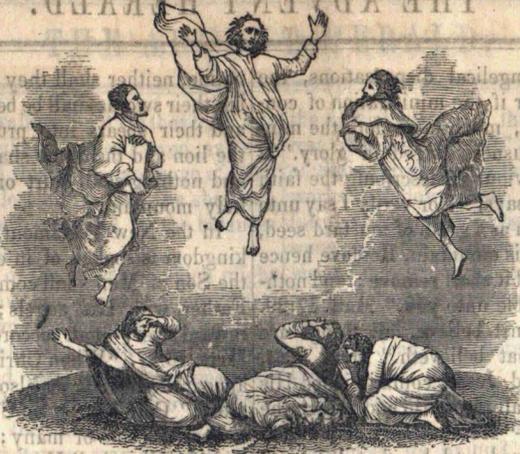


ADVENT



Luke 9: 28-30.

HERALD

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

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The Family Altar.

"O come, let us worship and bow down; let us kneel before our Maker."
Come to the place of prayer!
Parents and children, come and kneel before
Your God, and with united hearts adore
Him whose alone your life and being are.
Come to the place of prayer!
Ye band of loving hearts: O come and raise,
With one consent, the grateful song of praise
To Him who blessed you with a lot so fair.
Come in the morning hour!
Who hath raised you from the dream of night?
Whose hand hath poured around the cheering light?
Come and adore that kind and heavenly power.
Come at the close of day!
Ere weary nature sinks in gentle rest;
Come, and let your sins be here confessed:
Come, and for his protecting mercy pray.
Has sorrow's withering blight
Your dearest hopes in desolation laid,
And the once cheerful home in gloom array'd?
Yet pray, for he can turn the gloom to light.
His sickness entered in
Your peaceful mansion? Then let your prayer ascend
On wings of faith, to that all-gracious Friend
Who came to heal the bitter pains of sin.
Come to the place of prayer!
At morn, at night—in gladness, or in grief,
Surround the throne of grace: there seek relief,
Or pay your free and grateful homage there.
So in the world above,
Parents and children there may meet at last,
When this their weary pilgrimage is past,
To mingle then their joyful notes of love.

The Work of the Messiah.

BY RIDLEY H. HERSCHELL,
PASTOR OF A CHURCH OF CONVERTED JEWS IN LONDON, ENG.
(Continued from our last.)

Among the secondary causes that have contributed to the rejection of Christianity by the Jews, a very prominent one is, the misinterpretations of the Old Testament Scriptures, that have prevailed so generally as to give them an impression that such erroneous views are "part and parcel" of Christianity. Among these misinterpretations the most gross and glaring is that which asserts, that the promises made to the Jewish nation in the Scriptures delivered to them, have been all fulfilled, or are in the process of being fulfilled, to the Gentile church.* The evil of such a mode of interpretation, as far as the Jews are concerned, can hardly be overrated. It is not merely their national pride that is wounded, as some maintain; it is that their sense of truth, of justice, of reverence for the Almighty, is outraged; because they feel it is directly charging the God of Israel with a lie.

I shall not repeat the arguments that have been used in a previous part of this work respecting the promises to Israel as a nation, but in briefly noticing the predictions respecting Messiah and His work that are contained in the prophecies of Isaiah, we shall meet with many passages of Scripture that reiterate these promises.

There was a time when it would have been very unnecessary to tell my Jewish brethren that every blessing promised them, was to come in and through the Messiah. This, for a long period in their history, was never denied. But the case is now altered. Their desire to get rid of the doctrine of atonement and mediation, leads them to prefer the notion of dealing with God directly, without the intervention of a Messiah; feeling conscious that the admission of a Messiah is a great step towards the ad-

mission of a Mediator. All this, of course, is not avowed; to begin openly to deny a Messiah, when this had, for many centuries, been the leading idea of Judaism, would be very impolitic, and would greatly shock the orthodox; on this account even the most violent reformers do not venture to deny the doctrine of the Messiah, in words. But, though not formally denied, the doctrine is so completely kept in abeyance, both by reformed and orthodox Jews, that it is virtually abandoned. I, on the contrary, maintain with the old orthodox Jews, that all the glorious things predicted of Israel refer to "the days of the Messiah;" that every deliverance promised by God is to be wrought by the Messiah; that when he says, "I will do it," it is by His "servant, whom he upholdeth, his elect in whom his soul delighteth," (Isa. 41:1.) that He doeth it.

The early part of Isaiah's prophecy was delivered in the reign of Uzziah, (or Azariah, as he is called in 2 Kings 15.) king of Judah.—When we consider the outward condition of the kingdom at the time this prophecy was given, we see how painful the office of the seer must have been; how he must have been regarded as a "man of strifes," as one who "spake parables;" and more painful than all, the message delivered to him by God for the instruction of those among whom he dwelt, must have been received by the great majority of those who heard it as the ravings of a diseased and melancholy mind. The outward condition of Judah during the reigns of Uzziah and his son Jotham, was very prosperous. Uzziah was not only victorious over his enemies, but by his wisdom and power he brought his kingdom into a state of prosperity it had never enjoyed since the days of Solomon. He not only "built towns, and fortified them," but he cultivated the arts of peace as well as of war; "he digged many wells, for he had much cattle, both in the low country and in the plains; husbandmen also, and vine-dressers in the mountains, and in Carmel; for he loved husbandry." 2 Chron. 26:10. In the early part of his reign he sought the Lord; "and as long as he sought the Lord, God made him to prosper." 2 Chron. 26:5. One fatal error, however, he committed at the beginning of his reign, which was, probably, the germ of all the evil that was afterwards developed; "the high places were not removed; the people sacrificed and burnt incense still on the high places." 2 Kings 15:4. This root of bitterness, this mixture of true and false religion, produced in time the evil condition as to spiritual things, of which Isaiah complains. Uzziah himself seems to have been led away from his trust in the Lord, by trusting to an arm of flesh. He had a standing army of three hundred and seven thousand five hundred men, furnished with all the appliances of war; "and he made in Jerusalem engines invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong. But when he was strong, his heart was lifted up to his destruction; for he transgressed against the Lord his God, and went into the temple of the Lord, to burn incense upon the altar of incense." 2 Chron. 26:13-16.

The form which Uzziah's transgression took is very remarkable. Had he been ensnared by the riches and pleasures of this life—had he multiplied his horses and chariots, and got him singing men and singing women, like Solomon, it would have been but the natural course of the fleshly mind. But why intrude, into the priestly office? I think it not improbable, that Uzziah's prosperity, and the flourishing condition into which he had brought his kingdom, may have puffed him up with the notion

that he was the promised Messiah; and though it was after his time that Zechariah recorded that Messiah should be a "priest upon his throne," yet one of the inspired songs of his ancestor David, spoke of a priest "after the order of Melchizedec," who was both king and priest; and this union of the kingly, priestly, and prophetic office in the person of Messiah, was necessarily implied in his being the "prophet like unto Moses." Although Aaron and his sons were afterwards invested with the priestly office, on account of Moses' inability to bear the whole burden alone, yet, at first, Moses was at once prophet, priest, and ruler in Israel. Such, it is probable, did Uzziah now suppose himself to be.

Filled with spiritual pride and vain-glory, he entered the temple of the Lord, and boldly seized the censer. But, whatever might be the general religious declension, there was a faithful band of priests, who, in the discharge of their duty to God, knew no man after the flesh; and who would not permit even royalty itself to intrude into the affairs of God's house. "Azariah, the priest, went in after him, and with him fourscore priests of the Lord that were valiant men; and they withstood Uzziah, the king, and said unto him, It pertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense; go out of the sanctuary, for thou hast trespassed: neither shall it be for thine honor from the Lord God." While a blustering contempt for all authority and control is a degrading trait in fallen humanity, a manly declaration of truth, regardless whom it may offend when the honor of God is concerned, is one of its noblest exhibitions. These "valiant men," I doubt not, willingly rendered, to the Caesar of the day the things that were Caesar's; but they would not render to Caesar the things that were God's. "Then Uzziah was wroth, and had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah, the chief priest, and all the priests, looked upon him, and beheld he was leprous in his forehead, and they thrust him out from thence; yea, himself also hastened to go out, because the Lord had smitten him. And Uzziah, the king, was a leper unto the day of his death, and dwelt in a several house." 2 Chron. 26:17-21. Sad termination to spiritual ambition and carnal pride!

Josephus mentions, probably on the authority of some tradition, that the "earthquake in the days of Uzziah," mentioned by Zechariah and Amos, (Zech. 14:5; Amos 1:1.) took place at the time when Uzziah thus intruded into the priestly office.

