



"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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"I Sing to Calvary."

BY MRS. SOUTHEY.

Down from the willow bough
My slumbering harp I'll take,
And bid its silent strings
To heavenly themes awake:
Peaceful let its breathings be,
Soft and soothing harmony.

Love, LOVE DIVINE, I sing:
Oh, for a seraph's lyre,
Bathed in Siloa's stream,
And touched with living fire:
Lofty, pure, the strain should be,
When I sing of Calvary.

Love, Love, on earth appears,
The wretched through his way;
He heareth all their griefs,
And wipes their tears away:
Soft and sweet the strain should be,
Saviour, when I sing of Thee.

He saw me as He passed,
In hopeless sorrow lie,
Condemned and doomed to death,
And no salvation nigh:
Long and loud the strain should be,
When I sing His love to me.

"I die for thee," He said—
Behold the cross arise!
And lo! He bows his head—
He loves His head, and dies!
Soft, my harp, thy breathings be,
Let me weep on Calvary.

He lives! again he lives!
I hear the voice of love—
He comes to soothe my fears,
And draw my soul above:
Joyful now the strain should be,
When I sing of Calvary.

Apocalyptic Sketches. No. II.

BY REV. JOHN CUMMING, D. D.

THE GOSPEL ACCORDING TO THE APOCALYPSE.

"Unto Him that loved us and washed us from our sins in His own blood, and hath made us Kings and Priests unto God and His Father, to Him be glory and dominion forever and ever."—Rev. 1:5, 6.

Some have objected to all expositions of the Apocalypse, as if these were not identical with the preaching of the Gospel, nor useful and instructive to those that hear them. This is grievous misapprehension. Whatever God has written is surely entitled to our study, as it was meant for our good, and cannot be otherwise than useful to those for whose learning it was inspired: "all scripture," says the apostle, "is profitable." The Apocalypse, so far from not being the Gospel, is replete with its most precious truths, is inlaid with the testimony, fragrant with the excellence, and illuminated with the glory of the Son of God. It refers backward to the Man of sorrows, and looks forward to the throned Lamb. Christ is its alpha and omega, and the testimony of Jesus its woof and warp. But for the sake of them, who shrink from expositions of this book, who look at the Apocalypse through the mists of prejudice, the misapprehensions of ignorance, or any other similar cause, I will address myself this evening to the task of showing how full, how beautiful is the Gospel according to the Apocalypse.

Leaving my text, which is an epitome of the Gospel, I request your attention to such passages as these—Rev. 5:9: "Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and nation." This is surely the very music of Calvary floating down from heaven, and breaking on our ears—shall I rather say our hearts, this evening in Exeter Hall. Rev. 5:12: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing"—words that come like the chimes of the waves of that sea of glory that spread out their waters about the throne of God.

Rev. 7:13: "What are these which are ar-

rayed in white robes, and whence came they? These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple." This is an Apocalypse of heaven—its tenantry, and the way to it. Rev. 14:13: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." This is the trumpet of jubilee sounding in the grave—the Gospel transfiguring, by its presence, the very ashes of the dead. Rev. 21:6: "I will give to him that is athirst of the fountain of the water of life freely."

Rev. 22:17: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

Thus, in no portion of the Bible are the grand characteristics of Christianity more frequently or fully stated. The drapery of the throne does not conceal the Lamb that is in the midst of it; and the intense splendor of the "many crowns" that are on the brow of "the King of kings," does not dim or conceal that cross on which he hung in agony as the "man of sorrows."

These passages which we have quoted are like stars in the Apocalyptic firmament, of greater or lesser magnitude, each shining in the light of the Sun of Righteousness: these are fragments of the rich and beautiful embroidery on the mystic veil, significant of yet richer beyond it; these are snatches, mellowed but not spent in their transit from the skies, of the awful and solemn harmonies that break and roll before the throne of glory. But in all Christ is all. The Apocalypse is the record of what Christ is and does, since he ascended from the earth, and a cloud received him out of sight. It is the history of his post-resurrection glory. It is an illuminated commentary on Zech. 6:13: "He shall sit and rule upon his throne, and he shall be a priest upon his throne;" a Priest to offer sacrifice for our guilt—a King to rescue us from enemies, and subdue us to himself; a Priest to expiate our sins—a King to extirpate them; a Priest to take away the guilt of sin—a King to break its power; a Priest to pardon—a King to purify; a Priest to give a title to heaven—a King to create fitness for it. As a Priest He makes it possible for God to pardon us—as a King he makes us willing to receive that pardon; as a Priest he restores us to the divine favor—as a King he communicates to us the divine image; the majesty of the King tempered by the mercy of the Priest, is the light he lives in: and the Book of Revelation is the holy window through which we see these things—the contents and characters of the upper sanctuary. It is not less necessary that we should see Christ a King than Christ a sufferer. I cannot but add also, that this book contains the history of the doings of Christ in all places; of his presence, and evidence of that presence everywhere. It is a reflection of the panorama of 7000 years, on the concave of the sky, and the revelation of its connexion with Christ. It shows Him to be in the history of nations, the changes of dynasties, the eclipse of kingdoms, the wreck of empires, restraining—overruling—sanctifying. Josephus becomes unconsciously the chronicler of His presence, in the fall of Jerusalem; and Gibbon, in spite of himself, the faithful witness of his presence, in the decline of the Roman empire. Whosoever the ploughshare of Vespasian was driven, or the cimex of the Moslem mowed, or the foot of the Goth

trod,—whosoever the persecutor drove the Christian from Pella to the Cottian Alps,—whosoever the wild beasts devoured, or the flames consumed,—whosoever the crescent waxed, or the cross waned,—where Trent thundered its anathemas, and Luther echoed his protests,—in the Sicilian vespers—at the massacre of Bartholomew—on the pavements of Smithfield—in the French Revolution—on the field of Waterloo—in all facts—in all occurrences—Christ was, and is; and this sublime book is the evidence that it is so.

"Unto Him that loved us"—it is written in my text. Who can this be, who to John was so plainly familiar, and yet so great and so glorious, that he omits even his name, as if no one could mistake him? No angel in heaven, nor ancient patriarch, no apostle nor king, can this be. None of these had love to dare, nor strength to do what is here ascribed to "him." He must have been man, for he had blood to shed; he must have been a man of sorrows, for he shed that blood.—This Christ was,—man in all that the word comprehends, in its infirmities, and tears, and trials, and sorrows. Sin he had not; it is no part of humanity,—it is its disease—its corruption, and from this he was infinitely distant. He was man, but holy man; but he must also have been God. The fact that he laid down his life voluntarily, implies this. No creature has his life at his own disposal: a creature giving up his life unbidden, would be a suicide. Besides, were Christ not God, what he has done would make me worship him as God; for he that redeems, and pardons, and saves me, and at such an expenditure as that of Calvary, must gather to himself my adoration, my trust, my love. I cannot but worship Him who saves me from eternal perdition, and lifts me to eternal joy. If Christ be not God, the foresight of this tendency would have filled the Apostolic Epistles with warnings against the idolatry which would have inevitably and justly become all but the universal worship of Christians. But He is God as truly as man; worship and confidence are his due, and our salvation.

"He loved us," and this antecedently to our loving him: his love to us originated our love to him, as the sound creates its echo. How great, how sovereign that love which lighted upon us, in whom there was nothing to attract, deserve, or retain it; but, on the contrary, much to provoke, weary, and repel it. He loved us, in spite of what we were, not because of what we were; not on account of excellencies in us, but to create excellencies that were not in us. Man loves, because he sees something in the loved to attract his affections,—God loves, in order to create in the loved something to retain his love. It is this that makes our conscious debt to grace exceed all computation, and defy all repayment. We may conceive the intensity of this love by numbering and estimating, if we can, the difficulties through which it had to wade. He had to save sinners, not in spite of the law, but according to the law, to show God's law righteous, while it condemns, and righteous still while it acquits;—God true while he stands by his testimony, "the soul that sins shall die;" and no less true while he makes real his declaration, "he that believeth in the Son of God hath everlasting life;"—God just while He justifies the ungodly, and holy while He takes sinners to His bosom. These are some of the seeming impossibilities that love had to do—the innumerable contrarieties it had to reconcile—the infinite obstructions through which it had to work its way, to reach us. The height from which it came—the throne of Deity; the depth to which it descends—the ruin from which it plucks us; its breadth—the earth which it circles as

with a zone—and its length from first to last—Eternity.

"He washed us from our sins in his own blood." This is the scriptural phrase for his atoning expiatory sufferings. "Nothing else but the life of the Son of God expended on the cross could ensure the forgiveness of the least and fewest of these sins of ours. No other element had virtue. No voice from height or depth in the universe could say, with authority, to the least transgressor, "thy sins be forgiven thee." No fasting, mortification, or penance, or absolution of the priest, or indulgence of Pope or jubilee, ever approached the inner seat of the soul's disquiet; none of these rise high enough to reach God, or descend low enough to reach us. The accusations of conscience in the midst of all these "refuges of lies" outnumber its excuses, and the law of God, in spite of these and thousands more, will fulminate its lightnings. Nor does sin ever exhaust its penalties, and thus render forgiveness unnecessary, and the shedding that blood uncalled for. A convict banished for a definite period, exhausts his sentence, and thus becomes free; but were that convict to commit, in the course of his exile, a new crime, a new sentence would fasten on him, and add to the years of his banishment; we sin while we suffer, we add to our punishment by adding to our guilt, and thus by the very nature and necessity of the case, sin is an eternal evil; never working out its cure, but ever its perpetuity; it is a self-generating evil, eternity does not exhaust it, it adds to it; atonement was essential to our restoration; without shedding of blood, there is no remission of sins—and what an atonement! it has touched the deep spot of anger in the bosom of God, and descending along its dark line to its utmost havoc and curse, it has rescued, reconciled, restored us. Christ pardons us while we sin, and draws us off while he pardons alike from the love and practice of sin; it was his own blood that made this atonement, and it alone. No other element mingled with it, nothing could heighten its value—it needed nothing. He trod the wine-press alone. He suffered alone, and his suffering was sufficient. He obeyed alone, and his obedience all that was required. His is all the merit of the process, and therefore all the glory of the result. He paid all we owed to God, and purchased more than God owed to us. He began it in the manger, and finished it upon the cross. He humbled himself to merit, and he is exalted to bestow salvation. What depth of dye must there be in sin! what intensity of evil in that terrible monosyllable! what concentrated poison, seeing no less illustrious a victim, no less costly a price was required, no less precious a thing than the blood of Christ could wash it away. Tremble at sin. Plague, pestilence, and famine are nothing to sin. These scathe the body, it blasts the soul. But through Christ I am washed from my sins by that precious blood, from their curse, their condemnation, and all their penal consequences. The law remains in all its force, its sacredness and its stability, and yet it has no hold of me. All my guilt is put away, all my demerits are cancelled, and from no spot in the wide universe can a sentence of condemnation come upon me, or the thunder of a violated law smite me. But I see in the atonement of Jesus not merely a channel for the efflux of the love and forgiving mercy of God, but a standing proof of that love, its measure, its exponent, and representative. It not only shows me that God can forgive me consistently with all his attributes, but also that he delights to do so. What this sacrifice expresses, is as precious as what it does. It is evidence to me that my salvation is not a mere provision for a bare escape from punishment, but the proof of

a love in God my Father that longs to embrace me. It meets precisely what I need—it supplies what I long and thirst to know. I require, in order to have peace, not only that God should not punish me, but that he should love me, not only freedom from the curse, but friendship with God—I cannot be happy with mere safety. I require reconciliation—I cannot consent to enter heaven, and spend its cycles as a pardoned convict, tolerated, spared, but no more—I long to be there, an adopted son. I feel that God must not only let me go, but take me back, ere I can be happy. I must be placed, not merely beyond the penalties of the law, but beneath the love of God. I require to be raised higher than pardon, justification, and sanctification; I must not only pass the tribunal of the legislator; I cannot rest till I repose in the bosom, or rest amid the sunshine of the reconciled countenance of my Father. I see all this embodied, expressed, and secured in the atonement of Jesus. It is not only the way to heaven, but the measure and the pledge of the welcome that awaits me there. It is thus I hear richer music in the words, "It is finished," than I ever heard before. Now can I say and sing with an emphasis I never felt before, "Unto Him that loved me, and washed me from my sins in his own blood; to Him be glory and dominion forever and ever."—[To be continued.]

The Prophecies Concerning Tyre.

BY THOMAS NEWTON, D. D.
(Continued from our last.)

II. The inhabitants should pass over the Mediterranean into the islands and countries adjoining, and even there should find no quiet settlement. This is plainly signified by Isaiah, (23:6), "Pass ye over to Tarshish," (that is, to Tartessus in Spain,) "howl ye inhabitants of the isle;" and again, (v. 12), "Arise, pass over to Chittim," (that is, the islands and countries bordering upon the Mediterranean,) "there also shalt thou have no rest." What the prophet delivers by way of advice, is to be understood as a prediction. Ezekiel intimates the same thing, (26:18), "The isles that are in the sea shall be troubled at thy departure." It is well known that the Phœnicians were the best navigators of antiquity, and sent forth colonies into several parts of the world. A great scholar of the last century hath written a whole treatise of the colonies of the Phœnicians, a work (as indeed all his are) of immense learning and erudition. And of all the Phœnicians the Tyrian were the most celebrated for their shipping and colonies. Tyre exceeded Sidon in this respect, as Strabo testifies, and sent forth colonies into Africa and Spain unto and beyond the pillars of Hercules: and Quintus Curtius saith, that her colonies were diffused almost over the whole world. The Tyrians, therefore, having planted colonies at Tarshish, and upon the coasts of Chittim, it was natural for them, when they were pressed with dangers and difficulties at home, to fly to their friends and countrymen abroad for refuge and protection. That they really did so, St. Jerome asserts upon the authority of Assyrian histories, which are now lost and perished. "We have read," saith he, "in the histories of the Assyrians, that when the Tyrians were besieged, after they saw no hope of escaping, they went on board their ships, and fled to Carthage, or to some islands of the Ionian and Ægean sea." And in another place he saith, "that when the Tyrians saw that the works for carrying on the siege were perfected, and the foundations of the walls were shaken by the battering of the rams, whatsoever precious things, in gold, silver, clothes, and various kinds of furniture, the nobility had, they put them on board their ships, and carried to the islands; so that the city being taken, Nebuchadnezzar found nothing worthy of his labor." It must have been grievous to Nebuchadnezzar, after so long and laborious a siege, to be disappointed of the spoil of so rich a city; and therefore Ezekiel was commissioned to promise him the conquest of Egypt for his reward: (29:18, 19:) "Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it. There thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon, and he shall take her multitude, and take her spoil, and take her prey, and it shall be the wages for his army."

