

WHOLE NO. 660.

BOSTON, SATURDAY, JANUARY 7, 1854,

The "Two Witnesses."

QUOTATIONS FROM EMINENT EXPOSITORS OF PROPHECY, WITH REMARKS BY MR. MILLER, IN OCT. 1840. DEAR BRO. HIMES :- I send you a few extracts

wrote an exposition of Revelation in A. p. 1639, more than two hundred years since. On Rev. 9:13. he remarks:

"By the tenth part of the city I understand some one tenth part of Europe. By earthquake here is meant a great concussion or shaking of states, politic, or ecclesiastical. By this earthquake's so falling out in a tenth part of the city, this tenth part of it is so shaken that it falls; that is, ceaseth to be a tenth part of the city, or to belong to its jurisdiction any longer. The effect of this earthquake, and fall of this tenth part of the city, is killing seven thousand of the names of men. Now, by men of name, in scrip-ture, is meant men of title, office and dignity; these having killed the witnesses, themselves are to be killed, by being bereft of their names and cannot doubt that it is France. This kingdom titles, which are to be rooted out forever. Now which of these ten kingdoms (may be intended,) it is not hard to conjecture. The saints and churches of *France*, God has made a wonder unto me in all his proceedings towards them, first and last; and there would seem some great and special honor reserved for them, yet, at the last; for it is certain that the first light of the gospel, by the first and second angel's preaching, in Rev. 16, which laid the foundation of Antichrist's ruin, was out from among them, namely those of Lyons, and other places in France. And they bore and underwent the great heat of that morning of persecution, which was as great, if not greater, than any since. And so, as that this is not the way by which he will lead France kingdom had the first great stroke, so now it to the height of glory. If she comes thither, should have the honor of having the last great it is becouse she shall shortly change her road. should have the honor of having the last great

stroke in the ruin of Rome." So much for Dr. Goodwin. And who has read the history of the French revolution, but will acknowledge that these extracts breathe a spirit of prophecy, literally fulfilled in about one hundred and fifty years afterward? I will next quote Dr. H. Moore. In his book, "Mys-tery of Iniquity contained in the kingdom of Antichrist." book 2, ch. 12, on Rev. 11:13, he observes .

"That an earthquake signifies political com-motions and change of affairs, is obvious to any one; but that the city here mentioned should be understood not of a city of brick or stone, but a polity. For I conceive it is plain enough that this city is the very city mentioned in the eighth verse, which is called the great city, and this nues which she had in their countries. This great city is the whore of Babylon, and the whore must go on, and be finished as it is begun. The of Babylon is nothing but the body of the idolaof Babylon is nothing but the body of the idola-trous clergy in the empire, who appertain to the seventh or last head of the beast, which is an head of blasphemy, as well as the six first, that is to say, an idolatrous head. Whence we may understand what is meant by these seven thousand names of men ; for neither seven nor thousand signify any determinate number, but only the nature or property of these names of men that are said to be slain, namely, that they are titles, dignities, offices or orders of men belonging to the state of Christendom. As under the seventh head, that is become idolatrous and antichristian, and this number seven is multiplied into a thousand, it signifies a perfect nulling of all such offices and orders of men; for no men at all here are *necessarily* implied to be slain, but on-ly all antichristian offices and fraternities to be again; compare it with the history of Europe dissolved and abrogated, and things to be reduced to the purity of the first four hundred years. For to slay by a diorismus, signifies nothing else but a causing a thing to cease to be. This, but little question, is the true meaning of this

matter of fact, instead of prophecy and opinion. No one need to be informed, that one of the ten kingdoms of western Rome, or of Papacy, France, abolished all titles and orders in one I will day or decree, in A. D, 1793 or 1794. from some ancient authors on the subject of the "two witnesses." Please to give them a place in your new work, and you will oblige many. 1. I shall quote Dr. Thomas Goodwin, presi-dent of the Magdalen College, Oxford, who plishment of Scripture Prophecies, or the approaching Deliverane of the Church." This work was translated into English in the year 1687, more than one hundred and fifty years ago. He says. part 2, page 68 :

"We shall see such admirable agreement between the events and the prophecies explained, that shall abundantly convince that what I am about to say is not simple conjecture."

Page 242, on Rev. 8:13, he says:

"There shall be an earthquake, that is, a reat emotion and trouble in the world, and in the antichristian kingdom. In this emotion a tenth part of the city shall fall; that is, a tenth part of the antichristian kingdom shall be taken away from it. Now what is the tenth part of the city which shall fall? In my opinion we is the most considerable part or piece of the ten horns, or states which once made up the great Babylon eity. It fell. This does not signify that the French monarchy shall be ruined; but it may be humbled ; but in all appearance, Proidence does design for her afterwards a great elevation. It is highly probable that God will not let go unpunished the horrible outrages which acts at this day (of persecution.)

"Afterward, it must build its greatness upon the ruins of the papal empire, and enrich itself with the spoils of those who shall take part with the Papacy. They who persecute the Protestants, know not where God is leading them ; Her greatness will be no damage to Protestant

states; on the contrary, the Protestants states shall be enriched with the spoils of others, and be strengthened by the fall of Antichrist's empire. This tenth part of the city shall fall with had given their power to the beast. The thing is already come to pass in part. The kingdoms of Sweden, Denmark, England, and the states of Germany, have withdrawn themselves from the jurisdiction of the Pope. They have spoiled the harlot of her riches. They have eaten her flesh, that is, seized on her benefices and revekings who yet remain under the empire of Rome.

raised again. And, as the death of the witness- Dr. Gill, taken from a sermon on the answer to es and their resurrection have a relation to the the question, "Watchman, what of the night?" kingdom of France, it may well fall out that we are not far distant from the time."

On page 50, speaking of the time, he says, "that it will fall on the year 1785." On page 279, he says, "If I should be mistaken nine or come of this night? as a faithful watchman, I - I do not think that any could ten years, — I do not think that any could justly treat me as a *false prophet*, and accuse me of rashness." In another place, he says :

"And in the earthquake were slain of men seven thousand; in the Greek it is names of men, not seven thousand men. I confess this seems somewhat mysterious; in other places we find not this phrase, names of men, put simply for men. Perhaps there is here a figure of grammar called hypallage casus, so that names of men are put for men of name, that is, of raised or considerable quality, be it on account of riches, dignity, or of learning. But I am more inclined to say, that here these words; names of men are put for men of name, and must be taken in their natural signification, and do intimate that the total reformation of France shall not be made with bloodshed; nothing shall be destroyed but names, such as the names of Monks, Carmelites, Augustines, Dominicans, Jacobins, Franciscans, Capuchins, Jesuites, Minimes, and an infinite company of others, whose number it is not easy to define, and which the Holy Ghost denotes by the number seven, which is the number of perthe number seven, which is the number of per-fection, to signify that the order of monks and nuns shall perish forever. This is an institution so degenerated from its first original, that it is become the arm of Antichrist. These orders cannot perish one with another. These great events deserve to be distinguished from all others, for they will change the whole face of the world."

What can we think when we compare this prophecy, if you please to call it such, with the history of the French revolution, but that God in the fulfilment has given us indubitable proof that these servants of his, in their exposition of this passage, gathered the true and simple meaning of the Holy Spirit? They could not have written to support any particular theory, for nei-ther do any of them appear to have any on this point. They wrote while it was yet a prophecy. They could have no national prejudice, for they were from different nations. Surely we must admire their harmony, and the power and goodness of God, in thus giving them knowledge of these events spoken of in this prophecy, so as to tell the manner, place, and time when these things should be fulfilled. Let me quote to you from Rev. John Willison, minister of Dundee, who published a number of sermons under the title of "The Balm of Gilead." In one of

these, he says: " Before Antichrist's fall, one of the ten kingdoms which supported the beast shall undergo marvellous revolution. Rev. 11:13, And the same hour was there a great earthquake, and the for it follows, 'yet he shall come to his end, and tenth part of the city fell, and in the earthquake none shall help him.'"

published in A. D. 1748, almost one hundred years since. He says :

come of this night? as a faithful watchman, I will give you the best account I can. I take it, we are in the Surdian church state, in the last part of it, which brought on the Reformation, and represents that. We are in the decline of that state, and there are many things said of that church which agree with us, as that we have a name that we live, and are dead, &c. - It is a sort of twilight with us, between clear and dark, between day and night. As to what of the night is yet to come, or what will befal the churches, and will bring on the dismal night before us ;----they are the slaying of the witnesses, and the universal spread of Popery all over Christendom; and the latter is the unavoidable consequence of the former. The slaying of the witnesses, which I understand not so much in a literal sense, or of a corporal death, though there may be many slain in this sense when it will be, but in a civil sense, with respect to their minis-try being silenced by their enemies, and neglected by their friends; this is an affair that is not yet over; the witnesses have not yet finished their testimony; they are still prophesying, though in sackcloth or under some discouragements; whereas it will be, when they have finished their testimony, and at the close of the 1260 days or years of Antichrist's reign, that they will be killed. The ruin of Antichrist will immediately follow the rising and ascension of these witnesses; for at the same hour that they shall ascend, will be a great earthquake, or a revolu-tion in the papal state; and the tenth part of the city, or of the Romish jurisdiction, shall fall; that is, one of its ten horns, kings or kingdoms belonging to it, and perhaps the kingdom of FRANCE is meant, and seven thousand men of name will be slain, and the rest be affrighted. and give glory to God; nothing of which has been done. From all of which it may be concluded, that the slaying of witnesses is to come, and will make the dismal part of that night we are entering into, and which will be accompanied with a universal spread of Popery : -but her ' plagues shall come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire.' Before the utter des-truction of Antichrist, he shall go forth with great fury to destroy, and utterly to make away many; yea, he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain, or the mountain of delight, of holiness; and what place is there, in all the globe, to which this description so well answers as Great Britain ? (I will answer, Italy.) This will be done before, and but a little before, his ruin;

were slain of men seven thousand; and the rem-nant were affrighted, and gave glory to the God number more which might be given with equal quake, attended with the destruction of names, bod can soon bring them about when least ex-pected." These sermons were published in A. D. 1742, more than fifty years before the fulfilment of the prediction. Many other authors of great celeb-rity, who wrote many years before the fulfilment of the pel, and the death and resurrection of the gos-pel, and the death and resurrection of the gosnesses. They fixed the time between 1785 and 1795. Love, who wrote in 1651, prophesied that Babylon should begin to fall in 1790. Rev. Robert Fleming, minister of the Scots church

dred and thirty years afterwards it became a dead upon this street, and upon it they must be

spain, which is as yet under the clergy, and plunged in superstition and under tyranny as much as ever. Not the emperor, who in temporals is subject to the Pope, and permits that in his states the archbishop of Strigonium should teach that the Pope can take away the imperial crown from him. It cannot be any country but France.'

How can it be possible that this servant of God could, without a prophetic spirit, so exactly describe events more than a hundred years before they were literally fulfilled ? I beg of you for fifty years past. Why will you be so unbelieving?

Again, he says :

"Seeing that the tenth part of the city that must fall is France, this gives me some hopes place. And the tenth part of the city will have a sense marvellously coincident therewith." ticular relation to this kingdom. It is the street The above sentiment was published by Dr. or place of this city, that is the most fair and Moore, A. D. 1663. In a little more than a hun-eminent part of it. The witnesses must remain

of heaven;' by which tenth part is to be under-stood one of the ten kingdoms into which the Bible, a grand and very important revolution in great city, Romish Babylon, was divided. This many take to be the kingdom of France, it being the tenth and last of the kingdoms, according to the rise, and that which gave Rome the denomi-nation of the beast with ten horns, and also it that this revolution should be effected, not in the being the only one of the ten that was never ordinary course of things, nor by the ministry conquered since its rise. However unlikely this, of the gospel, but by a peculiar dispensation of and other prophesied events, may appear at the God; by a sudden convulsion, like an earth-time, yet the almighty hand of the only wise quake, attended with the destruction of names,

rity, who wrote many years before the French revolution, might be quoted, who all believed that the two witnesses would be slain in France, that the earthquake would be in that kingdom, and that there the names, titles, or orders of men in London, in a discourse on the rise and fall of would be abolished. And nearly all of them Papacy, published in 1701, says, "The French fixed the time between the years 1785 and 1795. monarchy will begin to be humbled as soon as I will give one more extract on this point, from 1794."

What can all this mean? Can you not see the signs of the times in all this? If not, your eyes are indeed closed that you cannot see, and your ears stopped that you will not hear; and in such an hour as ye think not, it will come. upon you.



