

# THE ADVENT HERALD,

## AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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WHOLE NO. 159.

### THE ADVENT HERALD

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### THE CHURCH WARNED.

Church of Christ! awake, arise!  
Let not slumber seal your eyes:  
Let not joy, nor grief, nor fear,  
Fill you heart or close your ear:  
For the clouds begin to roll  
Which shall spread from pole to pole.

Church of Christ! shake off your sleep,  
Ere the fountains of the deep  
Open on your careless path,  
With an ocean-tide of wrath!  
Vainly 'mid that tempest dark  
Then you'll seek the Refuge-Ark.

Church of Christ! till that dread day,  
All shall eat, and drink and play,  
As tho' God ne'er cared nor knew  
What an evil world could do.  
Yet the Deluge came at last,  
When their day of grace was past!

Church of Christ! like lightning's glance  
Flashing over heaven's expanse,  
Shall the Son of Man appear—  
Watch and mark! the hour is near.  
Blessed ye who then are taken—  
Woe to those who are forsaken.

### Letter from Bro. R. Hutchinson.

MY DEAR BRO. HIMES—Being on the States' side of the line and having a few spare moments I devote them to writing you. Since I saw you last, (which was in the Broadway Tabernacle New York) I have been incessantly employed in "preaching the kingdom of God" and in sending the "Voice" to the old world.

To mention a little of my more recent labors: after publishing the last number of the paper, I went, by request, to a place called St-Reme, about thirty miles from Montreal. I found two or three second advent believers who had been conducted into the faith through reading our publications. I delivered nine discourses, each two hours in length, to a deeply attentive congregation. Though one of the Protestant (?) Priests went from house to house employing his influence to keep the people from hearing, yet our place of meeting was about full. And the truth triumphed. At the close

of my lectures twenty persons arose and declared their faith in the doctrine, and their determination to sustain the truth in the neighborhood. There will be a faithful band of adventists in that place "till faith is sweetly lost in sight." An intelligent Scotchman who came to hear, and wrote down all he heard, went to his minister and addressed him in the following humiliating language. "Sir, you are but a child in the scriptures" etc etc. However, the ministers everywhere stand upon their dignity. And no wonder, for it is all they have to stand upon.

From St-Reme I came to Champlain N. Y. My arrival was well timed, for a sermon was preached (or rather read,) by the methodist minister against the advent faith, especially in relation to the kingdom of God on earth being still future. The sermon was elicited by one which he heard me deliver from the same pulpit about six months since. He took for his text our Lord's good confession, witnessed before Pontius Pilate, John 18. 36, "My kingdom is not of this world," etc.; that is, (said the preacher *begging the question*;) it is spiritual—it does not interfere with other kingdoms.—As if our Lord had said to Pilate, "your kingdom is a worldly kingdom, mine is spiritual, it does not interfere with yours." But when he came to apply the 2nd of Daniel to sustain the fable that the kingdom of God was established on earth in "the days of the Cesars," he made it out that the kingdom of God dashed all the other kingdoms to pieces!!! Had the dear man allowed St. Paul to explain his Lord's words he would not have involved himself in such a palpable contradiction—all would have been plain and harmonious. I give the charge in the sight of God, who quickeneth all things, and before Christ Jesus, who BEFORE PONTIUS WITNESSED A GOOD CONFESSION: that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in his times he shall shew, who is the blessed and only Potentate, the "King of kings and Lord of lords." 1 Tim. 6. 13—15.

Having as he thought proved that the "Millerites" are wrong about the kingdom of God, the minister, to crown the whole, read a *vile composition* which was designed to injure the influence of one who has been effectually and successfully giving the midnight cry through all these parts. What an exact fulfilment of that prophecy, "If that evil servant shall say in his heart (and out of the heart the mouth had just spoken) my Lord delayeth his coming, and shall begin to smite his fellow servants (who are saying the Lord cometh.)"

In the evening (in a discourse of three hours) I presented the view of the Second Advent believers and the unbroken harmony subsisting between that view and the passage which the minister had brought forward to sustain a contrary sentiment. I think that the superstructure which he had been six months in rearing was effectually demolished and laid in the dust.

The same minister, the Sabbath following, in commenting on Heb. xii 22. declared that "every christian has got all this in his heart."

viz Mount Zion! The city of the living God!! the heavenly Jerusalem!!! No wonder he should say, the Sabbath before, "every man has got the kingdom of God in his heart, even the Pharisees had it." On a previous occasion, I am informed, he said "If Christ comes this year it will be murder." If so, it must have been "murder" at the flood. What ideas!!! Many of the best members are leaving the nominal churches here, and are walking out on the broad platform of "this present truth." Though I have never felt it to be a part of my commission to cry, "Come out of her my people." The clear and faithful presentation of the abstract truth in my work, "ye shall know the truth, and the truth shall make you free."

I should like to see my numerous second advent friends again, in Boston, Lowell, New Bedford, Providence, New York, Brookline, and Philadelphia. However, if I am faithful I shall soon meet them on "the sea of glass" with all them who shall have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name."

Could not some efficient brother come to Canada East! The harvest is great, but the laborers are few. I wish you would come with the "great tent" and place it on the Island of Montreal. "Come over and help us."

I shall return in a few days to Montreal to issue the next number of "Elijah." I have engaged to visit Toronto as soon as the navigation will allow. Work is multiplying in my hands, I hope however to perform it "looking for that blessed hope and the glorious appearing of the Great God and our Savior Jesus Christ." I must now conclude. My christian love to all "who love his appearing." I remain yours as ever.

R. HUTCHINSON.

P. S. In the two last days I have been preaching about a mile on the other side of the Canada line. After my first discourse a Wesleyan missionary, (Rev. Mr. Harvard) came and preached against me from Luke xvii. 23. "Go not after them, nor follow them." By a consultation of the context, a person will see that he might as well have taken his text out of a newspaper, could he have found the same words coupled together, yea more, that he had better, much better, have read his text out of Tom Paine's Age of Reason, than have been guilty of such flagrant prostitution of the sacred text. Popery is not confined to the Church of Rome. The daughters of the old mother are now on the stage and performing their harlotic part. "They have taken away the Key of knowledge." However, the people came again last evening and filled the house. The exhibition of the time made a deep impression. R. H.

Champlain, N. Y., April 15th, 1844.

The receipts of the American Board for eight months of the current financial year, closing the 31st of March, fell short of the appropriations to the missions, more than \$30,000. At the same time it is to be observed that the appropriations have been no larger than during the year previous, and barely sufficient to sustain the missions on their present scale of operations.—Christian Reflector.

## Pilate & Herod made Friends

By Miss E. C. CLEMONS.

### PART III.

(On their way home, Prof. Brown and Farmer Cleaveland converse as follows.)

*Prof. Brown.* Well, farmer Cleaveland, as the Lord has not come at the first point of the Jewish year, like a good christian, as you are, I trust you'll give it all up, and own you were mistaken, and moreover very foolish, in being thus agitated and disturbed by superstitious calculations.

*Farmer Cleaveland.* Leaving every prophetic date out of the question, it is my duty and privilege to watch hourly for the coming of God's Son from heaven.

*Prof. Brown.* How so? I do not understand you.

*Farmer C.* Why, all the prophetic signs, appointed by the Lord to precede his Second Coming, have been given.

*Prof. Brown.* Explain yourself—what signs? I have seen no signs.

*Farmer C.* Yet there have been signs in the sun, moon, and stars, and there is abundant testimony that the coming of the Son of man is at the door.

*Prof. Brown.* But I have always considered it rather superstitious to regard signs.

*Farmer C.* It is not, to regard the *Lord's signs*, and many of us act on this principle as regarding man's signs. What is a sign? It is a token or a signal to precede some person or event, to give warning of the approach. Now, a sign must, from the very nature of the case, be literal, and moreover be in immediate connexion with the event which it heralds. Thus, if the church bell rings, it is to show that service will commence soon. We do not give the signal to-day for services next week.—And, uniformly, all signs and tokens are in the immediate neighborhood of the events, persons, or things of which they are the precursors. If otherwise, they are no longer signs—they indicate nothing. If all is right with my clock, it gives a warning tick, five minutes before striking. But put the sign further off, (unless I were advised of it,) 'twould be no token at all. Now, the blessed Lord has told us that his signs are in immediate connexion with their fulfillment, and he illustrates it by giving one of the signals of summer. And he chooses the fig-tree, and says, "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." It defers budding until the genial sun and soft breezes have ensured it safety—then it puts forth its leaves, and is a sign that summer is at the door. So likewise ye, when ye shall see all these things, (the signs of which he had just spoken,) know ye that it (the coming of the Son of man,) is near, even at the doors.

*Prof. Brown.* But I find it very difficult to believe the Lord really meant as he said.

*Farmer C.* There is too much of that unbelief in the world. Jesus always meant *all his words would seem to indicate.* Every thing he said was ever full of meaning, and those who attempt to lessen their force, forget, I fear, the doom of those who do this—written in Rev. xxii. 19. For a time I was blind to the signs of the coming of the Lord; but I praise his name, he has given me grace to live so that I can understand them now. I can discern the signs of the times.

*Prof. Brown.* But the Lord himself says expressly that this generation shall not pass till all these things be fulfilled. What can you say to that? The coming of Christ must be spiritually understood, and must have occurred in that generation.