But though the Tyrians should pass over to Tarshish and to Chittim, yet even there they should find no quiet settlement, "there also shalt thou have no rest." Megasthenes, who

lived about three hundred years before Christ, and was employed by Seleucus Nicator in an embassy to the king of India, wrote afterwards a history of India, wherein he mentioned Nebuchadnezzar with great honor. This historian is quoted by several ancient authors; he is cited particularly by Strabo, Josephus, and Abydenus in Eusebius, for saying that Nebuchadnezzar surpassed Hercules in bravery and great exploits, that he subdued great parts of Africa and Spain, and proceeded as far as to the pillars of Hercules. After Nebuchadnezzar had subdued Tyre and Egypt, we may suppose that he carried his arms farther westward: and if he proceeded so far as Megasthenes reports, the Tyrians might well be said to "have no rest," their conqueror pursuing them from one country to another. But besides this, and after this, the Carthaginians, and other colonies of the Tyrians, lived in a very unsettled state. Their history is made up of little but wars and tumults, even before their three fatal wars with the Romans, in every one of which their affairs grew worse and worse. Sicily and Spain, Europe and Africa, the land and their own elements, the sea, were theatres of their calamities and miseries; till at last not only the new, but old Carthage, too, was utterly destroyed. As the Carthaginians sprung from the Tyrians, and the Tyrians from the Sidonian, and Sidon was the first-born of Canaan, (Gen. 10:15,) so the curse upon Canaan seemeth to have pursued them to the most distant parts of the earth.

III. The city should be restored after seventy years, and return to her gain and her merchandise. This circumstance is expressly foretold by Isaiah (23:15-17): "And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king," or kingdom, meaning the Babylonian, which was to continue seventy years: "after the end of seventy years shall Tyre sing as an harlot. Take an harp, go about the city, thou harlot that hast been forgotten, make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth." Tyre is represented as a harlot, and from thence these figures are borrowed, the plain meaning of which is, that she should lie neglected of traders and merchants for seventy years, as long as the Babylonian empire lasted, and after that she should recover her liberties and her trade, and draw in several of all nations to deal with her, and particularly the kings of the earth to buy her purples, which were worn chiefly by emperors and kings, and for which Tyre was famous above all places in the world.

Seventy years was the time prefixed for the duration of the Babylonian empire. So long the nations were to groan under that tyrannical yoke, though these nations were subdued some sooner, some later, than others. Jer. 25:11, 12—"These nations shall serve the king of Babylon seventy years: and it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." And accordingly at the end of seventy years Cyrus and the Persians subverted the Babylonian empire, and restored the conquered nations to their liberties.

But we may compute these seventy years after another manner. Tyre was taken by Nebuchadnezzar in the thirty-second year of his reign, and in the year 573 before Christ.—Seventy years from thence will bring us down to the year 503 before Christ, and the nineteenth of Darius Hystaspis. At that time it appears from history that the Ionians had rebelled against Darius, and the Phœnicians assisted him with their fleets: and consequently it is reasonable to conclude that they were now restored to their former privileges. In the succeeding reign we find that they, together with the Sidonians, furnished Xerxes with several ships for his expedition into Greece. And by the time of Alexander the Tyrians were grown to such power and greatness, that they stopped the progress of that rapid conqueror longer than any part of the Persian empire besides.—But all this is to be understood of the insular Tyre; for as the old city flourished most before the time of Nebuchadnezzar, so the new city flourished most afterwards, and this is the Tyre that henceforth is so much celebrated in history.

IV. The city should be taken and destroyed again. For when it is said by the prophets, (Isa. 23:6,) "Howl, ye inhabitants of the isle;" (Ezek. 27:32,) "What city is like Tyre, like the destroyed in the midst of the sea?" (28:8),

"They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas:" these expressions can imply no less than that the insular Tyre should be destroyed, as well as that upon the continent; and as the one was accomplished by Nebuchadnezzar, so was the other by Alexander the Great. But the same thing may be inferred more directly from the words of Zechariah, who prophesied in the reign of Darius, (Zech. 1:1; 7:1,) probably Darius Hystaspis, many years after the former destruction of the city, and consequently he must be understood to speak of this latter. His words are these, (9:3, 4), "And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold the Lord will cast her out, and he will smite her power in the sea, and she shall be devoured with fire." It is very true that "Tyrus did build herself a strong hold;" for her situation was very strong in an island, and besides the sea to defend her, she was fortified with a wall one hundred and fifty feet in height, and of a proportionable thickness. "She heaped up silver as the dust, and fine gold as the mire of the streets," being the most celebrated place in the world for trade and riches, "the mart of nations," as she is called, conveying the commodities of the east to the west, and of the west to the east. But yet, "Behold the Lord will cast her out, and he will smite her power in the sea, and she shall be devoured with fire." Ezekiel had likewise foretold that the city should be consumed with fire (28:18): "I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth, in the sight of all them that behold thee." And accordingly Alexander besieged and took the city, and set it on fire. The ruins of old Tyre contributed much to the taking of the new city; for with the stones, timber, and rubbish, of the old city, Alexander built a bank, or causeway, from the continent to the island, thereby literally fulfilling the words of the prophet Ezekiel, (26:12), "They shall lay thy stones, and thy timber, and thy dust in the midst of the water." He was seven months in completing this work, but the time and labor were well employed, for by means hereof he was enabled to storm and take the city.

As in the former siege, the inhabitants, according to the prophecies, fled over the Mediterranean to the islands and countries adjoining, so they did likewise in this latter siege; for Diodorus Siculus and Quintus Curtius both testify that they sent their wives and children to Carthage; and upon the taking of the place, the Sidonians secretly conveyed away fifteen thousand more in their ships. Happy were they who thus escaped, for of those who remained behind, the conqueror slew eight thousand in the storming and taking of the city; he caused two thousand afterwards cruelly to be crucified, and thirty thousand he sold for slaves. They had before sold some of the captive Jews, and now it was returned upon them according to the prediction of Joel (3:6-8): "The children also of Judah, and the children of Jerusalem have ye sold; behold I will return your recompense upon your own head, and will sell your sons and your daughters." This is the main of the prophecy, that as they had sold the captive Jews, so they should be sold themselves: and having seen this so punctually fulfilled, we may more easily believe that the other parts were so too, though at this distance of time, and in this scarcity of ancient historians, we are not able to prove all the particulars. When the city was taken before, the Tyrians received their kings afterwards from Babylon; and now their king held his crown by Alexander's appointment. The cases are parallel in many respects; but the city recovered much sooner from the calamities of this siege than from the fatal consequences of the former. For in nineteen years' time it was able to withstand the fleets and armies of Antigonus, and sustained a siege of fifteen months before it was taken: a plain proof, as Dr. Prideaux observes, of "the great advantage of trade. For this city being the grand mart, where most of the trade both of the east and west did then centre, by virtue hereof it was, that it so soon revived to its pristine vigor."—[To be continued.]

Belshazzar's Feast.

[The following poem, from the Portsmouth Journal, we learn from that paper, was written by one of the misses in the High School in that town, and was read among the specimens of composition, at a late examination.]

The night was beautiful and still,
While moonlight gilded many a hill

And palace spire and idol fane
Of temples built on Dura's plain,
And the rich gardens of the East
Were lighted for a princely feast;
And there they hung from wall and tower,
Wafting perfume from many a flower:
And sparkling waves and waters ran
Through the bright bowers of Babylon.
But look! the spacious palace gate,
Where sits Belshazzar proud in state,
Is opened on the splendid night,
Adorned with flowers and gems of light:
A thousand lords in homage bow
Before that stern and haughty brow;
And by him sits, in graceful mien,
The fair and youthful Eastern queen.
And ladies grace that gorgeous hall
Upon this noble festival.
The king now speaks, while all around
In breathless silence catch the sound:—

"Minstrels, come forth, and your songs now raise.

On the harp, on the sackbut, and psaltery of praise,
To the gods of silver, and gold, and stone;
There's none can withstand them, there's none,
there's none.

"Bring forth rich draughts of ruby wine,
Brought from the vineyards of Palestine;
And drink to the gods of wood, gold, and stone,
There's none can withstand them, there's none,
there's none.

"Drink again, lords and ladies fair,
The sparkling draught, so bright and so rare,
To the gods of gold, and silver, and stone,
There's none can withstand them, there's none,
there's none.

"Bring forth the gold cups of Solomon,
Whose God and glory have sunk like the sun,
And we'll drink to the gods of wood, gold, and
stone;
For who can withstand them? there's none,
there's none."

And the minstrels sounded the songs of praise,
While the harpers echoed the lofty lays;
And the revellers each full deeply quaffed,
To the idol gods, of the foaming draught.
But why comes a change o'er the splendid scene?
Why alters Belshazzar his haughty mien?
Why suddenly ceases the impious hymn?
Why the lights and gems so strangely dim?
Look yonder! high up on that lofty wall,
Where the lights with a sickly lustre fall;
The fingers appear of a viewless form!
Sudden as lightning breaks forth in a storm,
Writing words which fill hearts with a dreary
chill!

While the revellers' voice, and harps are still.
The king saw the part of the hand that wrote,
And the strange wild gleams that above it float,
And his face grew pale as the marble wall,
And the pillars that grac'd that noble hall.
Haste! haste! bring here of the wise men to me;
Let him tell what these terrible words may be—
And I'll give him a robe of the royal dye,
And a chain of gold with mine own to vie.
And the wise men came, and the words they saw,
But each quailing heart was filled with awe,
And they silently turned from that dreadful sign;
Its meaning there's none can dare to divine.
The Hebrew Daniel they anxiously call,
To come to the fear-stricken banquet hall;—
Canst thou tell what these burning words may be,
And unfold their hidden mystery?
If so, a rich boon is prepared for thee,
Of a seat of honor and high degree,
And a costly robe of a scarlet dye,
And a golden chain with mine own to vie.
Then the Hebrew looked on the words of fire,
Expressing the weight of Jehovah's ire,
And the light of heaven beams forth from his eye,
While his lip breathes the spirit of prophecy.
He turns to the king, and his message brings
As the prophet and priest of the King of kings.

"To others, O king, may thy rich gifts be,
But the words I'll read and interpret to thee.
Thou knowest in days that have long gone by,
God gave state to thy sire, and majesty;
A kingdom which spread o'er the earth's wide
domain,

While nations and tongues revered his great
name—

It spread north and south, east and west, like a
tree

Whose branches o'ershadowed the land and
the sea.

But his heart grew proud, God humbled him
then,

And drove him away from the sons of men;
And he ate of the grass, and was wet with the
dew,

Till his spirit was chastened, and then he knew
That it was by the most high God of heaven,
His majesty, honor, and glory were given.

And this, Belshazzar, full well thou hast known,
Yet hast bowed to the gods of wood, gold, and
stone—

Hast lifted thyself 'gainst Omnipotent power,
Who thy life and kingdom will sever this hour—
And these words of fire to thee do declare,
That thy kingdom is gone, no more shalt thou
wear

The jewell'd crown of the Chaldean throne,
Which the God of Israel hath overthrown.
Thou'rt found to want, when with balance art
weighed,

Thy laurels of glory forever must fade,
And the last of the dreadful words I read—
Thy kingdom is severed 'tween Persian and
Mede!"

The seer's dread message already is done,
And the scarlet robe and chain are won;
And now he goes forth from that banquet hall,
But the fearful words yet gleam from the wall.

* * * * *
The night has now sped, and the morning bright
Is beaming through clouds of golden light;
But never before had the orb of day
Looked down on a battle-field's dreadful array,
More dire in carnage, and streaming blood
Gushing forth from hearts in a purple flood,
Than Babylon's streets, where her king lies
slain,

And her nobles and peasants in death remain.
But far away in a hidden bower,
Where bloomed full many an Eastern flower,
Sat a Hebrew maiden, and thus she sung,
And her country's harp seemed newly strung:—

"Palestina, rejoice! and break forth in song!
Let your praises to God be loud and long;
Even as he hath spoken, the brass gates are
broken,

And Babylon's fallen to rise no more!

"Come forth Jewish captives! now join the
dance!

By Babylon's waters let glad footsteps glance!
For your yoke is broken, even as God hath
spoken,

And Babylon's fallen to rise no more!

"God's promise is sure; in time he will bring
Our hoped and expected Messiah King!
Then all yokes will be broken, for thus God
hath spoken,

And Babylon's fallen to rise no more!"

My Saviour.

BY JOHN EAST, M. A.

MEDIATOR.

MY SAVIOUR is the "one Mediator between
God and men." (1 Tim. 2:5.) My carnal na-
ture, in common with the whole of our fallen
race, is at variance with God. Sin has sepa-
rated me from him, and drawn over my head
the naked sword of his offended justice, and
the penalty of his violated law. When my
soul first discovers this unsheathed weapon of
righteous anger, I am filled with dismay, and
am disposed to cry out, with Job, "I am afraid
of all my sorrows; I know that thou wilt not
hold me innocent.—For he is not a man, as I
am, that I should answer him, and we should
come together in judgment; neither is there
any daysman betwixt us, that might lay his
hands upon us both." (Job 9:28, 32, 33.) But
all my apprehension is removed, and hope and
joy take the place of dread and grief in my
heart, when the Holy Ghost reveals the Lord
Jesus Christ before me, in the plenitude of his
mediatorial office. I behold him standing be-
tween me and God, fully commissioned and
perfectly able, to restore me to a state of recon-
ciliation with him. He uplifts his own pierced
hand against the raised arm of justice; and,
pointing to his own scarred side, in which the
sword of the law was plunged and satiated with
atoning blood, he removes all ground of enmi-
ty and opposition, bringing the Father's alien-
ated love to my soul, and bringing back my
prodigal soul to itself and the love of God.

