge, and xecutioner.
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 I have already quoted, and the same article, contains a truth that is full of admonition, and should be duly noticed. It is this: "God lets Jesuits, and Shakers, and witches, and devils, seem to succeed for a time." One well-known mode, hy which the "Jesuits" have "seemed to succeed," has been to confound the real questions at issue between them and their antagonists, with questions on which both parties were agreed, and then charging their antagonists with differing, when they did not-with holding views which they did not hold. For instance, a "Jesuit" would make it appear, (see Brownson, et om. gen.,) that since Mahomet, Luther, and Voltaire denied the claims of the Pope, therefore they were all alike Protestants and heretics ; and of course, that all Protestants were in league with Mahomet and Voltaire. So with some of the "Jesu-
its" with whom I have to contend. The question between us is not, whether "a dead man is dead," any more than it is, whether there is a God? On this we are agreed. The question at issue is this: To what state is the soul of man, -as distinct from his body, both of which are necessary to constitute the man, -to what state is his soul reduced by death? Now, when my antagonists charge me with "believing" that " none are really dead,"that I " make the dead not exactly dead," because I do not believe that the souls of the dead are come to " nothing,"-that their " being is extinguished;" or yoke me up with "Socrates, pagans, papists," and "popular spiritualists," because they have not, and do not, hold these views of the dead, they only show themselves to be "Jesuits," and "may seem to succeed for a time."
It is generally known, I believe, that a proboscis is common to the elephant and the musquito. But I never heard of but one case of serious alarm from supposing the elephant to be a musquito. Whether the frightened one was a "Jesuit, Shaker, witch, or devil," I am not informed. And although I believe, with "Socrates," some pagans, (though not all, for those who put Socrates to death as an infidel, believed in the "annihilation" of the soul at death, it appears, by a quotation in the "six sermons,") the papists, the popular spiritualists, and the Bible, that there is something in man besides dust, and that something is capable of a separate existence, though not of itself a man ; still I am not a pagan, a papist, nor a spiritualist, whatever Jesuits, Shakers, witches, or devils, may insinuate to the contrary. Some Jesuits are trained to be Jesuits, and some are naturally so. In this last class the organ of comparison is so much more prominent than their order, causality, and conscientiousness, that they catch at the most incidental analogies in things almost entirely different, as if they constituted the subjects of them identical; and then their ludicrous joy with what is thus classed among the things that please them; or their contemptible wrath at what displeases them is in harmony with the beginning of their investigations.They are in raptures with a cabalistic sainthood, or sanctimomously whining over the blindness of the vietims they have selected for an "auto da fe." But don't let their ignnrance 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 Adrocate, 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 aroing to be so sick too, when he is
Let me say a word in the way of council, as to the course to be pursued with these friends of yours, now under consideration Yet count them not as enemies, but admonish them as brethren. There are a few things of some importance-though perhaps they will won't say what. 1. You should tell them what they don't mean to say $i$ euld if they are honest. 2. You should tell them what they do mean to say. 3. You should show them how to say what they mean to say. 4. Insist upon their saying it in a Christian manner, so will refer yousto a decent regard for truth. I will refer you to one text which this case has called to mind - "Do nothing by partiality,"
and assure you that and assure you that

1 am your faithful kineman,
"The Heral

## New Translation,

[By the following note, and specimen of translation, from Prof. Whiting-who needs no commendation of ours-cur 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 fullows.]
Bro. Bliss :-1 translate as a specimen of the translation of the New Testament, o which I am now engaged, the 18th chapter o Matthew. The translat
the following principles.

1. The original text
made is that of the text from which it is made is that of the Revision of Tiltinan, corrected by Hahn, published in New York
and Buston 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 riations will be enclosed in brackets, or so
noted, that the English reader can selze and appreciate them
2. It is intended that the translation shal faithfully express the sense of the original text, without being modified or affected by any theological creed.
3. Marginal references will be used, when they can illustrate the text.
4. A few hrief notes will be made, when the idiom of the original, or an allusion t customs, and other circumstances, create any obscurity.

Should my healt N. N. Whiting.
lation will be completed in about six siomhs matt, chap, XVII.

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 of . them, and said, Truly, I say to you, except ye turn and become like little children, ye will not enter the kingdom of
3. heaven. Whoever therefore will hamble Shimself like this little child, that one is
4. greatest in the kingdom of heaven. And 6. for my sake, receiveth me. But whoever shall cause one of these little ones who believe in me, to sin, it were better for him that an upper-millstone were hanged about his neck, and he were sunk in the depth of the sea. Woe to the world be ments must come; but woe to that man through whom the enticement cometh!
5. 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 cast into hell-fire, These little ones : for I say to you, That in heaven their angels always behold the face of my Father who
6. is in heaven. For the Son of man is
7. come to save that which was lost. How think ye? If a man have a hundred sheep, and one of them have strayed, doth he not leave the ninety-nine, go upon the mountains and seek that which hath strayed
8. And if it come to pass that he find it, truly I say to yout, he rejoiceth more for that sheep than for the ninety-nine which
9. strayed not. Thus, it is not the will of your Father, who is in heaven, hat one of 5. these little ones should perish. And if him between thee and him alone: if he shall listen to thee, thou hast recovered
10. thy brother. But if he will not listen take with thee one or two more, that by the mouth of two or three witnesses every
word may be established. And if he shall neglect to listen to them, tell $i t$ to the congregation ; but if he neglect to listen to the congregation, let him be to thee as a
11. heathen and a tax-gatherer. Truly, I say to you, Whatever ye shall bind on earth, ye shall loose on earth, shall be loosed in
12. heaven. Again, I say to you, That if two of you shall agree on earth, concerning aniything which they may ask, is in heaven For where two or three are is in heaven. For where two or three are assembled in my name, Peter coming, said midst of him, Lord, how often shall my brother sin against me, and I forgive him? till 22. seven times? Jesus saith to him, I say
not to thee, Until seven times : but until
13. seventy-seven times. Therefore the kingdom of heaven may be compared to a king, who wished to settle an account with his . servants. And when he had begun to settle, one was brought to him, who owed
14. him ten thousand talents. But as he was not able to pay, his lord cominanded him to be sold, and his wife and childrent, and all that he had, and payment to be made. The servant therefore fell down and did him reverence, saying, Lord, have patience, and I will pay thee all. Then the
ford of that servant, ford of that servant, moved with compas-
sion, loosed him and forgave him the deht. 8. But the same servant going out, found one of his fellow servants who owed him a hundred pence, and he seized and began to choke him, saying, Pay me, what thou . owest! Therefore his fellow servant fell down [at his feet] and entreated him saying, Have patience with nie, and I will 0. pay thee all. And he would not, but going forth, he cast him into prison, till he 1. should pay the debt. And his fellow servants seeing what was done, were very sorry, and coming told their lord all that was done. Then his lord calling him up, saith to him, Wicked servant! I forgave thee all that debt, because thon didst en33. treat me; shouldest not thou also have pitied thy fellow servant, even as I pitied thee? And his lord, being angry, delivered him to the jailers, till he should pay my heavenly Father do to you, if ye do not, each one, from your hearts, forgive the trespasses of his brother.