*Farmer C.* Not at all. The words of the Lord are never to be lessened in signification. There is always as much meaning in what he says, as words can convey, and often more than language has the power of expressing. And as the coming of the Savior is often referred to, and often described, if we spiritualize it in one instance, we must in all, to preserve harmony. Is it more reasonable to lessen the glorious description of the Advent and apply it to no visible coming, than to seek out the meaning of generation in the passage, "And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, (raising those that are asleep, and changing those that are alive,) from one end of heaven to the other, "from the uttermost part of the earth to the uttermost part of heaven." Mark

says, "Then comes the parable of the fig-tree, to show us that summer directly follows the budding of the trees, so the coming of the Son of Man follows the signs in the sun, moon, and stars.

*Prof. Brown.* But there have always been signs in the sun, moon, and stars; hence these are no signs!

*Farmer C.* What would satisfy you? What sign would you like?

*Prof. Brown.* I would see the real stars fall, and not those mean imitations, the *meteors*.

*Farmer C.* Well, suppose one star should fall to the earth, it would be no sign, it would be destruction complete. Now the word translated stars, might with more propriety, I am told, be rendered *meteors*.

*Prof. Brown.* Ah yes—there you are right; and that removes the difficulty certainly—"meteors shall fall from heaven"—better, decidedly. But that word "generation" troubles me still.

*Farmer C.* The glorious Advent of Jesus must be a personal and visible coming, for every eye shall see him, and the angels said to the disciples, "this same Jesus shall so come in like manner, as ye have seen him go into heaven." Nothing else, then, can, by any possible stretch of language, mean a coming. Then the words of Jesus are, "Verily, I say unto you, this generation, (that shall see the darkening of the sun and moon, and the fall of meteors, with the other signs of my appearing,) shall not pass away till all these things be fulfilled." The darkening of the sun was in 1780; there are some yet living who witnessed it. That was the first sign, and we have the word of the Lord, that the generation shall not pass away until all these be fulfilled. When these signs begin to come to pass, it is written, "Lift up your heads and rejoice, for your redemption draweth nigh, when ye shall see all these things, know that it is near, even at the doors."

*Prof. Brown.* Well, admitting that the signs are as you say, in the natural world, what other signs are there?

*Farmer C.* There are signs in the mechanical world. What means this maximum, this height and climax to which the arts have attained? What will not man attempt? He has lorded it over all the elements of nature, and they all with one consent do his bidding. He has annihilated time and distance by his facilities for travelling, and the prophet Nahum says, that in the day of the Lord's preparation (to cut off the wicked,) the chariots shall seem like torches, they shall run like the lightnings. The chariots shall be with flaming torches in the day of his preparation. And in Dan. 12th we read, At the time of the end, the book of the vision is to be unsealed, and many shall run to and fro, and knowledge shall be increased. So instead of reasoning that great improvements argue that time is long, they are of the contrary import. All earthly things are hastening, with railroad speed, to that winding-up-depot, the *End*.

Look at the political world. Is not the prophecy in Luke fulfilled? There shall be upon the earth distress of nations, with perplexity. Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. Is not one reminded of the passage, "And the nations were angry, and thy wrath is come?" Do we not see all things rapidly tending to that point? Meanwhile, the angels on the four corners of the earth hold the winds, that there are no desolating wars, that the servants of God may be sealed in their foreheads.

*Prof. Brown.* Well, I am at home at last; come, walk in, and finish this talk—[they go in]—what's going on in the moral world?

*Farmer C.* The perilous times have come whereby we know that it is the very last time. Men are lovers of their own selves, covetous, boasters, proud blasphemers, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness (they are the professedly righteous) but denying the power thereof. This is the picture God's word gives of many in the nominal church in the last days, and he commands those who have not this character, to turn away from those that have. The apostle says farther, that they are ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds—reprobate concerning the faith. He says, too, that evil men and seducers shall wax

worse and worse, deceiving and being deceived.—Daniel says, at the time of the end the wicked shall do wickedly, and the Lord said, "As in the days of Noah, (Gen. vi) so shall the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came and took them all away; so shall also the coming of the Son of man be." Those who dwell on the earth, hear that the Lord is coming, but it suits them to suppose that it is a spiritual coming; they resist the truth, and so the day of God will come upon them as a snare, and they shall not escape.

*Prof. Brown.* Yet the Lord says, ye do not know what hour your Lord doth come.

*Farmer C.* Yes; and he says, *Watch therefore.*—Therefore he ye also ready, for in such an hour as ye think not the Son of Man cometh. And then he describes the faithful and wise servant, as giving the meat in due season, that is, warning of his approach, and not crying peace and safety, on the brink of sudden destruction. But mark the woe pronounced against the evil servant, who desires not the appearing of the Lord, and shall say (even) in his heart, my Lord delayeth his coming, and shall begin to smite his fellow-servants (who are looking for the Lord, and warning the world to prepare for his coming) and to eat and drink with the drunken (assuring them that the end is afar, that the Lord will not return for thousands of years, that being the import of "Behold I come quickly;" and uniting with the ungodly, in ridiculing the warning of his approach, denying the evidence, despising the glorious hope, scoffing at the work, mocking the messengers, and inquiring "Where is the promise of his coming.") The Lord of that servant will come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him off, and appoint him his portion with the hypocrites, (who professed to be zealous in the cause of the Lord, but hated his coming, who turned away their ears from the truth, and turned unto fables, and had the form of godliness, but denied the power thereof.)

*Prof. Brown.* Why, I have not not only thought in my heart my Lord delayeth, but I have openly and fearlessly proclaimed it, and do you condemn me?

*Farmer C.* I do not condemn you—nor any other man; the word of the Lord will judge you in the last day. Remember the curse denounced against the daubers with untempered mortar, (Ezek. xiii.) to wit, the prophets of Israel, which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God. If the blind lead the blind, both shall fall into the ditch, and from the very general daubing with untempered mortar, it is plain to me that the blind are in the ditch, and they are in such a sleep that they are not aware of it, but dream they are in a very desirable situation.

*Prof. Brown.* I will acknowledge your reasoning has weight; but I dare not risk any thing on the Lord's coming; what if he should not come! My influence would be gone, and what good could I do?

*Farmer C.* Expediency—looking at the effect of obeying God—this leads directly to doing evil that good may come. You either believe the Lord, or you do not. You are either a believer or a skeptic. If you believe the Lord, you do not hesitate to take him at his word—you have no doubt.

*Prof. Brown.* But why can I not be ready for the Lord's coming, at any moment, without testifying my belief in it, and without any special movement in the matter. I shall thus be on the safe side if he does not come.

*Farmer C.* And on the unsafe side if he does.—If you cannot have faith in the words of Christ to forsake all—you cannot be his disciple.

*Prof. Brown.* Well, let us hear if you have any more signs fulfilled—say striking signs.

*Farmer C.* The running out of the prophetic numbers about this time. Is not the fact that they all centre in one year, a sign that the Judge standeth at the door. The seven times during which God's people were to be scattered; the ending of the 2300 days, when the sanctuary was to be cleansed; when the elect are to be gathered from the four winds of heaven; the completion of the 1335 days when Daniel will stand in his lot; the jubilee of jubilees; 6000 years, all with one voice proclaim the Advent nigh.

*Prof. Brown.* Surely you do not call the 6000 years a prophetic period.

*Farmer C.* Assuredly: it is given in the 8th chap. of Gen., and Paul tells us that the six days of labor in the creating of the world, shadow forth the labor of the people of God, who work while it is called to-day, and the Sabbath wherein God rested, typified the rest which remaineth for the people of God. Barnabas says, "The spirit of the Lord is upon me, because he hath appointed me to proclaim the acceptable year of the Lord, and the day of restitution." He then adds, "Furthermore, it is written concerning the Sabbath, sanctify the Sabbath of the Lord with pure hands and with a clean heart."—And elsewhere he saith, "If thy children keep my Sabbaths then I will put my mercy on them: (alluding to the mercy promised to Abraham;) and even in the beginning of creation he makes mention of the Sabbath; "And God made in six days the works of his hands, and he finished them on the seventh day, and he rested on the seventh day and sanctified it.—Consider, my children, what that signifies; "He finished them in six days." The meaning is this; that in six thousand years the Lord will bring all things to an end. For with him one day is as a thousand years, as Himself testified, saying: Behold this day shall be as a thousand years, therefore, children, in six days, (i. e. 6000 years) shall all things be accomplished. And what is that he saith, "He rested on the seventh day?" He meaneth that when his Son shall come, and abolish the wicked one, and judge the ungodly, and change the sun, and moon, and stars, then he shall gloriously rest on the seventh day. He adds, lastly, "Thou shalt sanctify it with clean hands and a pure heart, (alluding here to circumcision being of the heart).—Wherefore we are greatly deceived, if we imagine that any can now sanctify the day which God hath made holy, without having a pure heart in all things. Behold, therefore, he will then truly sanctify it with blessed rest, when we have received the righteous promise; when iniquity shall be no more, all things being renewed by the Lord: and shall then be able to sanctify it, being ourselves holy." See sec. 14, 15th epistle of Barnabas.

John Bunyan says, God's blessing the Sabbath day, and resting on it, from all his works, was a type of that glorious rest that the saints shall have, when the six days of the world are fully ended.