My Saviour is the "one, the only Mediator
between God and men." Saints and angels,
who, by erring mortals, are daily approached
under this name, and as filling this office, shrink
back from the idolatrous homage, and would as
soon dare to take possession of the throne of
Deity itself, as assume the title and functions
of Mediator. How could angels mediate for
fallen man, who were able to accomplish nothing
for their own fallen companions? How
could the saints,—the spirits of just men made
perfect,—who are themselves indebted for all
they have and are to the mediation of the Son
of God? Let my soul rejoice in Emmanuel's
all-sufficiency as "the Mediator of a better
covenant, even the new covenant of grace, es-
tablished upon better promises, and sealed with
his own blood." (Heb. 8:6; 12:24.) What

can ever break a reconciliation so dearly bought,
so effectually made, and so firmly secured?
My Saviour will never withdraw from his me-
diatorial station before the throne, until the last
soul, whom he has ransomed by his blood, shall
be reinstated in the divine favor, and renewed
after the divine image. Then his mediatorial
office will cease; but the fruits of it will re-
main forever, in a perpetual revenue of glory
and joy to himself, and of happiness to myself
and happy millions more, who have partaken of
the "reconciliation."

The Better Land.

"The shapings of our heavens are the modi-
fications of our constitution," said Charles
Lamb, in his reply to Southey's attack upon
him in the Quarterly Review.

He who is infinite in love as well as wisdom,
has revealed to us the fact of a future life, and
the fearfully important relation in which the
present stands to it. The actual nature and
conditions of that life He has hidden from us—
no chart of the ocean of Eternity is given us—
no celestial guide-book or geography defines,
localizes, and prepares us for the wonders of
the spiritual world. Hence imagination has a
wide field for its speculations, which, so long
as they do not positively contradict the revela-
tion of the Scriptures, cannot be disproved.

We naturally enough transfer to our idea of
heaven, whatever we love and reverence on
earth. Thither the Catholic carries in his fancy
the imposing rites and time-honored solemnities
of his worship. There the Methodist sees his
love-feasts and camp-meetings, in the groves
and by the still waters and green pastures of
the blessed abodes. The Quaker, in the still-
ness of his self-communing, remembers that
there was "silence in heaven." The Church-
man, listening to the solemn chant of vocal
music, or the deep tones of the organ, thinks
of the song of the elders, and the golden harps
of the New Jerusalem.

The heaven of the northern nations of Euro-
pe was a gross and sensual reflection of the
earthly life of a barbarous and brutal people.

The Indians of North America had a vague
notion of a sun-set land—a beautiful paradise
far in the west—mountains and forests filled
with deer and buffalo—lakes and streams
swarming with fishes—the happy hunting-
ground of souls. In a late letter from a devoted
missionary among the western Indians, (Paul
Blohm, a converted Jew,) we have noticed a
beautiful illustration of this belief. Near the
Omahaw mission-house, on a high bluff, was a
solitary Indian grave. "One evening," says
the missionary, "having come home with some
cattle, which I had been seeking, I heard some
one wailing, and, looking in the direction from
whence it proceeded, I found it to be from the
grave near our house. In a moment after, the
mourner got up from a kneeling or lying pos-
ture, and, turning to the setting sun, he stretched
forth his arms in prayer and supplication, with
an intensity and earnestness as though he
would detain the splendid luminary from run-
ning his course. With his body leaning for-
ward, and his arms stretched towards the sun,
he presented a most striking figure of sorrow
and petition. It was solemnly awful. He
seemed to me to be one of the ancients, come
forth to teach me how to pray."

A venerable and worthy New England cler-
gyman, on his death-bed, just before the close
of his life, declared that he was only conscious
of an awfully solemn and intense curiosity to
know the great secret of death and eternity.

The excellent Dr. Nelson of Missouri, was
one who, while on earth, seemed to live another
and higher life, in contemplation of infinite
purity and happiness. A friend of ours once
related an incident concerning him, which made
a deep impression upon our mind. They had
been travelling through a summer's forenoon in
the prairie, and had laid down to rest beneath
a solitary tree. The Doctor lay for a long
time, silently looking upward through the open-
ings of the boughs into the still heavens, when
he repeated the following lines, in a low tone,
as communing with himself, in view of the
wonders he described:—

"Oh the joys that are there, mortal eye hath not seen!
Oh! the songs they sing there, with hosannas between!
Oh, the thrice-blessed song of the Lamb and of Moses!
Oh, brightness on brightness! the pearl-gate uncloses!
Oh, white wings of angels! Oh, fields white with roses!
Oh, white tents of Peace, where the rapt soul reposes!
Oh, the waters so still, and the pastures so green!"

The brief hints afforded us by the sacred
writings concerning the "better land," are in-
spired and beautiful. Eye hath not seen, nor
the ear heard, neither hath it entered into the

heart of man to conceive of the good in store
for the righteous. Heaven is described as a
quiet habitation—a rest remaining for the peo-
ple of God. Tears shall be wiped away from
all eyes; there shall be no more death, neither
sorrow nor crying, neither shall there be any
more pain. To how many death-beds have these
words spoken peace! And how many failing
hearts have gathered strength from them to
pass through the dark valley of shadows.

Yet we should not forget that "the kingdom
of heaven is within;" that it is the state and
affections of the soul; the answer of a good
conscience; the sense of harmony with God;
a condition of time as well as of eternity.—
What is really momentous and all-important
with us is the present, by which the future is
shaped and colored. A mere change of locality
cannot alter the actual and intrinsic qualities of
the soul. Guilt and remorse would make the
golden streets of Paradise intolerable as the
burning marl of the infernal abodes, while pu-
rity and innocence would transform hell itself
into heaven.—J. G. Whittier.

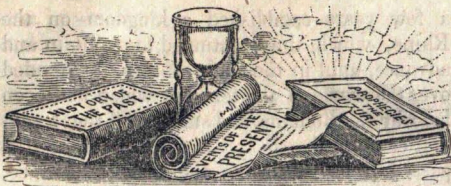
Fourth Universal Monarchy.

NUMBER XII.

Though we have dated the mingling of the
German dynasty with the Roman family as con-
querors of that race, at A. D. 476; yet, the
same barbarians began to occupy parts of that
territory more than half a century earlier. We
have previously noticed the four great struggles
of the German dynasty with the Roman, for
supremacy, noticed in the scripture, under the
symbols of *four trumpets* (Rev. 8:7-13), which
resulted in the infliction of a "deadly wound"
on the head of the Roman dynasty, and the
transfer of supreme power, or the "diadem,"
to the Romano-German family; we shall no-
tice the incipient steps, for the erection of *ten*
powers, on which, for a "short time," supreme
authority is to rest. These ten powers, or
kingdoms, are of German origin; or, at least,
ten kingdoms of the German race arose in the
fifth century. The enumeration of different
authors is slightly varied, though not sufficient
to affect the general rule. Reckoning all the
different kingdoms noted in their lists, there
would be thirteen. What ten must we select
from the thirteen? On this point we shall not
be very positive that ours are the *true ten*. The
difficulty arises, in part, on fixing upon the
three which were humbled by the little horn.
Machiaval, Lloyd, Sir I. Newton, Bishop New-
ton, Whiston, and Faber, with two exceptions,
declare the remaining seven to be, "1. Vandals,
2. Suevi, 3. Alans, 4. Burgundians, 5. Franks,
6. Visigoths, 7. Anglo-Saxon." We give the
following, as the list of the ten, viz.: *Vandals,*
Suevi, Alans, Burgundians, Franks, Visigoths,
Anglo-Saxons, OSTROGOTHS, LOMBARDS, HERULI.
The last three being the ones "plucked up,"
by the little horn. We shall notice the
establishment of the ten kingdoms in the order
above named. Our information is from stan-
dard works. 1. *Vandals*. "The Vandals who
entered Gaul in 406, soon passed into Spain,
and after occupying of that province for near
twenty years, in 427 invaded Africa, wrested it
from the Romans, instituted an independent
kingdom, and ruled it until the year 533."—
Lord. "The *Suevi*, who at the same period
passed through Gaul, conquered Gallicia, in
Spain, and maintained a kingdom till 585,
a space of one hundred and seventy-seven
years."—*Id.* "Of the *Alans*, who entered
Gaul in 407, a part advanced into Spain, and
after sustaining a separate government eight or
nine years, were conquered by the Vandals and
Suevi, and passed with the former into Africa.
Another body settled on the Rhine, and in 440
in Valencia. They repulsed Attila from Or-
leans, their capital, on his invasion of Gaul in
451, and were stationed in the centre of the
army by which he was defeated at the battle of
Chalons. On his invasion of their territory in
453, they were supported by the Goths, and
gained another victory. In 464 they invaded
Italy, and laid waste Liguria. Clovis extended
his conquests over their territory, as far as the
Liger, in 485, but they continued to subsist as
a separate people till 507, and perhaps a few
years later, when they were conquered by the
Franks."—*Id.* "The *Burgundians* established
themselves in Belgic Gaul in 407. After a
few years they obtained possession of Savoy,
and subsequently of Gaul on the Rhone, and
maintained a separate kingdom till 524, when
they were conquered by the Franks. On the
division of the French kingdom, it again be-
came a separate state, and continued most of
the time for several centuries."—*Id.* "The
Franks also entered Gaul in 407, and within

a few years established a kingdom on the
Rhine, which they continued to maintain and
advance, until in the sixth century, it extended
over the whole of the territory which had been
held by the Romans, and subsisted through sev-
eral centuries."—*Id.* "The *Visigoths*, in 408,
passed from Italy into the south of France,
maintained a kingdom there till the year 506,
when, being driven by the Franks into Spain,
they wrested a part of it from the Suevi, and
in 585 extended their sway over the whole pen-
insula."—*Id.* The *Saxons* invaded the island
of Britain in 449, and soon after established a
kingdom which had been held by the Romans,
and subsisted through several centuries."—*Id.*
"The *Ostrogoths*, who were under the domi-
nion of Attila, on the dissolution of his empire
settled in Pannonia, and continued to hold their
share of that province, and part of Illyria, till
their invasion of Italy, and conquest of the
Heruli, in 493."—*Id.* "The *Lombards*, who
were a branch of the Gepidæ, were also under
the sway of Attila at the period of his inva-
sion of Gaul and Italy; and on the dissolution
of his empire in 455, assumed a portion of Pan-
nonia, which they continued to retain till the
reign of Justinian, when they conquered the
Gepidæ, whose seats were within the Eastern
empire, principally, and on the north of the
Danube. They subsequently extended the con-
quests towards the west to Bavaria. In 568
they invaded and conquered Italy, where they
maintained their empire till near the close of the
eighth century."—*Id.* "The *Heruli*, who had
also been under the sway of Attila, in 476
crossed the Danube into Noricum, and advanc-
ing into Italy, where they maintained their em-
pire till conquered by the Ostrogoths in 493.
After having conquered and dethroned Augus-
tulus, and having proclaimed Odoacer, their
leader, king of Italy."—*Id.* "These separate
dynasties are with propriety united in a single
symbol, and exhibited as one great combination
of usurping tyrants, from the similarity of their
arrogations, policy, and rulers. They were all
feudatory monarchies. They all adopted, in a
large degree, the laws of the ancient empire as
their common law. They united in the same
usurpation of the divine rights, in imposing the
same false religion on their subjects, and in a
similar hostility to the true people of God.
They all nationalized the church, and all per-
secuted dissenters."—*Id.*

We have now traced the history of the fourth
monarchy to the year 476. That year, as we
have seen, was eventful: the year in which
the supremacy departed from the Roman dy-
nasty, to be found henceforth with the ROMANO-
GERMAN family. The whole empire had been
convulsed for more than a century with the
disputes of the two races. The Roman family
from the day it conquered Macedon, had seen
no equal. Though waging frequent wars with
Peresia, Rome was generally victorious; in its
wealth, great, in its strength, "pure iron."
The Romans had early warning of the danger
to be apprehended from the swarms of the
northern *hive*. Their dominions had early
been laid waste by these savage *northmen*.
The Germans—"Ghar-men"—warriors had
often carried ruin through the fairest parts of
Italy. It was not, however, until the days of
Constantine that any serious danger as to the
final issue, was apprehended. Up to that date
few honors had been conferred upon barbarians;
but they had been so long mingling as servants
and soldiers, that further promotion was abso-
lutely requisite. In vain did the Roman family
resort to the plan of fencing them out by a wall
from the Rhine to the Danube, and by armies
along those rivers. Having tasted of the wines
of Italy, and luxuriated upon its soil—no hu-
man bar could impede, for any length of time,
their inroads. The Roman family, in conse-
quence of its great wealth, had grown effemi-
nate. They were not able to compete with the
hardy warriors of the north. The period from
the year 337 to 476 was marked with continual
conflicts between the two families. Under Ala-
ric, Genseric, Attila, Odoacer, and Theodoric,
the barbarian family had acquired such power
that the Roman dynasty gave way, and their
supremacy all transferred to the barbarians, who
began their reign in 476. From the year 384 to
476, the deadly wound is inflicted on the sixth
head, by the four thrusts of the German family.
The Roman family does not, however, become
extinct. Though *physically* conquered, yet
they are *morally* the conquerors. They caused
the Germans to adopt their language, their
laws, their religion. In a word, the iron con-
tinues, yet the clay nation, or family, has the
supremacy. Hence the propriety of the term
Romano-German. J. P. WEETHEE.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MARCH 4, 1848.

Sacred Chronology—

THE KINGS OF ISRAEL AND JUDAH.

(Continued from our last.)

JOTHAM.—"In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign. Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem." 2 K. 15:32, 33.

As Jotham began to reign in the second year of Pekah, his sixteenth and last would synchronize with the seventeenth of Pekah, B.C. 741, A.M. 3420.

AHAZ.—"And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz reigned in his stead." 2 K. 15:38.