FRANCE, from the commencement of the Papal supremacy, had been the chief champion of the popedom; so early as the ninth century, had given it temporal dominion; and continued, through all ages, fully to merit the title of "Eldest Son of the Church." But France had received in turn the fatal legacy of persecution. From the time of the Albigenses, through the wars of the League, and the struggles of the Protestant Church, during the seventeenth century, closing with its ruin, by the revocation of the edict of Nantes, in 1685, the history of France was written on every page with the blood of the Reformed. Frequently contesting the personal claims of the popes to authority, but submissively bowing down to the doctrines, ceremonial, and principles of Rome, France was the most eager, restless, and ruthless of all the ministers of Papal vengeance. In a moment all this submission was changed

into the direst hostility. At the exact close of the prophetic period, in 1793, the 1260th year from the birth of the Papal supremacy, a power new to all eyes suddenly started up among na-tions: an Infidel Democracy! France, rending away her ancient robes of loyalty and laws. stood before mankind a spectacle of naked crime. And, as if to strike the lesson of ruin deepen into the minds of all, on the very eve of this overthrow, the French monarchy had been the most flourishing of continental Europe-the acknowledged leader in manners, arts, and armsunrivalled in the brilliant frivolities which fill so large a space in the hearts of mankind-its language universal-its influence boundless-its polity the centre round which the European sovereignties perpetually revolved-its literature the fount from which all nations " in their gold. en urns drew light." Instantly, as if by a single blow of the divine wrath, the land was covered with civil slaughter. Every star in her glittering firmament was shaken from its sphere; her throne was crushed into dust; her church of forty thousand clergy was scattered, exiled, ruined; all the bonds and appliances which once compacted her with the general European commonwealth, were burst asunder, and cast aside for a conspiracy against mankind. Still there was to be a deeper celebration of the mystery of evil. The spirit which had filled and tortured every limb of France with rebellion to man, now put forth a fiercer malice, and blasphemed. Hostility was declared against all that bore the name of religion. By an act of which history, in all its depths and recesses of national guilt had never found an example—a crime too blind for the blindest ages of barbarism, and too atro-cious for the hottest corruptions of the pagan world, France, the leader of civilized Europe, publicly pronounced that there was no God. The decree was rapidly followed by every measure which could make the blasphemy practical and national. The municipality of Paris, the virtual government, proclaimed that as they had defiled earthly monarchy, "they would now de-throne the monarchy of heaven." On the 7th of November, 1793, Gobet, Bishop of Paris, attended by his vicars general, entered the hall of the legislature, tore off his ecclesiastical robes, and abjured Christianity, declaring that "the only religion thenceforth should be the religion of liberty, equality, and morality." His lan-guage was echoed with acclamation. A still more consummate blasphemy was to follow. Within a few days after, the municipality presented a veiled female to the assembly as the Goddess of Reason, with the fearful words, "There is no God; the worship of Reason shall exist in his stead." The assembly bowed before her and worshipped. She was then borne in triumph to the cathedral of Paris, placed on the high altar, and worshipped by the public authorities and the people. The name of the cathedral was thenceforth the Temple of Reason. Atheism was en-throned. Treason to the majesty of God had reached its height. No more gigantic insult could be hurled against heaven. But persecution had still its work. All the churches of the republic were closed. All the rites of religion were forbidden. Baptism and the communion were to be administered no more. The seventh day was to be no longer sacred, but a tenth was substituted, and on that day a public orator was appointed to read a discourse on the wisdom of Atheism. The reign of the demon was now resistless. While Voltaire and Marat (infidelity and massacre personified) were raised to the honors of idolatry, the tombs of the kings, warriors, and statesmen of France were torn open, and the relics of men, whose names were a national glory, tossed about in the licentious sport of the populace. Immortality was publicly On this occasion the pope and people of Rome

were trodden under the feet of the hultitude. The Scriptures, the lamps of the holy place, had fallen in the general fall of the temple. But they were not without their peculiar indig-nity. The copies of the Bible were publicly insulted; they were contemptuously burned in the havoc of the religious libraries. In Lyons, the capital of the south, where Protestantism had once erected her especial church, and where still a remnant worshipped in its ruins, an ass was actully made to drink the wine out of the communion cup, and was afterwards led in public procession through the streets, dragging the Bible at its heels. The example of these horrors stimulated the daring of infidelity in every part of the continent. France, always modelling the mind of Europe, now still more power-fully impressed her image, while every nation was beginning to glow with fires like her own. Recklessness, licentiousness, and blasphemy were the characters and credentials by which the leaders of overthrow, in every land, ostenta-tiously proceeded to make good their claims to French regeneration. The Scriptures, long lost to the people in the whole extent of Romish Christendom, were now still more decisively undone. No effort was made to reinstate them, by the Romish Church. Thus spake the prophecy, "They shall lie in the street of the great city."

(Continued from our last.) Chronological Table OF EVENTS CONNECTED WITH THE PAPACY.

827. EGBERT, king of England, united the even kingdoms of the Saxon Heptarchy into one kingdom.

831. "Paschasius Radbert, the inventor of ansubstantiation, published his treatise on that bject."-Dowling's Hist. Popes, p. 713.

844. Sergius II., on the death of Gregory, vas chosen Pope.

"As the new pope was ordained as soon as lected, Lotharius, who had succeeded his father in the imperial dignity ever since the year 850, heard at the same time of his election and ordination; and highly provoked at his having been ordained before his election was examined and confirmed, according to custom, by him or his leputies, he despatched his eldest son Lewis, whom he had appointed king of the Lombards, with a powerful army into Italy, to take possession of his kingdom, and at the same time to examine the election of the pope, to chastise the Romans for their presumption, and order mat-ters so as to prevent their encroaching for the future on the just rights of his crown. The young prince was attended by a great many bish-ops, and other persons of distinction, among whom was his uncle Drogo, Bishop of Mets; and, upon his entering the ecclesiastical state, he committed everywhere the most dreadful ravages, put great numbers of the inhabitants to the sword, burnt their habitations, and turned the whole country, through which he passed, into a desert. However, as he bent his march towards Rome, the Pope sent out all the judges and magistrates to meet him, while yet at the distance of nine miles from the city. He was received, when one mile from the gate, by all the Roman militia, by the nobility, and part of the clergy, and attended by them singing his praises, and by the people welcoming him with repeated acclamations, to the Vatican. There the Pope, with the rest of the clergy, waited his arrival on the top of the steps leading up to the church, which the king ascending, he embraced the pope, and taking hold of his right hand, they thus advanced together to the door of the then turning to the king, 'If you come,' said he, 'as a friend, and for the good of the state, and this church, I shall order the doors to be opened; if not, they shall not be opened by me, nor by my command.' The king, not a little were opened, and the king, entering the church with the pope, was conducted by him to the tomb of St. Peter, the clergy singing in the meantime, 'Blessed is he who cometh in the name of the Lord.' There thanks were returned. with great solemnity, to God, and his apostle, for the safe arrival of the king, who taking leave of the pope when prayers were ended, returned, attended by all the Roman nobility, to his camp. He had signified to the pope his desire of being bards, and that ceremony Sergius performed the following Sunday, the 15th of June, with the greatest pomp and magnificence."—Bower, v. 2, p. 215.

"In the latter end of the pontificate of Ser-gius, the Saracens, entering with a numerous fleet of small vessels the Tiber, landed at Rome, burnt the suburbs, plundered the churches of St. Peter and St. Paul without the walls, and retired, unmolested, with an immense booty, and a great number of captives."—Ib. p. 216.

847 (Jan. 27th.) Pope Sergius died, and be-fore he was buried Leo IV. was chosen his successor.

855. On the death of Leo, Benedict III. was the next pope.

Between Leo and Benedict, is placed by those who believe such a pope ever existed, the pontificate of Joan, a woman. The story of such a pope was invented and believed before the reformation of Luther; but an examination of contemporaneous historians makes it evident that the story is apocryphal. As such it is generally disbelieved by Protestants.

856. Ignatius the Patriarch of Constantino-ple was deposed, and Photius, a layman, was elevated to his seat. This "occasioned great disturbance in the Eastern churches."

858. Nicholas succeeds to the papacy-the 104th Bishop of Rome.

"The ceremony of crowning the Pope was, it seems, first introduced at this time."-1b. p. 229. 860. Photius, finding the churches of the East divided respecting his election, to get it confirmed applied to the pope—a solemn embassy being sent to Rome by the emperor for that purpose. The pope in writing to the emperor, complained of the deposition of Ignatius without his consent, and of the election of a layman. He refused to acknowledge Photius, and recommended to the emperor the worship of images, as agreeable to Scripture.—Ib. p. 232.

861. The pope's legates who were sent, with the above letter, to the emperor, were seized by his order, confined one hundred days, and then intimidated into an acknowledgment of Photius' ordination.

862. The pope protested against the acts of his legates, and refused to receive Photius.

863. The pope assembled a council at Rome, where "the following sentence was pronounced by the pope against Photius, with the unani mous consent of all the bishops who composed it:-- Whereas Photius, raised from a secular and military occupation to the episcopal dignity, and ordained by Gregory, of Syracuse. long since condemned, has, in the life time of our brother Ignatius, patriarch of the holy church of Constantinople, intraded himself into his see, and entered the sheepfold not by the door, but like a thief and a robber; has communicated with those whom pope Benedict our predecessor had excommunicated and deposed ; has presumed to assemble a council of his followers, all deposed and condemned, excommunicated and anathematized, and to condemn, anathematize, and depose, jointly with them, our fellowminister, the patriarch Ignatius; has, in defiance of the law of nations, offered violence to the legates of the apostolic see, and forced them to act contrary to the orders they had received; has sent into exile the bishops who would not communicate with him, and appointed such only in their room as were partakers with him in his wickedness; has persecuted, and continues to persecute, with unheard of barbarity, the holy patriarch Ignatius, and all who stand up in defence of his innocence, and the laws of the Church; the said Photius guilty of these and such like enormities, is, by the authority of Al-mighty God, of the blessed princes of the apos-tles, Peter and Paul, of all the saints, of the six general councils, and the judgment which the Holy Ghost pronounces by us, divested of the priesthood, and all sacerdotal honors: so with one consent, and dictated, as we believe, by the Holy Ghost) comes to his knowledge, he shall treaty."—Bower, p. 287.

who arraigned Pope Nicholas of many crimes, and deploring his wickedness, applied to the holy occumenical council for justice. Witnesses were ikewise produced to attest what the accusers had laid to his charge. But Photius, pretend-ing to take the pope's part, urged in his favor, that no man ought to be judged while he is ab-sent. But his reasons being answered, as was agreed before-hand, by the bishops of his party, the pope was judged, was found guilty of innumerable crimes, was solemnly deposed as alto-gether unworthy of the episcopal dignity, and excommunicated, with all who should communi-cate with him."—Ib. 258.

867. Photius exhorted the Eastern bishops to join him against the pope; but at this crisis there "appeared in the East an unexpected change of affairs both in the church and state the emperor Michael was murdered by his guards, either at the instigation of the friends of Ba silius, or by a decree of the senate."—Ib. p. 260.

"Basilius, now sole master of the empire, ordered Photius the very next day to be confined in a monastery; and having sent for Ignatius, commanded silence upon his appearing before him, bestowed upon him the highest commendations, and restored him to his see, eleven years after he had been driven with violence from it." -16. 260.

867. The Emperor sent an account of these doings to the Pope, but before the arrival of the messenger Pope Nicholas died. Hadrian II. became the 105th Bishop of Rome.

868. The envoy of the Emperor delivered to Hadrian a copy of the acts of Photius against Nicholas. The Pope called a council, which condemned and burnt them.

869. The Pope sent legates into the East, for the assembling of a general council, and they were received by the Emperor Basilius with great consideration.

870. The general council excommunicated Photius. This partially healed the schism between the East and West.

871. The Emperor Basilius and the patrirch Ignatius wrote to the pope "entreating nim to allow Paul, keeper of the charters of the the to allow Fault, keeper of the charters of the Church of Constantinople, whom Photius had preferred to the episcopal dignity, to keep his rank, and restore Theodore metropolitan of Cu-ria to his, as he had been ordained by Ignatius, and had suffered much in his cause before he could be brought to side with the usurper of his see. In answer to these letters the pope told the emperor and the patriarch, that it was not customary for the Roman pontiffs to act contrary to the decrees and ordinances of their predecessors, or to those of general councils, and he could not therefore grant them their request. In his letter to the emperor he reproached him with having entirely neglected the safety of the apostolic legates, who returning by sea without a convoy, had been taken by the pirates, had been stript of everything they had, and used with the utmost barbarity, which, he says, never happened before to any legates of the holy see." *Ib.* p. 282.

872. In the room of Hadrian was chosen John VIII. the 106th Bishop of Rome.

" Charles the Bold, grandson of Charlemagne, after a fierce contest with other descendants of Charlemagne, was crowned emperor at Rome on Charlemagne, was crowned emperor at home on Christmas day, by Pope John VIII., who was rewarded by Charles with many costly presents. From this time, the pope claimed the right of confirming the election of the emperors."—Dow-ling's Hist. Popes, p. 713,

878. The Saracens, spared the Roman dukedom, for a yearly tribute of 25,000 mancusæ, which the pope agreed to pay them on condition that if, after this decree (issued by the council that they committed no hostilities there. "The

attempt to preside in the see of Constantinople, 879. Ignatius died, and Photius, who had or shall any ways disturb Ignatius in the governregained the favor of the emperor, was "suffered ment of the church committed to his care, or to seize on the patriarchal see of Constantinople presume to perform any function of the sacred the moment it became vacant."

ministry, he shall never again be admitted to communion, but remain, with all who shall communicate with him, or support him, anathematized, and excluded from partaking of the body and blood of our Lord Jesus Christ, except at the point of death.' "-Ib. v. 2, p. 241.

This resulted in the breaking off of all "intercourse between Rome and Constantinople."-Ib. p. 258.

866. "Photius, now determined to keep no measures with the pope, proposed to the emperor Michael the assembling a council at Constantinople, in order to judge, depose, and excommunicate Nicholas with the same solemnity as he had judged, deposed, and excommunicated him in a council at Rome. To this proposal the emperor readily agreed; and a council accordingly met by his order, consisting of several bishops under the immediate jurisdiction of the see of matized all who should communicate with him, Constantinople, and some obscure persons, who or acknowledge him for lawful patriarch ; which

On applying to the pope, to the surprise of the whole Church, he received Photius as his colleague, and absolved him from the excommunication which the preceding popes had subjected him to. In a full council he is restored by the pope's legates to his patriarchal dignity, and the eighth general council, that of 869 condemned.