Luther, Melancthon, Calvin, and Knox held this faith. So these sentiments are not as new, or as fanatical as some suppose. The Reformers were advocates of the belief, and we only return to the primitive faith when we adopt it.

*Prof. Brown.* Agreed—but the world is not yet 6000 years old.

*Farmer C.* According to the best chronologers it is. Dr. Jarvis makes the commencement of the first servitude from the creation, 2594  
According to Mr. Chapin this was before the Christian Era, 1563  
To which add the years since, 1843, and

we have the sum total from the creation, 6000

*Prof. Brown.* But it is so purely a matter of faith that I find it difficult to believe it. And it cannot be, that a belief in the non-essentials of the Bible—those points where all differ, is necessary to salvation. It is all the same if we do not believe it.

*Farmer C.* I know not of a word of the Lord, or of a command, that can be called non-essential. And I pray you, remember the curse denounced against those who "despise the word of the Lord."

*Prof. Brown.* Well, I will admit there is some reason, according to your view, to look for the Lord from the fulfillment of the signs—but there is such a variety of opinions respecting the signs.

*Farmer C.* If we would have hearts to understand fully the Lord's signs, which he has given his children, to know of his coming, we must be in the frame of mind to be guided in judgment—for the meek will be guided in judgment—the meek will be taught his way. We cannot be meek, unless we are wholly given up to the will of God. "If any man will do his will, he shall know of the doctrine, whether it be of God or man." If we would have our blindness removed, so that we can discern the signs of the times, we must have hearts "to cry after knowledge, and lift up the voice for understanding—to seek her as silver, and search for her as hid treasure," then will all the proofs, the tokens of the speedy appearing of the blessed Savior be seen.

*Prof. Brown.* Well, any thing but that theory, built upon "wild beasts and horns," I do not fancy such signs, I confess.

*Farmer C.* I shall never contend with God. The

image of Nebuchadnezzar was a symbol given by the God of heaven to represent the duration of all earthly kingdoms, down to the end of time. It covers the whole ground down to the consummation of all things. The God in heaven that revealeth secrets, made known to Nebuchadnezzar what should be in the latter days—what should come to pass hereafter. The vision of the four beasts, also extends to the judgment. Four great kingdoms are symbolized by the four divisions of the image, which correspond with the four beasts, and the ten horns correspond with the ten divisions, the toes of the image. These representations of the kingdoms of this world are from the Lord, that he might reveal to man "the time of his visitation," both the first and second Advent. And little does the scoffer realize what he is doing when he ridicules the vision that the Almighty One thus vouchsafed to the children of men, that they might glorify his name.

*Prof. Brown.* Why say the vision—what vision?

*Farmer C.* There is but one. Repetitions are merely to make it more easily understood, and present more vividly the different circumstances, and by bringing up in various light what shall come to pass hereafter, make it more striking than if all had been clustered into one scene. Just as the four Evangelists render the life of Christ more interesting than one possibly could have done, and by comparing their different writings, we obtain great light, and the harmony of events.

*Prof. Brown.* Well, admit that the book of Daniel is for the setting forth of the vision; there is no parallel vision in the other prophets.

*Farmer C.* I think you are mistaken. Isaiah tells us, about the time when the spirit of deep sleep is poured upon the prophets and rulers. And the vision of all is become as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee, and he saith I cannot: for it is sealed: And the book is delivered to him that is not learned, saying read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold I will proceed to do a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of the prudent shall be hid. The vision spoken of is that which all the prophets saw, and which those who dwell upon the earth now, in their sleeping and closing of eyes find so much difficulty in understanding.

*Prof. Brown.* You do not pretend to say, that the same vision was seen by all God's prophets.

*Farmer C.* Assuredly I do say, that parts of the same great vision—of the duration of earthly powers, and the establishment of God's everlasting kingdom, and the reign of Christ and his saints—called the vision of all, have been seen by every prophet, with the exception perhaps of Jonah. Adam, although not a prophet, had a glimpse of the vision, when God revealed to him a Savior, through whom he could regain the life he had lost, when it was promised that the seed of the woman should bruise the head of the serpent. For Christ Jesus was revealed that he might destroy the devil and his works. And Enoch, the seventh from Adam, who walked with God, had prophesied of the vision, saying, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all. And Noah, the third from Enoch, must have had a knowledge of this vision, for Enoch was not translated until his son Methuselah was three hundred years old, and Noah lived five hundred years with Methuselah, as that was his age when that patriarch died. We next find a part of the vision presented in the promise made to Abraham, and renewed to Isaac and Jacob, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession. Again, the Lord said to Moses, As truly as I live, all the earth shall be filled with the glory of the Lord—that is, when it shall be given to the saints, to whom God promised it, as the kingdom prepared from the foundation of the world. And the indignation which is to be at the end of the vision, is presented in the beautiful song of Moses, commencing, "Give ear, O ye heavens, and I will speak: and hear, O Earth, the words of my mouth." After speaking of a forward generation, children in whom is no faith, the Lord says, "for a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase,

and set on fire the foundations of the mountains. Oh, that they were wise—that they understood this, that they would consider their latter end! For I lift up my hand to heaven and say, I live forever. If I whet my glittering sword, and mine hand take hold on judgment—I will render vengeance to mine enemies, and will reward them that hate me—as he will be merciful unto his land, and to his people." Thus, is the dreadful day of God, described in second Samuel, seventh, the Lord presents that part of the vision which respects the inheritance, by saying to David, I will appoint a place for my people Israel, and will plant them that they may dwell in a place of their own, and move no more: neither shall the children of wickedness afflict them any more, as before. And thy house, and thy kingdom, shall be established forever before them: thy throne shall be established forever. In the seventy-second Psalm, David, in his prayer for Solomon, showed his belief, that his kingdom was only the type of God's Everlasting kingdom, "Give the king thy judgments, O God, and thy righteousness unto the king's son. In his day shall the righteous flourish; and abundance of peace, so long as the moon endureth. His name shall endure forever, (Jesus) his name shall be continued as long as the sun, and men shall be blessed in him, all nations shall call him blessed, and let the whole earth be filled with his glory. Again, when the Lord shall build up Zion, he shall appear in his glory. The heavens and earth shall perish, but thou shalt endure, yea, all of them shall wax old like a garment: as a vesture shalt thou change, and they shall be changed." Again, says the sweet singer, "Let the heavens rejoice, and let the earth be glad: Before the Lord: for he cometh, for he cometh to judge the earth! he shall judge the world with righteousness, and his people with truth." For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. Job, too, is instructed concerning the coming destruction foretold in the vision. The wicked is reserved to the day of destruction: they shall be brought forth to the day of wrath. And Solomon says, Let us hear the conclusion of the whole matter: Fear God and keep his commandments. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. And Isaiah's glowing visions, all parts of the same vision, how full of glory. The vision of the seraphim given to show what should come to pass hereafter—who cried to each other, Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory. This has never been fulfilled, but we know that it will be, in the New Earth wherein dwelleth righteousness. For behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create, for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. (Deathless and immortal state.) They shall not hurt nor destroy in all my holy mountain, saith the Lord—for the earth shall be full of the knowledge of the Lord as the waters cover the sea. And the fearful notes of warning: prove the same, How! ye, for the day of the Lord is at hand. Jeremiah has a vision of the indignation, "Behold a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return until he have executed, and till he have performed the thoughts of his heart, in the latter days ye shall consider it perfectly. By Ezekiel the Lord says, "For in mine holy mountains, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all in the land serve me. Behold, Oh my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel, (at the resurrection) and save them out of all their dwelling places wherein they have sinned, and will cleanse them, so they shall be my people, and I will be their God. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt. And my servant David shall be their prince forever, (Promise made to David before referred to.) My tabernacle also, shall be with them—yea, I will be their God, and they shall be my people. The same part of the vision he has recorded in Rev. xxi. Daniel is several times carried down in vision to the Judgment,