Ch. 16:1, 2—"In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign. Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem," to B.C. 725, A.M. 3436.

2 Kings 15:30—"And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah."

As Ahaz began to reign in the seventeenth year of Pekah, and Jotham reigned in all but sixteen years from the second of Pekah, it follows that the twentieth year of Pekah, when Hoshea came against him and slew him, must have been three years after the death of Jotham, or in the third year of Ahaz, which would be in the twentieth year from the commencement of Jotham's reign.

2 Kings 17:1—"In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah, to reign in Samaria nine years."

As Hoshea slew Pekah in the third year of Ahaz, and did not begin to reign in his stead till the twelfth, it follows that from the death of Pekah to the commencement of the reign of Hoshea, was an interregnum of nine years. This was the second interregnum that occurred in the reigns of the kings of Israel.

HEZEKIAH.—"And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem; but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead." 2 Chron. 28:27.

2 Kings 18:1, 2—"Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign; and he reigned twenty and nine years in Jerusalem," to B.C. 696, A.M. 3465.

2 K. 18:9-12—"And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Salmanser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it: even in the sixth year of Hezekiah, (that is, in the ninth year of Hoshea king of Israel,) Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Hobar by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them nor do them."

2 Kings 17:7, 8, 18, 22, 23—"For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other Gods, and walked in the statutes of the heathen whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made. . . . Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. . . . For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day."

As the reign of Hezekiah commenced in the third year of Hoshea, the ninth and last of Hoshea, with

the existence of the kingdom of Israel, terminated in the sixth year of Hezekiah.

To prove that the right length has been assigned to the reigns of the several kings, we have only to ascertain if the sums of the reigns of the two branches of the kingdom from the accession of Jehu to the ninth of Hoshea are equal.

Kings of Judah.		Kings of Israel.	
Q. Athaliah	- - 6	Jehu	- - - 28
Jehoash	- - 40	Jehoahaz	- - 17
Amaziah	- - 29	Jehoash	- - 16
Interregnum	- 11	Jeroboam II.	- 41
Uzziah	- - 52	1st Interregnum	- 23
Jotham	- - 16	Zachariah & Shallum	1
Ahaz	- - 16	Menahem	- 10
Hezekiah	- - 6	Pekah	- - 2
		2d Interregnum	- 9
		Hoshea	- - 9
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It is thus seen that the sums of the reigns of the two lines of kings are equal. If to one hundred and seventy-six we add ninety-five, the length of time that intervened from the revolt of the ten tribes, we have two hundred and seventy-one years. And if from this we deduct thirty-two years, the length of the two interregnums, we have two hundred and thirty-nine full, or two hundred and forty current, years, which JOSEPHUS gives (*Ant.* 9. 14, 1) as the length of the reigns of the kings of Israel.

2 Kings 18:13, 17—"Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. . . . And the king of Assyria sent Tartan and Rabsharis and Rab-shakeh from Lachesh to king Hezekiah with a great host against Jerusalem." But when Hezekiah had prayed unto the Lord, "it came to pass that night, that the angel of the Lord went out and smote in the camp of the Assyrians an hundred, four score and five thousand: and when they arose early in the morning, behold, they were all dead corpses." 2 Kings 19:35.

"In these days was Hezekiah sick unto death."—And when he had prayed, the Lord sent by Isaiah, saying, "I will add unto thy days fifteen years."—And when these were fulfilled, "Hezekiah slept with his fathers: and Manasseh his son reigned in his stead." 2 Kings 20:1, 6, 21.

"MANASSEH was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem," to B.C. 641, A.M. 3520. "And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel. . . . And the Lord spake by his servants the prophets, saying, Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies." 2 Kings 21:1, 2, 10-14.

"Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." 2 Chron. 33:11.

It is supposed by commentators, that at this time was also fulfilled the prophecy of Isaiah delivered in the second year of Ahaz, when "Rezin the king of Syria, and Pekah the son of Remaliah king of Israel, went up toward Jerusalem to war against it," viz., Isa. 7:7, 8—"Thus saith the Lord God, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin: and within three score and five years shall Ephraim be broken, that it be not a people."

"It was sixty-five years from the beginning of the reign of Ahaz, when this prophecy was delivered, to the total depopulation of the kingdom of Israel by Esarhaddon, who carried away the remains of the ten tribes which had been left by Tiglath-pileser, and Salmanser, and who planted the country with new inhabitants. That the country was not wholly stripped of its inhabitants by Salmanser appears from many passages of the history of Josiah, where Israelites are mentioned as still remaining there: 2 Chron. 34:6, 7, 33; 35:18; 2 Kings 23:19, 20. This seems to be the best explanation of the chronological difficulty in this place, which has much embarrassed the commentators. See *Usserii Annal.* V. T. ad. an. 3327, and Sir I. Newton, *Chronol.* p. 283.

"That the last deportation of Israel by Esarhaddon was in the sixty-fifth year after the second of Ahaz, is probable for the following reasons: The Jews, in *Seder Olam Rabba*, and the Talmudists, in

D. Kimchi, on Ezek. 4th, say, that Manasseh king of Judah was carried to Babylon by the king of Assyria's captains, 2 Chron. 33:11, in the twenty-second year of his reign; that is, before Christ 676, according to Dr. Blair's tables. And they are probably right in this. It could not be much earlier; as the king of Assyria was not king of Babylon till 680, *ibid.* As Esarhaddon was then in the neighborhood of Samaria, it is highly probable that he did then carry away the last remains of Israel, and brought those strangers thither who mention him as their founder. Ezra 4:2. But this year is just the sixty-fifth from the second of Ahaz, which was 740 before Christ.—Now the carrying away the remains of Israel, who, till then, though their kingdom was destroyed forty-five years before, and though small in number, might yet keep up some form of being a people, by living according to their own laws, entirely put an end to the people of Israel, as a people separate from all others: for from this time they never returned to their own country in a body, but were confounded with the people of Judah in the captivity; and the whole people, the ten tribes included, were called Jews."—*Dr. Jubb.* Two MSS. have twenty-five instead of sixty-five; and two others omit the word five, reading only sixty."—*Dr. Clarke.*

2 Chron. 33:12, 13—"And when he [Manasseh] was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom."

2 Chron. 33:20—"So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead."

(To be concluded in our next.)

Death of John Quincy Adams.

"A great man has fallen!" During the firing of cannon on the 22d ult., in commemoration of the anniversary of WASHINGTON'S birth day, intelligence was received, by Telegraph, that ex-President ADAMS was suddenly attacked with paralysis, in the House of Representatives, the day previous. He was seized at his seat, and on attempting to rise, fell back in his chair, out of which he would have dropped had he not been caught by Mr. FISHER, a member of the House, who received him in his arms. He was then borne by several gentlemen into the area in front of the clerk's table, when, at the suggestion of the Speaker, the House immediately adjourned. He was carried on a sofa into the rotunda, where a medical member of the House attended him, administering water and bathing him with spirits, while others repressed the crowd which gathered around from all quarters. The sofa was then moved nearer to the door which opens on the Eastern portico, for the sake of fresh air, but was finally taken up on the shoulders of several gentlemen and borne into the Speaker's room.

The words which Mr. ADAMS uttered, in a low but distinct tone, as he sank on the left side of his chair, and at the moment when he was stricken by the hand of death, were these—

"THIS IS THE LAST OF EARTH—I AM CONTENT!"

These were the last words he uttered. He continued till the 23d ult., when he died like Chatham, in the Senate House—in the Speaker's room. He was 80 years of age last July. Mrs. ADAMS, during his illness, was unable to leave her bed, from indisposition. His son, CHARLES F. ADAMS, of this city, was sent for immediately on the attack, and started by the first conveyance.

Mr. ADAMS was one of the remarkable men of his age. He commenced public life at the age of 14, as secretary to Mr. FRANCIS DANE, Foreign Minister to Russia, and has been in public life nearly all the time since—filling the responsible stations of foreign minister, senator, and representative in Congress, President of the United States, &c.

He was a member of the Unitarian church in Quincy, when it was orthodox, and never changed his connection with it; but his public writings and conversation abundantly indicated that he regarded his Saviour as the Being to whom he looked for the forgiveness of his sins.

He had some peculiar views respecting the Scriptures. Two years since he astonished the country by advocating the possession of the whole of Oregon, on the ground that the Scriptures commanded us to replenish the earth. It might be for this reason that he justified the war of England against the Chinese; supposing that the more enlightened nations were thus to carry civilization over the earth. It is stated, that in the circle of his immediate friends he frequently spoke of the conquest of Mexico, as breaking one of the seals, by which that country is to be opened to the free admission of light. The *New York Sun* of Feb. 10th mentions that at a meeting of friends at the house of a celebrated professor of theology, on Christmas, 1843, it was stated, as the prediction of that great statesman, based on scriptural prophecy,

that within seven years we should be involved in a great war, which would also be our last, and that it would involve other nations in the contest, and finally end in the peace of a thousand years foretold in scripture.

He recently said to a friend, that ever since he was thirty years old, he had been accustomed, among the first things, to read the Bible every morning. With few interruptions, he has followed the practice over half a century. He has read seven different versions, in the German, French, Greek, and Latin languages, besides various English translations.

He was well versed in the modern languages of Europe, and when President, was in the habit of giving audience to the ambassadors of every nation in their own language.

Like Begets Like.

EVERY family of man has its peculiar lineaments, which are transmitted from generation to generation. National peculiarities are so strongly marked, that emigrants to any land cannot deceive the intelligent eye respecting their origin. And their descendants, even through many generations, indicate their origin, by the strong national characteristics they have inherited from their ancestors.

The same principle holds true in the moral affinities of families. With here and there an exception, the miserly father transmits his miserly propensities to his son; and the benevolent has sons inheriting his benevolent desires. And so with the other propensities of the human heart. This is not only true in genealogical descent, but the rule holds good in the social affinities of the race. As among the feathered songsters of the woods and groves, those whose feathers are of the same hue, and which carol the same songs, wing together in aerial gambols; so men, whose hearts beat high in unison, will delight in social converse with each other. They are drawn together by a natural affinity. The society of the great and good, is only coveted by those whose moral sensibilities render them suitable partakers of such enjoyment. The hells of the gamblers and debauchees, and the bar-room circle, number none whose tastes and habits do not fit them for such society. Minds similarly actuated are drawn together by the tendrils of sympathy which entwine themselves around each other's heart-strings. And hearts which do not beat in unison, are similarly repulsed. The noble, the whole-souled, the generous, those whose hearts are expanded with love towards God, and good will towards men, delight in the presence of spirits similarly actuated. The selfish, those who regard their own interests as the great end of their living, the sour and morose, the possessors of a coarse denunciatory spirit, love not to mingle with such angelic minds.

This principle of the affinity of likes, will account in a great measure for the division and separation of mankind into sects and parties: each man finds his own level, politically, morally, religiously. Oil and water will not mix; nor will good and evil. Benevolence cannot associate with selfishness, nor love with hate. It is for this cause that different parties and sects have certain habits of thought, and casts of mind, so that it is no difficult matter to judge from the shape of a man's head and the lineaments of his physiognomy, what people he would most delight to mingle with.

Men of given moral affinities not only draw around them men of like affinities, but they beget like thoughts and feelings in the hearts of those they associate with. One sour-minded, morose, selfish individual will corrupt a whole society. One man, whose pen is dipped in gall and wormwood, may corrupt a whole denomination: the abettors and sympathizers of such will go down, down, down, till it becomes almost impossible for them again to ascend to what now appears to them the giddy height from whence they have fallen.

On the other hand, the pure-minded, the practically godly man, who deals not merely in words, which cost nothing, but whose deeds proclaim his thoughts; he begets like feelings among his associates. Thus some whole societies are very generous: others, very penurious. Some few individuals in each case have given the tone and bearing to the whole. Men do not gather grapes of thorns, or figs of thistles. Love will not beget hate, nor hate love. How important, then, it is, that those who would benefit their fellow pilgrims bound to the same goal, should cultivate within themselves such habits of thought and holy affection, as will exert around them an influence for good—that they should not feed that morbid denunciatory spirit of hate which is so easily excited, and so hard to be allayed.

LETTERS OF COMMENDATION.—We have frequently felt great indecision respecting the publication of the commendations of our friends. If we alone were to be affected by these expressions of confidence, we should promptly leave unpublished every reference to ourselves. For while it is very pleasant to learn that our labors are valued and approved by our co-laborers in the cause we have espoused, we have learned long since to be very little affected by the commendations of friends, or the malignings of foes: a higher and holier object than this is the goal of our ambition. Therefore, we publish none of these for any consideration of our own. There is, however, another motive: the friends of the cause, who look to the *Herald* as the exponent and defender of their faith, are interested in its welfare: they are anxious to know of its prosperity: they wish to learn the opinions of each other through its columns,—the only channel they have for exchanging their thoughts respecting it. We regard the *Herald* as their servant and agent, in duty bound to furnish them with these words of encouragement and approbation, that each may know he is not alone in his thoughts and feelings. We do not flatter ourselves that the *Herald* has been directed and guided solely by our own wisdom. We humbly believe that ONE wiser than man has directed and controlled, has preserved and strengthened us, and has oft times given us wisdom to act, when we should otherwise have failed in our aim. If, therefore, there is any merit in the course we have taken, and if we have been enabled for eight long years to administer to the spiritual wants of brethren and sisters, let all the praise and glory be to God, whose we are, and whom we serve.

Mr. WINTHROP, Speaker of the House of Representatives, in commenting on the death of Mr. ADAMS, paid the following tribute to his memory:—"Whatever advanced age, long experience, great ability, vast learning, accumulated public honors, a spotless private character, and a firm religious faith, could do, to render any one an object of interest, respect, and admiration, they had done for this distinguished person; and interest, respect, and admiration, are but feeble terms to express the feelings with which the members of this House, and the people of the country, have long regarded him."