880. When the pope learned that his legates had condemned a general council, he deposed them, "declared all they had done void and null, excommunicated all who should receive the late council held at Constantinople, or communicate with the usurper Photius."-Ib. p. 291. 882. Marinus was chosen pope. "He was scarce warm in the chair when he declared the acts of the late council of Constantinople void and null, excommunicated Photius, and anathe-

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so provoked the Emperor Basilius, that he never owned him for lawful pope, alledging that he had been translated, contrary to the canons, from one see to another, and therefore was not canonically elected."—*Ib*, p. 293.

884. Marinus was succeeded by pope Hadrian III.

"The Emperor Basilius, hearing of the promotion of Hadrian, left nothing unattempted to reconcile him with Photius, even offering to send a powerful fleet to assist him against the Sara-cens, provided he communicated with him, and acknowledged him for lawful patriarch. But finding him no less inflexible than his immediate predecessor, he wrote him a very sharp letter, charging him, as well as Marinus, whom he had succeeded, with pride, arrogance, and presumption, as if they sacrificed the peace and tranquillity of the Church to their own private views and the exaltation of their see."-1b. pp. 293, 294.

885. Stephen V. is chosen pope.

886. The Emperor Basilius died and was succeeded by his son Leo. The patriarch Pho-tius was accused of having formed a design against the emperor, and was deposed and confined in a monastery.

888. The pope disapproved of the expulsion of Photius. The new emperor sent legates to Rome to reconcile the pope; but he died before their arrival.

891. Formosus became the 110th pope.

Boniface VI. was pope fifteen days. 896.

896. Stephen VI. intruded himself into the

papal see. * 897. Pomanus succeeded Stephen, who was thrown into a dungeon and strangled.

898. Theodore II. was pope twenty days.

898. John IX. was elected pope.

" Stylianus, who had all along adhered to the patriarch Ignatius, and had, on that account, been driven from his see, and most cruelly persecuted by Photius, wrote to John, begging he would allow him and the other bishops in the East, to communicate with those, whom Photius had ordained ; which, he said, would restore the so long and so much wished for peace to the patriarchal church of Constantinople. The pope. in his answer, commended the metropolitan for his attachment to the holy Roman Church his mother, but at the same time declared, that he inviolably adhered, and ever would, to the decrees of his predecessors, excommunicating all, who communicated with those whom the usurper Photius had preferred to any rank whatever in the church; since none could communicate with them without owning them to have been lawfully ordained, and Photius who ordained them, to have been lawful patriarch. But Stylianus, consulting the peace of the Church of Constanti-nople, did not acquiesce in the pope's answer, nor did the other bishops in the East. They all agreed among themselves not only to communicate with those whom Photius had ordained, but to leave them in the ranks to which he had preferred them. And thus was, at length, an end put to the schism, that had divided the Eastern churches for the space of near forty years."-Ib. p. 303.

900. Benedict IV. becomes pope.

In entering on the tenth century, we enter, what Baronius calls " an iron age barren of all goodness, a leaden age abounding in all wickedness, a dark age, remarkable above all the rest, for the scarcity of writers and men of learning. -Bar. ad. ann. 900.

903. Leo V. was pope about two months, when he was driven from his see by Christopher, his successor.

904. Christopher in his turn was driven from the see, and Sergius III. became pope. "He was," says Baronius, "the slave of every vice, and the most wicked of men."—Bar. ad. ann. 908.

"In these unhappy times lived, and, in a manner, reigned at Rome the celebrated Theo-dora and her two daughters Marozia and Theo-

prostituted herself to the pope, and his holiness had by her a son called John, whom we shall

soon see raised to the papal chair, by the inter-est of his mother."-Bower, v. 2, pp. 306, 307.

the papal chair-the 120th Bishop of Rome.

914. John X. succeeds to the popedom.

months.

911. Anastasius III. succeeded Sergius in

914. Lando holds the popedom about six

"This is the first pope that was ever seen at the head of an army."—Ib. p. 311.

929. Leo VI. becomes pope.

929, Stephen VII succeeds to the papal chair.

931. John XI., the son of Pope Sergius 111. by Marozia (see A. D. 409) was intruded into the papal see.

933. Leo. VII. succeeds John, who was conned, and died in prison.

939. Stephen VIII. succeeds Leo.

942. Marinus II. becomes pope.

946. Agapetus II. succeeds him.

956. John XII. intruded himself into the papal see.

"The first thing we find recorded of this pope is, his raising troops and marching in person, at the head of a considerable army, against Pandulph, prince of Capua, but upon what provo-cation, history does not inform us. Pandulph, finding his dominions thus unexpectedly invaded by the young pope, had recourse to Girulph, prince of Salerno, who readily joined him with all his forces, as he apprehended that the pope would next fall upon him. The two princes, taking the field with their joint forces, met the pope as he was advancing to Capua to lay siege that place, and a battle thereupon ensuing, John's army was entirely defeated, and he him-self narrowly escaped falling into the hands of the provoked princes."—*B.* p. 315.

962. The pope transferred the empire from the French to the Germans. Otho, king of Germany, was invited to Rome by the pope, and crowned emperor. At the request of the pope, the emperor promised to defend the Roman Church against all her enemies .- Ib. p. 315.

The following is the oath of Otho on this occasion :--- 'I, king Otho, do make to the lord John, sovereign pontiff, promise and oath, by the Father, and the Son, and the Holy Ghost. and by this wood of the life-giving cross, and by these relics of the saints, that if I shall, with God's aid, arrive at Rome, I will with all my might exait the holy Roman Church, and thee its ruler; and I shall never injure by my will, or my consent, or my counsel, or my persuasion. thy life, or thy members, or the honor which thou holdest; and that in all concerns that belong to thee or the Romans, I shall not make in Rome any decree or law without thy counsel; and I shall restore to thee whatever part of the land of St. Peter may come into my possession; and whoever is appointed by me over the kingdom of Italy, must swear to be thy ally in de fending the land of St. Peter according to the best of his power. So help me God, and these God's holy gospels."-Gosselin, v. 2, p. 169.

963. "The emperor, in his turn, made the pope swear allegiance to him, and promise upon oath to lend no assistance to Berengarius or to Adelbert his son. But no sooner was Otho gone, than, forgetting his oath though taken upon the body of St. Peter, he began privately to cor-respond with Adelbert, who had taken refuge among the Saracens; and he at last openly declared for him, and admitted him, with all his followers, into Rome."-Bower, v. 2. p. 316.

The emperor "marched with his whole army against the pope and his new ally. But they no sooner heard of his march, than despairing of being able to withstand so great a force, they plundered the church of St. Peter, and fled, carrying along with them all the wealth they found there. The emperor entered Rome at the head of his army, was received by the clergy, the nobility, and the people, as their deliverer, with the greatest demonstrations of joy, and, at-tended by them, to the castle of St. Paul, which his friends had surprised before the flight of the pope, and prepared for his reception."—Ib. p. 317.

Leo VIII. was chosen in place of the de-

posed pope. 964. When the emperor had retired from

972. Benedict VI. was ordained pope.

" One Cincius, having formed a strong party by exclaiming against the emperor as a tyrant, by putting the Romans in mind of the late executions, and exhorting them to recover their former liberty, attacked unexpectedly the Lateran palace, and seizing on the pope, who he knew "The pope, finding he could not gratify the would oppose him, dragged him to prison, and emperor and the patriarch without disobliging after keeping him some time confined in the cas-tle of St. Angelo, caused him to be strangled."

" Upon the death of Benedict VI. one Franco, deacon of the Roman church, was raised by the party of Cincius to the see. But the Tuscan party declaring against him, he left Rome soon after his intrusion, and carrying with him the treasure of St. Peter fled to Constantinople. It was at his instigation, and to make place for him, that Cincius ordered Benedict to be murdered. He is styled by Gerbert, 'of all mon-srers of wickedness the most wicked.'"-Ib. p. 324.

974. Donus II. succeeded Benedict as pope. 975. Benedict VII. succeeded on the death of Donus.

984. John XIV. succeeded on the death of Benedict.

Franco died suddenly, before the end of the year, and one John was elected, but died before being consecrated. John XV. was then elected and ordained pope.

985. "Franco, hearing that Otho was dead, left Constantinople, and returning to Rome soon after the election of John, was received with great joy by those of his party, and even encouraged to resume the pontifical dignity, and drive John from the see. This he readily un-dertook, and his party prevailing, he seized on pope John, confined him in the castle of St. Angelo, and there either starved him to death, or despatched him with poison."—Ib. p. 325.

"In the life of this pope we meet with the first instance of a solemn canonization. For by him was solemnly canonized, or sainted, Ulderic, bishop of Augusta, at the request of Liutulf, his successor in that see. On that occasion the pope assembled a council in the Lateran palace; and when the bishops were all met, Liutulf rising up, begged leave of the assembly to read to them the book which he held in his hand, containing, he said, an authentic account of the life and miracles of the venerable Ulderic. They readily agreed to his request; and when he had done, the pope, after consulting the bishops, declared with their approbation, that Ulderic might thenceforth be worshipped and invoked as a saint reigning with Christ in heaven."—Ib. p. 326.

996. Gregory V., a nephew of the emperor, was nominated by Otho, on the death of John, and was chosen pope by the Romans.

997. "Crescentius, having formed a strong party under color of redeeming the city from the bondage it groaned under, and restoring the Romans to the liberty they enjoyed under their own princes, drove Gregory from his see, plun-dered the Lateran palace, and began, as consul and prince of the republic, titles his followers bestowed on him, to act as sovereign of Rome." -1b. p. 329.

998. The emperor, hearing of the expulsion of the pope, marched to Rome. "John betook himself to flight, but falling into the hands of some of the pope's friends, they deprived him of his sight, cut off his nose, and tore out his tongue." Crescentius was put to death, John was excommunicated, and Gregory restored.-Ib. p. 330.

999. Silvester II. succeeded, on the death of Gregory, to the papacy.

1000. The pope is said to have sent to St. Stephen I. king of Hungary, "the famous crown, with which his successors are crowned to this

arch of Constantinople, sent a solemn embassy to Rome, to obtain of the pope his consent, that the patriarch of the imperial city should style himself Universal Bishop of the East, as the patriarch of Rome was styled Universal Bishop of the whole world."-B. p. 337.

those, who had nothing so much at heart as the honor and dignity of his see, dismissed the embassadors, telling them, that the title of Universal Bishop became none but the successors of St. Peter in the apostolic see, and that none but his successors should wear it."-I6. p. 338.

1033. Benedict IX. became pope on the death of John.

1037. "The Romans, shocked at his debauch-eries, and the wicked life he publicly led, drove him soon after from the see. He fled to the emperor, who espousing his cause, marched straight to Rome, as he was then in Lombardy, and, entering the city without opposition, restored the pope."-Ib. p. 340.

1044. The pope was again driven from Rome, and Silvester III. placed in the chair. He, in turn, at the end of three months, was driven out, and the pope restored.

1045. Pope Benedict, finding himsolf an object of public contempt, sold the popedom to John, arch priest of the Roman Church. "John, without any previous election, took possession of the chair he had purchased, under the name of Gregory VI."

1046. Henry III. king of Germany proceeded to Rome, and called a council which deposed Gregory, Silvester, and Benedict. Clement II. was then chosen pope.

1047. The papal see being vacant by the death of Clement, Damasus II, was appointed pope by the emperor.

1048. On the death of Damasus, the Romans applied to the emperor to name a new pope. He convened an assembly of the lords and bishops of Germany, who made choice of Leo IX. This bishop at first declined, but being importuned, he submitted the question to the Romans, who confirmed his election.

Uniformity not Unity.

MERE denominational uniformity is not Chrisian unity. It is a favorite project with many n the present day to single out some sect-usually their own—and then say to themselves, "If we could only get all the world to join us, there would be unity." And so possessed they are with the notion that the unity of the Church consists in conformity to them, that many of them have determined to know nothing among men save their church, (meaning their own com-munity) and conformity thereto. Their union is separation from non-canonical Christians; and separation from non-canonical Christians; and could they but make one font, one surplice, and one service book for all, they are persuaded the Church would be one. In place of unity of spirit, they labor for unity of costume. They cannot understand a united family which does not wear a regimented uniform. We on the Crescentius declared the Roman see vacant, and made one Philagathes pope, who took the name of John XV1. middle ages was united, just as the sleepers in the vault are united in the tranquillity of death. It was like listening at the door of a sepulchre: Hush ! for all is peace within. Enter, and all is uniform—uniformly dead—black frieze and rottenness-a sepulchre of souls. The Church of the early centuries was united, as scorpions are united when one glass receiver holds them and leaves them room to fret about, and strike their stings into one another. There was uniformity, but not unity, for the world did not believe. The world saw it and was hardened; the world saw it and blasphemed. To preserve the unity of the Church they excommunicated or burned alive those who thought or believed for themselves; till faith had well-nigh perished with which his successors are crowned to this day, and to have bestowed upon him, at the same time, the title of king, and appointed him his perpetual legate, with full power to dispose of all ecclesiastical preferments at his pleasure, and to have, as legate of the apostolic see, the and to have, as legate of the apostolic see, the eross carried before him, as a reward justly due to his apostolic labors in converting his subjects plated by Him, the first law of whose kingdom is love, and the first gift of whose Spirit is light. Again, for the sake of unity it is not needful to surrender an iota of the truth, or yield one conscientious conviction, so long as it remains conscientious. It is very common with those who misunderstand the matter, to say, "Come now, you and I do not think exactly alike ; perhaps we are both right, and it is likely we are both wrong. But it is a point of no moment; what would you say to throw it overboard altogether, and give ourselves no more concern about it?" To which, in many cases, it might be a very just answer: "You may intend this for liberality, but to me it sounds like latitudinari-anism. I believe that I found this truth in the Bible; and if so, it is one of the truths of God. 1 dare not cast it overboard; and I shall be very 1025. "The emperor Basilius, and the patri- sorry if having it on board deprive me of your

dora. They were of a senatorial family, and spiracy against Leo, who was obliged to flee no less famous for their beauty, their wit and adfrom the city. John took possession of the see, dress, than infamous for the scandalous lives and called a council which condemned that they led. Marozia cohabited with Adelbert. which had deposed him, and deposed Leo. John was soon after murdered; but instead of restor-ing Leo, the Romans chose one Benedict as Marquis of Tuscany, who having seized on the castle Saint Angelo, delivered it up to her, and John's successor. The emperor, Otho, immedi-ately marched to Rome, and called a council, from thence she, her mother and her sister, supported by the marquis and his party, governed Rome without control, and disposed of the holy see to whom they pleased. Adelbert had a son by Marozia named Alberic, but she nevertheless which deposed Benedict and restored Leo, who died the next year.