Let us, now, keeping in view the condition of the kingdom of Judah at the time, proceed to glance at the first portion of Isaiah's prophecy; contained in chaps. 1-5. The description he gives of the state of the people is that of being sensual and worldly, combined with a profession of religion. Their land was full of silver and gold, horses and chariots, and "pleasant pictures;" they were "lofty and haughty." And yet they offered a "multitude of sacrifices;" the Lord was "full of the burnt-offerings of rams, and the fat of fed beasts." And was He satisfied with this scrupulous attention to outward observances? did He consider the ordinances. He had Himself appointed, as possessing any intrinsic value? No; he pours contempt upon them. "Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." This evil state of

society brought no immediate judgment; but the eye of the seer beheld it as the cause why, some centuries after, the "country should be desolate, and the cities burnt with fire;" that "strangers should devour their land in their presence," even as it is in Judea at this day. Many vicissitudes have taken place since the days of the prophet Isaiah; the Jews have been driven out, have returned, and been driven out again; but the prophetic eye is so riveted by the grand consummation, that it takes no note of progressive events. It overleaps all intermediate occurrences, all partial deliverances, and contemplates the time when this evil shall be purged away by the Redeemer; when Zion's "judges shall be restored as at the first, and her counsellors as at the beginning;" when she "shall be redeemed with judgment, and her returning ones with righteousness." In the days of the prophet, the nation and the king gloried in their mighty army, equipped with "shields, and spears, and habergeons, and bows;" but the glory of the latter days was to be something very different; it was not to consist in "making war with mighty power," as Uzziah's "mighty men of valor" did; but in learning "the ways of the Lord, and walking in His paths;" and then, instead of glorying in instruments of destruction, they will "beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

I have elsewhere noticed that the prophets, in all nearer and minor events, whether of judgment or deliverance, see only the grand and final consummation. This they divide into its two great acts, the one consisting of trouble and conflict, the other of deliverance and glory; the former of these being generally called, "the great and terrible day of the Lord;" the account of which invariably terminates with a recital of the glory which is immediately to succeed it. From the beginning of chap. 1 to chap. 2:5, we have these two subjects in the order above stated. In this instance, however, Judah's sin and punishment are dwelt on at length; while "the great day" is only briefly hinted at in chap. 1:24: "Ah! I will ease me of mine adversaries, and avenge me of mine enemies." But in the following vision, which begins at chap. 2:6, and continues to the end of chap. 4, we find the terrors of the "day of the Lord" detailed at great length; while the vision, as usual, concludes with the glory of the latter days.

It is impossible to read the account of the social state of the kingdom of Judah as narrated in Isa. 3, and again taken up and enlarged upon in chap. 5, without seeing many points of resemblance to the present state of society in this country. The covetous desire to "join house to house, and lay field to field;" the sumptuous luxuriance of feasts, while men "regard not the work of the Lord, neither consider the operations of his hands;" and the fastidious refinement and luxurious vanity prevalent among the female part of the population, may all find a parallel in the present day, even in this land, where there is more knowledge of truth than in any country under heaven. The elite of female society in the capital Britain, may learn in the description of the "daughters of Zion" in the time of Judah's outward prosperity and glory, that excessive pride, and vanity in apparel, are mentioned among the things that bring the anger of the Lord against a nation, and precede its downfall; and the millionaires, who pride themselves on astonishing the world by the great wealth and vast amount of houses and lands of which they are possessed, may learn from the same

* We say, will be fulfilled to the pious of that nation, in the new earth.—Ed. Her.
† See "Mystery of the Gentile Dispensation."
* This we have already given in previous numbers.—Ed. Her.

portion of Holy Writ, that they are not making to themselves a friend of the mammon of unrighteousness, but converting it into their own and their country's bitterest enemy.

As Uzziah mistook himself for the priestly King promised to Israel, it is probable that some of those who at that time "looked for redemption in Israel," entertained the same views in regard to him, and may have had their hopes disappointed, and their faith shaken, by his disgrace and death. To comfort such, the Lord vouchsafed a glorious vision to Isaiah, "in the year that king Uzziah died." Isa. 6:1. In this vision he "saw the Lord [יְהוָה] sitting upon a throne, high and lifted up." We believers in Christ, who receive the later revelation made by God to man, know that this was a manifestation of the true "priest after the order of Melchizedec," the kingly priest. John 12:41. The effect of this vision upon the prophet is very remarkable. The future glory of Israel under the reign of "the King, the Lord of hosts," when not Israel only, but the whole earth, shall be filled with His glory, was, for the time, entirely forgotten by Isaiah. An overwhelming sense of his own sinfulness, such as must ever accompany a powerful manifestation of God's glory, caused him to cry out, "Woe is me!" And what is the comfort held out to him while in this state of conscious guilt and self-abasement? Simply the Gospel—the good message of pardon through atonement. One of the seraphim touched his lips with a "live coal," part of the sacrificial fire taken from the altar, on which the atonement had been offered, and pronounced these cheering words: "Lo, this hath touched thy lips; and thy iniquity is taken away, and thy sin purged," or atoned for; the word translated *purged*, being כָּפַר, the word always used for *atone*. When thus made sensible of forgiving love, then was the prophet ready to run in the way of God's commandments with an enlarged heart: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me." Isa. 6:8.

The concluding prediction of this chapter is very remarkable. The Lord foretels to Isaiah the blindness and rejection of the Jews. The prophet understands the promises of God too well to suppose this rejection to be final; he therefore asks, "Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." Isa. 6:11. Such is the present state of Canaan. Is not then their term of rejection nearly accomplished? and will not the receiving of them again soon take place?—(To be continued.)

Faith at Christ's Coming.

"Nevertheless when the Son of Man cometh, shall He find Faith on the Earth."—Luke 18:8.

The evidence that there is a God, and that He hears the cry of His dependent children on earth, and supplies all their wants, is as conclusive to the eye of faith, as the father's hand, or the judge's authority is seen, felt, and realized daily in the different occurrences of life by our physical senses; yet our Saviour more than intimates that when he comes again, he will not find faith on the earth. We presume he means *strong, living, consistent faith*. We will consider,

First. The supposed condition of the world when the Son of Man shall come; viz: without living, strong, consistent faith.

1. *The power or life of faith.* Faith now supplies the strength which men lost in the fall. Under the legal economy, or Mosaic dispensation, faith possessed almost an unlimited power. Jacob by the strong arm of faith held the angel, and would not let him go. Hence the angel said—"For as a prince hast thou power with God, and with men, and hast prevailed." The apostle, in adverting to the character of a host of ancient worthies, says—"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead bodies raised to life again," &c. Those mighty and miraculous deeds were performed by the exercise of faith in God, through the grace of a promised Messiah. Nor can we rationally suppose that this Divine principle would lose its power and efficacy under the sacred influence of the Gospel. In contrasting

* The prophet teaches (v. 13) that only a tenth part shall return, which may be the proportion of that nation which shall arise in the resurrection.—*Ed. Her.*

the legal and evangelical dispensations, the apostle says—"For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." 2 Cor. 3:9. Our Saviour in describing the faith of the Gospel day, says, "For verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." Matt. 17:20. Again, "If thou canst believe, all things are possible to him that believeth." Mark 9:23. And when the Lord Jesus commissioned His disciples to go into all the world and preach the Gospel, He added—"He that believeth and is baptized shall be saved, and he that believeth not shall be damned." * * *

Can we now find an unwavering and consistent belief, or faith in the attributes of God? say His omnipresence. Where can we find that faith which uniformly realizes that great truth, "Thou God seest me?" Who believes that God hears every word he speaks, and that he is constantly in his immediate presence? Where shall we find that individual, who says or does nothing which he would not say and do if the Lord Jesus were personally present? Can he be found on earth? We may hope, but alas! our fears rise above our hopes.

Further, where shall we find the man who fully and consistently believes God's holy word? We must believe all that is written in God's book, or it will profit us nothing. Who really and constantly believes the following declaration? "But the day of the Lord will come as a thief in the night; in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up." 2 Peter 3:10. As that momentous day will come as a thief in the night, we should expect it this night—the next hour, but who does? Alas! how few there are, who live and act as if they were even willing to see the Lord Jesus come. Had even a stranger have informed us that a band of incendiaries would burn down our house one night during the next week, what a deep impression it would have made on our mind; it would drive peace and sleep far away unless we were well prepared to meet the event; but when God speaks, and makes a more awful declaration, we feel but little concerned about the event; perhaps we retire to our bed unprepared to meet that solemn doom which will come on us as a thief, and may come this night.

The apostle says—"For we walk by faith, not by sight," and "whatever is not of faith is sin." 2 Cor. 5:7; Rom. 14:23. Thus every act of our life, should be an act of faith, believing confidently that it will please God. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. O how few there are now on earth who live by faith; who regard not the opinion of men; neither their own secular interest, but believe confidently that what they say and do will please the Lord Jesus Christ, and benefit the human family! All these things living, consistent faith fully realizes. But can we find its existence on earth?

Secondly. The coming of the Son of Man. We may inquire into the design, the manner, and the time of His coming.