## God's Judgments.

(Continned from our last.)
In 1032 , or '33, during an eclipse of the snn, - authors mention a singular phenomenon-a saffron color in the air, which gave to the human ountenance a cadaverous aspect "-caused "by he 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 groonds were overwhelmed general famine in England, France, and Ger-- In 1047 fell a deep snow in the west of Ea rope, which overwhelmed small towns, and lay till March."
- In 1065, several hundred thousand Seythians, 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 atter cut off the whole army of Emperor Henry, in Rome."

## " In 1085, Russia was laid waste by locusts

 and the plague."In 1091, many violent tempests happened, which levelled buildings; 600 houses were blown down in London; swarms of locusts darkened the sun, and the next year a plague raged, which the historian relates to have arisen from the 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 he low lands in Kent, belonging to Earl Goodwin, and which never having been recovered, now form the shoals called 'Goodwin Sands,' o dangerous navigation. A severe drought fllowed, and pestilence and famine in varions places." "The inundation is said to have drowned in Holland 100,000 persons.
day is also mentioned in this year.
In 1112, "there was an extraordinary recess
of the water in the British Channel for a whole
day; fish died in the water, and domestic fowls took fight ints the woods."

In November, 1113, many houses in Anich were swallowed up in a chasm rent in the earth." In January, the following year, various places snffered 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 ncean left the rivers dry. Oct. 15 th, people walked over the Thames between London Bridge and the Tower. In
he sky appeared to be in a flame.
In 1124 was "a destructive plague among men and cattle in France and Brabante. Terrible was the famine in Italy, and in England so many people perished with hanger, 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
In 1165 , in Sicily, 12,000 people perished by an inundation,
In 1181, "Denmark was almost laid waste by excessive rains, famine, and pestilence, while Germany lost half of its inhabitants by the plague." Some allowance must be made for over-estimates.
"In 1185 is recorded a most violent earthquake over Europe. Calabria was overturned, and thousands perished. On the Adriatic, a whole city was swallowed up, and the shock was felt to the Baltic.

In 1186, Russia and Poland were desolated In locusts and pestilence."
In 1193, " in England an acute pestilential fever was epidemic, and left in health scarcely a umber 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 $\mathbf{7 0 , 0 0 0}$.
"In 1221, Poland was afflicted by excessive rins, and the floods which followed swept away whole villages. The winter succeeding was seere, so That wine was sold by weight, while faim. ine and pestilence almost desolated Europe. In most countries, the living could hardly bury the dead; and in some cities, scarcely a person surived,"
( 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 de voured 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 spring and rivers, grass withered, and cattle were fed on
"In 1316 raged a desolating dysentery in England, accompanied with an acute fever, which, like the true plague, left scarcely survivors to bury the dead."
"The next pestilence to be described was the most general, and awfully distressing that the world ever experienced. The precise year when it began in Asia is not ascertained, but probably about 1345 " "The histories relate that it commenced in Cathway, China, and was preceded by the bursting of a huge meteor, or globe of fire." It spread over all the known world, and Dr. Webster says: "This plague was so deadly, that at least half or two thirds of the human race perished in about eight years. It was most fatal in cities, but in no place died less than a third of the inhabitants, In many cities perished nine out of ten of the people, and many places were wholly depopulated. In London, 50,000 dead bodies were buried in one grave yard. In Norwich, about the same number. In Venice, died 100,000 -in Lubec, 90,000 -in Florence, the same number. In the East, perished twenty millions in one year. In Spain, the disease raged three years, and carried off two thirds of the people." It "was par-
ticularly fatal in Denmark," "It reached the highest northern latitudes ; it broke out in Iceland, and was so fatal, that the settlements are supposed not to have since recovered their population. It was called the black death." It was attended y a great death of fishes and animals.

In 1352, authors relate that 900,000 people China perished by famine,"
In 1359, a plague wasted Italy. "According Baccace, Florence lost 100,000 citizens, and Petrarch says scarcely ten out of a thousand surived."
In 1361, Milan was severely afflicted with the plague, "as well as all France, England, and Ireand, and it was computed that Scotland lost one hird 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 mentioned in July of 1391, and for six weeks after, thick vapor or clouds."

In 1401, Florence was nearly dispeopled by the plague.
"In 1402 was a frost so severe, that the Baltic Sea was passable for horses for six weeks." 3
'In 1406, a plague carried off 30,000 people in London."

In 1411 , the dysentery carried off 14,000 people in Bordeaux,"
In 1421 "happened the dreadful inundation in Holland, which formed the Zuyder Zee," or sea. (To be continued.)

Caution - It becomes my painful duty to caution the brethren and sisters seattered abroad, against Ripley L. Haskins, who is travelling about the country, calling himself "a teacher of righteousness,' " and sowing his poison where he goes ; such as that God is the " unquenchable Christ is the "undying worm ;" restoration of a part of the wicked after the second resurrection, and like monstrosities, enough to shock the sensibilities of every individual who has any reverence for cod 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 ${ }^{\text {teach. }}$ 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.