965. John XIII., on the death of Leo, was appointed pope by the emperor Otho.

"The new pope was scarce warm in the chair, when the Roman nobility, provoked at his haughty behavior, and the power he assumed over them, entered into a combination against him, and being assisted by the prefect and by one named Rotfred, a leading man in the city, drove him from Rome and obliged him to take refuge in Capua."-- Ib. p. 321.

917. The pope, in connection with the arms The Romans, hearing that the emperor was of the emperor, destroyed the Saracens in Italy, marching an army against them, restored the They had held possessions there since 876. pope.

to his apostolic labors in converting his subjects to the Christian faith."-1b. p. 332.

1003. John XVII. succeeded Silvester, and was the 140th Bishop of Rome. He lived but about five months, and was succeeded by John XVIII.

Of this pope, "it is said in his epitaph, that he re-united the Eastern and Western churches, and happily put an end, we know not by what means, to the schism that subsisted between them."-Ib. p. 334. to before him. For

1009. Sergius IV. became pope. ton bety

1012, Benedict VIII. succeeded, on the death of Sergius, to the vacant see. He was soon driven from it by one Gregory, but was restored by the king of Germany.

1024. John XIX. is chosen pope.

regarding it; and as we grow in knowledge and in grace, may we not hope that the Lord will reveal even this unto us ?" Wherever souls are joined to the Lord Jesus, and his image is visible upon them, there is actual unity of the most important kind. Were this actual unity more frequently made the foundation of a practical unity, there would soon be more doctrinal unity among Christians. But it is an unhallowed mode of procuring practical unity to purchase it at the price of truth. As a compromise of err or cannot lead to unity, "so truth in love " will breed no schism.



The readers of the Herald are most carnestly besought to give it room in their prayers, that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of indement and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbroth-erly disputation.

THE PROPHECY OF ISAIAH. CHAPTER XXXI.

Wos to them that go down to Egypt for help; and stay on horses, And trust in chariots, because they are many; and in horsemen, because they are very strong; But they look not unto the Holy One of Israel, neither seek the Lord.-w. 1.

The subject of the preceding chapter is continued in this. The prophet repeats the woe denounced in Isa. 30:1, 2, on those who trust in the help of Egypt. While Hezekiah and a portion of the nation so turned to the Lord as to secure the destruction of the Assyrians, it is probable that a portion of the Jews notwithstanding the prophet's admonitions, still felt more confidence in the help of Egypt than in God; and hence the re-utterance of the woe, which would be inflicted on them, but not on the whole nation.

To "stay" on horses, is a metaphor expressive of confidence in them. To " look unto," and to " seek" the Lord, are put by substitution for analogous acts of the mind, in reposing their trust in God. Yet He also is wise, and will bring evil, and will not call back his words : But will arise against the house of the evil-doers, and against the help of them that work iniquity.--v. 2.

The Lord is the one to whom wisdom is here ascribed. Because of his wisdom, he was not to be deceived by them, and was fully able to devise means for the accomplishment of all his purposes. " Bring," and " eall back," are metaphors, and illustrative of the Lord's causing to be fulfilled the evil predicted ; and his refusal to revoke the sentence against them. "House," by a metonymy is put for its occupants. And by substitution, the Lord's " arising " against them,-the attitude preparatory to taking vengeance, is put for his setting in operation the agencies for their punishment.

Now the Egyptians are men, and not God ; 100 off to And their horses fiesh, and not spirit. the Lord shall stretch out his hand, both he that helpeth When when she hold and shall fall down, and they all shall fall together

The Egyptians being only "men," and their horses only "flesh," their help would be nothing in comparison with that of the angels of the Lord, (Psa. 103:20,) " that excel in strength, that do his commandments, hearkening unto the voice of his word." Therefore they are easily discomfited. "When the Lord shall stretch out his hand "the attitude for the infliction of punishment-is a substitution for his arrangement of the acts of his providence for the accomplishment of that object. "He that helpeth," is Egypt, and he that is holpen" were the Jews who sought their aid. Isaiah predicted (20:4,) that the Assyrians should " lead away the Egyptians prisoners ;" and in 2 Kings 18:13 we read, that "in the fourteenth year of Hezekiah, did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.'

company. If it be so offensive to you that you certainty of the Divine protection, and the defeat must needs sail in a separate ship, I hope we of the Assyrians. The lion, when intent on his shall not hoist hostile flags. But as neither of prey cannot be intimidated nor deterred from his us holds it vital, might we not agree to differ purpose. Homer in his Iliad (xiii. 299) illustrates Sarpedon's attack on the Greeks :

"As some fierce lion on the mountains bred, Stung with keen hunger, searches for his prey, Springs o'er the fences, and o'crieaps the fold: For though the shepherds and the watchful dogs On every side defend the woolly flock; Yet his undanned soul disdains to fly Till he hath seized his prey."

The simile of the lion illustrates the destruction of the Assyrians; that of the birds, the defence of Jerusalem. The bird flies at once to the protection of its young, hovers over its nest, and defends it till the last moment. Said the Saviour to Jerusalem, Matt. 23:27-"How often would I have gathered thy children together even as a bird gathereth her brood under her wings, and ye would not !"

His " passing over and preserving " Jerusalem, when he destroys the Assyrians, is illustrated by Ex. 12:23-" For the Lord will pass through to mite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you."

The command to turn unto the Lord represents them as walking in a path that leads away from him, and is a substitution for the analogous act of the mind which recognizes his sovereignty, and conforms to his requirements.

The casting away of their idols, &c., was doubt-less a literal act. When the people saw the sov-ereignty of Jehovah thus signally vindicated, their idols would be despised by them, and would be destroyed as recorded in 2 Chron. 31:1.

Then shall the Assyrian fall with the sword, not of a mighty man, and the sword, not of a mean man, shall devour him : Buth he shall fike from the aword, And his young men shall be discomfited.—v. 8.

"Assyrian" by a synecdoche, is here put for the Assyrians. His "fall with a sword," is a substitution for his discomfiture by the judgments of the Almighty. " Devour," applied to the action of a sword, is a "metaphor" expressive of its destructive effects. His fleeing from the sword, is put for the flight of the remnant of the enemy from before the Lord's judgments, when 185,000

And he shall pass over to his strong hold for fear, And his princes shall be arraid of the ensign, saith the Lord, Whose fire is in Zion, and his furnace in Jerusalem.-p. 9.

of their number should have been slain.

After his discomfiture, (2 Kings 19:36) "Sennacherib king of Assyria departed, and went and returned and dwelt at Nineveh "-his strong hold. An "Ensign," is the banner under which an army rallies. Here it is evidently a substitution for the visible display of God's judgments, by which he defended Jerusalem. "Whose fire "in Zion, may refer to the fire on the altar of burntoffering. The use of the term "furnace" is somewhat obscure in this connection. It may be a substitution for the place where the Assyrian had lost the flower of his army, escaping himself as from the fire of a furnace into which he had been cast.

d and of CHAPTER XXXII.

Behold, a king shall reign in righteousness, And princes shall rule in judgment.-v. 1.

Commentators are not agreed whether the first verses of this chapter refer to Hezekiah, or to the nappier times under the Messiah. The 6th and 7th verses indicate a period anterior to the regeneration; and the preceding verses may not be inapplicable to the time of Hezekiah ; but the language is more expressive of the times of the Messiah? Ahaz, the predecessor of Hezekiah, (2 Chron. 28:19,) "made Judah naked, and transgressed sore against the Lord." Manasseh, also, who succeeded Hezekiah, was a very wicked prince, (2 Kings 21:6,) and "wrought much wickedness in the sight of the Lord, to provoke him to anger.' Hezekiah, intervening between those kings was of a very different characte , and the text is not inappropriate to him. He (2 Kings 18:3-7.) " did that which was right in the sight of the Lord, according to all that David his father did. He removed the high places and brake the images, and cut down the groves. . . . He trusted in the Bord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following him, but kept his commandments which the Lord commanded Moses. And the Lord was with him; and he prospered whithersoever he went forth."

And a man shall be as an hiding-place from the wind, And a covert from the tempest; As rivers of water in a dry place, As the shadow of a great rock in a weary land.—v, 2.

If this prophecy is applicable to Hezekiah, the similes in this text must illustrate the Lord's favor which he secured to the nation, and the warding off from Judah the slaughter and captivity which Sennacherib purposed to bring upon them.

When the Assyrians came against Judah, (2 Kings 19:14,) "Hezekiah went up into the house of the Lord, and spread it before the Lord." Vs. 20-34-" Then Isaiah the son of Amoz, sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. . . . He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord." Hezekiah said to his people, (2 Chron. 32:7, 8,) " Be strong and courageous be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him : for there be more with us than with him. With him is an arm of flesh ; but with us is the Lord our God to help us, and to fight our battles. And the peo-ple rested upon the words of Hezekiah king of Judah." V. 21-" And the Lord sent an angel which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria ' -185,000 in a single night.

Thus Hezekiah proved as a refuge from the tem pest Sennacherib thought to inflict on Judah. Had they been carried into captivity, they would have pursued a long and weary journey, often suffering from thirst, and coveting some refreshing shade from the rays of the burning sun ; put being spared, they abode by their own rivers and streams of water, and needed no protecting rock to overshadow them-the king being to them in place of such. In Eastern countries, the shadow of a rock furnished a most cooling and refreshing shade. An ancient poet said : saft the holy Rom

" When Sirius rages, and their aching head, Parched skin, and feeble knees refreshment need ; Then to the rock's projected shade retire."—Hesiod, ii. 206.

- STRAN And the eyes of them that see shall not be dim, . And the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, And the tongue of the stammerers shall be ready to speak plainly.

The opposite of this, is used to illustrate a stupid and careless people, (Jer. 5:21,) " which have eyes, and see not ; which have ears, and hear not." By those who see, Mr. Barnes understands the seers or prophets,-those who saw visions or had revelations from God. Their ability to seec learly, and the act of listening, are put by substitution for clear views of truth on the part of teachers, and a consideration of the instruction given, on the part of those taught.

The "rash," or as in the margin, " the hasty," arrive at conclusions precipitately ; they are therefore liable to error; but, judiciously instructed, they would form correct opinions,--" heart " by a metonymy, being put for the mind which was supposed to be located there.

By a substitution, defective powers of speech, are put for indistinct and confused views of truth, which they are unable to express intelligibly. Under proper teachers, they obtain clear views of truth, and become able to express themselves coherently and to the point.

WE have reached another mile-stone in the journey of life-a periodical way-mark which may not be passed over without eliciting serious thought. ductors of the press to congratulate their readers

have embraced the offers of free pardon extended to them in the gospel, who have turned from idols to serve the living and true God and to wait for his Son from heaven; they are subjects of congratulation. A year that separated between them and the year of the redeemed has been taken away. The time that barred them from their inheritance has been so much shortened. The period that must be passed over before their coronation day, has been thus much lessened; and they are one year nearen the consummation of all their hopes. Why then should they not shout and sing at the rapid flight of time? They may well note these way marks, exultantly count the years as they pass, and rejoice that they are so much nearer the haven of rest. Like the wearied mariner, who has been long sea-tossed and looking for land, they may hail with rapture the evidence that they are nearing the country whither they are bound .---But what shall we say to those who are foreigners to the commonwealth of Israel, who are without God and without hope in the world, and strangers to the covenant of his promise ? Dark and dismal must be the future to them. No sun illumes their pathway; and the stars of their night emit no glimmering rays of light. The passing of each year brings them so much nearer the thick darkness. They have wasted so much of the period granted them in which to prepare for the future. Instead of improving those moments to propitiate the anger of an offended God, they have worse than wasted them, and become more hardened and indifferent, and thus less likely to comply with the terms of the gospel. Therefore, dear reader, we need to know whether you and we are advanced so much nearer the portals of weal or of woe, before we can know whether to be congratulated, or commiserated, on the ushering in of another year.

How swiftly has the year, whose obsequies we are called on to commemorate, fled past us. But yesterday as it were, we entered upon it, and now it is numbered with the past. Its moments have gone to testify respecting the use which we have, each one, made of them-to swell the sum of our guilt, or to add to the joy of our future. How much have we done that had better been left undone; and how much has been neglected that should have been performed !

Regrets, alas ! will never recall the past ; and the only way in which past remissness can be remedied, is by increased diligence and faithfulness in the future.

As we enter on the duties of a new year, it is fitting that we review the past, and see wherein past defects may be remedied ; and then commence with more ardent and persevering efforts to perform the duties devolving on each one of us respectively.