1st. *The design.* It is presumable that the great object of Christ's second coming, will be to establish His kingdom on earth in peace, and truth; when individual and universal righteousness shall obtain. Then, and not until then, will God's will be done on earth as it is in heaven.

In that happy day, all mankind shall dwell together as one great family of God on earth; nor will there be one discordant sound or sentiment heard among men, any more than those sounds are heard among the multitudes in heaven. The Lord Jesus taught His disciples and followers to pray for this glorious era, by using that comprehensive petition, "Thy will be done on earth, as it is done in heaven." Our faith, however, has been very weak, and our work, (in regard to doing God's will as it is done in heaven) has been even more defective. Hence we have ceased ardently to desire the consummation of Christ's great work of redemption, either in our own souls, unless it should be effected near the close of life, on the brink of the grave. And its universal effect, we have placed far, far away, even at some remote period of the world's history, which we are quite willing shall not be in our day.

The prophets have spoken in the most elevated and glowing strains in regard to the Messiah's kingdom and reign on earth. When nation shall not lift up sword against

nation, neither shall they learn war any more, but their swords shall be beat into plough shares, and their spears into pruning hooks. When the lion and the lamb shall lie down together, and nothing shall hurt or destroy in all God's holy mountain.

In the New Testament, Christ's coming and kingdom is spoken of in exalted terms—"For the Son of Man shall come in the glory of His Father, with His angels; and then shall He reward every man according to his works." Matt. 16:27. "When Christ who is our life shall appear, then shall we also appear with Him in glory." Col. 3:4. "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28. Texts might be multiplied in regard to this subject; I will add but one more. "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever." Rev. 11:15.

2d. *The manner of His coming.* As He went into heaven, so will He come in like manner again; so said the angels to the astonished disciples. "And while they looked steadfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen Him go into heaven." Acts 1:10, 11. All consistent Christians believe that Christ ascended up into heaven in the same body in which He appeared to His disciples at different times after His resurrection. Therefore, it is fairly presumable that He will come personally. Again, "Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen." Rev. 1:7.

The objector may say that Christ cannot come personally, as in that case He could not be omnipresent—that every eye could not behold Him on earth if He were confined to a physical location. These difficulties exist not with an omnipotent God. Nor should we limit the Holy One of Israel in this day of wonderful—almost miraculous light. Fallible, ignorant men can now regulate and control the magnetic fluid so perfectly and mysteriously, that distance is almost annihilated, and those who are separated by hundreds and thousands of miles, can converse together!

It is not however important that we should either know, or be able to define the manner of Christ's coming; it is enough for us to know that He will come; the manner we leave to a God of infinite wisdom and omnipotent power.

3d. *The time.* Man should not presume to be wise above that which is written. Secret things belong to God, and those which are revealed, to us and our children. As God has wisely and mercifully concealed from man the day of his dissolution, so has He seen good to conceal from us the time of His coming. Christ has plainly informed us that it will be as a thief in the night—at an unexpected hour. Therefore, every prudent individual should look for, and expect that glorious event, every day—every hour; nor presume, or dare to live one day, or one hour, unprepared to meet the Lord Jesus with joy at his coming. Who of us would rejoice to see Christ make His glorious appearance now—this moment? To all such I would say, be of good cheer, the night is far spent, the glorious morning is at hand, when the Sun of Righteousness shall arise to set no more.

The present state of the world, and of the church, indicates the immediate appearance of Christ as conclusively as the budding of the trees bespeak the opening spring, and the return of summer, those signs, and the fearful representations given of that day, should alarm us all, and cause us to live momentarily prepared for that great event. The Lord Jesus gives us the following salutary caution in regard to that day: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35.

Again, "Likewise also as in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded, but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be when the Son of Man is revealed." Luke 17:28-30.

With those solemn and alarming declarations

continually sounding in our ears, can we live carelessly one moment, without a pure and holy heart, and perhaps contending earnestly about meats and drinks—about forms and ceremonies? Nay, should we not rather fast and pray, day and night, until our hearts are purified by the precious blood of Jesus—until we can stand by faith, continually before God, unblamable and unrebukable in His sight? Amen. Lord, awake a guilty world, and a slumbering church, to a sense of our imminent danger.—*Christian Repository.*

Weighed in the Balances and found wanting.

"Tekel: Thou art weighed in the balances and found wanting."—Daniel 5:27.

This was a part of the ominous inscription written upon the wall of the palace of Belshazzar, the impious king of Babylon. Being assembled with his lords, his princes, his wives, and his concubines, for purposes of festivity, and while all was hilarity and revelry, "there came forth fingers of a man's hand, and wrote over against the candlestick, upon the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote." What could the writing mean? The guilty conscience of the king anticipated, it would seem, its dread interpretation; for "his countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." Kings and wise men, magicians and astrologers, Chaldeans and soothsayers, were summoned in vain. None save the prophet of God could read and interpret the characters traced by the mysterious hand.

Special cases of the warnings, denunciations, and judgments of heaven, are recorded in the Scriptures for general instruction. For this purpose I propose to employ a part of what was so solemnly addressed to the devoted Belshazzar—"Thou art weighed in the balances and found wanting."

The Bible is designed to furnish us with such clear tests of character as to enable each one for himself to judge of his standing in the sight of him who "searcheth the hearts and trieth the reins of the children of men." If God should reveal to all individually, as he did to the king of Babylon, their true character as he understands it, on the wall of how many palaces, and princely mansions, and less princely dwellings, would the expressive "TEKEL" be inscribed! Thus he will not do.—But he has as clearly revealed to us the *principles* upon which he will act in the transactions of the judgment day, as though a voice from heaven should reach us now pronouncing in tones of thunder the portentous "Tekel," or as though a visible hand should inscribe it on our very front. These principles are simple, definitely stated, and such as commend themselves to the reason and conscience of every rational being. Does it not become us, then, to acquaint ourselves with them, to try ourselves by them, and in anticipation to undergo the searching scrutiny of the judgment bar? "Fool!—Fool!" will be the fit inscription certainly upon the forehead of that man, who, having had the Bible in his hand, shall yet suffer disappointment in the day of judgment, when the universe shall be weighed in the balances of eternity, and their destiny forever sealed. *Disappointed!*—madmen they were, not to have known their doom long before. *Disappointed!* upon whom can they charge the blame but themselves?—They cried "Peace, peace," when Jehovah had said, "There is no peace!"

But what are the standard weights by which God will weigh us, and by which if we were wise, we would weigh ourselves? They are many in form; in substance one. The tests of Christian character, though the same in principle, are variously stated, that none may have an apology for self-deception or self-ignorance.—The professing Christian that cannot abide these tests, must, if he be honest, write upon his own forehead—"TEKEL: Thou art weighed in the balances and found wanting." Of the many that are presented in the Bible, but a few of the most simple and palpable can at present be given.

1. *The true Christian will have an ardent love for the Bible.* The sacred writer, in describing the character of the godly man, says of him:—"His delight is in the law of the Lord, and in his law doth he meditate day and night." If this is not our character, we are weighed in the balances and found wanting. Dear reader, can you say with the Psalmist, in the true spirit and meaning of the language—"O how love I thy law! it is my meditation all

the day?" Would such be the spontaneous expression of the feelings of your own heart? But as if this were not enough, he adds, from the overflowing of his soul—"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth. More to be desired are they than gold; yea, than much fine gold; sweeter also than honey and the honey comb." Professing Christian, is the Bible thus precious to you? Do you find it to your own heart so full of richness and sweetness that you delight to dwell upon its heavenly luxuries, and drink and drink again at its exhaustless fountains?

"Holy Bible, book divine,
Precious treasure, thou art mine!"

Can it be otherwise than that the Christian heart should feel thus in respect to this precious volume? Yet how many who bear the Christian name will be weighed in the balances and found wanting, when tried alone by this simple test! The dust that in many a cottage has gathered for weeks upon the family Bible interprets to all the ominous hand-writing. **TEKEL** is the inscription.

2. *The real Christian loves communion with God, and he has it.* "Truly our fellowship is with the Father and with his Son Jesus Christ." And in the enjoyment of this fellowship he is represented as finding his highest delight—"In his presence is fulness of joy." "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me into his banqueting house, and his banner over me was love." "Tell me, O thou whom my soul loveth, where thou feedest?" And will not the Christian love prayer? Aye, in his own experience he knows it to be true that

"Prayer ardent opens heaven and lets down
A stream of glory on the consecrated hour
Of man in audience with the Deity."

The man who knocks for admittance at the gate of heaven, ere he has learned on earth to find his home in the bosom of God, and his happiness in the secret place where God is met, will be repulsed from that holy city of which God's presence is the glory, and his smile the everlasting light. What would he do there? Admire the golden city, with its walls of jasper, and its foundations of sapphire, and sardonyx, and beryl, and topaz? Its resplendent brightness would dazzle his sensual vision, and the occupation of its inhabitants, least of all, could he have any sympathy. With "Tekel" self-inscribed, he would leap from its battlements to find somewhere else a more fitting place.