Sharerism.-We have been astonished the ast week in reading a book on Shakerism, by Mrs. Maeshall, formerly a Shaker. She gives developments of their customs and practices, sustained by numerous affidavits, sufficient to tartle 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 particalarly sickly for children. Of the 124 deaths, 59 were under five years of age.

## THE ADVENT HERALD.

## Correspondence.

Our Hope.
Rev. 3; 11-"Behold, I come quiekly : 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 ourselves, as persons professing faith in the
especially near coming of the Lord from hea especially near coming of the Lord from heaven, being my purpose, I shall enter upon it
at once. The declaration, "Behold, I come quickly," 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. Ther is a crown promised to every true and faithful
follower of the Lamb; therefore, disciple, follower of the Lamb; therefore, disciple
hold fast, with thine own hand, that thou hast, that none wrest it from thee.

1. What is it that the waiting disciple has It is a hope. Not a vague, shadowy thing,
such as some try to comfort themseives with, such as some try to comfort themseives with,
exhibited by such expressions as "I hope to go to heaven," \&cc.; but a realized, animating, sustaining assurance of future and glorious
realities. It is named a living hope. Its foundation is indestructible-the resurrection of Christ from the dead. Its consummation is
an inheritance, incorruptible, undefiled, imperan inheritance, incorruptible, undefiled, imper-
ishable: lasting as its immortal Founder: now 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 souil's sheet-anchor, fixed within the veil where a forerunner, Christ himself, hath al ready entered for him.
to hold fast. There is awful danger of losing this precious hope. It is preserved by a continued effort on the part of its possessor to keep it. Carelessiess; neglect, low esteem for it, are fearfully petilous to its retention.-
Let us enumerate some of the dangers which Let us enumerate some of the dangers which 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 ness is oue of the principal dangers to the ness is oure of the principal dangers oun professing to believe in the speedy termination of the existing order of things, are found, whose walk in life furnishes incontestible evidence of inconsisteucy with their avowed belief, 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 been duly heeded. Alas! we see this worldly spirit still manifested in many, fearfully with the vain expectation, that because they think they have done corsiderable 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 wating people, they
will be accepted in the day when Christ makes will be accepted in the day when Christ makes
up his jewels. But the persons are in a fearful snare ; and if I am addressing any such, I
fut call upon yeu in the name of the Lord, de-
liver yourselves, ere it be forever too late. hiver yourselves, ere it be furever too late--
You wealthy farmer, with fruifful lands, flocks, and herds: you rich merchant, extending your
business: well able to distribute, but unwilling business: well able to distribute, but un willing
to communicate, upon what do you ground to communicate, upon what do you ground
your hopes of salvation? Upon feelings?
upon being branded "Millerite?" upon having the form of godliness in your houses? upon your understanding of prophecies, \&e.? You may have all this-you may be able well; but yet lack one great and indispenwable qualification for God's kingdom, viz., the
sot sacrifice of your wealth upon God's altar. Whe well aware of the peculiar dangers of some When the glad news of the Advent near was
first heard, and received into willing hearts, first heard, and received into willing hearts,
liberality abounded ; and in the great movement of Oct. 1844, this was displayed to an extent unexampled in modern times. Our disappointments test the degree of grace we are possessed of. Consequent upon them is a
proneness to apathy, and allied to this a worldly carefulness. Our merciful Lord well knew our dangers: and he commands us to take with cares of this life, \&c., and so after all the day come upon us unawares. Take heed ye waitiny children of God, lest like thorns 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, fairs are too horrible, I trust, for any of you o think of countenancing, of ornamenting he house with elegancies, and the body with gold and precious stones ; all which are unbestrangers and pilgrims on earth, and who say we are looking daily for the coming of the Lord. We are called with a high and a holy
calling: let us be dead to this world, not only professedly, but in very deed. Hold fast, disciple, hold fast, Again: the enemy of man, and of Christ, knowing his time to be short, blessedness to rem Christ,-the reign of will invite, by schemes seemingly philanthropic, our attention to associations where attractive industry, equality, freedom from
anxiety for our welfare in life, and that of our families, may all be enjoyed ; he may offer us 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 foundation of the world. The poor creatures, although they may form imposing ings, and may enjoy the best of earth's productions, are yet subject to disease, and soon -die! Oh, the Christian's is a better possession: an inheritance where there is no more death, nor sickuess, nor pain. Hold fast thy death, nor sickuess, nor pain, Hold fast thy
hope! Again: by the subtle, but none the 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
merme the faith of the Christian. To some 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 child of God, though miradles be wrought by the powers of darkness in this day, exceeding anything the world has seen of their performances in past times. Hold fast that which hou hast.
How sh
How did we hold fast? one may ask. How did you receive the blessed hope? By simple faith in Christ. By a life of faith you relain it, Simply, fully, believe God,--be-
lieve all his word, though philosophy, science, and appearances, sity in this day of peril Sithed with inten 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 jealons over your own self, remembering that the heart, unless governed by the Spirit of Christ, is deceitful
if you are yet bearing the cross of Christ daily.
(Have not some laid this aside? W Watch and pray continually; and Oh, be closet-praying Christians: and here perbaps is one of the best tests whereby we may ascertain the state
of our hearts. Do we love to commune with of our hearts. Do we love to commune with
God in secret? to probe our hearts as in his sight? and are to probe our hearts as in his exhibited by our holinuis of these exercises versation? Have we a realizing sense that we are not our own, but bought with a price? and are we therefore glorifying Gud in our bodies and spirits which are his? If thus we 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 provide for his household, but his wealth will be devoted to God. He will employ it as on The must give an account of his stewardship. he will provide things honest in the sight of all men, and not represent his goods but according to their true quality: and promptly 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 nal life.
life.
old that fast which thou hast, that no man
thy crown! Many that are first will be
He thy crown! Many that are first will be
st, and the last first. Take heed, my brother,
wrested from thee. Hold fast this glorion hope, the earnest of the inheritance, until you
are called to enter upon its eternal possession Behold," says your Lord, "I come quick!" Be your watchword "onward:" through "onward ;" through through persecutions ward:" and "onward"" until Christ life appear, that you may appear with hin in