The earthly powers are numbered and finished by the smiting of the image on the feet, and its conversion to chaff, after four kingdoms, with the ten divisions, have possessed the earth. Then Daniel says, I beheld till the thrones were cast down, and the Ancient of days did sit—the judgment was set and the books were opened. And the kingdom and dominion and the greatness of the kingdom, *under the whole of heaven* shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hosea has parts of the vision repeated many times, "Then shall the land mourn, and every one that dwelleth therein shall languish, and they shall say to the mountains, cover us; and to the hills, fall on us, (John adds) and hide us from the face of him that sitteth upon the throne and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?" According to Joel, the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. Amos has a thrilling description of the destruction of the nations, and these among Israel, (God's professed people) who said to the prophets, "Prophecy not," and says, because a destruction likened to Sodom and Gomorrah is coming upon the earth, "Prepare to meet thy God, Oh Israel!" And Obadiah says, "The day of the Lord is near upon all the heathen, but upon Mount Zion shall be deliverance, and there shall be holiness: and the house of Jacob shall possess their possessions, and the kingdom shall be the Lord's. And Micah says, "The Lord, (after he has gathered his people,) shall reign over them in Mount Zion, from henceforth, even forever, the kingdom shall come to the daughter of Jerusalem—O daughter of Zion, thou shalt go even to Babylon, there the Lord shall deliver them from the hand of their enemies." Many nations who are gathered against thee, "know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. And I will execute vengeance in anger and in fury upon the heathen, such as they have not heard. Thou wilt perform the truth to Jacob, and the mercy to Abraham which thou hast sworn unto our fathers from the days of old." Then, as we read in Nahum, shall "the mountains quake at him, and the hills melt, and the earth is burnt at his presence, yea, the world and all that dwell therein." The Lord said to Habakkuk, "Write the vision and make it plain upon tables, that he may run (and give information to others) that readeth it, *For the vision is yet for an appointed time, but at the end, it shall speak and not lie, though it tarry, wait for it: because it shall surely come, it will not tarry,*" (although it seems to tarry.) But the just shall live by faith, which Paul quotes in connexion with "For yet a little while, and he that shall come will come, and will not tarry," referring to Habakkuk's vision. The prophet obeyed the Lord, and we find the vision written plain in the third chapter of his prophecy—where, as is often the case, God speaks of things which are not, as though they were. "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens and the earth was full of his praise," this has not yet been fulfilled, but we are daily waiting for it. Zephaniah has a part of the vision, where he says, "I will utterly consume all things from off the land, saith the Lord," and the *stumbling blocks* with the wicked. For the day of the Lord is near, it is near and hasteth greatly. Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is, to gather the nations, that I may assemble the kingdoms to pour upon them my indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy." Yet thus saith the Lord of hosts by Haggai, "Yet once, it is a little while, and I will shake the heavens and the earth, (see Heb. xii. 27, 28,) and will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen," for as is the word of the Lord by Zechariah, "Then shall the Lord of hosts go forth and fight against those nations, as when he fought in the day of battle, (Joshua x. 10—14.) And Malachi says, "For behold the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. The angel said unto Mary, Jesus shall be great and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be

no end," (promise of the vision made to David here renewed.) Jesus in numberless instances brings to view the vision. When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations. Thus all the Evangelists speak largely of the Second Advent connected with the vision. The Apostles, too, share in the same vision. Paul says, "We which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep, (in Jesus.) For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we be ever with the Lord. *Wherefore comfort one another with these words.* Peter—"We, according to his promises look for new heavens, and a new earth, wherein dwelleth righteousness." And John being the beloved disciple, was honored with the closing up of the vision, and with the revelation of the time of visitation. So also, as Daniel was "greatly beloved," the vision in all its parts was given him, with the time, and what should be in the indignation. John's vision fills up the skeleton of Daniel's fourth kingdom, the Roman, for it was under that dominion that the apostle lived, and the Revelation was given unto Jesus to show unto his servants things which must shortly come to pass. So it was not history, but prophecy. Again and again is the vision represented to him in its different circumstances, and he is brought down to the judgment no less than seven or eight times. And at last, after a view of the New Heavens and the New Earth, with the New Jerusalem—it is said, seal not the saying of the prophecy of this book, *for the time is at hand.* It was written under the dominion of the last universal kingdom of the image, and Jesus says, "Behold I come quickly, and my reward is with me, to give to every man according as his works shall be." Then is pronounced the fearful curse of those who add to, or take from the words of the prophecy of this book—the vision and the solemn reiterated testimony, Surely I come quickly—Even so, come Lord Jesus.

(Exeunt Prof. Brown and Farmer C.

To be continued.

## Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, MAY 15, 1844.

### Foreign News

BY THE HIBERNIA.

The news by the last arrival, in particular that which relates to Southern Europe, and Western Asia, is of the most interesting and ominous character. The Liverpool European Times of April 18, in speaking of matters in Italy, and Europe generally, makes the following remarks.

The foreign news of the fortnight possess no striking feature. Italy, it is clear, is on the eve of a convulsion, the rumbling of which has been perceptibly heard any time these two or three years, and the explosion would have taken place ere this, had it not been restrained by a judicious fear of Austrian bayonets. Poor degenerate Italy!—the land of song, of poetry and of painting—associated with the noblest events which have taken place in the history of the human family—the cradle of genius in every department of human intellect—how prostrate thou art! The governments of Italy, uninfluenced by public opinion, are so many petty despots, and unable to support themselves without foreign aid, may be expected to crumble to pieces any moment that the dissentients are in a position to take advantage of their imbecility. Empires, like animal life, are constantly crumbling to decay, and even the Vatican, which has ruled in the seven-hilled-city during so many ages, seems in danger of being buried beneath the smouldering volcano.

The little kingdom of Portugal is still distempered by the presence of the insurgents, who are found difficult to subdue. The sovereigns and people, who rule over and inhabit the fairest portions of Europe, are poor creatures—without energy, valor, or even that negative virtue, industry. The interminable Otaheite question is revived in France, after every one imagined it had been put to bed, to slumber with the things that were.

NAPLES.—The *Cologne Gazette*, of the 4th inst., publishes the following from Naples of the 23d of March:

"We have just heard that serious disorders have simultaneously taken place on several points in Sicily. The people, excited by political passions and sufferings from hunger, cried, "The Constitution and liberty forever!" At Messina several hundred persons are said to have been either killed or wounded in an encounter with the troops. In most of the towns armed parties arrived from the country, calling for bread. The lower classes had every where made common cause with them. The government, we are told, has sent from Naples a considerable number of troops: but their embarkation was secretly effected—the authorities distrusting the loyalty of the inhabitants. Even in the capital, a certain agitation has manifested itself; and the desire for a constitution is now so general, that it will be soon be the rallying cry all over the kingdom."

We have copied from the London Times of April 16, the following extract of a letter dated Constantinople, March 27. By this letter it appears that England and France had demanded "that no Christian or Musselman should be decapitated on account of his religion," and that "their demands were granted on the 22d." This spread consternation throughout the hosts of the Mahomedans.

But it had scarcely been public, when Russia made still more serious and difficult demands upon the Sultan, which will be better understood by the extract itself.

"In consequence of the intelligence of the outrages committed by the Albanians on the Christians in the district of Iscupe, the Russian embassy have delivered a note to the Porte, demanding to be made acquainted with the means which the Porte intends to pursue to arrest the outrages which have been committed against its Christian subjects, and distinctly acquainting the Porte that, *unless the reply is immediate and satisfactory*, it is the intention of the Russian government to make an armed intervention.

Russia has likewise mixed up other demands in the present instance in favor of the Christian population, to prove her adherence, as I presume, to the new policy of the war of protection.

The chief point is, that the office of Ecumenical Patriarch of the Greeks at Constantinople be made hereditary, and not dependent for its continuance, as at present, on the good will of the Porte.

This manœuvre is easily understood here. It would, no doubt, prove highly important for Russian interests, and might make up for a good many other damages which she has suffered within the last two years, if she could put the Ecumenical Patriarch on the same footing as the Patriarch of Jerusalem, when, as a necessary consequence, it would become a like subservient tool to her designs.

Such is the severe tone assumed by the Russian diplomatists at the present crisis, that orders were given last Friday to the Russian brig-of-war in attendance on the Embassy, not to salute the Sultan as usual, on his way to the Mosque; and, in consequence, although the Sultan passed close under the bows of the brig in his state kaik on that day, the crew neither manned yards nor fired any guns."

We insert here a letter found in the same paper, showing the dreadful state of suffering to which the Christians are subjected in the province to which Russia has directed her attention. It would seem unavoidable that if Russia strikes the blow, the world must be embroiled.

Translation of a letter from the Bishop of Sciope (Iscupe) to the Patriarch of Constantinople, dated 3d of March, 1844, and by him presented to the Porte.

"*Most Holy Prelate*:—I know not in what terms to describe to you the numerous horrors which the wicked and cruel Albanians have fearlessly committed, and which they still continue to commit at this very moment in the country of Samakovan, as well as in the other districts of the diocese of Sciope.—Behold, oh! Heaven, and shudder! Pity, oh! pity, on the Christians! Pity the young men and young girls! Can Heaven behold such wickedness and suffer it in silence? These monsters tie the men to posts, and then violate their wives and daughters in their presence. They then

hang the men up by their feet, and force their own wives to suffocate them with the smoke of straw. Old women of 80, and girls of 10 years old are alike dishonored. They impale boys and roast them like sheep, saying, 'In Chivzi Pasha's time you did not prepare the Bairam sheep for us to eat. This is now your reward; call Chivzi Pasha to your help.' They tear the clothes off the girls, and oblige them to stay up all night in a state of nakedness to serve them with wine. Some of the husbands whose wives have been violated were compelled to bear torches meanwhile in their hands. Oh, heavens and earth! how can ye suffer such abominations! Alas! Alas! the poor Christians run about the squares and streets half-naked, not knowing where to seek refuge. They wait and cry, but nobody can help them. Such are the scenes that surround us. And I pass over in silence the exactions, the pillage, the murders, and the continual abjurations of faith. Open the ears of your soul, holy prelate, and listen to what I write, for until the present, this bishopric has existed, and Christianity could maintain itself; but now all is lost. In the country Ghoca, the inhabitants, old and young, of a village composed of seventy families, have abjured their faith, not being able to resist any longer the indescribable sufferings, tortures, and murders inflicted by the savage, sanguinary, and brutal Albanians. To-day, five hundred Christians of different villages presented themselves before me, their metropolitan. Some having previously been burnt over the fire, had been brought with difficulty in carts; others who had been pitilessly beaten, could hardly support themselves. In the deplorable state to which they had been reduced, they raised their mournful voices, asking remedy for their misfortunes, and saying, we cannot again return to our villages; we would rather be burned alive than do so; for what should we find there?—We have neither cattle, food, children, nor honor; and if no help be given us, we are ready to drown ourselves in the waters of the river Barder; yet we have always been faithful and obedient subjects, and regularly paid the taxes.