3. *The true Christian, as a matter of fact, finds in God a satisfying portion.* "Thou art my portion, O God; whom have I in heaven but thee; and there is none upon earth that I desire beside thee." "He shall be satisfied with marrow and fatness; thou shalt make him to drink of the rivers of thy pleasures." Brethren and sisters, is it a matter of fact with you that the blessings which God bestows satisfy your souls so fully that you are not disposed to resort to worldly pleasures and sensual gratifications? If not, be honest; write **TEKEL** upon your religion until you can adopt the language of the Psalmist and the song of Solomon as the language of your own experience.

4. *The true Christian has deep and abiding peace.* "Thou wilt keep him in perfect peace whose mind is stayed on thee." "Great peace have they that love thy law." "O that they had hearkened unto my voice; then had their peace been as a river." If God in uttering these and many similar statements be true, what but "Tekel" can be the inscription upon that professing Christian who is constantly perturbed, crowded with care, tost with tempest, and not comforted?

5. *The true Christian makes advancement.* "The path of the just shineth brighter and brighter unto the perfect day." The professing Christian, therefore, who does not find it so in his own experience, but that on the other hand his light grows dimmer and dimmer, may know that, if God be true, his path is not that of the just, and that when weighed in God's balances he shall be found wanting.

6. *The true Christian obeys God.* "If a man love me, he will keep my words." "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Whoso, therefore, doth not manifest his love in a prompt and cheerful obedience has **TEKEL** written upon him by the finger of God.

7. *The true Christian is conformed to the image of Christ.* "If any man have not the spirit of Christ, he is none of his." "He that saith he abideth in him ought himself also to

walk even as he walked." "He that hath this hope in him purifieth himself even as he is pure." Reader, if this is the language of God, decide solemnly; lest in the end he shall say to thee—"Thou art weighed in the balances and found wanting."

Such are a few of the passages which might be quoted descriptive of the Christian character. Brethren and sisters, ponder them; for they are the words of Jehovah, which he has uttered in good faith and with solemn earnestness. "Examine yourselves, prove your own selves, whether ye be in the faith." These tests of the Christian character we may honestly apply to ourselves now, and if aught of deficiency be found, it may now be supplied. God, in delineating the character of his true saints, has not spoken in mockery. Neither has he designed to terrify us without cause, or wantonly to trouble us. What he has, has been uttered in unfeigned sincerity, and with unchangeable veracity. **GOD'S STANDARD WEIGHTS WILL NEVER BE CHANGED.** "I am the Lord; I change not." Therefore, "be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap." And although it may be painful now to see our true characters exposed, and **TEKEL** inscribed upon them; nay, though as in the case of the king Belshazzar, it may cause our countenance to change, and our thoughts to trouble us, so that the joints of our loins should be loosened, and our knees smite together, yet infinitely more dreadful will it be to sleep on in imagined security, ill at ease, until the trumpet of God shall awake us to judgment, to hear for the first time the interpretation of the hitherto unseen inscription—**TEKEL, TEKEL.**

Foolish, presumptuous, reckless is the man who will close his eye to his real peril rather than secure his permanent safety. And Oh if the angel of Jehovah should descend from heaven to weigh in his balances the inhabitants of earth, upon the foreheads of how many professing Christians would the awful **TEKEL** be inscribed! "Should I among them stand?" may well be the solemn inquiry of every one.—*Morning Star.*

The Congregation of the Dead.

BY REV. JOHN CUMMING, D. D.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14:13.

I have already unfolded several features of the family of God. I showed you in previous lectures the state of the 144,000—the sealed ones—true Christians in the sight of God; "they are without fault before the throne of God," that is, "there is no condemnation to them that are in Christ Jesus;" they are "justified" by Him, and have "peace with God." "Who shall lay anything to the charge of God's elect? It is God that justifieth." They "have washed their robes, and made them white in the blood of the Lamb." Next, I described their practical conduct upon earth; or the mode in which they visibly develop in their intercourse with the world, those great Christian principles which they had received through grace: they "follow the Lamb whithersoever he goeth." They follow him in the great aim and end of His life—in His appeal to the only standard of truth, the word of God—in his intercourse with the world, sympathizing with him in all his sorrows, and reflecting all his joys. You have thus, then, the state of Christians before God—"without fault before the throne;" you have, next, the practical course before men—they "follow the Lamb."

Having thus read their biography in life, let us read and comment upon the epitaph upon their tombstones. Their state is justification before God; their practical character is following the Lamb; and the beautiful epitaph which may be inscribed upon their tomb, and pronounced as the noblest requiem over the ashes of the dead, is, "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." I allow there is here a special reference to the first resurrection, and I believe the blessedness to be associated primarily with their relation to this great event; but its main truths are not affected by chronology—they are always true.

Let us consider, first, those who are described as "the dead;" secondly, their peculiar and distinctive relationship—"the dead in Christ;" thirdly, the benediction pronounced upon them—"blessed are the dead;" fourthly,

the special reason of that blessedness—"they rest from their labors;" and lastly, the evidence of their entrance into that blessedness—"their works do follow them." Let me endeavor, as fully as the time will permit, to lay before you some remarks upon each of these several divisions into which I have split the text, dwelling rather on its general than on its special prophetic bearing.

"The dead." Where are they? Where are they not?

My dear friends, has the thought ever struck you, in looking around the world, that its dead outnumber its living? A far greater amount of the population of the globe is beneath the soil, than there is at any moment treading and breathing above it. Our churches, our homes, our thrones, the theatres and playhouses of the world, are all built on the dust and ashes of the dead. Our corn-fields and vineyards wave above the soil that was once warm with life—"the toe of the dancer treads upon the ashes of the dead."

"Where is the dust that hath not been alive?
The spade, the plough, disturb our ancestors;
From human mould we reap our daily bread.
The globe around earth's hollow surface shakes,
And is the ceiling of her sons;
O'er devastation we blind revels keep,
Whole buried towns support the dancer's heel."

This great globe on which we dwell seems to be as much a sarcophagus of the dead as it is a home of the living. What are all its graves, but various compartments in this one great and silent mausoleum! The ashes of Abraham may mingle somewhere with those of Martin Luther; and that of Martin Luther may mingle somewhere with those of Napoleon; and the dust of Napoleon may, in a few years, mingle with the dust of a far better man that has recently passed from the stage of life—Thomas Chalmers. Thus the world is a vast sarcophagus; its groves are its chambers, or compartments; and those compartments are not able to prevent the dust of all from mingling together.

But not only the remains of those who never had a quarrel—who lived in friendship, and died in peace—but of those who were sworn and implacable foes, by a great law must mingle and blend most peacefully together. The ashes of Martin Luther, and of Leo the Tenth, who hated him so heartily—the dust of Wickliffe, and that of those who cast his into the stream which bore it to the silent sea—the dust of John Knox, and that of Queen Mary, must blend and lie right silently and peacefully together. Thus not only the dust of friends, but of bitter foes, as if to cast reproach upon their feuds, must blend and mingle together, in spite of all their repulsions.

It is now dead—disintegrated—mingling with all streams—mixing with all elements—blown by all winds; yet there is not a particle of that dust, incorporated with trees, mingled with the sea, or buried in the earth, that shall not hear the first tone of the resurrection trumpet, and become instinct with a life that can never end; for each one that died, whether he died in Christ or not, shall, each in his own order, come forth. Some shall rise from the depths of the fathomless sea, and come; some shall cast off their only winding-sheet, the sands of the desert, and come. The Pharaohs shall leap forth from their pyramidal chambers; the Ptolemies shall start from beneath their marble monuments; Napoleon, and those who fought and fell beneath his banner at Jena, at Austerlitz, and at Waterloo, shall rise and gather in shivering crowds around him; the dust of Martin Luther shall be quickened at Wirttemberg, and put on the apparel suited to a citizen of the New Jerusalem; Calvin shall rise from his grave, which is now unknown; Oberlin and Felix Neff shall start from their Alpine repose—some rejoicing in the hope that accompanies them to the realms of glory, others calling on the hills to cover them, and on the mountains to conceal them, and all shall gaze as they gather together into that tremendous infinitude, the eternity that stretches before them.

Brethren, you and I, if we never met in the congregation of the living before, must meet together in the congregation of the dead. Each atom of our dust "rests in hope again to rise;" and when we stand upon that vast platform, amid that mighty surging multitude—a multitude more countless than the waves of the sea, or the leaves of the forest, or the sands upon the sea-shore—and when we take a retrospective view of all we have passed through, how poor and paltry will many things look which we have fought, and struggled, and spent our health and strength for on earth! My dear

friends, seen from the judgment-seat of Christ, the most brilliant crowns will grow pale, and the proudest coronets will appear denuded of all their attractions, and thousands shall feel that the gold which we worshipped, instead of being fit to be turned into shrines and gods for us to adore, was only worthy to be turned into a pavement on which our feet should tread, in our passage to another, a better, and more glorious repose.