## The Sabbath.

Exod. 31: 15-17-Six days may work be done, but in the seventh is the sabbiath of rest, work to done, Lord:
whusoever doeth any work in the Sabbath day he shall in the seventhe any work in the Sabath day he shall
whusoever doeth and
surely be put to death. Wherefore the children of 1 s
rael throughout their generations, for a perpetual covenain,
It is asign between me and the children of Israel
ever; for in six days the Lord made heaven and ear

Many have regarded the Sabbath as only temporal convenience-for the rest of man and beast. But God declares it to be "a sign ever." The apostle Paul (Heb. 4:9-11) shows that it is a " sign " of "the rest whic remaineth for the people of God."
It is also a "sign" of the time when the 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 connecte with the number 7:-7th day, 7th week, 7th and in no instance, from Genesis to Revelation, is it found disconnected with that num ber. Indeed, so uniform is this arlangement That the number 7-both among Jews and Christians-has been denominated "The Biis with the Lord as a thousand that "one day "the last day," so often spoken of by Chris and the apostles, Rev. 20th shows is a "thousand years." This belief was entertained by bly by this rule of measuring time, that A braham saw that the time he should inherit the earth was " far off;" for he lived in Tues-,
day evening of creation week.- "He saw" Christ's day (the Lord's day), " and was glad.'
It
clearly by this rule that all the prophets of the Old Testament spake of Mes 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 grea Sabbatie arrangement when he said (Luke 13 :
32,33 ), "Go tell that fox, I do cures to-day [this 1000 years, or Friday,] and to-morrow [the following 1000 years, or Saturday]; and the third day [ 1000 years-Sabbath] I shal be perfected"-in the resurrection of the just,
and regeneration of the earth,-all that $I$ undertook to perform. Any other view of the
text, would make him to have called nick tames! 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 sig 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 thet mean to say 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 cuuld then "have life through his name." It could then of his glory, which they were then mistakenly looking for. The Savior being put into the grave on Friday evening, and arising Sabbath murning, was there a part of three days, but dicate less than 2000 years to his a pearng 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 as Usher made a considerable mistake in the time of the Judges, besides some other smalle ones, we conclude the two signs point to the doors." Amen. Even so, come, Lord Jesus

## The Tent Meeting at Albany

Dear Bro. Himes :-I have purposely delayed writing respecting our Teir meeting fo I am happy to say, the influence left behind is good. A salutary impression was made o many minds, who, perhaps, could not hav
Our, situation for
Our, situation for the accommodation of brethren from abroad was less favorable, con
sidering our numbers, than, perhaps, almost any other chureh in our land. And I hope our beloved brethren and sisters, whom we rejoiced to see among us, will take this as our apology for any seeming want of promptitude pology for any seeming want of promptitude
our part. Read Matt. $10: 34-36$, and you will understand.
Owing to delay in the arrival of the Tent it was not erected unti] Wednesday. We had
meetings, however, in the "House of Prayer" meetings, however, in the "House of Prayer"
Monday and Tuesday evenings. The congregations on Wednesday were good; but Thursday we were obliged to adjourn to the House of Prayer, on account of the heavy wind and held merday, Saturday, and Lord's day, we gations and attention increased to the last Bro. Himes did all the preaching, except five sermons: one by Bro. Lenfest, one by Bro, ratogo Co., and two by myself. On Lord's day the congregation was immense ; and notTent was filled to overflowing. The result of this meeting has proved that truth has not yet ost its power. Candid minds have been arrested and brought to think-and think deeply
too. Some who have not been with us hereoo. Some who have not been with us here interested in the truths they heard. Our meetings this week have been attended by strangers, 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
he House of Prayer. I am more than ever mpressed with the wisdom of such a course t least, in most communities. It disarms evildisposed persons:-Satan always seeks darkess 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, althoingh 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 preaclied in the afterneon of the last day. A fer the afternoon service, we repaired the water-side, where we had the happiness of planing four willing followers of Christ in they will be raised, not symbelically, but lite
thes of his death, believing that soon they will be raised, not symbolically, bnt lite
rally, in the likeness of his resurrection. One of the number was converted at our present meeting. She was from Massachusetts, and ike the Eunuch of old, went on her way re joicing. The Lord left us not without witness of his willingness 10 forgive the repentant siner. Since the meeting, one backslider has retnrned, and found peace in again believing on the Lord Jesus Christ. He was an awful case of departure from God. But he seems umble, and to feel his dependence on God O, my God, have mercy on the backslider :-
Albany tras an abuudance of them. I dreadAlbany has an abuudance of them. I dread-
tully fear, the blood of many will be found in tully fear, the blood of many will be found
the watchmen's skirts in the day of God.
In the evening we sat down to the Lord's table, in the House of Prayer. It was one of he most solemn arid interesting occasions, of he kind, I ever witnessed. Ater 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 eemed to vibrate with emotion as we took the ymbols of his hody, broken for sin. O, how les when sist les uhe It was their firsiTheir Lord was about to leave them-the ame 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, ace had but just begun-ours, glory to God! is almost run. Yet they went forth with untiring zeal, with unquenchable love, and undaunted courage, to their work, reposing unshaken confidence in the wo 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 faor of brethren where he is known. His abors are untiring to publish the gospel of the kingdom at hand. I hope we shall all co
in this great wo
Yours, waiting
Albany, Sept. 17th, 1847.
letrer fron bro. wa. miluer.
Dear Bro. Himes:- It is some time since I wrote you last. Yet it was not for want of a mind to wring which would be of advabtage to you 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 whi
I am convinced, that this doctrine of the conthe cause of righteousness and truth, than any ther one error which ever inflicted the church Many have professed religion from worldly mowith a large number who seek no higher gratification than that derived from the pleasures and honors of the world; and who are entirely regardless of the things which are above, and of
the world which is to come. Consequently, when anything calculated to dispel this dangerous state of things is promulgated, the sensitiveness of thi 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 treaBut instead of doing this, the church has been long engaged in laying up treasures for this world Christ tagght his disciples to preach the good Christ taught his disciples to preach the good has been long engaged in preaching the good the gospel heen perverted, and many of the most the gospel heen perverted, and many of the most
valuable truths in the Bible have been either valuable truths in the Bible have been
What we shall obtain our victory over death when 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.
Whe are directed by the Savior to pray, "Thy We are directed by the Savior to pray, "Thy kingdom has come. So, when we read the Bible,
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 joice, therefore, that you have thus far been the hedge which has been so long thrown down.
And believe me, my brother, when I say, I an satisfied that 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 flattery when I say, that there is no paper within the circle of my acquaintance more free from
errors than the "Herald." And my daily praye 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 good has been accomplished, by the effeet which
the doctrine of the Second Advent has produced 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 fables of the world's conversion, the nations' glory, or of our conquest of death, troyed.
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. GoD 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, recoil on themselves, and become snares for their own feet. Fear them not, my brother. Let God and the Bible be your motto. As ever, yours in the same faith and hope.
Low Hampton ( $\mathcal{N} . \bar{Y}$. ), Sept. 9th, 1847.
LETTER FROM BRO. W, WATKINS.
Dear Bro. Himes :- That the "Herald 'has, for the best of reasons, been decidedly opposed subjects not necessarily connected with the great subjects not necessarily connected with the great
work to which it has been providentially called, is a fact which its columns will abundantly demonstrate. This manifest forbearance entitles it to the favorable ennsideration of all who would not have the Advent churches distracted, and split
into factions, contending about doetrines which have long divided Christendom, and concerning which there is no reasonable probability that Christians will now, any more than they have hitherto done, see eye to eye. Why, then, will the even tenor of its way? Why do they so needlessly provoke a controversy, which will, if needisssisted in, not only be unproductive of good (as controversies usually are), but produce, as its least injurious result, an alienation of feeling among thuse who, of ail people in the world,
should at this time be idissolubly linked together by the bonds of Christian affection? Can they not see that they have everything to lose, and nothing to gain, by introducing and discussing among Adventists subjects which once kept them
apart as sects, and which, from time immemo-
rial, have been the cause of many a bitter and helping hand in giving to our fellow creatures the fruitless controversy? Can they persuade themor views, of the meaning of certain passages of Scripture, and at the same time denounce those who may honestly differ from them as having ment to the cause, and to themselves? Do they
? not know that Adventists can and will diseriminate between the assumptions of men and the infallible teachings of inspiration? Do they not
know, that to arrogate to themselves the whole truth on any sabject which they may name, and hold up as a postates 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?
ment, when we thought the Lord was very nove went, 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 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 the better will it be for us as individuals and as a
to people.
We fit
We find no fault with the "Herald" for taking a decided stand in meeting the emergency, left it. Let a Christian forbearance, and a dignified courtesy, continue to characterize its course. Let its only aim be to glorify God, and promote the best interests of sustained.
Baltimore (Md.), Sept. 10th, 1847.