THE LENGTH OF DAYS.—At Berlin and London, the longest day has sixteen and a half hours. At Stockholm and Upsal, the longest day has eighteen and a half hours. At Hamburg, Dantzic, and Stettin, the longest day has seventeen hours, and the shortest seven. At St. Petersburg and Tobolsk, the longest has nineteen, and the shortest five hours. At Tornea, Finland, the longest day has twenty-one hours and a half, and the shortest two and a half.—At Wanderbus, in Norway, the day lasts from May 21st to July 22d without interruption. At Spitzbergen the longest is three and a half months.

STEAM.—"Steam," said Mr. WEBSTER, in a recent speech, "is on the rivers, and the boatmen may repose on their oars; it is in the highways, and begins to exert itself along the courses of land conveyances; it is at the bottom of mines, a thousand feet below the earth's surface; it is in the mill, and in the workshops of the trades. It rows, it pumps, it excavates, it carries, it draws, it lifts, it hammers, it weaves, it spins, it prints."

The Cosmogony of the Earth.

EVENING CONVERSATIONS BETWEEN EARTH-READER AND BIBLE-READER.—ON THE CREATION.

[Continued from our last.]

E. R.—In regard to the constitution of the air, it has already been shown that the effect of such an atmosphere as you speak of would be directly the opposite of what you suppose. The atmosphere which produced the plants that these large animals fed on, must have been very "impure" for man; and if, as you suppose, during this period the coal deposits were formed, it was not possible for man then to exist, since the amount of carbonic acid gas necessary for the growth of those plants would have made the air poisonous for him to breathe.

B. R.—I judge differently. If all the carbon which entered into the structure of the woody fibre which forms our coal-beds, was at any period disengaged, and existed in the atmosphere in the form of carbonic acid gas—which is a constituent of our atmosphere, in the proportion of one part in a thousand—it might have been difficult for man to breathe it. But before the creation of man, in obedience to the word of God, MOSES informs us that on the third day "the earth brought forth grass, and herb yielding seed after his kind, and the TREE yielding fruit, whose seed was in itself, after his kind." Thus we learn that vegeta-

tion was created in its maturity. And we know not but it may have covered the earth in dense forest. If so, this superabundance of carbon would have been absorbed by the first generation of vegetation, before man's creation on the sixth day. New vegetation might be formed as fast, and no faster, than the previous vegetation decayed, so as to absorb the disengaged carbon, and continue the luxuriant growth, leaving the atmosphere perfectly adapted to the respiratory organs of man. Even if it was not all thus absorbed, it being the heaviest constituent of the atmosphere, its tendency is to the caverns and hollows* of the earth's surface; and consequently man could with impunity have lived in the elevated parts of the limited portions of the earth's surface beyond which his residence would not necessarily then extend: or portions of gas might have been absorbed by such rock as has an affinity to it, to be given out as the increase of vegetation required. The coal deposit exhibits evidence of being mostly the result of a single growth of vegetation; i. e. what was growing at one time on the earth. And I suppose that—with the exception of what accumulated at the mouths of rivers, in fresh water lakes, or was carried into the ocean by the action of the rivers during 1656 years anterior to the flood,—it consists of the forests existing just previous to the deluge, submerged by the action of its waters, and the breaking up of the fountains of the great deep. There is no more carbon in the coal deposit than before existed in the woody fibre of which the coal is composed. The changing of the wood to coal would neither expel, or absorb any additional carbon; it would merely retain the carbon of the wood, and expel its foreign constituents. There would, therefore, be the same amount of carbonic acid in the atmosphere after the deluge, as existed before the deluge, after the earth had been once densely covered with a growth of wood; and consequently man could have breathed the atmosphere before the coal deposits were formed.

E. R.—I am pleased to admit all you say respecting the process of the forming of coal from woody fibre, &c.; but as to man's growing small in stature, and his years becoming fewer, &c.; I shall reserve any remarks I may have to make till some future stage of this conversation. Your remarks draw me toward the gist of the argument. We must now take a step downward through the recent and tertiary geological periods into the midst of the great secondary deposits.

The chalk formation attracts our notice.—This formation is about 3000 feet in thickness, and is composed of the remains of animals, as any one may see by taking a piece of common chalk, and carefully dusting off a few grains, and placing them in the range of a microscope; upon doing so, we see an infinite number of animalcules. These small animals are mostly shell-fish, and all of marine origin. Each one of them must have had time to run its brief round of existence—like any other animal, it must have passed through its periods of growth and decay. In view of these facts, does not the impression force itself on the mind that it must have taken a very long time for a deposit of this thickness to have been made by this process? It is a fundamental principle among geologists at the present day, that the same processes of formation are continually going on at the present time as have been going on at all past times. We see processes similar to those of the chalk formation going forward now; we infer that like results were formerly produced in like manner, and in like spaces of time, unless we know of some conditions that have varied.

B. R.—The chalk formation is evidently of animal origin: but I see not why it may not have been formed in a much shorter space of time than you imagine. It is not spread over the entire earth's surface; its greatest thickness is found only in a few localities, like the chalk cliffs of Dover, England, &c. The present growth of any formation is not always in the ratio of its growth during past ages. The little marine insects, of whose shells the chalk formation is chiefly composed, required a certain kind of food for the development of their shell. When this food was abundant, they would naturally exist in greater numbers than when there was a scarcity of material. There must now be so much less of the constituent material of that formation, now existing in other forms, as there is of it in the chalk formation. Consequently, it is so much less abundant now than in the early ages: so that the ratio of its present deposit may not be that of a former deposit. And therefore the formation may have been produced in a period of time very short, compared to that indicated by present accumulations. HARRIS remarks, that in this forma-

* An illustration of this is seen when a well is filled with this gas, while the air is pure above it.

tion, "crowded as it is with conchological remains, not a shell of one of all the seven thousand existing species is discoverable." Thus we see the reason why this deposit is not now being formed as in past ages: the species of marine insects, whose shells have accumulated, do not exist. The purity of this deposit,—its freedom from foreign substances, proves that when these insects did exist, they must have filled the ocean with numberless myriads. For all that we know to the contrary, these may have been exterminated by subsequent marine inhabitants. The chalk formation is only found in particular localities. No evidence has been yet presented of its extent. There is very little chalk in America. The most striking localities of this deposit are on the coast of England; and it is very easy to imagine how they were there accumulated:—the Gulf Stream, which extends across the entire Atlantic, washes the western coast of England; and when the ocean abounded with the insects, they may have been carried there by the currents of the ocean, depositing it in a comparatively short space of time. The chalk formation is, therefore, to us, no obstacle against the receiving of the letter of the Mosaic text.

E. R.—My friend admits that these beds are of animal origin, and as they must have been a considerable length of time in forming, he will probably admit that they must have taken up more than one week of time. We shall subsequently, if we have not already, show that this deposit was made anterior to man's coming upon the earth; if both these things are so, the earth must have been more time in coming into its present state, than six revolutions of itself upon its own axis.

Let us now proceed downward still further in our readings. We pass through the intermediate strata and distinct formations, and come at once to the great coal formation, or carbonaceous deposit. Far below the chalk, and nearly at the bottom of the fossiliferous strata, we find this formation. Where did this vast deposit come from?—From the air, where it was once held in suspension as carbonic acid gas. My friend knows as well as myself what almost inexhaustible quantities of coal there are in almost all parts of the earth, and therefore no time need be spent in showing this fact; but let us look a few moments at what must have taken place in connection with its formation. And first we observe, that it is of vegetable origin, and of that sort of growth which is called "endogenous," a kind of plant that grows from the bark inwardly, unlike the oak, and most of the forest growths of our latitude, and like our Indian corn, and most of the growths of the torrid zone, and also a kind of plant that never attains great size except in very warm climates. We have many specimens—rings of trunks, or even whole trunks themselves, showing that these plants were often many feet in diameter; and since coal is extensively found in the temperate zones, and high northern latitudes, we infer that a much warmer state of the atmosphere must have then existed than at present. In fact, the plants that go to make up the coal formation could not grow by any heat of atmosphere, of which we have any experience; for it is well known that the sun's rays are the principal agent in preparing food for plants, by separating the carbonic acid from atmospheric air; nor could any highly organized animals live at that time in the regions where these plants grew; since the constitution of the air at that time made it absolutely unfit for such animals to breathe, and its temperature was so high as to have speedily disorganized almost all highly formed animal substances. We find no traces of the existence of warm-blooded animals during this period. Perhaps a few of the lower organized and inferior animals might in some parts of the earth—as the extreme north and south—at that time have lived; for there were different degrees of heat and cold then, as now, in different latitudes. Why did not those sudden convulsions that buried up and preserved the plants of that time, preserve also highly organized animals, that might then have been roaming amongst the herbage?—Simply because there were none to be preserved. The air we breathe, and out of which plants now grow, has but a very few parts of carbonic acid gas in a thousand. If an excess above this usual quantity, so small as hardly to be detected by any ordinary analysis, makes the air poisonous to breathe, what must it have been when a quantity sufficient to feed the old coal plants was diffused through it? Nor did this process go on with rapidity, and then in a short time cease. Although the coal deposit is in all several thousand feet in thickness, yet it is in layers some fifty feet thick. Between these layers, which are, of course, of land formation, are other and sea formations; consequently, the process of making coal from plants, which process we very well understand, was carried on over and over, some thirty or forty times,

during this carboniferous period. It must, then, have taken TIME—an incalculable length of time; and since we have shown that this must have gone on anterior to the advent of man, but yet posterior to the chaotic period, more than six days of twenty-four hours each, must have been occupied in fitting up this ball for the residence of our father ADAM.

B. R.—You have read a long chapter from your book, the earth. Respecting the existence of carbonic acid in the atmosphere before the formation of the coal-beds, I have already shown that what was disengaged by the decomposition of vegetation would be amply sufficient for the supply of each succeeding growth; that once covering the earth with a dense vegetable growth, would be all sufficient to keep the earth thus covered, without an undue proportion of carbonic acid in the atmosphere—the same as the dense forests of Brazil are now perpetuated through succeeding growths in an atmosphere not too highly charged with carbonic acid for man's existence. If that was not sufficient, God might have produced it as needed, from caverns of the earth, to which even now it tends by its specific gravity, when the atmosphere is too highly charged with it; or it might have been developed from such materials as have an affinity for it. In the woody regions of the earth there is now no greater abundance of this material than in desert. Therefore I conclude that the growth of the woody fibre constituting the coal, was not inconsistent with man's existence at the same time; and consequently I am under no necessity to locate its formation before the creation of man, or within the week of creation.

When you speak of the thickness of the coal deposit, it is to be remembered that such thickness and number of strata are only found in peculiar localities. In some parts of the earth, for thousands of miles in extent, no coal is found—as in Sahara, and parts of Asia, &c. Very little is found in New England. It abounds principally in beds, or basins, where it may have been carried by the action of water. Coal-beds are found of astonishing extent and thickness in England, France, and in various sections of Europe, Asia, and Africa; but the most extensive known are in our country. Coal formations abound throughout the Middle and Western States, particularly in the State of Pennsylvania. It is estimated that in the vicinity of Pittsburgh, over three entire counties, coal may be found sufficient to supply the United States with fuel for one thousand years, if time was to continue so long.

Some of these may have accumulated before, and others during the deluge. By accumulations in fresh water lakes and at the mouths of rivers before the deluge, we can imagine many thick beds were formed with many strata, in certain localities. We see similar deposits now in the process of formation, which mighty changes of the earth might develop. Immense rafts of lumber, miles in extent, and of an astonishing depth, have accumulated in the waters which flow into the Mississippi from the west. That of the Red River is the most remarkable. Large quantities of drift wood are being carried away by all large streams, which flow through wooded sections. About 1000 streams of various sizes discharge their waters into Lake Superior. The drift timber that is swept down these, after floating awhile in the lake, sinks to the bottom. There must therefore be in the bottom of that lake a large accumulation of vegetable deposit. Thus they might accumulate during the 1656 years preceding the deluge. But during that catastrophe, we suppose the great mass of coal was deposited. The mighty growth of vegetation in the antediluvian forests could not have been otherwise than up-rooted by the mighty commotion of the elements. As the rains descended on the opening of the windows of heaven, and the floods came pouring down the sides of the mountains, the soil would be washed away from the roots of the trees, leaving them to be carried away by the rush of waters, hurled into the rivers, and wafted thence into the ocean. Subjected to the action of the water, and encumbered with the earth which would adhere to their roots, they would soon sink in large masses. The soil of the old world, subjected to the same action of the elements, would rapidly accumulate upon them. Buried under such a pressure of earth and water, they would in a short time become coal, so that on the retiring of the waters of the deluge, and the substitution of the bed of the antediluvian ocean for the earth that was before the flood, they would constitute the immense beds of coal as we now find them. We thus find them easily accounted for on this supposition. But without some mighty overturning like the deluge, and this supposed change in the relative position of land and water, it is difficult to account for them.

(To be continued.)

Correspondence.

Will He be True?

Will he be true?—
And will our Saviour come
Down from the skies,
To take his children home?
Yes, he has said,
"Behold, I quickly come."
FIRST CHORUS.
Angelic powers above,
Extol our King!
Let all the saints below,
His glories sing.
Mansions on earth
Renewed he will provide,
For all who now
His promises confide:
In palaces
They will with joy reside. (Chorus.)
In realms of bliss,—
On Canaan's happy shore,
Immortal songs,
Shall ring for evermore,
With harmony,
That ne'er was heard before. (Chorus.)
Then death will flee,
And all our sorrows cease;
Then trials end—
When comes the Prince of Peace,
Then saints will see,
With joy, their great release. (Chorus.)
Then free from care,
Amid the pastures green,
Christ's little flock
Will there in peace be seen;
While waters pure,
Will gently roll between. (Chorus.)
The saints, with robes
Celestial ever drest,
With crowns of gold,
Shall gain their long-sought rest,
To live and reign
With beauty always blest. (Chorus.)
They will obtain
Great joy and gladness all,
When tear no more
Shall e'er in sorrow fall;
From pain and grief,
Christ will his people call. (Chorus.)
Lord, quick return!
And let our waiting eyes
See Thee descend
Triumphant from the skies;
Cherubic host,
Our rapturous souls apprise!
SECOND CHORUS.
Then will loud anthems rise,
When Christ shall come,
From all the ransom'd throng,
In heaven their home. D.
Portsmouth, N. H.