This leads me to the second point that I wish to consider—that there are not only "the dead," but distinctively—"the dead in Christ."

There are three expressions used to describe our relationship to Christ. There is, first, to be "without Christ;" the state of nature.—There is, secondly, to be "in Christ;" the state of grace. And there is, lastly, to be "with Christ;" the state of glory. To be "without Christ" is our state by nature; to be "in Christ" is our state by grace; to be "with Christ" is our destiny, our happy destiny hereafter.

It is here implied, that there are but two distinctions upon earth that are real—"in Christ," or out of Christ; and there is not a tombstone in London, on which affection has written its varied eulogy over the ashes of the beloved dead, if it had the inscription which God would write upon it, that would not record—"Dead in Christ," or "Dead out of Christ." Hence, after all, what is the real value of many of those distinctions, which may be expedient or inevitable, but about which men dispute and quarrel? How startled will the High Churchman be at the discovered emptiness of those peculiarities in which he gloried! I mean high churchmen in the popular sense, not in the true sense; for, in the right sense of the word, I hold that I am a higher churchman than Dr. Hook or Dr. Pusey.

The high churchman is not surely the man that measures the church by the height of the steeple, but he who belongs to the congregation of the redeemed. In this view, those who call themselves Dissenters, adopt a questionable name. If it apply to separation from the Establishment, it is, at most, of no eternal moment: but if it meant dissent from the true church, the church of the redeemed, the name is a reproach. How startled will the Dissenter be, to find that his shibboleth was a shibboleth earth-sprung, and that it died on earth, and has no place, or part, or mention, at the judgment-seat of Christ! And there, amazed beyond expression, will the Puseyite be (for I trust that there are some of them who, amid all the rubbish, hold the foundation,) when he discovers that his section gave the fewest members to the church of the redeemed in glory; and that his candelabras, and his genuflections, and his crucifixes, and his altars, were just so much wood, hay, straw, stubble, which he piled upon the true foundation.

It will not be asked, when we stand at the judgment-seat of Christ, *Whence* are you?—but *What* are you? It will be no recommendation that you are a Churchman—it will be no disqualification that you are a Dissenter. These distinctions will have dropped away, and perished as unreal in that light in which reality only lives. You may have been baptized—you may have belonged to the visible church—you may have been one of its ministers—you may have been a communicant—you may have been a liberal supporter of the ordinances of Christ—and yet may not have been in Christ. I believe that what will be seen and witnessed in the hereafter, will startle and surprise many participants of it. You will miss many a bold professor, whose voice you thought you would hear loudest in the choir of the redeemed; and you will find there many a suspected one, that you in your ignorance shut out, or in your uncharitableness anathematized, highest and brightest in the number of the saved. You may find there some poor tonsured monk, with his shaven crown and rope girdle, who looked in his cell beyond the crucifix which he held in his hand, and saw in all his glory the Son of Man nailed to the cross, the only atonement, and "washed his robes and made them white in the blood of the Lamb." You may find there some poor Jew, who rejected Jesus of Nazareth, the Saviour, but who, in his deep humiliation, in his sorrow and sighing, and crying to be emancipated from the curse and taint of his sins, and to be at peace with God, shall discover that he held the Saviour in substance, while he recollects with sorrow that he repudiated Him in name. We shall find there many that we cast out, whom we had no business to cast out; and we shall miss many whom we had no right to number among them at all. All minor distinctions will then be done

away; the trappings of rank, the disputes of party, the robes, and rules, and ceremonies, will all be left behind in the grave; and the only distinction that will appear indelible forever will be, the living in Christ, or the dead out of Christ.—(To be continued.)



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, DECEMBER 23, 1848.

Extracts on Prayer.

FROM REV. E. BICKERSTETH.

(Continued from our last.)

"*Watch unto prayer.*" It is observable how frequently watchfulness and prayer are joined together by our Lord and his apostles. Jesus Christ says, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape." Luke 21:36. St. PAUL says, "Continue in prayer, and watch in the same;" (Col. 4:2;) and St. PETER, after saying, "The end of all things is at hand," exhorts them, "Be ye, therefore, sober, and watch unto prayer." 1 Pet. 4:7.

Many are the advantages of humility: "Humble yourselves in the sight of the Lord, and he shall lift you up." James 4:10. "The Lord is nigh unto them that are of a broken heart." Psa. 34:18. The tears of the penitent avail much with him. When "HEZEKIAH wept sore," (2 Kings 20:5;) his prayer was heard. It is said of the people of God returning to Zion, "They shall come with weeping, and with supplications will I lead them." Jer. 31:9. The showers of heaven run off the high and steep hills, leaving them dry and barren, while the lowly valleys are saturated with the refreshing rain, and become fruitful. Go to the throne of grace, not in the spirit of the self-conceited Pharisee, fancying yourselves better than others; but in the humility of the publican, crying, "God be merciful to me a sinner."

"The high and lofty One that inhabiteth eternity, whose name is holy, dwells with him that is of a contrite and humble spirit." Isa. 57:15. It is by going in this spirit, relying on the merits, obedience, and intercession of the SAVIOUR, that we shall find acceptance with God.

XVI. AN EXHORTATION TO CONSTANT PRAYER.

Prayer being at the root of every other good, marking the commencement of the Christian life; being the pulse by which its strength and vigor may be known, or the hands by which its daily nourishment is obtained and ministered, the reader will bear with me, while I attempt still farther to press this duty on the conscience.

Christian Ministers. We should be men of prayer; it is the half of our duty, and that by which we carry on the rest. "We will," says the apostle, "give ourselves continually to prayer, and the ministry of the word." The prayers of ministers avail much. We may expect more assistance than others. It is the divine direction for our people—"Is any sick among you? let him call for the elders of the church, and let them pray over him." When ABIMELECH was threatened with death, he was told to send for ABRAHAM; and the reason was, "for he is a prophet, and he shall pray for thee, and thou shalt live."—Should not we then abound in prayer?

Christian Parents! We next address you. Pray for your children. "Whenever," says Bishop HORNS, "thou comest unto the throne of grace, bring these thy dear pledges upon thy heart with thee.—Earnestly implore of God that he would own them, and provide for them as his own children; that he would adopt them into the family of heaven, make them heirs of glory, and co-heirs with Jesus Christ: that he would give them a convenient portion of good things for this life, that they may serve him with the more cheerfulness and alacrity; and a large portion of spiritual blessings in heavenly things in Christ Jesus, and at length bring them to the heavenly inheritance. And know assuredly that the prayers of parents are very effectual, and have a kind of authority in them to obtain what they sue for. This is the blessing which holy fathers in scripture have bestowed on their children. Thus ABRAHAM asked, 'O that ISHMAEL might live before thee.' Thus JA-

COB prayed for and blessed his children and his grandchildren. Thus Job remembered his children, and "offered burnt-offerings according to the number of them all." Bring them up, also, in the practice of prayer. They cannot too early begin to seek their SAVIOUR, and to lisp his praise. No habit will be more profitable to them than that of daily prayer. Teach your children this, and they will then rise up and call you blessed. Store their young minds with the Scriptures; furnish them with short portions for all occasions. This will arm them with invincible strength against their enemies. They are about to journey through a dangerous wilderness; teach them to pray morning and evening, and it will direct their way, like that pillar which guided Israel through the wilderness, as a cloud by day to shadow them, and as a fire by night to comfort them."

Prayer is a duty at all times, and in all seasons of life.

Are you in prosperity? Let praise and prayer sanctify all your enjoyments. Great is the snare of outward prosperity. How "hardly shall they that are rich enter the kingdom of heaven." You have need to pray much, lest that which was designed as a talent for great usefulness, occasion your eternal ruin. Let nothing hinder you from giving regular and full time to devotion. The days of health and strength should be given to God, "while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Are you afflicted? That is the time for special prayer. "Call upon me in the day of trouble, and I will hear thee, and thou shalt glorify me." In the absence of the sun, the mild and peaceful radiance of the moon illumines our path. Let devotion spread a cheering light over your darker hours. "The queen of night," says BOWDLER, "unveils its full beauty when the hours of joy and lustre have passed away, pouring, as it were, a holy light through the damps and darkness of adversity." Thus will constant prayer cheer the darkest season of affliction.

Are you young? Let that rapid torrent of youthful strength and vivacity, which, if left to itself, would only be wasted and dashed against rocks, from precipice to precipice, be turned into a profitable course. Let this stream be brought into the channel of devotion, and it will move the machine of the Christian life, and communicate innumerable blessings to man. "Those that seek me early shall find me." Prov. 8:17. Nothing is more pleasing, nothing more profitable, than early devotion. Slight not him in your strength, who will be the only protector of your weakness.