## LETTER FROM BRO. N. M. CATLIN.

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
the place, unaided by means or friends, to assist the place, unaided by means or friends, to assist and sympathize with us in publishing the glad the , we we reminded of your first gith your ellow laborers, made the floor of your rented 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,"
"t hat "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
You and the readers of the "Herald" will be interested in, and see the importance of, our firs effort with the Big Tent in the West, when 1 state that we commenced our meeting in this city, which contains over 15,000 inhabitants without being able to find a single Advent be-
liever in it; Bro. J. M. Wilson, one of your subscribers, 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 sickto leave us last eve
ness in his family.
We have succeeded in calling out some six o eight friends of the cause, and creating an interest 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 con-
tinue the meeting another week, over the Sabtinue the meeting another week, over the Sab
bath; the Tent will then go to supply some of bath; the Tent will then go to supply some of
the calls, where there seems to be a wide door the calls, where thood.
npened for doing good.
Chicago (Ill.), Aug. 26th, 1847.
Chicago (Ill.), Aug. 26 th , 1847.
[We commend this enterprize of our brethren West. May the Lerd prosper them in their labors to do good.]
Bro. R. V. Lvon writes from Whitingham (Vt.),
ept. $17 \mathrm{~h}, 1847$ :-
Beloved, you
Be 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 y 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-suffering towards the ungodly who shall believe on him, and that long-suffering salvation, and you
who profess to have his Spirit, have no forbearance or salvation for them? I ask, what reaso 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 fortha
helping hand in giving to our fellow creatures the
soul-stirring truth, "The hour of his judgment is come !" Brethren, gird on the gospel armor-
prepare for that tremendous day, in which every man's work is to be tried by fire

## Bro. Wm. Trowbridge writes from Shehoygan Falls

Dear Bro. Himes:-You will probably re few moments, and informed you that I was deacon in the Baptist church in this place, and in good standing in the church, and a teacher 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 judginent day wil
show that good bas 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 If the Lord permit, I shall go next Lord's day fifteen miles on foot, although 57 years of age, preach, hy 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 I receive the "Herald" regularly, and esteem one of them lays an hour in the office. Your friend and brother.
Bro P. Livingaton writes from C
Dear Bro. Himes:-I notice in the "Herald" a call for me to go to Nova Scotia. Situated a I now am, it would be impossible or me to com-
ply with the call. I should rejoice if some brother would go there ; the expense of going woul bo but smail, and 1 think it probable that the Ad vent brethren there would support a faithful min ister. I should be willing to do something to further this object. Should time continue, I may enabled to go in the spring. You have my pray ers and best wishes that you may have a cose
tinuance of grace and faith in the Lord's pronise tinuance of grace and faith in the Lord's promises
Please give notice, that my address is Cleve Please gı
land, Ohio.