As we pass the threshold of another annual cycle, who can tell what a year may bring forth? No one can predict what it will not. All admit that we are verging towards an unprecedented crisis in human affairs, and that a new dispensation is about to dawn upon us. Respecting its nature, men differ ; but all unite in predicting a near future, of which the past has been but preparatory. That " there is a good time coming," the mere politician does not doubt; the infidel philanthropist receives it as a cardinal article of his belief; and with the Christian, it is a matter of faith. All the fulfilled predictions of the past indicate the present, as the time when we are authorized to look for the crowning consummation of all prophetic declarations.

The great majority of believers in inspiration teach, that we are now living under the sixth seal, and the sixth vial; that the seventh trumpet is It is customary on occasions like this, for the con- just about to sound ; that those forms of government are now existing, and have been for more that they have entered upon another year, and to than twelve centuries, that were symbolized by the toes of the Image, and by the horns of the beast ;

Their "falling down," the prostration of the body, is put by substitution for their discomfiture.

For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, When a multitude of shepherdis is called forth against him, He will not be affaid of their voice, nor abase himself for the noise of them : So shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof. As birds flying, so will the Lord of hosts defend Jerusalem; Defending also he will deliver it; and passing over he will preserv it.—vs. 4, 5.

Under such a king, the princes to whom the administration of justice was assigned, would be By these expressive similes, is illustrated the likely to administer it equitably.

wish them all manner of joy. It is not, however, certain that this is so much a season for indis- that the times of the Gentiles, during which Jerucriminate congratulation, as it is for solemn and salem was to be tredden under foot, and the preserious reflection. dicted duration of the vision, at the close of which

the sanctuary is to be cleansed, must be near their With those who look forward to length of days, termination ; that the Church has long since passed a year is no inconsiderable portion of one's lifetime. About thirty years are estimated as the her wilderness state; that the witnesses no longer testify in sackcloth ; that the saints of the Most average of our probationary period. Those who pass twice that length of time, are advanced in High are now freed from the dominion of the man years, and far on the down hill of life. The age of sin ; that the harlot is unseated from her rule. of forty is past its meridian, and soon after that of the beast ; that the mystic Babylon has fallen our sun declines in the western horizon, and the from its position as the arbiter of the religious world, and reigneth no longer over the kings of dusks of evening begin to gather around us. The great majority, however, pass away in the small the earth ; that the symbolic Euphrates on which hours of the morning, and comparatively few be- it was situated, which contributed to its support come bowed down by the weight of time. The and defence, is being dried up, like its prototype lapse of a year, therefore, may not pass by un- of old, by the diversion of its symbolic waters into noticed. It is so much cut off from one's proba- other channels that the way of the kings of the tionary period; and we are advanced thus much east may be prepared ; that the antagonistic forces. which are to encounter in the great battle of Artowards the epoch when we shall be called to account for the manner in which we have spent each mageddon, are being gathered ; that the period of Satan's binding is about being commenced ; and passing moment. Those who have passed from death to life, who that the kingdom of God is about to be established

of the events by which it is to be ushered in.

With the popular view-that the kingdom is the result of the conversion of the nations through the agency of human instrumentality-its commencement must be comparatively distant; for no means could be sufficiently multiplied and made so effectual as to bring about such a result in five or ten years ; and from present appearances, it would require ages on ages to accomplish it. But with what we consider the scriptural view, there is no such apparent necessity for delay. While we know not how much delay God may purpose for the accomplishment of the number of his electfor the long-suffering of God is salvation-the fact that no such necessity is apparent, in connection with the testimony of the prophecies that culminate to about this point of time, and the suddenness with which the Saviour will appear in Surely I come quickly." We may not therefore the clouds of heaven, preclude the possibility of knowing that any year will not bring the consummation of all things; and therefore believers in the premillennial advent are necessitated to constant tion of the summons-taking the only safe posiwatchfulness and continued expectation-" waiting for the coming of our Lord Jesus Christ "-" looking for and hasting unto the coming of the the redeemed," it will be hailed as the most gloriday of God "-hoping " to the end for the grace that is to be brought unto you at the revelation of Jesus Christ," who " shall judge the quick and the dead at his appearing and kingdom."

"OLD Sights with New Eyes. By a Yankee. With an Introduction by Robert Baird, D. D. New York: M. W. Dodd, Publisher, Brick church chapel, opposite the City Hall." 1854. yet " knowing the time that now it is high time to ted to " see the King in his beauty," and to behold the land that was once " very far off." How glorious the hope ! How cheering the prospect !

the saints of all ages. For near 6000 years has the earnest expectation of the creature waited for duction :" the manifestation of the sons of God-waited to the glorious liberty of the children of God." Coeval with the malediction which consigned man to the bondage of the curse, was the promise made that the Seed of the woman should in due time bruise the serpent's head ; and all along down the descent of the stream of time has the course of man been lighted by the promises of His cominggiven at first in almost doubtful phraseology ; but variously repeated, in oft multiplied assurances keeping alive the faith and the hope of God's tried and tempted ones, until now we can behold the unmistakable dawnings of the rising of the Sun of righteousness.

that he was the promised seed, and rejoiced in the hope of the "man from the Lord." "Enoch, also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints." The "father of the faithful," while looking for a better country, even an heavenly, and desiring the evidence whereby he might know that he should inherit it, was confirmed in his hopes by the oath and covenant of Jehovah ; for, " God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it with an oath ; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fied for refuge to lay hold upon the hope set before us." The man of Uz was cheered, amid his manifold should " stand at the latter day upon the earth," whom he should behold with his own eyes in his

intervene before the establishment of the kingdom

future ; with the assurance that " the time is at

hand," accompanied by a blessing to him "that

readeth, and they that hear the words of this

prophecy, and keep those things that are written

-differing only in the nature of that kingdom, and |ings, and scourgings, yea moreover of bonds and imprisonment," they have endured as seeing Him who is invisible. "They were sawn asunder, were tempted, were slain with the sword : they wandered about in sheep-skins, and goat-skins, being destitute, afflicted, tormented ; (of whom the world was not worthy :) they wandered in deserts, and in mountains, and in dens and caverns of the earth. And these all, having obtained a good report through faith, received not the promise ; God having provided some better thing for us, that they without us should not be perfect." And should Christians living on the eve of the consummation, be any the less confident and ardent in their love for Christ's appearing? The souls of them that were slain for the word of God, and for the testimony which they held, long since cried, " How long ?" And, "He which testifieth these things, saith, say, "My Lord delayeth his coming," but with our lamps trimmed and burning, and our loins girded, we should look this year, and all years in expectation, "To-day, and to-day, and to-day," till he comes : and then, should this, bring "the year of ous epoch that waiting Christians ever greeted.

> of ylygn Ha tes old as has NEW WORK. 1 lo noitaindirt

This is a work of 372 pages, which was pubawake out of sleep," we would enter upon this lished originally in the columns of the Herald, in year as the day in which our eyes may be permit- a series of articles entitled, " Sketches of Travel." Our readers read them at the time with interest. and therefore know the style and character of the work. Its accuracy of the descriptions of various The hope of the coming of Christ has animated places, is confirmed by the testimony of Dr. Baird, who has himself been over all the ground described. the whole creation groaned and travailed in pain and is therefore qualified to speak of the merits of together until now; and during all that time has the work. The following is Dr. Baird's " Intro-

"This interesting volume is from the pen of a " be delivered from the bondage of corruption into young New England clergyman, whose modesty constrains him to send it forth into the world without the author's name. Whether he has acted wisely or unwisely in so doing, is a question about which opinions may be divided.

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> " The discrimination with which the author treats of the various objects of art which he saw, displays no ordinary cultivation of judgment and taste. In this respect, the book before us reminds one of ' Matthews' Diary of an Invalid,' a book of surpassing interest, even yet, on the best works of art to be seen in Italy.

"Familiar as he is with every step of the tour which the author made, from the time he reached the old world until he quit it, the subscriber may misfortunes by the assurance that his Redeemer claim some degree of competency to speak of the merits of this book. What opinion he entertains respecting it, the reader, after perusing the preresurrection body. The sweet singer of Israel at- ceding paragraphs, can be at no loss to divine.

distinction, to supply the department devoted to foreign objects and events of such current interest as shall be deemed important enough to deserve

The Literary Department of the Pictorial Times will be found replete with a variety of instructive and interesting material, among which the follow-

ing will be specially prominent : Descriptions of various Countries, according as they occupy a prominent position in the public illustrations of the mind, with accompanying illustrations of the scenery, and engravings explanatory of the man-ners and customs of the inhabitants, collected from original sources, and commencing, naturally, at present, with Turkey, Russia, and China.

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Recognizing judicious public satire as a power-ful means for the exposure of abuses, and the pro-motion of social progress, a portion of the *Pictorial Times* will be devoted to pungent articles on the current events of the day; preserving always that high moral tone and earnestness of purpose, with-out which the most brilliant satire would be ineffectual.

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TERMS.-\$1,50 per annum ; 4 copies, \$5 ; elubs of 20, \$1 each, and one to getter up. Postage 6 I-4 cents per quarter. ALEXANDER MONTCOMERY, 17 Spruce-st., N. Y.

THE EMPEROR OF RUSSIA VS. PROTESTANTISM .correspondent of the New York Times, for two years a resident in Europe, says :--- " As soon as Russia has gained the power it seeks in Turkey over the Greek Church, all those missionaries will be served as those of Scotland were, who were driven from the shore of the Black Sea about two years ago. They will have no place in Turkey or Greece. This has been the grand business of Nicholas for some years. He has converted hundreds of thousands of Lutherans and others over whom Russia has stretched her government in late years, at the point of the bayonet, driving such as he could without resistance into his Greek Church, and such as would not confess, into his prisons. The rapid increase of the evangelical and American view of Christianity in the Greek and Armenian Churches in Turkey is giving alarm to the Autocrat."

" ANALYSIS OF SACRED CHRONOLOGY ; with the Elements of Chronology; and the numbers of the Hebrew text vindicated." By S. Bliss. Published at this office.

Gilbert, Gavarni, and other European artists of 6th I gave a discourse in the E. M. church, to a large audience. In the A. M. of the same day, I gave one in the city hall. In all, five lectures. the attention of the American people. Besides ordinary illustrations there will be given, every week, social, humorous, and satirical de-signs, on topics eminently national and character-were favorable to the doctrine and of others who The weather was stormy, and the streets, almost were favorable to the doctrine and of others who were inquiring respecting its truth. I could not remain longer, although desired to do so, with the hope of good results. I trust brother Chapman will visit them soon. We have some very firm and kind friends there that would co-operate with him. I think but few of the clergy are favorable to the doctrine. Most of them teach the people that the world is to be converted. And this evidently suits the community best, for they are swallowed up in speculation, and overcharged in the business of this world. In too many instances it is to be feared both people and priest, in this Western country, are seeking more earnestly for an earthly than a heavenly inheritance. But some welcome the good news of the Saviour's soon return, and " desire a heavenly country," notwithstanding they even now possess an earthly paradise here.

5

On my arrival at Rockford, a man calling himself " E. Church," introduced himself to me as an Adventist. In a conversation with him, I found for some reason he was disposed to speak disparagingly of Elder S. Chapman. I told him I knew "Elder C.," and I could give no credit to his charges or insinuations. He replied that " Elder C." was not the man he was when I knew him in the East. I told him I could tell better when I should see him and his friends, and I did not wish to hear more on the subject. He replied that "Elder C." had published him in the Herald, of Oct. 8th, and he wanted redress. I promised him that he should have it when I saw Elder C. and the church at Paine's Point.

While at R., brother J. Cummings, late of Centre county, Pa., was introduced to me, and aided me in my meetings there. He appears to be a promising young man. I was much gratified with his truly Christian deportment.

Nov. 7th -Brother H. Green called for me and conveyed me to his house in Kishwaka, nine miles distant, through sleet and snow from above, and mud beneath. We had a tedious ride over the bleak prairie; but on my arrival I soon forgot the tediousness of the way, while welcomed to the hospitalities of brother G. and his excellent family. But more especially on account of meeting here my old tried friend and fellow-laborer, Elder S. Chapman. Our greetings were hearty and mutual. Two brothers and fellow-laborers never experienced greater joy in meeting after years of separation and toil in different portions of our Master's vineyard. Since we last met in Homer, N. Y., God had shown us both " great and sore troubles," in which we had mutual sympathy. But God had sustained us, and spared us to meet once more. We praised God together for his goodness.

The general health of brother C. is good, and if anything, he looks younger and better than when I last saw him, notwithstanding his abundant labors and trials. He will now be my companion in travel for some time, in visiting his fields of labor in this state.

This evening (Nov. 7th) I gave a lecture in Kishwaka, to fifty or more who came through the storm and darkness to hear. We had a good season, and I hope a profitable one. This is one of brother C.'s fields of labors, where about twentyfive were united in the faith, and commended to the care of Elder R., of Washington Grove, who favored the doctrine at the time. He has since wavered on some points, and the little flock have not prospered as they otherwise would have done. A few however are left who I hope will be faithful to the end.