I saw them in this heart-rending condition, and shed many bitter tears. I then conducted them to Hassan Pasha, who although unable to do more, received and consoled them with feeling words; for his sentiments are noble towards the subjects of the empire. I run day and night here and there; I attend upon the great; and only absent myself from the Governor's gate to go to the chief of the garrison, Achmet Bey; and then I go to console my unfortunate and suffering people. I can only picture to myself the words of the holy evangelist, St. Luke, who says, 'A time will come when pity will be shown neither to the women with child, nor to those who give suck to their babes, for there will be great tribulation on the earth.'

Most worthy prelate, expression fails me, my hand trembles, my spirit is troubled, and I must, despite my wish, be silent.

I am, with profound respects, &c.  
SISICUS, *Bishop of Scopie.*"

"From the above and other papers, we cut the following items of news.

Four persons were shot at Barcelona on the 5th, for conspiracy. One was a notary, another was one of the chiefs of the last insurrectionary movement at Barcelona, and the other were persons in trade. Two of the females who were arrested on the same charge have been tried, and sentenced, one to six years' and the other two years' imprisonment.

The Rebeccaites were still carrying on the war against the toll gates in Wales, though with more caution. Since the affair at Cardigan, three gates have been destroyed.

Incendiarisms continue to prevail in many of the British provincial towns, notwithstanding the recent convictions at Essex. The object or motives of the incendiaries is totally inexplicable.

Shocks of an earthquake had been felt all thro' the north of Scotland—a rather unusual circumstance in that region.

Two shocks of an earthquake were recently felt at Ragusa, which lasted about three seconds. Great alarm was excited, but no serious consequences occurred.

A curious meteorologic phenomenon was observed on the night of the 8th, at Gourbera. An immense number of hail-stones fell; they were of the average size, but exhaled a strong odor of sulphur, and were of that color. On being thrown into the

fire, they in a few seconds became ignited, and threw out flames equal in brilliancy to the Bengal lights."

The above news from the old world is scarcely of a more startling and ominous character, than comes to us from every part of our own country and continent.

Tumult and violence are everywhere. The scenes of personal strife and blood, which a few years since would have filled the community with horror, are scarcely thought of, on account of the more extended scale on which the work is now carried on.

We must omit the "servile insurrection in Cuba," the "troubles in Hayti," &c., &c., and give a brief sketch of the Riot in Philadelphia.

In consequence of an attack upon a previous meeting of the "Native American Party" having been made in Kensington by a party of Irishmen, a second meeting was held in the same place on *Monday night*. After the organization of the meeting, it was addressed by S. R. Cramer, Esq. and Gen. Smith; Lewis C. Leven then took the stand and was forced, by a violent storm, to relinquish it. After which, the meeting adjourned to the Washington st. Market, in the centre of which was an American flag.

A dispute having arisen between two Irishmen, one a Protestant and the other a Catholic, the first of whom was not a citizen, the whole crowd partook of the excitement.

A general battle ensued, of which the Irishmen had the worst, and men were shot and knocked down like dogs. The natives finally gave way for a while, but rallying around their flag, succeeded in driving their opponents from the field.—*Phil. Gaz.*

*Half-past 12 o'clock.*—We learn this moment that at about ten o'clock, an attempt was made by a part of the crowd to burn down the fence which encloses the Nunnery. They were fired upon by a party of Irish, and five of them shot.

PHILADELPHIA, May 7—P. M.

In addition to the frightful statements contained in the papers of this morning, I have to add the melancholy intelligence of the death of another person—a member of the Native American Party.—We are in the midst of the most fearful excitement, and Heaven only knows where matters will terminate.

The rioting is still going on, and a tremendous meeting is convened at the present moment in the State-House Yard, at which the greatest excitement prevails.

Gen. Cadwallader has ordered out the first Brigade, with *two hundred and fifty ball cartridges!*—The Catholic churches are strongly fortified by men and firearms.

The Bishop of Philadelphia has caused his card of caution and condolence to be issued, but the people are so indignant that the moment they are posted they tear them down.

The meeting has just this moment, at half past four, adjourned, and resolved to march in procession to Second and Master streets, the scene of the contest.

The Philadelphia papers state that during the early part of *Wednesday*, there was but little excitement in the district of Kensington.

About 12 o'clock, a handsome brick dwelling at the corner of Jefferson and Washington streets was fired. The alarm being given, the firemen repaired to the spot, but no effort was made to suppress it. The fire communicated to a dwelling adjoining and both were destroyed. Towards noon thousands of persons poured into Kensington, and an outbreak was anticipated every moment. Large numbers collected about the Seminary and St. Michael's church, and great fears were entertained that they would be destroyed.

About 3 o'clock, St. Michael's church, in Second, near the corner of Jefferson, was fired, the flames spread rapidly, and in a short time the building was in a blaze. No effort was made to save it.

The fire communicated to the dwelling of Priest Donahue, to the north of the church, which was consumed in a little time. After this the Seminary at the corner of Phoenix and Second streets was fired, together with a large building on the opposite corner, occupied by a man named Corr, who kept a grocery store, and it was reported sold ammunition to the Catholics. Both buildings were destroyed.

*Ten o'clock P. M.*—St. Augustine church in Fourth street opposite New, has been fired, and is in flames.

This was accomplished by two boys, who having been lifted by the mob over the iron railings, climbed into the buildings by a window that had been broken, and while one set fire to the curtains with a match, another cut the gas pipe, thus putting the church into a blaze in a few moments. By 11 P. M. the church was destroyed.

*Thursday morning, 1 o'clock.*—The Catholic churches throughout the city are now protected by companies of volunteers.

The mob were dispersed from St. John's church by the military—Gen. Cadwallader giving them but five minutes to leave the ground, at the peril of being fired upon.

No less than two hundred families have been compelled to remove from their homes.

Men with their wives, and often six or seven children, trudging fearfully through the streets, with small bundles, seeking a refuge they know not where.

Mothers with infants in their arms, and their little ones following after them, carrying away from their homes whatever they could pack up at the instant, passing along with fearful tread, not knowing where to turn.

Orders, it is said, have been sent down to Fort Mifflin for U.S. soldiers. The city is all confusion. Nothing but vigorous efforts, which cannot be expected from the volunteers, or the civil posse, will prevent Philadelphia from becoming a prey to the mob, and preventing a general conflagration.

These, brethren, are some of the things for which we have been looking. The 6th trumpet and its woe are about ended, and the 7th trumpet and last woe come *quickly!* And God has given us an oath that, in the days of the voice of the 7th angel, when he shall begin to sound, the mystery of God shall be finished, when he will gather together in one all things in Christ, and destroy them that destroy the earth. *Brethren, let us see to it that we are ready!*

#### Letter from Bro. T. Cole.

*Bro. Himes* :—I wish to say to the brethren scattered abroad, that my faith and hope of soon seeing my blessed Savior is on the increase. I think it is so with most of the saints in this city, who have been on the watch tower for a few years past, looking up for their King. Our meetings are good, yea glorious; and were never fuller on the Sabbath, and an uninterrupted union that I never saw before with so great a congregation. For one year past, we have hardly heard a discordant note in our midst, and when we have heard it, it has been from foreigners who came among us uncalled and unsent, those who would introduce their own notions and opinions as our rule. But the brethren chose to hold fast to the traditions of the Elders, (that is, the doctrine of the prophets and apostles) walking in all the ordinances of their Lord and Master, believing that if it was right that there should be churches of God 1800 years ago, it is right now, and if right to preach, teach, or evangelize then, it is right now, if right then to labor, working with our hands, to plant and sow, &c., it is right now. But all these things must be attended to in a scriptural way and according to the pattern shown us.

I have been grieved to hear some few teach that every church and all organizations were of Babylon without any discrimination, and that every preacher is a wolf, and that any man that attended to his farm or shop was worldly minded, and unfit for the Kingdom, &c. Now I freely admit, and yet with sorrow, that many churches have become cold, proud, sectarian, yea, they are carried captive into Babylon. And that many who profess to be shepherds, appear more like wolves than they do like those whom the Holy Ghost has made overseers of the flock of God, and that a vast multitude who profess to be chosen out of the world, appear to act as though this was their home and their rest.—But what of all this? Shall we burn our Bibles, renounce its doctrines, and trample on its ordinances because some professing them have not walked in them? God forbid! We will hold fast that which is good, and continue in the ordinances and commandments of the Lord blameless, looking for the blessed hope. Blessed is that servant, whom his Lord, when he cometh, shall find so doing.

T. COLE.

LOWELL, May 8th, 1844.

### The New Birth.

In the following article Bro. Hutchinson does not claim that the soul is not regenerated here; but that the regeneration of the soul alone does not constitute the new birth to which our Savior referred; and that to be born again we must put on Christ here, which is the regeneration of the Spirit, and then in the resurrection of the just the body also is regenerated; and then the whole man has been born again, being quickened by the same spirit that raised up Christ from the dead. Those who put on Christ, are begotten of him unto a lively hope, and are therefore children of God. We make these remarks lest he might be misunderstood, and not as an endorsement of the view.