OBITUARY
"Blessed are the dead who die in the Lord." At our recent meeting in New. Milford, Ct., was informed, for the first time, of the death our beloved sister S. M. Wardan. She was
firm believer in the advent of the Savior nigh a hand. She was also faithfu, leral, and de vated. In her death, the little flock in that place
have lost a valuable member. But their loss is her gain. She sleeps; hut soon she will rise we hrst resurrection, to reign with Christ, an
with the faithful of all ages.

## Miscellaneous.

## Neither This nor That.

A gentleman who had been active in aiding a
issionary collection, was met the following day by one of different habits, who chided him with the folly of which he deemed him guilty, in giving 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 $£$ - to the poor of
if you will give an equal sum," said the Christian friend. "I did not mean that," replied the ohjector. "But," coutinued he, "if you must
go from home, why so far? -Think of the miserable poor of Ireland." "I will give £- to the poor of Ireland, if you will do the same." "I do not mean that, either," was the reply. ar veil heir covetousness by blaming the proceedings of liberal men, whom, if they did not condemn, they must, for very shame, in some degree
We find the above in the "Religious Telescope." 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.

## Kixdoxbss to Санидren

There is much trath, 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
pleasing tokens of the genial influences. Sourness and moroseness beget in the
child a similar morose disposition.
Many suppose it necessary to preserve towards the young in their families an aspect of dignity and coldness ; thus, as they imagine, repelling ndue liberties, familiarity, or disobedience But really one gets more from a child by develping the latter's affections, of which all children have an ample store, but they often remain hiden. Above all mistakes, is that of supposing hat the better nature of the child is to be drawn ut and raised into the strength which we should desire to see in the man, by making him pas hrough a cold and cheerless youth. The very contrary is the case. A system of petty restraints and privations, of severe looks and incessan chidings, 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 equires light and warmtlif, placed in a cold celar, where it can never acquire its proper propor ions, 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 womăn.

## Forest Your Injuriss.

The following paragraphs are a sweet solace to ne's injured heart, and a healing balm to his wounded spirit.
He is unwise and unhappy-extremely sowho never forgets the injuries he may have received. They come across his heart, like dark shadows, when the sunshine of happiness would
bless him, and throw him into a tumult, that not bless him, and throw him into a tumult, hat not his bosom, and makes him, of all accountable 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 but the best way to return good for evil. It was
the constant habit of Bishop Boulter to forgive 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; Stooped down serene and wrote them in th Trod under foot, the sport of every wind, Swent from the earth, and blot

 Swept from the earth, and blotted from his mindAnd grieved they could not'scape the Almighty's eye.Little, Child's Morning Hyan. The morning bright,
With rosy light,
Has waked me up from sleep; Father, I own

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

Great Spirit of all grace;
Make me like the
Prepared to see thy face.
Destructive Snows.
Since the well-known "Thirteen Days' Drift," supposed to have taken place in the year 1660 , at which period so large a portion of the Scotch ished, it is a fact that we have had no less than thirty-six inclement seasons, during which the losses among sheep were incalculable. Nor have these misfortunes been confined to Scotland. The of February, 1807, was so heavy in England, that in exposed situations the herds and flocks extensively suffered, Of the large number of rough Fen, near Stamford, only 600 could be dug out alive, the rest being completely buried
in the snow. Upwards of two thousand perished in Romney Marsh, and the desolation equally spread to other places. Blackwood's Magazine.

## Religious. Faith

The religious faith of multitudes may be sum1. I as follows:-

1. 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 believe, reader?
1 recommend you to bave some religious and Christian sentiments, and be able to give some
reason why you have them.

Foreign News,
$\begin{gathered}\text { England. } \\ \text { where justified the crops of cereals have every- }\end{gathered}$ where justified their promise of abundance ; the greater part is already housed, in exce
dition, and the yield highly satisfactory.