Nov. 8th .- Brother G. took us to Killbuck, eight miles east. We put up with brother Stocking, where we received every attention. Several mem bers of the family are believers. We had a good audience in the evening although it was cold, wet, and unpleasant. Brother C. has gathered a good company of Adventists in this place. We called upon a number of families. I also called on Elder Lyons, the Christian minister, and had a pleasant and I hope a profitable interview. Here brother Cummings joined us again. Nov: 9th .- Went to Pennsylvania settlement, and put up with brother J. Eychanor, a relative of brother Chapman and a believer. I gave a discourse in the evening to a large audience, who gave the best attention. A short time before bro. reduction, and they due to the public in prophecy, and keep those things that are written therein." And the Saviour himself has conde-scended to visit this earth in mercy, and given the saving American or European publications of this periodical superior to all past and existing American or European publications of a similar character. It will be illustrated by Barley, Dopler, Bollew, thas been cheered throughout her pilgrimage state. While individuals have " had trial of cruel mock- While individuals have " had trial of cruel mock- While arrangements have been entered into with the solution of the arrangements have been entered into with the solution of the arrangements have been entered into with the solution of the solut

tuned his harp anew when he sang of the Lord: And we hardly need say that we take great plea-" For he cometh, for he cometh to judge the earth." sure in being made the medium of introducing it Isaiah was permitted most clearly to unfold the to the reading public of this country. glorious future, and to assure the believers of his

"Most unhesitatingly and confidently can we day that their eyes should see the King in his recommend it to all those who desire to acquire beauty,-that they should behold the land that clear and correct opinions in respect to the promiwas then "very far off." Daniel was permitted nent objects of interest in the chief cities of the to unroll the scroll of prophecy, to mark off the most civilized countries of the old world. None order and succession of kingdoms, and to record can read it without pleasure and profit." for future generations their periods, which should

"MONTGOMERY'S PICTORIAL TIMES."-On Saturunder the whole heaven. To the Seer of Patmos it was granted to record anew the symbols of the future, with the assurance that "the time is at "Montgomery's Pictorial Times."

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(From Lord's Literary and Theological Journal.)

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MY JOURNAL.

broken attention for nearly two hours, while I dis- brother that the Jefferson Grove church was orcoursed on the first and second Advents.

At the close, brother O. Chany took me to his house in White Rock, where the conference was members. to be held. I was received by him and his family and made most welcome to his hospitality. God for the Advent cause. Having no chapel, he took conference.

Nov. 11th .- The conference commenced, and continued over the Sabbath. I gave eight discourses in all. On Saturday and Sunday we had crowded audiences, who heard with the most profound attention. Brethren Chapman and Cummings rendered me every assistance. A noble company of Adventists greeted me with warm affection, and the greetings were mutual. We had heard of each other, but now the mountains and valleys, lakes and rivers, which had divided us hitherto. had been crossed, a distance of near two thousand miles, and we stood face to face, and pressed the hand in fellowship, friendship, and love, with tears of joy and gratitude.

Our conference closed in triumph. The Adventists were strengthened, and some unbelievers embraced the faith. The cause is rising and prospering in all this region, and is in the hands of judicious and trustworthy men.

Nov 14th-I reserved for rest, but I found it in preaching an ordination sermon at Paine's Point, and assisting in the consecration of brother J. Cummings to the ministry, and brethren O. Chany and H. Wood to the office of deacons, to constitute the officers of the Jefferson Grove church of Adventists. The services were held at the house of brother J. King, and was crowded. I have not witnessed a more solemn scene in this Western world. Elder Cummings has been unanimously elected pastor of the church, and though yet young he is true to the cause, and will no doubt prove a faithful and affectionate shepherd of the flock. The church is yet young-it is not one year since its organization. It numbers about eighty members. Some of these have experience and age, combined with wisdom. But most of them are converts, many of them heads of families. It is a strong church, and will no doubt live and prosper, to prove a blessing to this whole region. One year ago there was but one family of Adventists in this vicinity, that of brother Joshua King, who took the Herald, from which he got what preaching he had. He invited brother Chapman to visit this region. He came, and the result is the conversion and gathering of several hundred living and devoted Advent believers in Ogle, Lee and Winnebago counties. "What hath God wrought."

Nov. 15th .- Met at 4 P. M. with the church at Paine's Point. Three members were received. after which I brought the case of E. Church, (whom I met at Rockford,) before the church. Brother S. Chapman charged him with uniting with others in a conspiracy to destroy his reputation, and " sow discord " among the brethren. The specified charges were all brought before the church in order. Witnesses were cited, who testified to each point, and fully sustained each charge ; whereupon the hand of fellowship was withdrawn from him. Advent churches elsewhere will no doubt be visited by him, and if so, they can have information of his character and course by applying to S. Blackchurch. I have met with some remarkable cases this has added another to the number. After brother Chapman had built up a prosperous church, this man came as a stranger (from Dixon), and joined with brother C.'s enemies to break him down !! Our churches cannot be too careful who they receive, especially in the absence of the faithhouse

ganized by brother Chapman, about a year ago, consisting of twenty-six, and now upwards of eighty

Nov. 18th .- In company with bro. Cummings, went to Rockford, twenty miles, to get a box of has given him a heart and the means to do much books from Boston. We arrived too late to get out a notice for an evening meeting, and being at out the partition of a new house he is erecting, and leisure, I took the opportunity to hear Mr. John opened a spacious room for the meeting of the Hawkins, on the "Maine Law." It was an able defence of this most righteous law. He remarked that in Wisconsin, Illinois, and elsewhere in the West, he had found the drunkards and rumsellers very generally in favor of the law ! Many drunkards had said to him that the passage of the law was their only hope. While spirit was set before them, they would not be able to refrain from it. I find public sentiment in favor of the law, and think the whole West will ultimately go for it.



the friends of the Hera

BRO. BLISS :- I noticed in the Herald of Dec 24th, a question propounded by H. J. of West Boscawen, "How can Russia be called the king, or kingdom of the North, when the word reads, Tidings out of the East and North shall trouble him ?? ??

The answer to this apparently honest inquirer after truth, could of course afford him no light. As the editor says, "It is a question I am unable to answer." I therefore wish to put him and all others who may study the Bible without any idea of the geographical points alluded to in the text, on the track, so they may not be obliged to ask such hard questions any more. Please buy a copy of S. Bliss's Geography. You will there learn that the Russian Possessions lie in the north of America, north of Europe, and north of Asia. Also that St. Petersburgh, the capital of Russia, lies north of Egypt. Then open to Dan. 11th chapter, and find that " the king of the North " has gone " into Egypt " by conquest, and if Russia is the kingdom of the North, and the king should hear unpleasant news from Russia by the meddling of his neighbors about home, from Europe, it would be "tidings from the North," and should he hear that things were going hard with his armies engaged with the Circassians, or from East India. where he is now plotting to trouble the British East India Company, it would be tidings out of the East. I. C. WELLCOME.

BRO. HIMES :- I noticed in the last Herald a ques tion asked by H. J., viz., "How can Russia be called the king or kingdom of the North, when the word says, 'Tidings out of the East and North shall trouble him.'" Now let the king of the North be who he may, he it is that is troubled by man, Esq., the secretary of the Jefferson Grove tidings out of the East and North. I think this perfectly plain when we understand where he is, of depravity, in my connection with society, and when he is troubled by these tidings. It is to be remembered, he has left the North, and has come like a whirlwind against a certain power, and passed over and entered the glorious land, and sought first, sympathy, then for membership and when he arrives at a certain point, tidings from recommendation. On the first opportunity he the countries he has left will trouble him. Then will he go forth with great fury, &c., (in our opinion,) with the intention of speedily accomplishing his designs there, that he may attend to those ful pastors. I gave a lecture in the evening to a full things which trouble him at the East and North. From these considerations we are left to the conclusion that Russia is the king, or kingdom of the North. His work has already commenced, and we are expecting not long hence he will plant the tabernacles of his palace between the seas, in the glorious holy mountain ; yet he shall come to his end and none shall help him. And at that time shall Michael stand up. The Lord help us to be in a waiting position for this event. E. PIKE.

duced, that they may arrive at correct conclusions on this subject.

I take the liberty to present some evidence which I deem important at the present time, that the 1260 days must have ended prior to 1793.

Much perplexity has arisen in the minds of many, where to fix the beginning or ending of the bly, going to supercede the decree, and giving tol-1260 and 1290 days, of Daniel and John. It is agreed upon by all, that they cover the tribulation table six months, when it was taken up and passed of the Church. Some are confident that they ter- without a dissenting vote. Then in just three minate A. D. 1779, while others do not feel war- years and a half, the Scriptures ' stood upon their ranted in removing the land marks which were feet and great fear fell upon them that saw them.' erected in 1843, although the event then looked Nothing but the appalling result of the rejection for has not been realized.* But they cannot allow of the Bible, would have induced France to take the days to have ended prior to 1798-1801, for in its hands off the witnesses." their minds there has no event occurred prior to in 1798-1801, and Justinian's decree in 533, by Church of England. which the Pope was constituted the effective corrector of heretics.

Now all agree that the treading under foot of the holy city, forty-two months, (Rev. 11:12,) the right application of this portion of the word of the two witnesses prophesying, clothed in sackcloth Lord? if so, where are we now in prophetic his-1260 days, (11:13,) the woman remaining in the tory? Mark, the tremendous scenes in France wilderness 1260 days, (12:7,) the beast which close up the second woe, (v. 14th.) 'The second spake blasphemous words, and has power to continue forty-two months, (13:5,) all apply to the tribulation of the Church, and end at the same rect in the interpretation of this chapter, we are point of time.[†]

they have finished their testimony. When is it hold the third woe [the last,] cometh quickly." finished ? Not until the days have ended, all must and shall overcome and kill them.

they stood upon their feet; and great fear fell throw of the government. upon them that saw them." Here we have three monument, this side of which we are not allowed dispensation, on which there is such agreement the French government in 1793. It would seem the circumstances; but to have these facts fresh before the mind of all, I will make some extracts from brethren Miller and Storrs' works, published in 1843. (See vols, 1 and 12 Advent Library.)

[We found that we could not give this article entire in this number, without dividing it ; and as we had already designed to re-publish the letter of Mr. Miller here referred to, we have given it on the first page of this paper, entitled "The Two Witnesses." The quotations here omitted, and which were somewhat abbreviated in this article, are there given in full. As they were written long before the occurrence of the events to which they refer, the surprising fulfilment of their opinions by subsequent history, entitles their predictions to great consideration. We trust that all will give

* As no connection was supposed to exist be-tween the 1260 years and other prophetic periods —no common epoch being assigned for their com-mencement—the failure of 1843 did not at all af-fect the accuracy of the dates at which they were begun and ended.—ED. HER.

brethren want all the evidence that can be pro- a careful reading to that article in this connectio -ED.]

> So much for Father Miller. I will now quote from Geo Storrs on this subject :

> "In 1793, the decree passed the French assembly, suppressing the Bible. Just three years afterward, a resolution was introduced into the assemeration to the Scriptures, that resolution lay on the I will now introduce an extract on the French

this time which so fully answers the prophecy as revolution, from Dr. Croly, a minister of the

[This will be found on the second page, in an article entitled " The French Revolution."-En.]

"Now let me ask my reader, have we made a woe is past,' that is, the second woe trumpet, which was the sixth trumpet in the series. If we are corpast the sixth trumpet and second woe! What The two witnesses are brought to view as prophe- follows ? " Behold,' mark it-be not deceived-0, sying 1260 years, clothed in sackcloth, and when hear !- see-listen all ve ends of the earth !- Be-

Thus much I have taken from Storrs' work. I admit, (Rev. 11:7,) and when they shall have fin- have had to abridge the extracts so much that ished their testimony, the beast that ascendeth out the sense is lost to a great extent.* From the of the bottomless pit shall make war with them, foregoing quotations, we find that the witnesses were killed-slain in 1793; consequently, we are I have examined four translations of the New not allowed to apply the terminus of the 1260th Testament, and they all agree with the common day so late as 1798-1801, but are compelled to English version that the witnesses prophesied until look for their fulfilment prior to 1793, + and here the days ended before war was made on them, we can reasonably infer from the expression we which resulted in their death. The language will have in the prophecy, that after they were ended, not allow any other construction. They would that war was made on them some years before they not have prophesied whilst they were dead, (Rev. were killed, and this influence which resulted in 11:12,) "And after three days and a half, the their death, had arrived at the height in 1789 that spirit of life, from God entered into them, and the revolution broke out which resulted in the over-

Now about all will agree that the events of years and a half of time which they were dead. 1779. 1780, and 1798-1801, are the only points to Now if we can find at what point of time in history which we can look for the termination of the 1260 this prophecy was fulfilled, we shall have a sure days, for the events which occurred between these dates were not of such importance as will warrant to look for the ending of the 1260 years, but must our receiving them, as a point to meet their fulfillook for the fulfilment prior to this time. There ment. I must confess that within the circle of probably has been no prophecy fulfilled during this 519 and 1779, we have the fullest assurance to place the 1260 years, for in the year 519, we find among Adventists and even those who wrote prior the Emperor Justin did enforce the demands of to its fulfilment, as on this, that it was fulfilled by the Church, which required all men to subscribe to its creed, or be subject to have their substance hardly necessary to refer to facts of its fulfilment and lives sacrificed, § and this demand was executed here, as many of the brethren are so familiar with by the civil arm, until 1779, when the Emperor of Austria did prohibit the Church (or the Pope, its head,) from compelling men to subscribe to its creed, but dissenters were allowed the freedom of their own opinions, and from that point down to the present time, there has been no law by which this demand has been allowed.

The Church is not now in the hands of the little horn. The Lord is at hand, and in a few months I believe we shall witness the events the Church has so long looked and prayed for.

Never did I see the hand of God more fully manifested in any movement, than I do in this "midnight cry," and may we all be willing to come under its divine influence, that we may be prepared to hail the approach of our Saviour and Lord, to

* We have given them in another column without abridgment, that the reader might get their

Nov. 16th .- Went to Watertown, and gave a discourse in the house of brother J. Robinson. Full house and much interest. I spoke on the " trials " of the Christian pilgrim. Brother Chapfollowed me, with many others. It was a time of good cheer among the pilgrims who had just passed through a deep trial.