#### "BORN AGAIN."

*My Dear Bro. Bliss* :—I send for your consideration, a *new idea*, at least new to me. It is that to be "born again," as taught in the third chapter of St. John's Gospel, means to be raised from the dead at the "last trump,"—to be born into the immortal kingdom of the House of David—the kingdom of God. No other meaning, I think, could correct the expectation entertained by Nicodemus. The contest shows that he had a persuasion that Jesus was the Messiah. He had evidently some idea that he would ascend the throne of David in the mortal state, and lead the Jews forth to conquest.—Our Lord answers accordingly.

PARAPHRASE OF ST. JOHN II. 23—25. III. 1—8.

"Now when he (Christ) was in Jerusalem, (the capital of the kingdom of the house David) at the passover in the feast day, many believed on his name (believed that he was the promised Messiah—the intended successor of David) when they saw the miracles which he did (in attestation of his claims.) But Jesus did not commit himself unto them (who believed on him and who doubtless wished to make him King) because he knew all men, and needed not that any should testify of man; for he knew what was in man (and retired into secret to escape their designs.) There was a man (even) of the Pharisees, named Nicodemus, a ruler of the Jews, the same came to Jesus by night, (following him into his private retreat,) and said unto him, Rabbi, we (the many that believe on his name) know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God with him. (It is evident from what follows, that Nicodemus had some latent intention of Jesus ascending the throne of David at once, and of his restoring the kingdom to Israel, which would have been the kingdom of God immediately appearing.) Jesus answered and said unto him, (to show him that what he was wishing could only take place in a complete new state of being.) Verily, verily, I say unto thee, except a man be born again, he cannot see (enter) the kingdom of God, (the kingdom of the House of David when restored.) Nicodemus saith unto him, how can a man be born when he is old? Can he enter the second time into his mother's womb and be born? (The answer of Nicodemus evidently proves that the translation which some give of the word *anōthen* in the former verse, "*from above*," is not correct, for it is plain he thought that without a person's entering the second time into his mother's womb, there was no being born in the manner Christ spoke of *anōthen* that is *again*. There is a scriptural sense in which the question, "Can he enter the second time into his mother's womb and be born?"—may be answered in the affirmative. See Job i. 21, collated with Eccl. xii. 7, and similar passages. And our Lord did not answer the question in the negative. Then to be born again from our mother's womb, as a *physical*

qualification for the immortal and glorified age, is to have *part in the first resurrection*. See and weigh 1 Cor. xv. 50—54, and Isa. xxvi. 17, 19.) Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit (here examine Ezek. xxxvii 12—14, and Rom. viii. 11. 1 Pet. iii. 18,) he cannot enter into the kingdom of God. That which is born of flesh (the natural birth,) is flesh (is a natural body,) and that which is born of the spirit (the spiritual birth) is spirit, (is a spiritual body. Here consult 1 Cor. xv. 42—49.) Marvel not that I said unto thee ye must be born again (seeing the nature of the second birth as a qualification of the whole man for admission into the kingdom of God, is now explained.) The wind bloweth where it listeth (pleaseth) and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; so is every one that is born of the spirit. (Not so is the operation of being born of the spirit, but so is the person born of the spirit. So it was with Christ after he was quickened by the spirit—after he was raised from the dead. For proof see Luke xxiv. 15—31, also see the two last chapters of St. John's Gospel. The intercourse of our Lord with his disciples after his resurrection, was of a changed and mysterious character; and it does not appear to have been *miraculous*, but *natural*, the prerogative of a body living by the eternal spirit. And the resurrection-body of Christ was a specimen of the resurrection-bodies of all who shall participate in his kingdom. What amazing facilities will distinguish the immortal age! With what speed the saints will "go up to the mountain of the Lord, to the house of the God of Jacob!" But here our language falls beneath our conceptions, and our conceptions far beneath the reality.)

What glories gather around the resurrection as we advance into the temple of truth! It is the hope of Israel! O, that the professed Masters in Israel would perceive this! What a dream is the triumph of the Church in the mortal state!

However, in order to have part with the first resurrection—in order to be *physically* like Christ, when he comes as the anointed of God in his kingdom, we must be *morally* like him now. As he is, so are we in this world. "Now if any man have not the spirit of Christ, he is none of his." If we possess his spirit, we are *provisionally* raised with him. The sentiment is well expressed in one of Wesley's Hymns—

"I feel what then shall raise me up,  
The eternal spirit lives in me."

"If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. *The holy nation will be born at once*, as the Lord himself descends from heaven with a shout.—Come Lord Jesus, raise, change, glorify thy saints. Yours in "that blessed hope."

R. HUTCHINSON.

### Letter from Bro. J. Pearson.

*Bro. Himes* :—We received a letter from Elder Ezra Crowell, dated Litchfield, April 5, giving an account of a revival which commenced in Richmond last December, in the church and society over which he is pastor, which has progressed till this time; also in Litchfield, (town adjoining.) In the last place about thirty have been baptised. Speaking of the church at R. he says, "The church, which was in a backward state, has come up to the help of the Lord. Their former prejudice against the advent brethren and doctrine, have all disappeared, and they are about all looking for their coming Lord. For myself, I was constrained to embrace the doctrine of the Lord's coming this year, and have been doing what I could to spread the glorious news." He says, "the

converts are rejoicing in the hope of soon meeting their divine master."

Some of our brethren, from this place, visited Richmond and Litchfield, and truly they have, and are having gracious times.—The young converts and many old professors are obeying the command, "when ye shall see all these things, *know* that it is near, even at the doors," and also receiving the *Christian's* encouragement, "and when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."—Bless God. The signs of his coming are the hope of our approaching glory, and we will be prepared for it with exceeding joy." Brother Crowell adds a P. S. which says, "Our faith is not the least shaken by Bro. Miller's time passing by. We think the Jewish year has not passed by; we are looking daily for our coming Lord. A goodly number with us can endorse the same. We have believed all the winter it would pass that time.

Bro. Miller says in his letter, "Whether God designs for me to warn the people any more or not, I am at a loss to know; yet I mean to be governed, if time continue any longer than I expected, by the Word and providence of Him who will never err; and whom I think I have trusted, and been supported during my twelve years arduous labors, in trying to awaken the churches of God, and the Christian community, to warn my fellow men of the necessity of an immediate preparation to meet our Judge, on the day of his appearing. I hope I have cleansed my garments from the blood of souls." We, as a family, bless God that we ever heard Bro. Miller. Five of my family were induced, through the preaching of Bro. M. to give their hearts to God, and are now looking with joyful anticipations for the coming Lord. Not a man, woman, or child in Portland can rise in judgment against him, and I believe he has, through the help of God, been the humble agent of more good than any other individual in this part of the world. We know he has been a mark for malice, envy, and calumny, but they have felt harmless at his feet, for God has been his support, and will be, so long as he is "governed by the Word and providence of Him, who will never err, and in whom he has trusted." Henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, will give him at that day, and not to him only, but unto all them also that love his appearing. Christ will come. "I will not leave you comfortless, I will come unto you." Yes, bless the Lord, he will come, and we believe he will come *this year*. Who does not love his appearing? Most certainly every Christian will. The day of perfecting the saints. It is the marriage day of the Lamb; it is the day of Christ's glory.

Let us have our loins girded about, and our lights burning; and ourselves like unto men that wait for their Lord. Yours, &c.

J. PEARSON.

PORTLAND, April 23, 1844.

THE CATHOLICS IN NEW ORLEANS.—The controversy between the bishop and the rebellious Church of St. Louis gets no nearer a pacification. The church, tho' plied with every ecclesiastical and priestly influence, have nobly withstood the oppressive exactions of the bishop, and have uttered, in the course of the difficulty, many truths which Catholic bishops are not accustomed to hear. They have now appealed to civil tribunals, and have published an address to the Judge of the Parish Court, of great length, but written in a cogent and determined style. The address gives a detailed history of the controversy in regard to the appointment of Curate—the grievances which the wardens and members of said church have suf-

ferred at the hands of the bishop—and concludes by praying the Court to require him to pay over to the wardens \$20,000 being the amount of damage which they say they have suffered through his improper interference with their concerns. It admits the Bishop's authority in matters of doctrine, but not in regard to temporal affairs, in which last they include the nomination of curates. How this is to end, Protestants have some interest in knowing.—  
*N. Y. Evan.*

**THE DANGER.**—At present, the greatest danger we can see among our friends, is that of *slumbering* while the Bridegroom *tarryes*—*im perceptibly* falling into an awfully dangerous slumber *just before* the Master appears. The symptoms of this slumbering, which may be more safely discovered in ourselves than in others, ought in itself to be hailed as the *very last sign* of the Bridegroom's sure approach. Are your prayers faint and feeble? Does your confidence begin to fail you? Is your voice tremulous, and lacking in energy? Do your footsteps *reluctantly* mark the way to the place of prayer? Are you slow to catch, and send forth with increased life, the notes of praise falling from others lips? Are you saying, "We trusted that it *should have been*" Jesus that *would have* delivered his people ere this? If such are your exercises, and such your feelings, O hear his voice! "O fools, and slow of heart to believe **ALL THAT THE PROPHETS HAVE SPOKEN!**" These very exercises of yours are recognised by the prophets, and by them, in connection with accompanying evidences, we may know the Bridegroom is near. See! O, see! that you are treading upon the last sands of probation. Arouse thee! See that there is oil in thy vessel—tarry not.  
*Western Midnight Cry.*