The disease of the potato crop is now very generally apparent, both in Great Britain and Ire land, tho
tations.
Among the events of the last week, not the least gratifying is the rescue of the noble steamier, the Great Britain, from her unfortunate imprisonment in Dundrum Bay.
Daring the week sncceeding the 16 th ult, the
prices of Ameriean flour rallied a shilling or two 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 weather, with intervals of some interruption, has been splendid for gathering in the harvest, which, sn
far as it has proceeded, bids fair to be an average far as it has proceeded, bids fair to be an average
for wheat, and fully an average Ge for barley 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 disense ; but, comparing all the varions accounts which have reached us from Great Britain and Ireland, we are of opinion that however in particular instances partial damage noy eve must
ally arise, upon the whole, it bears not the most remote comparison with the destruction of the past year, and in Ireland the abundant cultivation of other escmlents renders any partial damage
quite of secondary importince. In Indian corn the losses to importers will be enormous,
The Liverpool "Mail" says : " There are in-
dications, at the present passing hour, of some se dications, at the present passing hour, of some se-
rious and comprehensive movements on the part rious and comprehensive movements on the part
of the leading powers of Earope. The fierce,
and even sanguinary dissensions in the Swiss reand even sanguiniry dissensions in the Swiss re-
publics, the murmurs and menaces in the Italian publics, the murmurs and menaces in the Italian
states, the disgraceful disorders in the contempti-
ble monarcliy of Greece, of mortugal, and the anarchy which condition of Portugal, and the anarchy which prevails in
Spain, allipoint to a state of things which ought Spain, all, point to a state of things which ought
not to be, and cannot be much longer endared." not to be, and cannot be much longer endured."
In Ireland, the withdrawal of the government
res relief is most seasonably mitigated in its effects,
by the general abundance of the harvest, and the 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,
Fever in Scolland.-We regret to state that fever cortinuus tol ling. - We regret to state that
inburgh and Glasgow, chiefly caused by trish of Edinburgh and Glasgow, chiefly caused by Irish im.
migration. From 25ih June to 17th August, no migration. From 25ih June to 17 th August, no
fewer than 26,335 Irish have arrived at Glasgow; rewer than 26,335 rish have arrived at Glasgow;
of 1150 fever patients admitted into the hospitals of 1150 fever patients admitted into the hospitais
then, 750 were Irish, 380 Scotch, 15 English, and 5 foreigners. Another Catholic clergyman, Dr. Sinnot, has fallen a victim to the prevailing typhuz, having died last week at Greenork. The return-
ing officer for the board at Glasgow has also been ing officer for the board at Glasgow has also been
taken ill, his being the fourteenth case of attack taken ill, his being th
on the establishment.
Spain-All the negotiations for bringing about a reconciliation between the Queen and her con-
sort have failed. The King peremptorily refused sort have failed. The King peremptorily refused
to return to live with the Queen, at any rate until 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 negotiation was at an end. The Pacheco odminis-
tration is, therefore, defunct. Pacheco, Benatration is, therefore, defunct. Pacheco, Bena-
vides, and Mazairredo are laboring to promote the vides, and Mazirredo are laboring to promote the
accession of Narvaez to the Presidency of the accession of Narvaez to the Presidency of the
Council. Narvaez was instantly sammoned to Midrid to re-constitute the Cabinet. One of the
Paris journals says:-"He is the bearer of priParis journals says:-"He is the bearer of pri-
vate and particular instructions from Queen Chrisvate and particular instractions from Queen Chris-
tina-instructions settled in a council held some days ago at Malmaison, and at which the Duke
and Duchess of Montensier and Duchess of Montpensier assisted. General
Narvaez, immediately after lis entry into the Narvaez, immediately after lis entry into the
ministry, if we are to believe what we hear, will 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 alteruatives, a reconciliation with her husband, the dis-
missal of the Camarilla, which now surrounds her, or an abdication. In the event of the Queen adupting the last of these alternatives, the Duke
and Duchess of Montpensier will 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 plice, but appears more remote than ever. The King remains at the Pardo, the
Queen occupies the palace Queen occupies the palace. The royal couple
have not had a meeting. General Narvaez has have no at Madrid, and was supposed to have been
arrived ang. General Narvez ha authorized by the Qneen to form an administration, the Pacheco ministry having broken ap 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 becomes now a serious plot to remove the Queen from the throne, and place the Duke de Mont
pertur room.
Portugal.-Letters from Lisbon of the 21 st
August, addressed to the Madrid journals, an
nounce that M. Rodrigo de Fonseca Magalhaes numerical superiority, upwards of $\mathbf{1 0 , 0 0 0}$ Albahad resigned the mission to form a cabinet. They
add, that the whole of Portugal was in a very agitated and alarming state.
Italy.-Besides taking military possession of Ferrara on the 13 th ult, and placing loaded canlic 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 Capuchiu friars eagerly press to
be enrolled for the defence of their sovereign and their country. The presence of Admiral Napier's squadron in the Adriatic is also hailed as a symplar cause, and the establishment of diplomatic relations between the Papal and British courts has become a subject of current interest. A etter from Leghurn oi the
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 aadress from the governor, the some disturbe dispersing, when, unfortunately present as spectators, who were disarmed and trampled under foot; the alarm became general, change of ministry were posted, demanding a of volunteers to march against the Austrians Ferrara. The King of Sardinia has declared his adherence to the Pope, who nuw prepares for the defence of his territories against Austria, and has A letter from Rome, August 23 , sance. has decidedly pronounced in favor of the Pope. Last night an extraordinary courier of the cabinet cansed by this very important step in Italian tionality is extraordinary, and our government has most willingly adopted the proposal. This morning the Pope, on his return from the University where he had distributed medals to the student, dinian mivister thy he Marquis Fareto, the Sar with him. The Pope, on entering the University, harangued the students with great animation, say-
ing, they were the hopes and support of their ing, they
country.
Austria.-A communication " fron the Italian in reply to the formal protest from Lord Palmerston, in the name of his Government, agyinst Aus-
triau intervention in the internal states of the Church, the Austrian Cabinet has declared its determination not to interfere, "except in the last extremity, i. e, if the movement in the states of the Church threaten to comprosuch 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 instructions given to Prince Radetzsky, in certain speciwith 20,0000 men, to enter the Papal territories usually active in Lombardy, and the frontier surveillance more strict than ever. The Austrian troops, which by the previons accounts had taken possession of the city of Ferrara, have since, it citadel, which by one of the clauses of the treaty of Vienna, they are antkorized to occupy Grea excitement prevails throughout Italy.

Suitzerland.-The diet continues its sittings, but no further proceedings of general interest have transpired, beyoud the reception of an ad
dress on the 24 th, voted at a meetin of several thousands of the Carbineers, held at the shooting ground at Biende, in which the diet is called upon bund ant coercive measares against the Sunder bund, and promising their aid, and that of all lov
Russia
Russia.-A letter from St.Petersburgh, of 20th August, says:-"The world is acquainted with
the great indignation which the Emperor Nicholas the great indignation which the Emperor Nicholas
felt on learning the depredations recently committed by several high functionaries, civil and military, in the Trans-Caucasian provinces, an indig-
nation, whieh, if our jounnals are to be believed, was the sole cause of the cruel malady with which was the sole cause of the cruel malady with which
the Czir was attacked, and of which he is the Czir 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 detailed statement of all they possess, with an account of its origin. Every functionary neglect-
ing to comply with his urder, or setting down what is not the truth, is to be punished severely, is not the truth, is to be punished severely, -a
vague term, but which amongst us siguifies being vagued to Siberia.
exile
Greece.-Athens journals of the 10th ult, announce 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
of a speedy and peaceable termination then a war of independence has been declared by General Griziotti, who has escaped from prison at Cealeis, and is actively engaged in raising troops in Attica,
Turkey.- Intelligence has been received from Salonica, of the defeat of the insurgents in Alba-
nia, at three different points. $\Delta$ Trusting to their
$\left\lvert\, \begin{aligned} & \text { pumerical superiority, apwards of } 10,000 \text { Alba- } \\ & \text { nians attacked the ontposts of the Turkish army }\end{aligned}\right.$ at Berat,and took it hy surprise, Whilst pluidering the town, they were in turn surprised by a divi sion of the Turkish troops, under Osman Pacha, and, after a marderous conflict of ten hours' daration, the insurgents fled to the mountains.
Earthquake at Alexandria.-A smart shock of an earthquake was felt at Alexandria on the haking down a few stones from the minarets of certain mosques, and producing rents in a great
many walls. At Cairo cocisiderable damase was done, two or three cupolas, minarets, and houses having fallen and killed several people. The Baron A. V. de Rothschild had an exceedingly narrow escape of his life. He was visiting the
mosque of Sultan Hassan at the time ber of large stones fell on the pavement beside him, each sufficient, had he been struck, to have 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 July from Bombay, the Sth from Calcutta, and
the 10th from Madras. No later news has been the 10 th from Madra
received from China.