Are you in middle life? In the midst of this world's engagements, how are you encompassed, as in a maze of temptation? Let prayer be the secret thread which leads you safely out of this labyrinth. How are you surrounded with duties of the first importance! What a happy influence, then, would devotion have in making you a general blessing to your family, your neighborhood, and your country; like the regulator in the watch, though unseen outwardly, it would keep the spring of your actions in order; it would make all your movements certain and useful. Give the strength of your years to God, and you will leave "a good name better than precious ointment." Eccl. 7:1. Remember, "the prayer of faith," as Bishop PORTEUS says, "moves the hands of Him that moveth all things."

Are you in declining years? and you will not hold converse with Him whom you are so soon to meet and see face to face! Why should you enter the eternal world a stranger to the great King who rules there, when you have an opportunity of being adopted into his family, enjoying his presence here, and sharing the splendors of his crown and of his glories hereafter. "What," says one, "can be more truly desirable than to attain to a measure of that light and peace which, in their full measure, belong to a higher condition? and what more excellent than that occupation which connects the service with the enjoyment of God, the duties of this life with the glories of the better!"

To every class of my readers, I say, "PRAY WITHOUT CEASING."

In the foregoing extracts we have given our readers some of the choicest thoughts in BICKERSTETH'S Treatise on Prayer, the whole of which is very excellent. But we could only give according to our limited space. The last 100 pages of the work we have not noticed at all. It comprises excellent hymns on the subject of Prayer, Forms of Prayer, Hints for Morning and Evening Prayer, &c. We shall close these extracts in our next, by presenting a chapter of Ejaculatory Prayers, from the Scriptures, Promises to Prayer, &c.

M. M. Noah on the Jews.

We alluded last week to the address of MORDECAI M. NOAH, a prominent Jew, and an editor in New York, on the subject of the re-building of the Temple. As it is always interesting to know the views and expectations of others, we shall make some extracts from the address for the benefit of our readers. He says:

"It may not be generally known to our people, that since the destruction of our Temple, upward of 1800 years ago, Israel has been without a place of worship, dedicated with all the solemnities of our faith, and erected with suitable magnificence, to the Divine Architect of heaven and earth. The Jews, in their own land, on that land which God gave to them as an inheritance forever, by a deed consecrated and confirmed by ages, were not permitted to erect a Synagogue from that fatal moment of the destruction of the Temple, even to the present day.

"The army of the Roman conqueror captured and carried away the nation to be sold as slaves. A few only of the faithful, hid in tombs and caverns, secreted themselves beneath the fallen columns of the Temple, remained on a spot endeared to them by so many blissful reminiscences, and by the promises of the great hereafter. The Roman centurions pursued them—the Greeks persecuted them—the Persians destroyed them, and, in after ages, the followers of Mahomet visited them with fire and sword, and the Crusaders trampled upon their necks—yet they refused, under these unprecedented calamities, to abandon the home of their fathers, and their ancient heritage, the rich gift of the Almighty. With the laws of Moses, which they had preserved: with the sacred rolls, written by Esdras,* now in their possession, which they bore from the flaming ruins; they read the law in chambers—in caves—confined rooms, and deserted places—for, among their Pagan persecutors, they did not dare to worship openly that God whose protecting mercies the civilized world now unites to invoke. The Mosque of the Musselmen reared its domes and minarets on the site of our Temple—Christians erected magnificent churches and rich-endowed chapels on our soil; while our people, the rightful inheritors of all that land of promise, crawled in abject submission to the walls of the Temple, to bewail their hard destiny—to pray for the peace of Jerusalem, and weep on the solitary banks of the Jordan. They never despaired of the fulfilment of those promises which God had made to them—that still small voice continually whispered in their ears, in accents soft as the cherub's voice, 'Fear not, Jacob, for I am with thee.'

"Centuries rolled on—nations arose, flourished, decayed, and fell—yet the Jewish people still existed, increased in numbers, and under every privation and persecution, preserved their identity, their faith, and their nationality.

"At length a sign is given; the thunders begin to roll all over Europe; the cry is everywhere heard in despotic Governments—To arms! The people are at war with their kings, and the kings are overthrown; the Sun of Liberty begins to rise; the chains of the Jews are unloosed, and they are elevated to the rank of men; the fires of superstition had burnt out, and the age of reason had revived. The Sultan of Turkey, following the march of civilized nations, says to the Jews in his dominions—'You are free; you have my permission to erect a Synagogue in Jerusalem; and messengers are dispatched, as they were in the days of Solomon, to ask for aid from their brethren throughout the world, to erect a magnificent place of worship, the first that has been erected in the Holy City since the advent of Christianity.'

To forward the erection of the above temple, we learn from Mr. NOAH that an agent, Rabbi ECHIEL COHEN, is now in this country to solicit funds. The permission to build this temple, Mr. N. regards as a "sign," pregnant with great events. In review of the history of the Jews he says:

"We sinned against God because it is the nature of man to be sinful; he punished us as the parent does his child, but, in the midst of our stubbornness, our disobedience, and hardness of heart, we did not forget the unity and omnipotence of that Divine architect of the universe, and he pardoned us: his arm always has guided us, and amid the vicissitudes of 6,000 years, the nation never has been lost; from the day and the hour that God declared us to be his people, down to the present time, we have remained the same people—distinct from all others. Shepherds of the land of promise—slaves in Egypt—a mighty power in Canaan—the revolted tribes captured at Samaria and blended with other nations, still Judah and Benjamin remained, and were still the chosen people. The whole world of idolatry united to crush us, but the handful of God's chosen servants could not be subdued or won to apostasy. By the rivers of Babylon they wept in captivity, but could not forget Jerusalem, nor the Songs of Zion; the fiery furnace could not subdue them, and Pagan kings, awe-struck at their self-sacrificing piety and fidelity, set them free. After seventy years of bondage, the faithful were restored to Zion. Punished for their sins thus severely, the children of Israel reposed 400 years in their land of milk and honey, waiting for that Prince which God promised to send them, to consolidate and rule over the nation as their temporal Sovereign. But their glory was again destined to be dimmed—their light extinguished, and darkness once more enshrouded the people. The ambitious, conquering Romans appeared in great force under the walls of Jerusalem, and summoned them to surrender.

* The rolls written out by Esdras, or Esra, that he refers to, are copies made by him of the books which existed before his day. The book commonly called the books of Esdras in the Apocrypha did not exist till some hundreds of years later than the time of Esdras.

of their Temple lighted the funeral pile of the nation, and 1,100,000 souls were buried in the ruins. From that day they have been in a perpetual state of martyrdom, suspended between life and death. What bloody vicissitudes, what scenes of grief, what barbarities, what ravages, what disasters, what injustice, have not been exercised by the different nations of the globe, against a people devoted to slavery and abandoned by fortune. Pagans, Mahometans, and Christians have by turns occupied the holy land, and deluged it with blood. Still our people refused to abandon the country which God had given them. Sentinels on the ramparts, they watched for us, prayed for us. We were driven out among the nations of the earth; our home was nowhere; our people everywhere. Who has done this? Who brought Abram from Ur of the Chaldees? Who sent Joseph a slave into Egypt? Who authorized Moses to lead the people through the Red Sea? Who gave the law in thunder on Mount Sinai? Who raised a long line of prophets? Who poured forth a living stream of eloquence and divine song, which even the present age cannot hear unmoved? Who preserved Daniel in the lions' den? Shadrach, Meshech, and Abednego in the fiery furnace? Our God, your God, who made bare His holy arm in the eyes of all the nations. Shall we not sustain each other when so divinely sustained and protected? Shall we turn a deaf ear to the supplications of our brethren at Jerusalem, who have stood by their faith so triumphantly? I hope not."

He then speaks of the revolution now in progress in Europe, as one unequalled since the advent of Christianity, as one in which one hundred millions of people are in arms against their sovereigns—as a struggle for religious as well as civil liberty—as aimed at priestcraft, as well as king-craft. And this he regards as "part and parcel of those promises—the first step in the fulfilment of that great event which is to manifest to the whole world the power, the unity, the omnipotence of the Lord God of Israel, one God, and the God of all creation, and that he alone is the King of Kings, Redeemer of the world, and the sole Judge of the earth." He then speaks of the change in progress in the fundamental principles of Christianity. This he thinks favors a union between Christianity and Judaism. The morality of Christianity he claims as Jewish. He says:

"Do unto others as you would desire others to do unto you,—love your neighbor as yourself—deal justly to all men, honor your parents, be faithful to the governments that protect you, be merciful, be charitable, and love God with all your heart and soul—these are Jewish precepts, advanced as such by a great Jewish reformer, and ingrafted upon the religion adopted by his followers and friends; but their divine origin is unchanged."