Nov. 17th .- Preached in Jefferson Grove. The house was crowded. I spoke on the " New Heav-ens and New Earth." It was received with much interest and approbation. Most of the audience had heard brother Chapman on this and kindred subjects, so that they were ready to receive the truth. They in common with all Adventists, believe the kingdom to be near at hand.

We put up with brother Atkinson, by whom we quiring at the present time, on the termination of were cordially received, and our wants were boun- the prophetic numbers, and various are the views tifully supplied. It was in the log house of this entertained of their termination, no doubt the

THE 1260 DAYS.

BRO. BLISS :- Several of your subscribers request the publication of the article on 1260 days, enclosed, in the Herald. EDWIN BURNHAM. BRETHREN OF THE HERALD :-- As there is much in-

 $\stackrel{+}{+}$ All agree that these periods are all of the same duration; but not that they are synchronous in their commencement and termination. As seventy ears were fulfilled in the service of Judah to the years were fulfilled in the service of Judah to the king of Babylon, from B. c. 605 to B c. 535; so was the same period fulfilled between the destrucagainst persecution and bloodshed; in 521 he joined his subjects against the Pope, and in 525 he restored to the Arians their churches.
against persecution and bloodshed; in 521 he joined his subjects against the Pope, and in 525 he restored to the Arians their churches.
But in 533 Justinian subjected all the churches of the East to the Pope, in 538 placed him in possession of Rome, and from that to 542 issued his famous "edicts." (See "Chro. Table" for all these dates—Eb.
This cannot be, for the Empress of Austria did not die the same period from 538, when Vigilius was seated in the popedom in Rome by the arms of Justinian, to 1798, when the Pope was unseated thence by the arms of Napoleon. The former we assign to the period for the Papacy.—Eb. Hzz.

full sense.-ED.

+ No we are to look for *that* fulfilment in 1793-that being just 1260 years from the decree of Justinian in 533, for which see our Chronological Table.-ED.

1 Not all so agree-the events of 1793, being of the very nature, and at the very time to fulfil it .-ED.

b. S. Not so much as from 376 to 398. Justin's edicts were dated in 518. In 520 he took ground against persecution and bloodshed; in 521 he joined his subjects against the Pope, and in 525 he restored to the Arians their churches. But in 533 Justinian subjected all the churches of the East to the Pope, in 538 placed him in possession of Rome, and from that to 542 issued his famous "edicts." (See "Chro. Table" for all these dates—Ep.

enter with him into the marriage supper, is the reason on our side, there is no necessity for our reenter with him into the prayer of your unworthy brother, * HENRY V. DAVIS.

New Bedford, (Mass.), Dec. 5th.

LETTER FROM I. ADRIAN.

BROTHER BLISS :- In your remarks appended to my reply to "Berean," you say, We believe there has been no impeachment of motives in our COL-UMNS. Well I may be mistaken, to err is human, but will you be so good as to explain the following remarks. Now three original kingdoms are discarded in that SCHEME because as the editor of the Herald pointedly said it would be fatal to their theory. Again, because it suited their purpose better. Is SCHEME a proper word to use in connection with this subject, is our hope of seeing Christ next YEAR, a PLAN, a CONTRIVANCE. If a CONTRIV-ANCE, in what light shall I view those who are advocating IT ? Are they dishonest or fools ? I would like a little light on the above ! [1.]

2. I will very patiently wait for the proof. 5 3. I am apprised of that, and I promise when that position is sustained by proof, that I will prove the existence of two more by the same author so we will have 12 instead of TEN, at one and the same time.

4. I want you to tell me who says that the Lombards left GERMANY, removing their seat of government into the EMPIRE of Rome before 529. I cannot find the statement in Grotius. I know he says they come into the Empire, and so they went out AGAIN, if I have not FORGOTTEN. Some light is wanted on this question. [2.] Simply because they made inroads into the territory does not prove them a kingdom in the EMPIRE, any more than it proves that the UNITED STATES have gone to Mexico because they have established themselves in a portion of her territory, [3.] 5. I thank you for the correction, but remark

that I conversed with two of our Brethren in the Ministry at the time I wrote that paragraph, and told them I had it wrong. A friend reading for me when I copied it, did not notice the marked words and interline and I was careless in copying. Yet the mistake makes no difference in the argument-they were not CATHOLIC.

6, 7. I do not see the point to be sustained by referring to Theodoric's petition to ZENO for leave to go against Odoacer, did he ever do the like before, please read the first 6 pages of Gibbon vol. 4, you will see why he referred the matter to ZENO. Now I ask you to be explicit ; do you mean to say that Theodoric plucked up HERULI for Zeno, and that therefore ZENO is the LITTLE HORN and so admit that the Bizantium kingdom is the Little Horn. [4] Zeno if I am not mistaken was a Eutychian at heart, and condemned by the Catholics even after death. THE LITTLE HORN WAS NOT UP YET BROTHER. [5.]

8. I will appeal to all who have read my article TO SAY, if I complained about your correction of mistakes, and I do feel that it is unkind, to say the least, to misrepresent me in this way. HAVE YOU DONE BY ME AS YOU WOULD BE DONE BY, also in holding up my mistake about the Goths being Pagans as though I was IGNORANT, but your readers were not. [6.] The Lord give you wisdom to know and grace to do his will. [7.] 1 wish also to add that I believe the Saviour is at the DOOR and I feel prepared to give the best evidence of the FACT, to all that wish to hear. [8.] I. ADRIAN. Winchester Centre, Dec. 21st, 1853.

REMARKS.

1. We doubt whether "Berean" used the word "scheme" in any bad sense. It never occurred to us that it could give offence, till it was here pointed out ; and we should much marvel, if any precise philologist should object to it.

Our English word "scheme" is from a Greek

sorting to any petty artifice to gain sympathy, or to divert from the point at issue; but we will fortify our own scheme with the most substantial and undeniable facts-a kind of logic that is irresistible to those competent to weigh arguments.

2. This will be found in our "Chronological Table," under A. D. 453, in our reply to "F. H. B., " and in " Berean's " " Reply " to you.
3. Our remarks had no reference to a removal

of territory into the empire, but of people.

4. The point is this. The timists say that the little horn came up previous to 533, because in that year the Vandal, one of the first ten divisions of the empire, was plucked up by Belisarius, the deputy, or general of the eastern emperor. Our reply is, that on that argument, it must have come up before 493, because in that year the Heruli, the first plucked up of Rome's primary decem-regal powers, were conquered by Theodoric,-first soliciting permission and acting as the deputy of the emperor. It is on their new premises, that the argument is based. We understand the Papacy to be the little horn. We shall soon present our views in full on this point, unless anticipated by

"Berean," who we understand is writing on it. 5. This is also a mistake. Zeno was the head of the Catholic party in opposition to Basilicus the head of the Eutychians. Zeno's subsequent

quarrel with the Pope, was independent of articles of faith, and had respect simply to an act of ordination. The facts are given in our " Chronological Table " from A. p. 474 to 491.

6. All we said of the Goths was : " A mistake. They were not Pagans; they called themselves Christians, but were Arians (see ' Chronological Table ' under 493) ; "and, " When a thing is stated as a fact-like that the Goths were Pagans-our readers expect of us a correction." Thus we called it simply "a mistake," and corrected it in the most unexceptional manner. We did not hold it up as the result of dishonesty, ignorance, infatuation, or carelessness; but simply pointed out its inaccuracy and corrected it. We trust that we have too much self-respect to hold up a person in a disgraceful position-unless convinced of his insincerity-whatever may be our opinion of the cause of his mistakes.

7. We are truly thankful for all sincere desires and prayers for our growth in wisdom and grace. We are sensible of our many imperfections, and feel the need of divine guidance. May a recipro-cal blessing also be granted to all who desire our good.

8. It will be constantly borne in mind, by our readers, that the fact of the nearness of the Advent is not a question at issue in our columns. It has respect simply to a point of specific time. It cannot be so shifted as to involve the other. In that we trust that we all agree. We are on the eve of a new dispensation. The evidences of its nearness thicken around us. They are food for our faith and hope; but not for dogmatism. And we may not paralyze our efforts to present the evidences of the Lord's near coming, by a positiveness on spe-cific dates, not sustained by history or chronology. Nor may we dissuade honest inquirers from investigating truth, by connecting it with what will turn their hearts away from it, or which may procure them only disappointment, and cause them to backslide. We think that truth is not thus subserved.-ED.

PS. Our readers will expect of you evidence to sustain what you affirmed respecting Prof. Stuart's definition of the Hebrew of the word "midst," in Dan. 9:27, or a frank acknowledgment of your misapprehension of him. Should there be any doubt in your mind respecting his opinion, it may be removed by the following. Being written to by Silas Hawley in March 1844 for the true sense of the Hebrew, independent of any theory on the subject of the 70 weeks, Prof. Stuart replied :

community are again aroused on this subject and the deep solemnity and falling tears witnessed in the meetings bespoke the effect of the truth we en-deavored earnestly to proclaim. Believers were quickened and a number of others resolved to live better lives. Things are ripe for a general revival in Randolph, and I trust the people and ministry may have it. God bless them all.

On the 19th I visited brother C. B. Turner at East Randolph. He is still in deep affliction, with his cherished prospects for usefulness in this world blasted by insidious disease. The doctors report his left lung nearly sound, but the right one in a morbid state from tubercles. He is also reduced from an attack of fever and ague, and other diseases. He does not sit up much, and was able to converse with me only in a low whisper. He is dreading the cold winter, and wishes it were possible for him to spend it together with the critical months of March and April among the islands of Pennsylvania. I hope if he lives and is able to go that the churches of God among whom he has labored in the days of his strength will see to it. that now in the hours of mortal weakness and dependency he does not lack for means. Brethren. though you may have assisted him much, I take the liberty of saying that brother T. still wants your assistance, sympathies, and prayers. His faith in Christ is strong, but it was sad to look upon blasted hope, and withering talent, and we both wept at meeting and parting. Truly death is an enemy. Hasten thou morn of the resurrection ! D. T. TAYLOR.

Waterbury, (Vt.), Dec. 22d, 1853.

Hope's Command.

WEARY wanderer, pause confiding, When rest offers in the transient homes of earth : Struggle onward. Calmly buffet

Storms that chill, or breathing flames of furnace

hearth ; All resource husband until duty claimeth, Then effort spare not, for " a rest remaineth."

Sea-worn voyager, bask in sunshine, When a Sabbath casts its oil o'er yielding waves Grasp with strong hand helm and halyard, When a tempest through night's lengthened dark

ness raves, Bide thy watch, faithful to the CHART that's

given, And "morn" shall triumph in a brilliant ha

Christian soldier, to thee even, but shows Sabbath sometimes offers respite from the strife ;-

Sabbath sometimes offers respire from the Sleep in harness, grasping weapons; Subtle foeman ever plot against thy life; When war is o'er, thy "Captain of salvation" Will share with thee a glorious coronation. E. P. GOFF.



⁴ I am the resurrection and the life: he that believeth in me hough he were dead, yet shall he live: and whosever liveth, and elieveth in me, shall never die."—Jonn 11: 25, 26.

DED. in Lowell, Mass., Dec. 16th, FRANK, in-fant child of F. H. and Hannah C. Berick, aged nine months. The affliction of the bereaved panine months. The affliction of the bereaved pa-rents has been rendered doubly painful by the se-vere and protracted sufferings of the child while laboring, for two months, under one of the most distressing maladies incident to human nature, (dropsy on the brain.) so that it was a relief to see the little sufferer fall asleep in the arms of Him who will bring again all the lovely innocents "from the land of the enemy;" and place them in that heavenly country where the inhabitants will be "the seed of the blessed of the Lord, and their offspring with them." J. MERRIAM. Lovell. (Mass.) Dec. 19th. 1853. offspring with them." Lowell, (Mass.), Dec. 19th, 1853.

blood," which caused him joy unspeakable and full of glory. He has left a wife and two children to mourn this irreparable loss, but they all three en-tertain a strong hope that they shall soon meet their beloved one at the first resurrection, and shout victory over death and the grave. Elder Moses Kidder preached an excellent discourse on the oc-casion to a large assembly of mourning friends, from Rev. 14:13. Moses Tewksnuky. Hartland, Dec. 22d, 1853.

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root which signifies "to have or hold." Its simple and primary meaning is, "a plan, a combination of things connected and adjusted by designa system."- Webster. Attenbury, when reverently referring to the plan of the divine government, said : "We shall never be able to give ourselves a satisfactory account of the divine conduct, without forming such a scheme of things as shall take in time and eternity." His forming such a scheme, by which to understand the divine plan, would not argue improper motives on his part ; nor would it to systematize the epochs and location of kingdoms. and historical events, in order to determine the rise of the little horn. We see no cause for sensitiveness on this point, but "Berean" will oblige us by avoiding any use of the term, in future, in connection with the timists, in our columns. We must so deal with them that they shall have no cause of complaint. With history, chronology, and

* This last wish and thought should be the prayer of every Christian. We all profess to be actuated by such a desire.-ED.

"The Heb. word 'gheh-tzee), in Dan. 9:27 and elsewhere, is a word about which no reasona-ble doubt can exist, to one well acquainted with ble doubt can exist, to one well acquainted with Hebrew etymology: It comes from the verb isn' (ghah-tzah), which properly signifies to divide, to sunder; and which, for the most part, is applied to sundering into two parts. Hence 'in means the part sundered—the half, or the middle of a thing, just as the context may demand. There can be no rational doubt, that the half, or the middle part, of the week, or rather of the heptade, is the true ver-sion in Dan. 9:27."—Proph. Enquirer, v. 1, p. 12.