Remarks on Rev. 17:1-6.

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration." Rev. 17: 1-6.

What follows in this chapter is an explanation of the symbols in the above visions. And as God does not take symbols to explain symbols (for then, in turn, they would equally need to be explained), it follows that this explanation is literal. Any other view would place us upon a wide sea of uncertainty.—When the Lord undertakes to explain anything, he accomplishes his object. He says what he means, and means what he says.

It may be inquired, then, Why he employed symbols at all? I answer:—By addressing the eye and ear, he more deeply impressed the mind of the prophet, than if he had addressed the ear only. The same increasing effect is realized with us, when the vision is made plain upon tables, or well represented upon charts. When we have before us a representation of what the prophet saw, we listen with more interest to what the revealing angel says in explanation. God has thus arranged to impress the mind through two of its great inlets with the great facts of prophetic history. Kingdoms are first represented by beasts; kings, as dynasties; or on a smaller scale, by horns; an apostate church, by a woman, &c.

This ten-horned beast is seen at three different times, because it represented the most important and the last kingdom upon the earth, prior to the kingdom of God. Daniel (in chap. 7) saw him in vision tread down the whole earth, and stamp the residue with its feet. While Babylon, Medo-Persia, and Grecia, are represented by the lion, bear, and leopard, the most dreadful carnivorous beasts on the earth; they were of no comparative interest to his "troubled" and "grieved" spirit with the ten-horned beast, which was dreadful and terrible, and strong exceedingly. Daniel is informed (v. 23), that the fourth beast shall be the fourth kingdom upon the earth.

John previously saw this ten-horned beast as revealed in Rev. 13th.

Chap. 17:8—"The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) why they beheld the beast that was, and is not, and yet is." What! exclaims one, can that be literal? The beast that was, is not, and yet is! What a paradox! An individual in Boston, a few years ago, in writing against the Advent, used the figure of the "tag" and "tally" to test prophecy. The figure was a good one, but it fell into bad hands. It is well known that steamboats and railroads have small pieces of tin, on every two of which are stamped the same figures: one piece of tin is attached to the traveller's baggage, and another piece, having on it the same number, is given to the traveller. When the baggage is exhibited, the traveller, by presenting his tally, —if it corresponds with the tag on his property—obtains it. As there are no two "tags," or two "tallies," with the same figures, the proof is evident and conclusive.

Just so with history and prophecy. If the history agrees with prophecy in all its parts, the proof is certain. Now let us try this beast by this rule. If we can find a plate of historic events which will perfectly agree with this seeming paradox, that must be the thing intended.

Most every one has read or heard of Gibbon's history, entitled, "The Decline and Downfall of Rome." And has any historian, theologian, or statesman, ever found fault with the title, as inappropriate to the facts which he details? Yet we hear Dr. Dwight, of Yale College, in speaking of the Lutheran Reformation, saying, that Rome, in the opening of the 15th century, was the strongest power this world had ever seen. And no one disputes the truth of his assertion. A kingdom, whose downfall had been written a little after, is "the strongest power this world had ever seen!" It made a transit—disappeared for a short time, to re-appear in a new form. Between A. D. 356 and 483, according to Marchiavali, Bishop Lloyd, and Dr. Hales, Western Rome, or two-thirds of the Roman empire, was invaded by the Goths and Vandals, and divided into ten kingdoms. The light of literature was put out; and the world sunk into a moral night, called the "Dark Ages." These were the ten horns which are ten kings. But how was this beast brought into existence again? Vs. 13, 17—"These have one mind, and shall give their power and strength unto the beast. . . . For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

Clovis, king of the Franks, professed the Catholic faith in 496. He was the first of the ten, and Arthur, king of Britain, the last of the ten, who professed Christianity. Arthur received his crown from a Catholic bishop in 508 or 9. These ten kings received power as kings one hour, or a short space, with the beast, when they agreed and gave him their kingdom. It was wonderful to see so many proud kingdoms in Europe, disagreeing in everything else, and after waging the most bloody wars with each other, all agreed to sustain the Catholic Church for so many centuries! Do not the "tag" and "tally" agree thus far? "The beast which was, is not, and yet is."

Vs. 9, 18—"And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. . . . And the woman which thou sawest is that great city, which reigneth over the kings of the earth." What city that ever gave laws to the world was built on seven hills? Rome has been called the "seven-hilled city." Rome reigned over the kings of the earth, as Babylon reigned over Assyria, or Jerusalem over Judea.

V. 10—"And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." A king in this prophecy, as in Daniel, means a kingdom, or government. In Dan. 7: 17 it is said, these four kings which shall arise. And in v. 23 it is said, the fourth beast shall be the fourth kingdom upon earth. No kingdom is mentioned in history as having had seven distinct forms of government but Rome. Daniel said of the fourth beast, "It shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms;" and in no respect was it more diverse than in its seven forms of government. Those forms of government were, 1, Senatorial, 2, Tribune, 3, Consular, 4, Decemvirate, 5, Triumvirate, 6, Imperial, and 7, Kingly. Thus we see, in every instance, that history and prophecy agree.

V. 16—"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire." How wonderful, that after these ten kings had been agreed for many centuries in giving their strength and kingdom unto the beast, they should then "hate the whore, and make her desolate." Yet this was the fact. From the time of Luther, some of those kings disagreed with the Papacy; but none made her desolate and naked until Bonaparte's time. God did not then take a man of royal blood to humble that proud dynasty, but took a man till then unknown, from an island almost as much unknown, under whose feet every Catholic shrank, crumbled like chalk. And when God had "done his work, his strange work; and brought to pass his act, his strange act," He laid him back into the obscurity from which He had called him, and cast him upon a desolate island. When Bonaparte engaged in his expedition to Russia, which is under the Greek church, his wisdom forsook him; and the proudest army ever brought into the field, except that led by Xerxes into Greece, was destroyed by the Lord alone,—his enemies only keeping out of his way. That was not his mission. And when he comes against England, or a Protestant country, he is crushed, and sent into exile. His work was done; and like Samson shorn of his locks, he was weak as

another man. Every blow aimed at a Catholic throne crushed it to the earth; while every blow directed against the Greek, or the Protestant bulwarks of Christianity, fell back upon and crushed himself.—God will hide pride from man. And yet how few historians see anything of the Lord in that strange series of events which so singularly demonstrated his providence and word.

Austria now takes the protection of the states of the Church, which constitute the Beast, as the Church does the woman, which sits upon it. For the last five or six years, there has been an undercurrent in Italy, lifting, like the expanding gasses of a volcano, which Austrian bayonets could but just keep down. In that time, every philosopher and statesman has offered an opinion as to the probable course of events there. But how has God laughed at human wisdom, "made counsellors mad, and taken the wise in their own craftiness!" Every one of them has predicted falsely. None put the prophetic telescope to their eyes, and none have seen the shape of coming events.

The old Pope died, full of years: there was nothing strange in that event. The seven cardinals, who were to elect a new "God on earth" from among their number, began, as usual, by nominating one whom they were sure would not be elected, only to bring the case on to the docket; expecting it would take, as usual, from three weeks to three months, to make an election. As the Pope is a civil prince over the three states of the church, as well as the successor to St. Peter, his election is a political, as well as ecclesiastical event, in which the different governments of Europe have an influence. The case heretofore has been, where a pope died, to begin with one who was not likely to be elected, to give time for the two or three who were the most likely to succeed, to manage against each other. This election was begun as usual, when, at the first balloting, Pope Pius IX. is in St. Peter's Chair!!! One of the "wise ones" finds no solution for the "mystery," but that it was a "miracle of the devil." We are glad that one of them, at least, has at last found out that the devil has, for once, had something to do with that infallible church. But however much that personage has had to do with that church heretofore, it is clear, from our text, that God has had much to do in this event.

But who, and what is "Pope Pius IX., the wonder of wonders of the nineteenth century?"

His history, as it has been given by the different journals of the day, is briefly this: He was once a sergeant in Bonaparte's army, which was the most intelligent ever brought into the field, not excepting the Roman, where he learned the principles of civil liberty. He also once passed through this city, on a mission to South America, where he observed our institutions. And no sooner is he on the throne and in St. Peter's Chair, than he begins civil reforms, and makes himself the apostle of civil liberty! Austrian bayonets, which have protected both, the beast and the woman, are now turned against them! Who, among all the "wise ones" of this age, predicted such a chapter of events? Not one. Every one "wonders after the beast, whose names are not written in the Book of Life of the Lamb." (v. 8.) We can see large placards in almost every street in this city, with "Pope Pius IX., the wonder of the nineteenth century." Alas! how many will both, "wonder and perish." Blessed are those eyes which see, and those ears which hear. Russia and Austria are pledged, as they value their own political existence, to put down the policy of the present Pope. An editorial in the New York "Sun," recently said, "Metternich is pledged to oppose a will of iron to the policy of the Pope; and he will do it; but as his first act was unpopular, he has fallen back, only to wait an attack on a more vulnerable point."

A writer in the New York "Observer," last year, who appeared to be well versed in European affairs, used language to this effect: "Since the Ottoman Empire has ceased to alarm the governments of Europe, they have turned the eye of jealousy upon each other." And he goes on to show that Russia and Austria are marshalled for tyranny, and England and France for free principles, or limited monarchy; while Prussia was doubtful, into which scale she should cast herself—and that those elements were marshalling for a great conflict. How much this sounds like the pouring out of the sixth vial!

"And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:12-16.

Nearly all commentators agree that the drying up of the Euphrates, represents the fall, or waning of the Ottoman Empire. It will be seen that those three spirits of devils only go forth to gather, before Christ comes, after which, "they gathered them together into a place called in the Hebrew tongue, Armageddon." So Prof. Whiting, and many others, render it. From all of which it appears, that the nations are to be in a preparing condition,—just ready to break loose, full of apprehension and excitement—when suddenly the Judge of quick and dead shall appear, and roll forth upon them the thunders of his vengeance. A awful day to the world! but glorious to those who are not of the world. It also appears from chapter 7:1-4, that the four great powers of Europe will not let go or cease to hold the four winds, (wars and commotions, Dan. 7:1.) until the servants

of God are sealed. They will be on the eve of breaking loose—the waves of political excitement will rise higher and higher, but the final rush! cannot be till the saints are sealed, and delivered.

Are not things now in that condition?

Russia, four years since, added 400,000 to her standing army, and this year she adds 80,000 more, England, 50,000, and France, 60,000! "The Ottoman Empire has ceased to alarm" them, and "they have turned the eye of jealousy on each other." And to give the climax, Pope Pius IX. is thrown, by a most unlooked for providence, as a fire-brand into the open magazine! What now remains but the coming of the Son of Man in the clouds of heaven? Amen. Even so come, Lord Jesus.

It may be objected that as the Saviour is to "be revealed in flaming fire," there cannot be time for those spirits to gather the kings of the whole earth afterward. By turning to Isaiah 34:8; 63:4, and Rev. 18:8, it will be seen that the time allotted for the destruction of the earth by fire, is the same as was occupied in its destruction by the flood, (see Gen. 7:11; 8:13, 14.) viz., a day-year. Paul shows in Heb. 12:18-28, that the scene at the giving of the law, was a type of the coming of Christ to establish "a kingdom which cannot be shaken, or moved." There are then things in that scene which demand attention: 1st. There were clouds, fire, and a tempest, Ex. 24:15-17; Heb. 12:18. Christ will appear in the same manner when he will "shake not earth only, but also heaven." 2d. A select number were taken from the mass up into the mount, where they saw a great beauty and glory, Ex. 25:2-11. So also when the famine appears. "One shall be taken and the other left."

3d. The mass who were left were at first greatly terrified, but within forty days their priests made them an idol which they worshipped; and, as for "Moses, they did not know what had become of him."

So also when the saints are taken up to meet Christ in the air, and he becomes literally a wall of fire round about them, and a glory in the midst of them, as on Sinai,—the Holy Spirit withdrawn from those who are left, they at first wail, but soon turn infidels. As for the saints, they "wot not what is become of them." The latter scene is no more strange than the former. I. E. J.

New York, Feb. 1848.

A Heart Inquiry.

"Seeing then that all these things shall be dissolved; what manner of persons ought ye to be, in all holy conversation and godliness; looking for and hastening unto the coming of the day of God." 2 Pet. 3:11, 12.

MANY of the world have ever been solicitous of qualifications answering, in some degree, to their pursuits and prospects. The destined soldier must be bred to the science and profession of war. The mariner must understand navigation, and naval tactics. The merchant, to buy and sell, and get gain. The politician must be learned in books, and all the theories by which men have sought to rule, and climb. The churchman must learn science and theology. Mechanics must understand their arts; and even misers have their arts. And last, we have seen in these last times, that one must be skilled in mesmeric clairvoyance, and practice it too, or he might, it was deemed, as well be out of the world. These all seem to understand that manner of person they must be. Some, more considerate, think farther, and deem religion and some provisions for a future state necessary. Most people have thought some preparation for death was necessary; but many think, and have thought that serious things belong to a serious time; and that it would be time enough when the world was passing away. Others have thought that religious profession, and the practice of religious duties, would keep them in favor with heaven; and the Lord would give them Divine grace sufficient for their future welfare. But Peter knew of no such preparation for death. Many hope to die well, who do not try to live well; but the apostles knew, and we may know, that without holiness, no man shall see the Lord. Peter in the above scripture gives a test of, and an incentive to true godliness; and the only state in which a Christian must live, or die, or enter into his glory. But though it was profitable in all ages, it is intended to be especially applied to those who should be alive in the last times. And it comes with particular emphasis to us. What manner of persons ought we to be, who believe we may live to see the heavens and the earth, and all the works therein dissolved! Many people expect "a slumber in the dust," and go to meet it in a slumbering mood. But we, who expect, and have reason to expect, to see in our own day, the King of glory descending, amidst the scenes of dissolving nature; what manner of persons ought we to be, in all holy conversation and godliness! Peter does not tell, in this place; but leaves it to be inferred. And here I think we may plainly see that one reason why the Lord has given a presentiment of this, by his word, his providence and his Spirit, is, that on it we may crucify every unholy faculty and propensity, and by his help gain a victory over the world, the flesh, and the devil: or rather that he may do it for us.