This union, or approximation of Christianity to Judaism, he regards as a withdrawing from Christ. He says:

"The result of this religious freedom, manifests itself in gradual withdrawing from the great Founder of the Christian faith, the divine attributes conceded to Him by His disciples and followers. Since the Reformation, this change has been gradually unfolding itself; but professing Christians did not dare to express their doubts even to themselves; they were unbelievers ever, but only in the deep recesses of the heart; but now Reformers, Socialists, Communists, Philosophers, openly express their doubts. All Germany is deeply tinctured with this belief, and other Lutherans are springing up, declaring their unchanged belief in the sublime morality of Jesus of Nazareth—their entire confidence in Him as an eminent and illustrious reformer, teacher, prophet, brother; but denying his divine issue, his participation in the God-head, and his right to share with the Almighty the attributes of divinity."

Thus it seems the Jews would have no hesitation in receiving Christ as a great and good man, provided no claim is made for his divinity. If the divinity was set aside, he says, "all the world would become Unitarian Christians; and we [the Jews] are the head of the Unitarians."

"And Christianity would still be Christianity, in all its high moral attributes. There is enough in the character of Jesus to give to Him a rank among the highest practical moralists, divested of all faith in His divine attributes; more, much more, than in the character of Mahomet, who claimed none of those attributes. Jesus declared that 'God was a spirit, and those who worshipped Him, must worship Him in spirit and truth.' We declare no more.

And yet, with this he would regard Christ as a false prophet; for he speaks of one of his predictions as a failure. He says:

"It is not the least curious in the erection of this new edifice in Jerusalem, that we can direct the builders to the spot where all the materials of Herod's Temple yet lie in silent grandeur. Beneath the Mosque of El'Aksa, the great chambers, the immense granite pillars, the magnificent marble columns, with exquisitely carved tops and bases, the richly ornamented gates, the reservoirs, still filled with water, in which the Priests and Levites bathed, are at this day to be found, not crumbling in ruins, but erect and majestic, and have been explored within the last two years by one of our people, now a resident of this city, proving, beyond doubt, the error of that prediction, which declared that not one stone of that temple shall stand upon another."

The prediction of the SAVIOUR was, when the disciples pointed out to him the "goodly stones" with

which the temple was builded, that "There shall not be left here one stone upon another, that shall not be thrown down." (Matt. 24:2). To fulfil this prediction it would only be necessary to throw down all the stones to which the disciples pointed; i. e. the superstructure of the building, all above the ground. This was so effectually accomplished, that the very ground on which it stood was ploughed over by the Romans; and visitors on the ground have pointed to this as one of the most striking fulfilments of prophecy. So thorough was the demolition of the temple, that a Mahomedan Mosque was built and now stands on the very site of the temple. All know that one building cannot be built on the site of another without first removing the foundations of the first. Mr. NOAH's statement would be more worthy of credit if accompanied by some testimony from eye witnesses. Modern English and American travelers have never yet discovered them; and according to Mr. NOAH, they were not explored by the Jews till within two years. As the remains are even now all under ground, they are as likely to have belonged to the first temple, as to the last. We are surprised that a man of Mr. NOAH's intelligence should have brought forward such evidences, admitting all he claims, as proof of an error in the prediction of the SAVIOUR, which was so emphatically fulfilled to the astonishment of the world.

The Religious Telescope has the following remarks on this paragraph of Mr. NOAH's:

"The reader will perceive that this astonishing declaration is supported by no evidence but the testimony of one man—and he an unknown and an unnamed Jew, who is said to have visited the place sometime within the last two years. Such testimony can never set aside the oft-repeated and definite testimony furnished both by Jews and Christians to prove the literal fulfilment of the prophecy in question.

The learned Whitby, in commenting on the declaration of the Saviour, that one stone shall not be left upon another that shall not be thrown down, sums up some of the evidences of its fulfilment as follows: "Josephus informs us, that 'Titus commanded the soldiers to dig up the foundations of the temple and city.' Eleazer, speaking of this house of God, saith, 'it has been rooted up from the foundations.' The Jewish Talmud and Maimonides add, that Turnus (i. e. Terentius) Rufus, Captain of the army of Titus, did with a ploughshare tear up the foundations of the temple, and thereby signally fulfil those words of Micah:—'Therefore shall Zion for your sakes be ploughed as a field.'"

Lightfoot, speaking of the same subject, says, "That the city was laid so desolate, that travelers could see no sign that it had ever been inhabited." With the above agree all the ancient writers on the subject which we have been permitted to examine. We might quote other evidences of the complete fulfilment of the words of Christ, but the above testimonies are sufficient to establish the point in question, unless stronger proof is brought against it than has yet been adduced. We are inclined to the opinion, that the pillars, &c., said to be seen under the Mosque El'aksa, are of more modern origin than the Jewish temple. Besides this, the Mosque of Omar, instead of El'aksa, is built on the rock Moriah, the original site of the temple. So say reliable travelers who have been on the spot."

It is, therefore, in the continued rejection of CHRIST that the Jews are looking for the blessings of JEHOVAH. Says Mr. NOAH:

"How can we doubt the future, in contemplating the past? Has He not said, 'All the house of Israel, even all of it, and the cities shall be inhabited, and the wastes shall be builded?' Has He not said, 'For I will take you from among the heathen, and gather you from all countries, and will bring you into your own land?' But you shrink from the desolation of Judea, and fear that the land will forever wither under its ancient curse. Even there we have been anticipated by the mercy of divine forgiveness. 'I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine, and they shall say, this land that was desolate, is become like the Garden of Eden; for the Lord has spoken it, and I will do it.' Shall we ourselves become infidels, and doubt the promises of the Almighty? * * * * *

"Christian and Mussulman will march before them, in the great advent of the Restoration, surrendering their trust, giving up their guardianship, and crying aloud, with our great prophet, 'Prepare ye the way of the Lord, make straight in the desert a highway for our God,' and this advanced guard will bear on their banner, as they pass beneath the triple walls of Jerusalem, that verse from Scripture, which has ever been our guide, 'Yet I am the Lord thy God, from the land of Egypt, and thou shalt know no God but me: for there is no Saviour beside me.'

"An ignorant people cannot make an enlightened government; but when the trumpet sounds for us on Zion, every country on earth will give up its great men among the Jewish people, and a combination of talent, wealth, enterprise, learning, skill, energy, and bravery will be collected in Palestine, with all the lights of science and civilization, and once more elevate those laws which Moses had consecrated to Liberty and republican forms of government."

And then will, he says, go up, "the bankers of Europe, the merchants of England, the statesmen of France, the philosophers of Germany, the agricultur-

ists of Poland, the poets of Italy, the artists, mechanics, and soldiers everywhere," thus forming at once a great and powerful nation.

The foregoing gives us a synopsis of Mr. NOAH's views and expectations, and those of the Jews in this country, respecting the future. It is, in short, that of a restoration of the descendants of those who rejected and crucified the SAVIOUR, with all the rejection for which their fathers were dispersed, still ranking in the hearts of the children. From the reasonableness of such an expectation there will be some to dissent. From the extracts we give from his address, the reader will get Mr. NOAH's general views on the subject. We suppose they will also be interested to see what we may say respecting it.

We dislike expressing an opinion hastily, and have therefore kept the subject on hand for a few weeks, that we might look at it in its several bearings.

This sudden disenthralment of so large a portion of the Jewish nation at the present time, is a wonderful sign of the times, and we think a precursor of some providential movement to follow. It seems, that by the 1st of the present month, they became free in Rome. This, with the rights granted them in their ancient country, gives them new privileges in the centre of the Mohammedan and Papal powers. When we look back over the pages of prophecy, we find that the Jews were to be the subjects of a long and cruel servitude. They were to be in subjection to the nations. The Jews have thus been in subjection till the present time. In no nation in Europe have they been permitted to enjoy equal privileges with other citizens. In England they have enjoyed the most liberty; but even there they are denied the full privileges of citizenship; for when the Baron ROTHSCHILD, the richest banker in Europe, knocked at the doors of the Parliament for admission, during the present session, as a representative of the city of London, which had returned him as a member, the doors were barred against him.* And why? Because, forsooth, he is a Jew! But in other countries, this unfortunate race have been subjected to indignities at which humanity should blush. In most of the European countries, their oppressors have acted on the apparent supposition that Jews were not composed of flesh and blood like other men,—that they possessed none of the sensibilities and passions of other men. If they were "tickled," they were not expected to "laugh," nor if "pricked," to "weep." Their plagues have been wonderful, and of long continuance. They have been scattered among all the nations of the earth; and among these they have found no ease, nor the sole of their foot rest; but the Lord has given them a trembling of heart, and failing of eyes, and sorrow of mind. The heavens over their head has been like iron, and the earth, brass, under their feet. They have fled as before the sword when none pursued them; and the sound of the falling leaf has chased them. And all this has been because they despised the judgments of the Lord, and abhorred his statutes.