DIED, in Homer, Dec. 19th, of consumption, JOHN OSBORN, aged about 72. Brother Osborn has long been one that adorned his profession of Christianity, and I think was the first to embrace the Advent faith in Homer, of which he give his dying testimony, and that it is the only hope which the Bible presents. The advent of Christ, the first resurrection, and the new heavens and earth were resurrection, and the new heavens and earth were themes that he delighted to dwell upon during his long confinement. His death was peaceful, and he sleeps in Jesus; resting from his labors, wait-ing for the promised time to come, when mortal shall put on immortality, and in angelic beauty and glory, lisp in more noble strains, the praises of redeeming grace and dying love. *Homer*, Dec. 21st, 1853. J. L. CLAPP.

Ayer's Cherry Pectoral, For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

The week, of rather of the hepdade, is the trace of the second second

Contents of this No.

ADVENT HERALD.

BOSTON, JANUARY 7, 1854.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the his tory of its past existence is a sufficient guaranty of its future course, while it may be necled as a chronicler of the signs of the times, and an exponent of prophecy. The object of this periodical is to discuss the great question of the age in which we live — The near approach of the Kith. Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the writh to come. Also 50 take note of such passing etails and affectionate warning to fiee from the wrath to come. The course we have marked out for the future, is to give in the columns of the Herath, 1. The best thoughts, from the pens of original writers, illustrative of the prophetics. 2. Judicious selections, from the best authors extant, of an instruc-ive and practical nature. 3. A well-selected summary of foreign and domestic intelligence,

3. A well-selected summary or onegative from the familiar letters of those who have the good of the cause at heart, we may learn the state of the year the sections of the country. The principles prominently presented will be these unaufmonsly adopted by the "Mutual General Conference of Adventstay," held at Albany, N. Y., April 29, 1845, and which are, in brief, — I. The Regeneration of this Earth by Fire, and its Restoration to the section of the section.

I. The Regeneration of this Earth by Fire, and its Restoration to s Eden beauty. II. The Personal Advent of CHRIST at the commencement of the 111. His Judgment of the Quick and Dead at his Appearing and

Kingdom. IV. His Reign on the Earth over the Nations of the Redeemed. V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent. VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

event, and their confinement under chains of darkness till the Second Learner of the Resurrection and Judgment, at the end of the Millen-num, and consignment to everlasting punishment. Will the bestorment of Immortality (in the Scriptural, and not the scular use of this word), durough Charst, at the Resurrection. X. The New Earth the Eternal Residence of the Redeemed. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "querxy to "b" feed and behold the third we comet queity". Result 1: 14 - the time in which we may look for the crowning con-munation of the prophetic declaration. These views we propose to sustain by the harmony and letter of the spapied Word, the laith of the primitive church, the fulliment of prophecy limitsfory, and the aspects of the future. We shall or diving a prime the sitilicaties of candid inquiry, in a manner becom-tions, and meet the sitilicaties of candid inquiry, in a manner becom-tions, and meet the sitilicaties of the future. We shall or the questions we discuss, and so as to approve ourselves to every and the aspect for the source becom-tions and meet the sitilicaties of the future. The shall or the questions we discuss. If indeed the Kingdom of

man's conscience in the sight of Gov. These are great practical questions. If indeed the Kingdom of Goo is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Mas-ter's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures ? Let them speak, and let us reverently listen to their enunciations.

Fitch's Monument.

In looking over the Herald of Aug. 6th, I noticed a piece in regard to brother Fitch's monument. I wish to say, that I deem it a great privilege to cast in my mite, in common with my dear brethren and sisters, to aid in defraying the expense of it. Let that sacred spot, where rest the remains of our much beloved brother Fitch, be distinctly marked, that he may speak from the tomb while time lasts, of the hope that he proclaimed with so much fer-vor and animation when alive. E. N.

Coloma (Cal.), Oct. 24th, 1853.

Note .- It will be seen that only a part of this sum is yet raised. The above letter from sister Nichols contained a donation, which which will be forwarded to the treasurer of the fund. If any others wish to give, they now have an opportunity. The whole amount could have been made up in large sums before this, but the design in receiving small sums was to give all who felt disposed an opportunity to contribute. It is hoped, that all who wish to aid in this object, will send in their offerings at once.

I have at length obtained the papers and letters of brother Fitch, in order to prepare a memoir for publication. In consulting these papers, my heart has been stirred within me. They have brought past scenes to remembrance, and filled my heart with joy and gladness. The subject of them will speak again by them to the church and the world, permit us to prep e and publish them. Any friends having letters of brother Fitch, will confer a favor by sending them to us.



BUCHAREST letters of the 5th announce the de facto suspension of hostilities on the Danube. We have but few more particulars in regard to the naval battle at Sinope. The defeat was known at Constantinople, and created great excitement. Further than this, we have no Turkish accounts. The English and French ambassadors at Constantinople were urged to despatch the combined fleets into the Black Sea, but they had an audience of the Sultan, at which it was resolved not to send the whole fleets at once, but four frigates, to obtain more precise imformation. It was currently reported in Paris on the 16th, that the allied fleets had een ordered to enter the Black Sea.

We have accounts from Vienna of a battle at kalsik, in which the Turks were defeated with a loss of 4000 men. Another Vienna despatch says : "Advices from Odessa state that the Russians defeated the Turks at Agur, in the Caucasus, and got possession of their baggage. Two Russian steamers were cruising near Varna, to cut off the Turkish reinforcements."

A despatch from St. Petersburg says :--- "News has been received here that Prince Orbelian encountered 30,000 Turks who had passed the Arpatchai, near Alexandropol, and after a sharp engagement drove them back. They were retreating on the 14th November. It is also said that, in another direction, General Brummer charged 7000 Turks with the bayonet, and completely routed them, taking a cannon, two standards, and part of the Turkish train and ammunition."

These are all Russian stories.

A letter from Constantinople, dated Dec. 1st, has the following :-- I have just learned that at the end of last month a Turkish brig-of-war, which had been driven by contrary weather to the Serpent's Island, between the Sulina mouth of the Danube and Odessa, where the main force of the Russian fleet happened to be, was attacked by them, and, after sustaining a fierce combat, was finally sunk, and every soul lost. Three steamers of the Turkish squadron came in contact with a large Russian force in the Black Sea. A severe engagement ensued. Two of the steamers succeeded in making their escape : the third, an Egyptian, was blown up by the captain, who refused to surren-

The Turkish steamers, with arms and ammuni-tion for the Caucasus, safely returned to Constantinople on the 29th of November. They landed their cargoes in safety. An engagement took place on their way, to the east of Abaca, betweer. these steamers and a Russian frigate and a brig, but the latter withdrew in a very dismantled state to the roadstead of Sohound.

An English and a French steamer have gone to Constantinople. Two others were to follow, with a French Admiral on board, sailing in company with a Turkish fleet.

The Circassians were moving down from their fastnesses. The reports of the Turkish loss at Akalsik are

thought to be great exaggerations. It was reported that, at Cheftikin, a Russian na val division, 6000 troops on board, was repulsed with great loss. One steamer was knocked to pieces, a frigate dismasted, and the Russian loss reported at 1500.

The naval division of ten powerful steamers, under a Turkish pasha, left the Bosphorus on the afternoon of the 2d.

Yet, it does not appear that more than two or

of Osman Pasha's own ship, which foundered on the passage to Sebastopol, no mention is made of any captures. All the other vessels are stated to have been destroyed, and it is added that ' the carnage was frightful.' If it should turn out that six ships of the line directed their fire on transports crowded with troops, and wholly incapable of defence, and thus slaughtered these unfortunate wretches, whom it would have been easy to take prisoners of war, the Russians would stand convicted of an act of singular atrocity, and the victory of which they boast would cover them with disgrace. The news of the battle was brought to Constantinople on the 3d, by a Turkish steamer, which succeeded in effecting its escape. According to her report, the Russians began the attack by an attempt to cut out the Turkish flotilla with the boats of Admiral Nachimkoff's squadron : but, not having accomplished this operation, they brought the line of battle ships into action.

"The Turkish vessels, it is also stated, were unable to return the fire with much effect, and the Russians suffered principally from the fire of a battery recently constructed for the protection of the harbor. This account would seem to confirm our impression that the vessels attacked were chiefly transports, wholly unable to fight an action with line-of-battle ships ; but whether they were chased at sea and pursued into the harbor, or whether they were attacked when at anchor there. still remains to be seen. It appears that the Russians terminated the engagement by burning the vessels they had not already sunk by their fire."

On the same subject, the News says :-- "The more closely the tale of the naval victory at Sinope is scrutinized, the more apparent does it become that in the Russian version of it there must be a suppressio veri. It must be obvious to every one acquainted with naval operations that six line-ofbattle ships would never put to sea alone. Such a number of first rates could not be accompanied by less than four frigates, three or four steamers, and a corvette or two to convey despatches. Altogether these late Russian reports of battles fought and won on the Black Sea and in Georgia, have a most suspicious appearance. Both Russia and Turkey are negotiating for loans, and the exchanges of Western Europe require to be managed."

TO AGENTS AND CORRESPONDENTS.

Averta its AAP Concretestron DENTS.
 In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
 Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
 Communications for the Harald should be written with cure, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be rowded, nor the lines be too near together. When they are thus, they often cannot be read. Here being sent, they should be carefully re-resid, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.

Everything of a private nature should be headed "Private." In sending names of new subscribers, or money for subscri s, let the name and Post-office aldress (i.e., the town, count and state) be distinctly given. Between the name and the address, a comma (,) sho inserted, that it may be seen what pertains to the nam

the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself. 6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning. By complying with these directions, we shall be saved much per-plexity, and not be obliged to read a mass of irrelevant matter b learn the wishes of our correspondents.

molt around Appointments, &c. yino modt an

Iwill hold protracted meetings at the following places, each com-mencing on Thursday, at 6 o'clock P. M., and holding over the Sabbath, viz.—At Woodstock, Vt., Jan. 16th ; Caldwell's Manor Jan. 22d ; Isle Lamott, Jan. 29th ; Champlain, Feb. 5th. Breth-ren west of Champlain wishing me to visit them, will address me at Champlain, N. Y., until Feb. 8th.—I. ADRIAN.

Leve DUDLEY will preach in East Maina Jan. 10th; Chaiauguay, 11th, in the Webb schoolhouse; North Edenburg, 12th; Odle-town, (stone schoolhouse;) Sabbath, 15th; Swanton Falls, 18th; Samsonville, 19th; Richford Mills, 20th; Montgomery, 22d; Fair-field, 23d, Essex, 24th; Burlington, 25th; Colchester, 26th; • Georgy, 27th; Swanton Falls, 29th;

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BUSINESS NOTES.

three Turkish frigates were on that station at the time. "It is remarkable, too, that with the exception" "It is remarkable, too, that with the exception" "It is remarkable, too, that with the exception"

J. Perrin, \$4.20-For book and to No. 690.

W. Wood-Sent your bundle to P. C. & Co.'s the 31st-were in time.

O. Rockwell-Sent bundle the 31st by Cheney & Co. J. Bullock-Have sent book. We credit \$1 to J. R. to 685 for the dollar sent, but not received.

C. Merrick-The Y. G. is paid to No. 84.
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Whole number of stops during the year 1853
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Total
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A MASTER PIECE OUT-DONE .- We have lately supposed Ayer's Cherry Pectoral was the ultima thule in its line, and that nothing had been or would be invented which could surpass it in fine points of excellence as a medicine. But we are confidently assured by those competent to judge on the subject, that Dr. Ayer's new pills excel in high medical artistry even that widely celebrated embodiment of his skill. He has succeeded in making them not only pleasant to take, but powerful to cure the large class of complaints which require a purgative remedy .- Lancaster Argus, Ky.

In making up the Herald last week, the printer inadvertently placed a portion of brother Robinson's letter in an article of brother Alling's. The first eight lines of the first column on page 423 of the letter from Brewerton.

The entire Turkish fleet is under orders to enter the Black Sea.

A Paris letter of Dec. 14th, states that a cabinet courier had just been despatched to Constantinople, with orders not to rest either night or day until he reached his destination

The London Times has the following in regard to the Sinope battle :--- " The immediate result of the destruction of the Turkish squadron at Sinope, when the intelligence of that event reached Constantinople, seems to have been that the Amhassadors were called upon to take decided measures, and that they did accordingly despatch two steamers of each nation with joint instructions into the Black Sea. The entry of the combined fleets was expected to take place within a few days. We are still left to conjecture what was the precise amount and character of the Turkish naval force destroyed at Sinope. The excitement produced in Constantinople by the news precludes the idea that it was a should be inserted between the 7th and 8th lines mere convoy of transports or the hulks in that port, and it is described by the Turks as 'a flotilla.'

ce at Windsor, Me., (in the Methodis ce Thursday, Jan. 19th, and contin the Sabbath. Brethren Burnham and Berick will preach.-S. K. PARTRIDGE.

EXPECT to attend a meeting at Hill, N. H., to commence Wednes-day evening, Jan. 25th, and continue over the Sabbath. Brother D. Churchill is expected to attend. The meeting is to be holden in the Congregational meeting-house. -T. M. PRESLE.

EDWIN BURNHAM will preach at North Whitefield, (Turner's Hill,) Wednesday evening, Jan. 18th.

The second Sabbath in January I expect to hold a meeting at the Baptist meeting-house in Danbury, N. H.-T. M. PEERLE.

POST-OFFICE ADDRESSES.

Elder JAMES BATTERSBY-Fort Smith, Arks.

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LETTER FROM D.T. TATIOR. DELINQUENTS.

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