What manner of persons ought we to be? Can we love a leprous, contagious world, that is so soon to be dissolved? Can we love gold; when its possessors will so soon cast it into the street, and none stoop to pick it up? Shall the lust of the flesh, the lust of the eye, and the pride of life, have power with us, when the naked ground to kneel on is nearly all we need here; and an assurance of faith, nearly all we can desire? The apostle proposes the question, with the motive, as the most effectual argument and answer: "For we know that when he shall appear, his saints shall be like him, and see him as he is." And if we profess to look for, and aspire to those things, we know it consists not in false profession

The Gates of Paradise. 25

ARRANGED BY A. FOX.

Treble.
1. Burst, ye emerald gates, and bring To my raptured
2d Treble.

vis - ion All the ec - stat - ic joys that

spring Round the bright Elysian! Lo! we lift our longing eyes:

MILLENNIAL HARP. 26

Break the inter - ven - ing skies: Sons of Righteousness a - rise!

Ope the gates of Par - a - dise. O how good it

is to be blest, And dwell where our Re - deem - er is.

MILLENNIAL HARP. 27

Floods of everlasting light
Freely flash before him;
Myriads, with supreme delight,
Instantly adore him;
Angels' trumps resound his fame;
Lutes of lucid gold proclaim
All the music of his name,
Heaven echoing the theme.
Cho. O, how good it is to be blest,
And dwell where our Redeemer is!

Four and twenty elders rise
From their princely station;
Shout his glorious victories,
Sing his great salvation;
Cast their crowns before his throne;
Cry, in reverential tone,
Glory be to God alone,
Holy, holy, holy One!
O, how good it is to be blest,
And dwell where our Redeemer is!

Hark! the thrilling symphonies
Seem, methinks, to seize us;
Join we to the holy lays—
Jesus! Jesus! Jesus!
Sweetest sound in seraphs' song;
Sweetest note on mortals' tongue;
Sweetest carol ever sung;
Jesus! Jesus! flow along.
O, how good it is to be blest,
And dwell where our Redeemer is!

and dissimulation; but in an earnest desire to be conformed to the Divine will in all things; and to attain as nearly as may be; to the spirit and likeness of our Redeemer, before we see him. "For he that has this hope, purifies himself, even as he is pure."

This expectation and hope, creates an earnest desire to become more and more acquainted with the object of it. He who has it, cannot be satisfied with a belief that he has known something of the Divine Spirit; but seeks for the largest manifestations. He does not seek to contemplate the Saviour always as a man of sorrows; but as he who shall wear many crowns, ruling all events, wielding all destinies, and restraining and conquering all enemies.

Seeing then, that all these things shall be dissolved; and that it has become a subject of habitual expectation and of hope; what manner of persons ought we to be, in all holy conversation and godliness. All holy living and deportment; all holy duties; and all consecration to God; striving with all prayer for the indwelling of the Holy Ghost; for victory over spiritual enemies; and ultimate sanctification. And he adds, as a characteristic duty and privilege,—"Looking for, and hastening unto the coming of the day of God." To love Christ, is to love his appearing and kingdom. And they who believe he has given them sufficient reason, by his word and providence, to look for him, and hear and feel his Spirit within them saying, "Surely I come quickly;" will assuredly look for him: they could not help it, without the consciousness of apostasy. Not only look for, but "hasten unto the coming of the day of God." But why hasten unto it! that will not bring it the sooner. Hasten to a spiritual realization of it. Hasten to it by faith, and hope, and love: and that draws as many beams of the Sun of Righteousness into the soul as possible, before he comes; deposit all your hopes, and fears, and cares, and dangers, and desires with him. No matter what opposes; if saved at all, we must be saved by him, who is almighty. By him, as Mr. Romain says, "who has been with you in ten thousand battles; and who will soon make you more than conquerors."

Then let my soul arise,
And tread the tempter down;
My Captain leads me forth,
To conquest, and a crown.
A feeble saint shall win the day,
Though death and hell obstruct the way.
Should all the hosts of death,
And powers of hell unknown,
Put their most dreadful forms,
Of rage and mischief on,
I shall be safe, for Christ displays
Superior power and guardian grace.

D. REYNOLDS.

Philipsport (N. Y.), Feb. 24th, 1848.

Letter from Bro. W. Johnston.

DEAR BRO. HIMES:—Might I ask, through the "Herald," to say to those who love to be most meek, patient and teachable, that I, as a member in the body, are often pained to see how inconsiderately the sacred developments of Mr. Miller are so frequently substituted by the fancied superior light of others, as exhibited in other Advent papers. I think those who consider candidly his views on the prophecies, as a whole, ought to acknowledge that he has written upon those subjects more correctly than many who have preceded or followed him. We ought to be respectful to our seniors in theological knowledge and Christian experience; especially in the connection of new theories, which, while they evince the weakness of their author, at the same time directly contradict maxims established by the superior knowledge and

more material experience of "fathers in the gospel;" though we would call no man "father," in this respect.

I know of none that has taken more notice of the deep things of God than Mr. Miller. Nor do I know of any as having manifested more mind and scriptural research, than he has done in his writings upon the hidden things of the prophecies. I think, therefore, that those propounding new views should be careful in bringing things before the public, which not only imply a contradiction, but contempt of the same thing, as explained by one who has shown many ways that they could not show themselves.

Besides, it gives ground to our enemies to say that where such diversity of opinions prevail about one and the same thing, there can be no certainty of conclusion or evidence; neither any unity of faith. It is commendable, indeed, in brethren to view and review: but not to contravene or despise, at the same time, by implication, those views of others, which when viewed thus, the eye of right reason, will appear more tenable than those by which they are superceded.

Brethren, I can tell you that strangers, nay clergymen of other churches, are as unanimous (where I am acquainted) in giving Mr. Miller as much, if not more credit for his labors of the gospel, than many of his own nominal household. Surely he has toiled when we have not. He has been waking and thinking when we slept. He has seen to the bottom where we could but look on the surface. He has gone alone where we could not with "guides!" Then if such be the case, how is it that so many now think themselves so much wiser than he? See the productions of some on the two horned beast; on the ten horned beast; the two witnesses; the expiring of the 1260 days, &c. &c.

Brethren, Bro. Miller has been bearing the burden and heat of the day; he went front-ward in the battles of the truth of his God. He has labored in the word and doctrine;—now, therefore, as an invalid of the gospel, he should "be accounted worthy of double honor." Yea, it is our duty to sympathize with him while bearing the burthen of his infirmities, through age and other sufficient causes of trial and temptation, also those coming from his own unfaithful children in the gospel. Finally, "we should not think of ourselves more highly than we ought, but to think soberly"—"in honor preferring one another," "with all lowliness and meekness, endeavoring to keep the unity of the spirit, in the bond of peace."

As to the state of the cause in these parts, I would say, that although they who love it, are few, yet I trust they will be faithful. They have their trials, temptations, and persecutions from an unbelieving, wicked world, and a subtle enemy, as all they that will live godly in Christ Jesus must have; yet I trust they do know that they are disposed to work together for their good, and that finally, they will work out for them a far more exceeding and eternal weight of glory.

As to definite time, may I be permitted to express my opinion. It is this: that all the evidence necessary for us to know, in order that we may lift up our heads and direct them to the consideration of the days of our redemption; that we may take heed, lest at any time our hearts be overcharged, and drunken with the cares of this life, and that we may know that he is nigh, even at the door; that our loins be girded about, and our lights burning; and that we ourselves be like unto men that wait for their Lord; has been given. I also fear that those looking for more definite evidence, than that already given, may miss the mark, should they not make a right use of what they have got.

Matilda (C. W.), Feb. 10th, 1848.

(Mr. Miller is but a man, and he would not have

us receive his teaching unless we can see it to be in accordance with God's word. Follow him, as far as he follows Christ. We should receive the truth, let it come from what source it may.

It would doubtless have been much better with us if Bro. Miller had been more respected, and followed in his sound expositions, and wise counsels. Many who bear the name of "Millerite," have perverted all his views of truth, and duty, by their insane novelties.—Ed.)

Letter from Bro. J. Wilson.

[Bro. WILSON, of Cincinnati, O., writes that the cause in that city is still sustained by Bro. WETHEE and the few that remain steadfast in the truth. He has sent us the following sketch of a sermon, which shows that there are yet signs of life in some of the watchmen.]

I will give you a sketch of some remarks that I heard last Sabbath afternoon, by the Rev. Mr. Wilson, a Presbyterian minister, and a son of the late Dr. Wilson, who preached some sermons, a few years since, on the closing of the sanctuary, which event he supposed would occur in 1847. These sermons were noticed by you about 1843.

Mr. W. read a few verses, where Christ says to some, that they could discern times and seasons: "In the evening ye say, that it will be fair weather tomorrow; and in the morning, that it will be fair weather to-day, &c.; but how is it that ye cannot discern the time?" He then went on to remark, that man had an instinct within him, which awakened a desire to know what was in the future. This was right,—God was pleased with it. He then urged the importance of his hearers studying the Scriptures, especially the prophecies. But to this, he remarked, there were some objections made. The objector says, "In studying the prophecies, I may become a fanatic. Well, let us look at this. There are fanatics among all doctrines of the Bible,—say upon the divinity of Christ; how many fanatics on that doctrine! Then again, on the total depravity of man. Some say, that man is totally depraved; while others take the opposite view. There are likewise many fanatics on both sides of this question. These objections, therefore, fall to the ground. But then the objector says, I have no objections of studying the fulfilled prophecies. Well, in doing this, we see prophecy fulfilled, and also prophecy unfulfilled. Then we are to select between prophecies unfulfilled and fulfilled. Let there be a cord from this pulpit to the door; but a veil drawn so that we cannot see the end. But can we not ascertain how far we have got along on this cord? We can look back on prophecy and history, and thus ascertain how far we have advanced. Mr. Wilson then read a few passages, to show that it was our duty thus to study. Among others, he read in Revelations where it speaks of the vials to be poured out. Now let us look and see where we are. We learn from history that the sixth vial has been poured out; in the passing away of the power of the Ottoman empire. If this be so, where are we now? We are now just at the point where the seventh vial is impending over our heads, waiting for God to speak the word, when its contents will be poured out. What is to follow that? The finishing of the mystery of God. He referred to the political world; spake of the increase of the Catholics, and how their favor was courted by politicians, in order to gain their votes. He spoke of the present time as being dark and troublous. He concluded his discourse by exhorting his people, in a very feeling manner, to watchfulness, lest

Christ should come on them as a thief. "Watch for yourselves and for your children, for your destruction will be very great if you be not prepared." He said that he should speak further on the subject at another time. In closing with prayer, he plead with much earnestness that these days of darkness might be shortened, and that the church might be delivered.

I presume we shall learn, from his next discourse, what he supposes that deliverance will be. I was pleased with his remarks, which were extemporaneous, more especially on account of his former prayers and preaching. I am of the opinion that he is looking for the conversion of the world; but I thought I wanted no better Second Advent preaching than I heard on this occasion.

I took no notes, but give the above from memory, which I think is the substance of what he said.

Letter From Bro. J. Lenfest.

DEAR BRO. HIMES:—I am once more returned, after an absence of three months, to spend a few weeks in the bosom of my family, preparatory to an anticipated tour to another part of the Province of Nova Scotia.

My visit to Halifax has been more pleasant and profitable than I was led to anticipate. I found there some firm friends to the cause of Christ, quite a number of whom have seen and embraced the doctrine of His speedy coming, to judge the quick and the dead. My hearty thanks are due to them for their kindness and liberality to me while among them; especially to Bro. Robinson and family, who, during two months of my stay, treated me with more than brotherly kindness. May the Lord reward them richly, and grant them an abundant entrance into his glorious kingdom.

During my stay there, I lost no proper opportunity of introducing the great question to the notice of the people, and I trust with some good degree of success. The Advent books, tracts, and papers have been scattered over the city, and have been instrumental in awakening a spirit of enquiry among the people, and it is hoped that much good will be the result.

Halifax is to Nova Scotia what Boston is to New England, a place of resort for traders, farmers, seamen, and by their means the publications have been sent into the surrounding country. Packages have been sent to Bermuda, Newfoundland, Cape Breton, &c., with the assurance that they would be carefully read; and I am encouraged to hope that the "bread thus cast upon the waters" will, ere long, be found to the praise of God.

It is my intention, the "Lord willing," to return in a few days, accompanied by my beloved companion, to the Province, there to remain for the present. I could wish that one more efficient in body might occupy that field; but as there are none that seem to feel it duty to do so, I intend to devote my time and talent to the advancement of the cause there for the present; and I hope still to have the prayers and sympathies of the friends of this mission. I am satisfied, from observation made during my two visits to the Province, that as much good may be done by judicious effort there as in any part of the States.

Boston, Feb. 23d, 1848.

Bro. THOMAS P. HEDRICK writes from Lauree (Ind.), under date of February 9th, 1848 —

DEAR BRO. HIMES:—The Lord has poured out his Spirit in an extraordinary manner in this place and vicinity, and all over the State of Ohio, as I learn, and which I hope may be a general thing throughout the United States, and over the world. If this should prove general, would it not be a fulfilment of the prophecy of Joel, and another strong indication that the Lord is at hand? You must express your views

THE ADVENT HERALD.

BOSTON, MARCH 4, 1848.

upon the refreshing seasons that the churches are now receiving, after so long an absence of the Holy Spirit from them. I conceive it bears a very solemn and interesting relation to the Advent movement if we could properly understand it. May the Lord give us light in reference to it, that we may be preserved faithful in the discharge of our duties both towards the world and the churches, and keep us holy until the glorious appearing of Christ.

DEAR BRO. HIMES:—I returned home last evening almost worn out with continual labor, and quite sick with a cold. I seated myself by the fire, and took up the "Herald," and to add to my sorrow, I found that you had been compelled to leave the field, wounded, and unable to endure any longer its fatigue.