The general state of India is satisfactory. Tranquillity continued to prevail throughout the Punjaub. Trade was depressed in Calcutta, an partially so at Bombay, but in both places bright-
er prospects cheered the merchants, from the faer prospects cheered the me
vorable state of the crops.
Extensive reductions are being effected in the roops, by which a saving of one million sterling per annum will be made. Forty thousand Se-
poys have been removed from the native army poys have been removed rom the native army,
and six royal regiments are to be sent out of India, Kaffirland. - Cape of Good Hope papers to the 30th Jone, inclusive, bring us very unsatisfactory
intelligence respecting the state of that colony sharp affair took place between the British forces and the Kaffir tribe, under Sandilla, on the 15th
June, which gave the latter the advantage, in conJune, which gave the latter the advan
sequence of its numerical strength.

## bUSINESS NOTES.

T. Smith-We sent you a bundle the 17 inst.
D. Dudley-The money which you seit hist full W. Beardsley- You owe $\$ 236$ to the end of v 13.
in. Clark, , 2 - We have clinged your Gloster paper
 Wm. .t. Eerund d. We linee sent your paper to Hal-
lowell, as we uuderstood you to direct If we mistook,
E. Burruham-It was distribnted, throngh mistake.

A. G. W. Smith-We do not find that your remitrance
wan received. Your paper, however, is already paid to


## DELINQUENTS.

Under this head we may do some injnstice. W hop eno to if any noticed here have paid, and through
mistake have not been credited, or are poor, we siall be
hapy to do them justice lappy to do them justice.]
Previous delinquencies.
AMOS RICE, of Springield, Mass, refuses 850646


## ENGLISH MTSSION,

## Dea. Bennes <br> WEST INDIA MISSION. <br> E. Shaw

## Big Tent Meetings.

ELEvENTH MEETING-RHODE ISLAND.
The Rhode Island meeting will be held at North Scit

 lage on the main siretet, opposite the Ad Adven Taternencle.
The brethren and sisters trom abroa can be accommo. dated with rooms and lodging by the triends in the vil-
lape, and at the oloetes. There are two temperance lio-
tels near the

 those who wish to braard themiselves.
 fare, $371-2$ cis. Those coming by Providence, will s.es-
at the Manufacturer's Hotel. Tickets to be had of

Come, brethren and sisters, one and all, and join us in
this feast of taberracles. Himay be the last we shat




## than oonferenges.   they will be arecommodianed as well as we are able to do Biruham have engaged Brit O. R. Fassett and Eand it is quite possible that Bro. Churchill will be with us. We ardenty desire Lendance of the people generally, and that the Lod vould grant them a listering ear. It is expected that our breter or brethren in the ministry in the State, who can, will nactually attend. (In belialf of the brethren.)

There will be, Providence permitting, a conference at continue over the Sabbath. Brethren and sisters are
nvited to attend. Brn. O. R. Fassett and J. Tumer will Le present, and Bro. D. Churchill is expeeted. A conference will be held, if God permit, at Davis' continue three days. W. Burnham and myself expect to attend by request. Let this be a general gathering, The Lord willing, there will be an Advent conference Thursalay, Sept. $30 \mathrm{hh}, 10 \mathrm{~A} . \mathrm{m}$., and continue over the following, sunday, or lenger if thought expedient. Bro. A. Hale, from Massachusetts, is expected to attend, with ny other brother or brethren whom Ged may direct.
There will be another conference at Brewer to There will be another conference at Brewer, to com-
nence Thursday, and continue over the second sunday mence
in October.
Also anot
Also another at Frankfort, to commence Thursday or Continue over the third sunday in October-the time of the regular couference there.
Should the brethren at Exeter, Me., wish a conference at the Chamberlain meeting-house on the fourth Sunday
in October, to commence Thursday or Friday previois, hey will please send me a letter is Eddingion, Penobscot count, Me., informing me of the same, and arrangeIn belialf of the brethren, Thomas Smith. P. S. 1 wonld say to Bro I. Adrian, - not knowing
where his address is, -that I was not at home in time to comply with his proposition, wot having arrived at home
mntil the 6 th inst.

## APPOINTMENTS.

I will preach, the Lord willing, in Salem, Sunday, the
W. S. C. If time continue, I will preach at Walpole, N. H.,
Sept 28th, 6 r. M.; at Vernon, Vt., the $29 \mathrm{~h}, 6$ p M. at zept $28 t h, 6$. M.; at Vernon, Vt., the 29 ith, 6 p M.: at
Winchester, N. H., the Soth, 6 P M. ; at Northield Farms, Oct. lst, 6 P. M.; at Gilford, Vt., the 2d aud 3d,
at the school-house near Bro. H. Packers, 6 r. M. on
he 21 ; at Erving, Mass., the 4th, 6 P. M.; at atholl, the
Sth, 2 p. M.; at New Salem, the 6ih, 1 p. M.; at Bro. D.
 The Lord willing, I will preach in South Reading Sun-
Wesley Burnham.
day, Oet Sd. Providence permitting, I will preach in Salem, Mass.,
I. Re, first Sabthath in Oci.

 J. Westor.
Gor willing, I will fulfil the following appointments:
Toronto, Oct. 1oth, I0 A. M. ; Pro. Trusdels, he Hht,


Receipts for the Week cuding Sept. 23. qu We have annexed to each acknowledgment the
number to which it pass. Where the volume ouly is Those who have paid money for the "Berald," will
please s e if it is credited.