**CHURCH FEASTING.**—The Ladies of the First Baptist Church would respectfully announce, that they design giving a Tea Party at College Hall next Monday evening, April 8th, for the special benefit of said Church. A distinguished gentleman of the Bar will address the company, and Professional Musicians will contribute to the entertainments of the evening. Tickets may be had at the door.  
*Cin. Daily Com.*

**EXPENSE OF POPERY.**—The infamous Inquisition—that dreadful engine of papistry—cost Spain alone, 2,000,000 of lives! St. Bartholomew's massacre cost France 100,000 of her best citizens. To deprive the Protestants of the right of free religious worship, guaranteed to them by the treaty of Augsburg, cost Germany *thirty years war* and seas of human blood. To sustain the Roman craft, millions of the Waldenses and Albigenses, the purest and best people of the age in which they lived, and true Christians, were butchered by the bigoted and blood-thirsty minions of his *Holiness* of Rome. To establish popery in South America, Cuba, &c., has already cost 15,000,000 lives! Authentic history has estimated that Papal Rome has *shed the blood of sixty-eight millions of the human family!* to establish her unfounded claims to civil and religious power! What a price is this! What a sacrifice of precious life! Can this be the *true faith*, the religion of the *mild, the meek, the lovely Jesus*, which wades to power through oceans of blood, and establishes its civil and ecclesiastical sovereignty upon a throne of human skeletons—the bones of butchered men, women and children? Heaven and Earth, God and Nature answer *no!* no!! NO!!!—*Albany Citizen.*

#### An Extract.

It is strange that christians who believe, or pretend to believe the Bible, will not give the subject of Christ's second coming to be near at hand, a candid examination before they pour ridicule and con-

tempt upon it. What subject in the Old Testament scriptures by the prophets, is pointed out with more precision and exactness than the Savior's first Advent to this world? Of his manner of life and death; not a single iota failed in any wise.—Daniel appears to be the one appointed to predict his end at a given time (70 weeks,) and this I believe is generally acknowledged. But when Daniel is, by the same authority, directed to stretch the line to a concluding period of time (to a given number of days or years, as they are to be understood, when he will again appear, in the clouds of Heaven with power and great glory, their faith begins to fail, and they call it a *sealed vision*, and not designed to be understood, or for any one to know

#### A DIALOGUE

*Between an Adventist and a Sea Captain.*

Adventist. Good morning Capt. when did you arrive?

Capt. Yesterday. We left Liverpool just three weeks ago.

Adv. All good luck—and pleasant then, I suppose.

Capt. Very: excepting a day or two before we discovered land, it was foggy: but we knew by our reckoning that we must be near land, for by some means it was out three days before we arrived; so we kept a constant watch, with little sail, and steered by compass. The first sign of land we discovered, was the light at Sandy Hook: and about the same time a pilot boat came along side. But how do you get along now with Millerism, your time is out—you said I should not have time to get back. But here I am. Now wont you give it up and be rational?

Ad. What would you have me to do? Give up the Lord's coming?

Capt. Yes. Or that he will not come in this day, nor for a thousand years.

Ad. Would you do so in a similar case?

Capt. Surely I would.

Ad. Let us see. Suppose you had said to all hands on board ship, one day before you saw the light at Sandy Hook; down sails—leave the helm, and let the ship go, we have sailed two days since our reckoning was out, there is no land, therefore, let her go. And do so in a way that would convince them that you were in earnest, and meant to be obeyed. What would they think, and what would they do?

Capt. Why they would think I was crazy, and would confine me.

Ad. We do not intend to act like crazy folks. The Lord's not coming quite as soon we expected, does not convince us that He will never come—nor that his coming is not to be for a thousand years—or that it is not to be expected every moment. But we are now placed in a situation similar to yours when your reckoning was out, and we mean to do as you did—keep a strict watch, with low sails, and steer by the Compass God has given, and we are confident that we shall meet with a similar result. The light house will soon appear, "the sign of the Son of man in Heaven, and the Lord in the clouds as sudden as the lightning, and His angels will come alongside and pilot us to glory.—*Midnight Cry.*

#### Why Rejoice?

To many it seems strange and fanatical, that the people of God should rejoice in view of the near approach of the judgment. If they hope even, that they are prepared to meet it, ought they not to compassionate the case of a guilty world, and even their own dear friends? The Lord hath said, "I will not give my glory to another, nor my praise to graven images;"—"and he that forsaketh not all he hath, cannot be my disciple."

Fervent love constrains the joy in hope, that "He whose right it is," will soon reign in tri-

umph. With sympathy we have not been wont to feel, would we invite others to lay hold of this glorious hope.

Heed not the voice of slander and ridicule—thus might you lose your soul. Wait not to see if we are mistaken, lest it be forever too late. Forsake the pleasure of sin by penitence and faith, lest they be changed for vials of impending wrath. Would you make this earth your stay? Alas! its elements shall melt with fervent heat, and the works therein be burned up! And is there nothing to dread in the fearful pangs of the second death—the sure wages of a sinful life? Is there no attraction in that renewed earth, wherein dwelleth righteousness—when He who once died to redeem you, will reign in glory, transcending the sun in brightness, and all who have lived godly, suffering persecution: they who are purified and made white, have renounced their pride and become meek, shall also reign with him. Have you no friend of that happy number? Oh? partake with him this everlasting joy; 'tis sweet—'tis pure—'tis holy—'tis free—"whosoever will let him partake of the water of life freely."—  
*Voice of Truth.*

#### Second Coming of Christ.

There is no subject that is more calculated to inspire the heart of God's people with joy, than that of the second advent of our Lord and Saviour Jesus Christ. And not only is it a subject upon which the lovers of Christ at the present day desire to dwell, but in examining the word of God, we learn that the prophets, apostles, and the early Christians, dwelt upon this theme with pleasing anticipations. And Enoch, the seventh from Adam, looked forward (through a long series of intervening ages) to the time, when the Lord should come with ten thousands of his saints. And Job, who was declared to be a perfect man, cried out in the language of inspiration, and declared, that at the latter day, his Redeemer should stand upon the earth. And although worms might destroy his body, yet in his flesh he should see God. And Paul, when he wrote to Timothy, declared, that at that day, i. e., the resurrection, he should receive a crown of righteousness, which the Lord, the righteous Judge, would give him. And John, while looking forward to the glorious morn, when Christ would come to be glorified in his saints, and admired by all those that love him, cried out, "BLESSED AND HOLY IS HE THAT HATH PART IN THE FIRST RESURRECTION." And the early Christians were willing to suffer persecution and death, knowing that if they suffered with him, they would also reign with him, at his appearing in his kingdom. If the prophets, apostles, and the early Christians, were enabled to rejoice while looking forward to the long promised period, when the tabernacle of God would be with men, and tears, sorrow, pain and death, should be felt and feared no more.

Ought not we, who are living on the eve of eternity, lift up our heads and rejoice, knowing that the day of our redemption draweth nigh? But looking for it will not prepare us to meet it. Many look for death, but are not prepared to die; therefore, it behooves us always to be ready, "for in such an hour as we think not, the Son of Man cometh." He may come at midnight!—he may come while we are about our daily employment!—and if he should, alas! how many would he find neglecting to visit the fatherless and widows, in their afflictions. It is evidently our duty to look for Him; for unto them that look for Him, shall he appear the second time, without sin unto salvation.

*Gospel Publisher.*

"Among all therefore that be dear unto us, let Jesus alone be specially beloved."

## THE ADVENT HERALD.

BOSTON, MAY 15, 1844.

## Anniversary Week in Boston.

The Anniversary Meetings will commence in this city on Monday, May 27. Brethren who come at that time will obtain more definite information by calling at 14 Devonshire-st.

## CONFERENCE AT THE TABERNACLE.

Providence permitting, there will be a general conference of believers in the speedy advent of our Lord and Savior Jesus Christ, at Boston, in the Tabernacle, to commence on Monday evening, May 27, and will be continued through the week.

The object of the Conference is to prepare the way of the Lord—to comfort one another with the promises of his coming—to call the attention of the Church to the riches of her inheritance, not in this world, but in the world to come; not in a carnal Jerusalem, but in the New Jerusalem, which comes down from above, which has mansions for all, whether Jews or Greeks, who are by faith the children of Abraham.

The Conference will not be a place for controversy or party strife, but for a season of refreshing to the pilgrims of the desert and of the wilderness, with the promise and prospect of the heavenly kingdom now "at the door."

## To Subscribers.

THIS VOLUME is now more than half out. We have not called upon our subscribers until now, because we wished to leave it for them to say whether the paper should be continued beyond the time in which we expected the Lord. For ourselves, we expect to continue in our work, and to wait till the opening heavens reveal the Son of God. And if our subscribers wish the "Herald" continued, we shall be happy to furnish it them weekly, while there is need of it. The only way that evidence of this can be given, is by a punctual remittance of what is due on each subscription. Let each one look at this matter, and do what seemeth to him good.