DEAR BROTHER:—I have just returned from a visit among the brethren in Lincolnville, and the regions round about. I found the saints engaged in the work of the Lord. At Youngtown the Lord is blessing his people, by adding to the church such as will be saved. It is said that there were twenty on their knees at one time, crying for mercy.

DEAR BRO. HIMES:—The "Herald" is always a welcome visitor in my family, and I esteem it more highly than I do any other paper. The little church gathered here last fall is prospering, and I trust, doing good. We live in peace and harmony, and extend our hands and our hospitalities to all who serve the Lord in sincerity and truth.

DEAR BRO. HIMES:—We have in this place a goodly company of believers, who are well engaged in the cause, and our prospects are brightening. We should be glad if some ministering brethren would come this way, and help forward this glorious cause as the Lord may direct.

Obituary.

DIED, of serofula consumption, Jan. 31st, LOVIRA BELDEN, aged 13, daughter of our beloved Bro. Jas. Belden. She was a serious, lovely child; but when she met with a change of heart, I am unable to tell. From the Saturday before her death, until Monday morning, when she sweetly fell asleep, her whole soul was filled with prayer and praise.

DEAR BRO. HIMES:—I have in this place a goodly company of believers, who are well engaged in the cause, and our prospects are brightening. We should be glad if some ministering brethren would come this way, and help forward this glorious cause as the Lord may direct.

DIED, of consumption, on the 15th inst., at Har-mar, O., STEPHEN CLAY DODGE, youngest son of the late John Dodge, of New York, and the youngest brother of the wife of Bro. Tracy, our faithful agent in that city.

WANTED.—We want copies of No. 1. of the present volume of the Herald, to supply new subscribers. If any of our agents to whom we sent extra copies of this number, have any left, we very much need them all. Will they send to us by the first opportunity?

NEW SUBSCRIBERS.—Several of our friends have done nobly in their efforts to increase our circulation. At the commencement of this volume, we cut off the names of 593 who owed four dollars and over. Soon after we cut off seven more, making 600, in all.—Since then, and during the month of February, we have had 43 voluntary stoppages, and 188 new subscribers; besides which 55 of those who were discontinued, have re-subscribed.

NEW WORKS.—TRACTS ON PROPHECY.—The following tracts relate to the nature and nearness of the second advent of our LORD JESUS CHRIST. They also contain an earnest appeal to the children of God on the duties of self-denial, watchfulness, and prayer, in preparation for his kingdom, with strong and wholesome appeals to the unconverted to prepare for that solemn and decisive event.

We commend them to the reader with earnest prayers that they may be instrumental in preparing many "for the glorious appearing of the great God and our SAVIOUR JESUS CHRIST."

- No. 1.—"Looking Forward."
2.—"Present Dispensation—Its Course."
3.—"Present Dispensation—Its End."
4.—"What did Paul Teach the Thessal. Church about His Second Coming?"
5.—"The Great Image."
6.—"If I Will that He Tarry till I Come."
7.—"What shall be the Sign of Thy Coming?"
8.—"The New Heavens & New Earth."
9.—"Behold, He Cometh with Clouds."
10.—"Behold, He Cometh with Clouds."

NOTICE.—BRO. HALE may be expected to preach at Exeter, N. H., the second Lord's-day in March; at Dover, the Tuesday evening following; and at Portsmouth, the following Friday evening, and also the third Lord's-day in March.

CAUTION TO A SCREAMER.—MR. WESLEY, in a letter to one of the preachers in connection with him, says:—"Scream no more at the peril of your soul. God now warns you by me, whom he has set over you. Speak with all your heart, but with a moderate voice."

NOT HONEST.—To take a paper from the Post-office year after year, directed to another person, without informing the publishers. We have found several such cases lately.

TO CORRESPONDENTS.—S. DAYTON.—The insertion of your article we think, would tend to a profitless discussion. The position would be controverted.

WANTED.—BRO. H. MUNGER wishes us to say that there is a good chance for a blacksmith in West Springfield, N. H., at COLE & MUNGER'S Mills. A brother of kindred faith and spirit would be welcomed.

AGENT FOR NOVA SCOTIA.—We have appointed Bro. JAMES LENFEST agent for this Province and New Brunswick. Those who may find it more convenient to apply to him for papers, books, &c., will do so, in the assurance that all his business transactions will be faithfully attended to.

"EUBANKS' Hydraulics and Mechanics. New York: Greeley & M'Elrath, Tribune Buildings." No. 5 of this truly valuable work has been received. Like the preceding numbers, it is well stored with valuable facts and sound instruction respecting the subjects on which it treats. For sale at REDDING & Co.'s, No. 8 State-street. Price 25 cts.

A GREAT FLOOD has occurred at Masillon, Ohio. A reservoir, ninety feet above the town, burst, and the contents were poured into the town, tearing down several brick warehouses, a factory, and the Tremont House. The canal embankment was much damaged, and nearly all the stores in the town were overflowed.

Summary.

Major Van Buren, who arrived in New York, from Washington, on Tuesday evening, states positively that the treaty will be confirmed—that the obnoxious clause relative to the land claims will be abandoned by Mexico.

Margaret, wife of Michael Brennan, aged 36, native of Ireland, poisoned herself with arsenic in New York. Cause unknown. Joseph H. Stokes, of Dalton, Ga., was instantly killed on the 19th instant, by being crushed under the wheels of a train upon the Augusta Railroad.

George Capen, a worthy school teacher in Foxborough, aged 21 years, who was in the habit of returning every Saturday to his father's, in Sharon, across Massapog pond, was found drowned therein on the evening of the 26th ult.

Joseph Cox, an engineer on the Trenton Accommodation Railroad train, was killed instantly, by his head coming in contact with a small wooden depot just above the Shamony bridge.

The Lynn News states, that the body of a boy, which was missing at the time of the wreck of the brig Falconer, on Ipswich beach, in December, was washed ashore a week or two since, when the wreck went to pieces.

Mr. Oliver Fuller, of Lynn, was killed on the Eastern Railroad on Thursday forenoon, about 11 o'clock. He was walking upon the track, near the lower depot, in Lynn, at the time of the passage of two trains in opposite directions.

Albert, aged 21 years, son of Benjamin Mitchell, committed suicide by cutting his throat on Great Chebeague Island, Casco Bay, while partially deranged.

The Queen of Spain has had sixteen physicians in consultation on her case. In Port-de-Grave, Newfoundland, Frederick Garland was made drunk at a party, and set down upon a hot shovel, and roasted before a large fire, so that he would probably die.

Late intelligence mentions symptoms of revolution and civil war in the states of Venezuela, Ecuador, and Bolivia, South America. There was a severe earthquake in Chili on the 26th of Oct. A servant of T. McGee was burnt to death at Charleston, by her clothes taking fire.

A. B. Hall was burning out his chimney in Newark, N. J., when it burst in the second story, and two or three hundred dollars damage ensued from fire and water. A woman of intemperate habits, who used to get up in the night to smoke a pipe, was burnt to death in Eastown, Pa., while sitting in a chair.

Mr. Edward Highley, of Templeton, came to his death by the use of water drawn through a lead pipe. The death of his wife, two or three years ago, was attributed by some to the same cause. Francis Gray, sailor, stabbed Charles Clendell, laborer, dangerously, in their boarding-house, 35 Orange-st., New York, and fled.

Salmon Austin, arrested in Mercer, Pa., for passing counterfeit, after writing a letter to his wife, in Reserve township, cut his throat in a horrible manner, as well as his right leg. He may recover. At Helena, Arkansas, the river bank is caving in rapidly, and fears are entertained that the principal portion of the town will be destroyed.

Mr. Oliver, of Ohio, was killed at the stone ferry in Medford on Thursday, by the falling of a large stone, and another man named Smith was considerably injured. Mr. Oliver survived the accident long enough to have one of his legs amputated.

Charles Soin, a German, supposed to have had gold on his person, and to have belonged to a military company in New York, was found murdered in San Diego, in California, in September. Mr. McClay attempted to commit suicide at the Exchange Hotel, Baltimore. He first cut his throat, and then threw himself from the fifth story window.

David and William Beatty and Patrick Foye, have been held for trial in Newport, R. I., for throwing indecent writings into the house of Isaac R. Tanager, addressed to his daughter. The Buffalo Express of Tuesday states, that the ice has passed out of the harbor, and all is free for the resumption of navigation.

John Norrie, Thomas Nelson, Peter McHugh, and Michael Clark, have been bound over to take their trial in March, for instigating the turn out at the Fall River mills.

In a fight at Fall River, David Brownell, teamster, stabbed a bar tender named Springer, fatally, it was feared. Samuel L., two years old, child of John Barnard, Silver-st., South Boston, was strangled to death by a piece of meat lodging in his throat.

BUSINESS NOTES.

A. Fogg, N. Lyford, I. Curtis, R. S. Robinson, P. Scarborough—Your papers will be continued. J. Brewster—"The Harp" cannot be sent by mail. Its price is 50 cts. at the office.

I. Curtis—It was not received. We have credited you to 352. J. Spaulding, jr.—We have changed your credit to end of 16, and sent you one dollar's worth of tracts. Your letter, we judged, was not written with due reference to its publication.

Wm. Watkins—Davis' Manual is \$1. We could send a copy in Bro. Litch's bundle as far as Philadelphia, if you wish. R. D. Potter—We did not receive the dollar. We now send the book as you directed, and deduct its price from what you now send.

Total delinquencies since Jan. 1st. \$38 00 E. WRIGHT, of Calais, Vt., stops his paper, owing 2 12 A. EDDY, Esq., of Bristol, Vt., do do 2 00

NOVA SCOTIA MISSION. A Friend in Brooklyn, N. Y. 5 00 R. D. Potter. 4 25 E. Gillett. 2 00

WEST INDIA MISSION. A Friend in Brooklyn, N. Y. 35 00 HOME MISSION. A Friend in Brooklyn, N. Y. 10 00

APPOINTMENTS. I will preach, the Lord willing, in Salem, March 5th; South Reading, 6th, evening; Lawrence, 7th, do; Haverhill, 8th, do; Exeter, 9th, do; Kennington, 10th, do; Portsmouth, 12th; Bye, 14th, evening; Salisbury, 15th, do; Newburyport, 16th, do; Salem, 17th & 19th; South Reading, 23d & 25th.

EXPOSITION OF REV. XIII., by the subscriber, showing particularly what is denoted by the two-horned beast and his image, in pamphlet form, containing between forty and fifty pages, now in press, and will be ready for distribution in a few days.

BOOKS FOR SALE. SECOND ADVENT LIBRARY (Old Series), in 8 vols. — We have a few sets of this interesting work still on hand. Price, \$5 per set.

"THE ADVENT HERALD" and the "MIDNIGHT CRY" We can supply most of the back volumes of these papers to those who may desire them. They contain a vast amount of important matter, of great interest to every Christian.

- "A CATECHISM upon the Prophetic System of the Scriptures." By James Scott, author of "Outlines of Prophecy," and "First Root of Popery." Price, \$1.
"MODERN PHENOMENA OF THE HEAVENS." By Henry Jones. Price, 12 1-2 cts.
"MY SAVIOUR: or Devotional Meditations in Prose and Verse, on the Names and Titles of the Lord Jesus Christ." By the Rev. John East, M. A., Rector of Crosscombe, Somerset. Eng. Price, 50 cts.
CRUDEN'S CONCORDANCE. Price, \$1 50 bound in sheep; \$1 25 in boards.
WHITEHEAD'S LIFE OF THE TWO WESLEYS. Price, \$1.
"ANALYSIS OF GEOGRAPHY: for the Use of Schools, Academies, &c.," By Sylvester Bliss. Published by John P. Jewett & Co., 33 Cornhill, Boston. Price, 62 1-2 cts.; \$5 per dozen.

AGENTS FOR HERALD, &c. ALBANY, N. Y.—Geo. Needham. BRIMFIELD, Mass.—J. Benson. BUFFALO, N. Y.—H. Tanner. CHARLESTON, S. C.—W. Buckley. CINCINNATI, O.—John Kilo. DERBY LINE, Vt.—S. Foster, jr. EDDINGTON, Me.—Thos. Smith. HARTFORD, Ct.—Aaron Clapp. LOWELL, Mass.—L. L. Knowles. NEW HAMPTON, N. Y.—L. Kimball. MILWAUKEE, W. T.—L. Armstrong. NEW BEDFORD, Mass.—Henry V. Davis.

RECEIPTS FOR THE WEEK ENDING MARCH 1. I. M. Mason, 352—\$3 68—A. Emerson, 391—\$1 50—H. Rowlen, 313—(\$1 50 due)—30 cts.—G. Bird, 378—J. L. Clapp, 378—J. Pratt, 378—H. Histed, 378—H. Buckley, 32 cts. on acc't of 408—G. Smith, 404—H. Prout, 378—Wm. Watkins, 378—L. N. Watkins, 378—P. Lum, 378—H. Hall, 378—Rev. A. A. Constantine, 378—S. L. Sprague, 378—W. B. Weeks, 352—R. Jackson, 378—S. Dayton, 378—J. Brown, 342—Wm. Brown, 378—E. Macomber, 378—W. G. Smith, 378—J. Smith, 378—D. Overton, 378—D. A. Arthur, 378—E. Gillett, 378—N. Dimes, 378—Wm. Hild, 378—L. Jackson, 378—N. Bachel-dor, 391—G. T. Stacy, 352—B. Swasey, 370—S. R. Stewart, 378—A. B. Brand, 378—E. H. Sherwin, 378—A. A. Cleveland, 378—J. Adian—A. North, 358—each \$1—W. D. Smith, 352—D. Pinkingham, 300—S. Gerry, 391—T. Taylor, jr., 404—A. Lawrence, 404—J. Bachel-dor, 378—E. Peete, 300—(\$2 due)—A. W. Jackson, 372—J. G. Crandall, 326—S. D. Dillabough, 424—each \$2—D. Barney, 323—G. Stoddard, 352—each \$3—Geo. Needham on acc't of \$4—H. W. Roberts, 269—(\$3 50 due); J. Winship, 378; O. M. Ward, 326—each \$5.