Our expenses are now greater than the receipts, at the several offices. Let all the friends of the cause consider this, and render such aid, by the payment of dues, and the increase of the circulation of our publications, as shall place us above embarrassment. J. V. HIMES.

## Editorial Correspondence.

Dear Bro. Hale:—I arrived in this city this morning, via Hartford, Conn., where I spent the Sabbath. I there unexpectedly met with a goodly number of our brethren who have been in the field proclaiming "the hour of his judgment is come." Br Barry had returned thus far on his way from western New York to Boston. He lectured Sunday morning and evening to good audiences. As an illustration that Adventists would not burn their Bibles and turn infidels, he stated something like twenty cases in the vicinity of Rochester, where infidels had been reclaimed to christianity since our published time had expired, by the preaching of the Advent. Br. Chittenden had just returned to Hartford from a visit to St. Louis and other western cities, where he has spent the winter laboring in the Advent cause. Br. S. Chapman had just returned from the eastern part of Connecticut and Rhode Island, where he has for the last six months been employed in going from house to house, and from town to town doing good as he had opportunity, by individual appeals and public lectures. I also had the pleasure of there meeting, for the first time, with Br. Dean, one of the three students at Yale College, who embraced the doctrine during the labors of Mr. Miller at New-Haven, a little over a year since.—Br. Dean graduated last fall, and laying down at his feet all the honors of Yale, has labored, as far as his health would permit, in this blessed cause.

I found our friends in Hartford strong in the faith and their ranks well filled, patiently waiting. I was forcibly reminded, while there, of an incident which occurred at one of their prayer-meetings at which I was present in the summer of 1842. Near the close of a very pleasant meeting, the Rev. Mr. Miller, pastor of the Congregational church in Andover, Conn., arose and very pathetically begged of them not to throw away their Bibles, when the time should pass, and Christ had not come. He besought them with great earnestness to still receive the Bible as the word of God. I could but wish that he were present the last Sabbath, that he might see

how unnecessary such an exhortation is to those who once really believe the Bible.

On Sunday morning I listened to a discourse on Heaven, by Rev. Mr. Jones, of South Glastenbury, Ct. It was well written, and we learn that he prides himself somewhat upon it, and is reading it in several churches in his neighborhood. He described Heaven very correctly as a *place*, and a holy, happy, honorable, and glorious place; but when he came to its *locality*, he was all in the dark; and although he showed its glory as described in Rev. 21 and 22 chapters, and showed that the New Jerusalem was the abode of the righteous, yet he assured his hearers that it was not *revealed* where heaven was, and that we must not be wise above what is written. I should have been astonished at such a *denial* from some men; but he is the author of the ingenious argument, that, in 2Pet. iii. 13, where, notwithstanding this earth is to melt with fervent heat, we are to look for a new earth, the apostle means to convey the idea, that the new earth wherein dwelleth righteousness, is to be *before* this earth melts; that though this earth will thus melt, we are to look for a temporal millenium first. One who could thus wrest the language of Peter, might easily wrest any portion of Scripture, so as to deny that the abode of the righteous is revealed in the Scriptures.

In my next, I shall give some account of our conference. Yours, in haste, S. BLISS.

NEW-YORK, May 7th, 1844.

THE MEETING AT MEREDITH, or *Lake Village*, held sessions four days. The attendance was good through the week, and on the Sabbath we had a large gathering. There were representatives of the good cause from more than twenty towns. The state of the cause is represented as prosperous. The believers are disappointed, but not "cast down," or shaken in faith as to the great event, and as to its being *nigh at hand*. The cause is safe and triumphing in the country. The meeting was most blessed—*glorious*.

A CAMP MEETING will be held in Gilmanton, or vicinity, to commence June 25, Providence permitting. The committee will give due notice of the place. Brn. Cole, Jones and Himes will be in attendance.

THE CAMP MEETING near Low Hampton, is expected to commence the 11th of June. The committee will give due notice of the place.

BRO. HERVEY wishes us to give notice that the S. A. Depot at Providence, R. I. will hereafter be at No. 66 Arcade, where the friends are invited to call.

THE GREAT TENT.—We learn, by the Cincinnati Commercial, that the "big tent" was to be erected in that city on the 4th inst.

HUDSON, N. Y. Bro. N. Edgerton writes:—There is a small band of believers here, looking for the coming of Him who will shortly appear without sin unto salvation, to those who look for him.

GRANTHAM, N. H. Bro. H. J. Scribner writes:—As I view it, the signs and wonders to precede the Advent have all been seen, except those which immediately precede his coming, which is the next event in historical prophecy. I am glad for one, that we are to be judged by our Savior Christ Jesus, who knows all our thoughts, and from whom no action can be hid. I glory in the cross of Christ, whose yoke is easy and his burden light; so saith his holy word, and I believe it, for he says, although heaven and earth may pass away, not one jot or tittle shall fail of my word, therefore I feel to trust in the arm of Christ, which has power to save. I feel strong in the Lord that I shall not be turned by every wind of doctrine which is afloat at the present day. And I feel determined, by the help of

the Lord, to continue in the faith once delivered to the saints of God, to look for his glorious appearing, when, if I am faithful, I shall be made like him, and be received into glory. I feel to thank him, that soon this mortal shall put on immortality, and this corruptible shall be made incorruptible. I expect to see him soon. Yours, in the blessed hope. HARVEY F. A. J. SCRIBNER.

TO CORRESPONDENTS.—Letter from Bro. B. L. is received. Although the Lord may come at the time he supposes, for he may come at any time, yet the argument given would not prove it. 1810 full years added to April 3d, A. D. 33, would carry us only to April 3d, 1843, and not to 1844. That argument, therefore, would only be plausible in reference to the same period in A. D. 1843.

The article from S. J. H. is rather long, and would be only a repetition of similar views presented within a few weeks in the Herald.

SHALL THE SINFUL COMPLAIN?—'Wherefore should a living man complain, a man for the punishment of his sins?' He is still permitted to dwell in the land of the living, and therefore within the reach of the pardoning mercy and sanctifying grace of God, while as a sinner he has deserved to be not among the living, but among the dead. A living man cannot possibly have any just cause of complaint against God; the simple fact of his being out of the patience of God, as demands, instead of complaint, the warmest feelings of gratitude.—We live in a world where the language of complaint is heard from almost every mouth; but did all the dwellers upon earth remember as they ought, how the accounts stand between them and the God of heaven, whatever language might be heard upon earth, the language of complaint, at least, would never insult the ears of the living God. The language of complaint, did I say? Oh! on the supposition I have made, from all the earth the sacrifice of thanksgiving and the song of praise would continually go up before Jehovah's throne! *Gos Pub.*

## New Works.

THE ADVENT MESSAGE TO THE DAUGHTERS OF ZION. This work is designed to meet the wants of a large class of inquirers in the churches. It comprises a variety of appropriate articles from the pens of sisters Minor, of Philadelphia, and Clemons, of Rochester.

The above work is now ready for delivery. Price 10 cts. single. \$1 for 12 Numbers.

## THE ADVENT SHIELD.

Will be published about the 25th of this month, a work with the above title, containing, among others, articles on the following subjects—"The Millerite's Confession, and Adventist's Apology," by A. Hale.—"The Rise and Progress of Adventism," by J. Litch.—"Prophetic Chronology," by N. N. Whiting.—"The Fall of Babylon," by S. Bliss, &c. &c. These subjects are treated of at great length, and their merits fully investigated. It will contain about 150 large pages, on fine paper and new type. There being a limited number printed, those who wish to secure a copy will do well to send in their orders immediately. Price, 50 cts. single, \$4 per dozen, \$30 per hundred. J. V. HIMES.

## Letters received to May 11, 1844.

Pm Stonington Ct; D C Tourtelott; Wm Miller; A P Nichols by pm \$1; S Ainsworth; E Barrett by pm \$1; pm Hamilton NY \$1; pm Whitefield, NH; pm Gardner, Ms; J Drew \$1; B Irish \$3; H A Chittenden to S Bliss, with draft to his order; pm Yates NY; pm Clinton, NY; A Thompson; Mrs A M Barrett by pm \$1; pm Beverly O; T L Tullock; L W; Rev E Philbrick, \$2,50; E L H Chamberlain \$1 for himself and \$1 for E Peck; J S White; pm Bennington, O; Mrs W Bradford and others by pm \$4; R Hoyt by pm \$1; N Hervey; A Pease; S Bliss; T L Tullock; J V Himes; T Cole; J D Wheeler and others, \$2; A W Griggs by pm \$1; B Hayward; J Jeakins; G Morgan \$2; J Sparrow by pm \$1; C J Kee \$2; pm Paris Furnace; Wm S Hobby; F Cogswell \$2; E C Clemons; J Sharp by pm \$1; pm Springfield Vt; Betsey Pearson by pm \$1; E Burnham; W B Start; J Shaw by pm \$1;

## Packages Sent.

J V Himes, 9 Spruce St NY; J Litch 40 Arcade, Phila; E C Drew, Pittsfield, NH; J Cole jr Lake Village, NH; N Cavis in same bundle; J D Wheeler and others, Peacham Vt; Eld T Cole, Lowell Ms.