These judgments which they have endured, had been all predicted. God had made an absolute covenant with ABRAHAM, which he repeated to ISAAC and to JACOB, that he would give to them and their seed the land of Canaan for an everlasting inheritance. His subsequent covenants to the descendants of JACOB respecting their residence in the land of promise, were all of a conditional character. Said God, "If ye walk in my statutes, and keep my commandments and do them; then will I give you rain in good season," &c. (Lev. 26:34.) With an observance of the laws and ordinances of JEHOVAH, they were to be prospered above all the nations of the earth. But on the other hand, saith the Lord, "If ye will not hearken unto me, and will not do all these commandments; and if ye will despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you—I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart. . . . And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste." (Ib. vs. 14-16, 33.)

The Jews did not obey the word of the Lord, and for their sins they came into subjection to the Gentiles. They continued to offend against the Lord with increased wickedness, till the wicked reign of MANASSEH, when the vengeance of the Lord could be restrained no longer. This wicked prince "did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel."—For he built again the high places which had been broken down, reared altars to Baalim, made groves,

and worshipped all the host of heaven, caused his children to pass through the fire in the valley of the son of HINNOM, observed times, used enchantments, dealt with familiar spirits and wizards, set up a carved image in the house of God, and made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen. For this "the Lord spake by his servants the prophets, saying, Because MANASSEH king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of AHAB: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies: because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day."—(2 Kings 21:11-15.)

* There is still a prospect that this disability will be soon removed.

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According to the concurrent testimony of chronologers, the captivity of MANASSEH was about 677 B. C.

From that period to the present, they have never been an independent nation. It is true that MANASSEH, when he humbled himself before the Lord, "was brought in again to Jerusalem into his kingdom," and his son reigned in his stead after his death; but they reigned dependent on the king of Babylon; for NEHEMIAH, after the return from the Babylonian captivity, in his memorable prayer, acknowledged that they were still in servitude, and dated that servitude back to the days of the king of Assyria, which took MANASSEH. He says: "Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, SINCE THE TIME OF THE KINGS OF ASSYRIA UNTO THIS DAY."—(Neh. 9:32.) And, "Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof, and the good thereof, behold we are servants in it."—(v. 36.) From this time they continued in subjection to the Persians, Grecians, and Romans, till the time of the SAVIOUR, when, because they did not know the things which belonged to their peace, nor the time of their visitation, and rejected the Lord their Saviour, their enemies came and cast a trench about them, and kept them in on every side, laid their city even with the ground, slew multitudes of their children, and scattered them among all nations.

Here the question naturally arises, Is there any predicted length to this cruel bondage? On recurring to the testimony of the prophets, we find various expressions which give a clew to the period of its termination. In the 26th of Leviticus, in connection with their threatened punishments, God declared that he would punish them "seven times" for their sins. This could not have referred to (for it does not compare with) the number of their dispersions, and it has been explained by judicious and enlightened commentators to denote a period of time—seven times, or seven times 360 prophetic days, or 2520 years. Commencing with B. C. 677, the time assigned by the best chronologers for the captivity of MANASSEH, and the commencement of Judah's bondage as the terminus a quo of this period, its terminus ad quem could not vary far from the present time.—(To be continued.)

The Pope.

It will be seen by reference to our foreign news, that the Pope has been entirely shorn of his temporal power, having been obliged to submit to the dictation of his late subjects. The London Tablet, the leading Papal organ in England, thus comments respecting it: "What shall we say of the terrible intelligence from Rome? In a few lines nothing worth saying can be said. The guilt of the Roman, and generally of the Italian Liberals, can hardly be exaggerated. The critical position—not of the Popedom; that was never safer or more firmly established—but of the Pope: of the Holy Pontiff, who, a few months ago, was the idol of all the pretended worshippers of freedom, is too patent to require enforcing by many words.

Everybody asks, What will become of the Pope? Will he take refuge in France? Will he accept the hospitality of England? Will he carry St. PETER's Chair from the blood-stained city, in old times the Babylon of the apostles, and transfer it to the modern Babylon, from the inhuman ferocity of Rome, afflicted with a new Paganism? Will he erect his Spiritual Throne in Ireland? Will he dignify the New World with the presence of his august Pontificate? These questions are in every mouth, and it is more easy to ask them than to find any satisfactory solution of the great problem they involve.

"A question so entirely within the providential and miraculous government of the world, requires to be thought of and judged with a peculiar reserve. The Pope, it seems, has not yet abandoned his dominions, and may never abandon them. But it seems almost more than probable that the system of outrages which now flourishes in Rome, is but a temporary phase of the great Italian distemper. The miscreants who there outrage all humanity by their crimes, are powerful only by their superior audacity, and as to real numbers and permanent importance, are weak and impotent. Sooner or later they must and will be put down; and they can only be effectually put down by the development of unwonted courage and energy, in the vacillating and cowardly majority. The Pope is not yet in exile; but if he be driven forth, depend upon it, he will return in triumph at no very distant date:—he, if God spares his life to see the end of that strange revolution of which he has witnessed the beginning—his successor, if the providence of God calls him speedily to the reward of a heavenly kingdom.

"Meanwhile, we need hardly say how much a duty it is for every Catholic to be instant in prayers to the Throne of Grace, for that divine and supernatural protection which has never deserted the Church in far blacker and fiercer trials; and a confidence which enables every true Catholic to feel in his heart, his courage, and his faith elevated, amidst those terrible chastisements which the ALMIGHTY sends upon his children for the purification and amendment of their lives. Not for his own sins, but for ours, the Shepherd of the flock is smitten. He is bruised for our transgressions; and the healing of his wounds must be sought in our prayers, our penances, our austerities, the affliction of our souls and bodies, and the correction of our vices and concupiscencies."

To CORRESPONDENTS.—W. PRATT—Your kind note is reciprocated.

WM. PEABODY.—Thank you, and hope to profit by it.

To MANY CORRESPONDENTS.—We could fill our sheet with the cheering letters of our friends, highly approving our course, and sympathizing with us in our labors. They will accept our most hearty thanks. To the few solitary ones who have censured us for our honest and consistent course, we express our thanks, and hope, though we seek in vain to profit them, that we may be benefited by their rebukes.

We have received a letter from Bro. P. B. MORGAN, in which he informs us he has visited Batavia, Laona, Jamestown, Busti, Gerry, Buffalo, Y. Y., North East, Pa., and other towns, in all of which places he has labored more or less, for the up-building of the cause. He has now returned to Connecticut for a time. His wish for a conference on the Housatonic, will be complied with, as soon as we can supply previous calls. May the Lord bless our brother in his efforts to promote the good of the cause.

REQUESTS FOR CONFERENCES.—We have received quite a number of requests for conferences. They will be attended to as soon as practicable. We find by recent trial, that our health will not yet admit of incessant public labor; but we shall do all we can. Friends will be patient.

CHURCH OF ENGLAND.—A London correspondent of the National Intelligencer says: "The Established Church is undergoing the ordeal of very searching and astounding statistics. The income of the clergy of the Establishment is said to be £10,000,000 per annum; while that of the clergy of all Europe, independent of Great Britain, is only about £7,000,000. The arguments based upon and deduced from such statements, are not favorable to the recipients of this immense sum.

To ALL new subscribers, who pay in advance for the next volume of the Herald, we shall send the balance of the present volume free.

Our late meetings at Newton Upper Falls, and Westboro', were well attended, and we hope profitable.

Authentically signed
in 183

Correspondence.

Letter from Bro. A. Hale.

Matters in Portland—The Council—Portland Platform—Difficulties removed—Prospects—Case of "J. Turner"—A Peculiar Genius—Beautiful Blunders—Correction—Course in reference to the "Harbinger."

BRO. HIMES:—It is well known to all who are acquainted with the history of the Advent cause in this city, that the state of things, since 1844, has been, most of the time, very unpromising, and very trying to its friends. The difficulties have arisen, as in most other cases, not so much from the want of a knowledge of what is gospel order, as from the omission to observe that order. Difficulties, which were comparatively trifling in their original form, by being taken hold of in an improper manner, have given rise to a host of other difficulties, ten-fold greater than the first, until a public separation of the brethren was the result.

A few weeks ago, at the request of brethren here, a council was called, consisting of Brn. Stinson, E. Burnham (whose place was supplied by Bro. Goud), and the writer, to investigate, consider, and report their decision on the existing difficulties; and to attempt a reconciliation. Our labors thus far have been attended with greater success than our fears permitted us to hope for. The report of the council on past difficulties was unanimously adopted, and the measures proposed by the council for effecting a future union are likely to be sustained by the larger part, if not by all, the Adventists here who have been publicly identified with the cause. A more enlightened devotion to the service of God, with his blessing, will make all right.

The great points to be met in effecting the desired union and harmony were, 1. The uniting of individuals by the adjustment of their personal difficulties. 2. The selection of men to fill the offices of the church, in whom all could agree. And, 3. The fixing upon the place of worship. The last item only occasions any present embarrassment; and even this we believe and hope will soon be obviated. Notwithstanding the loving, but specious lectures which have been given against written recognitions of church fellowship, in preference to unwritten, attempting to show that they are all but part and parcel of "the great apostasy;" and in favor of that sort of "gospel order" which consists in opposing everything in particular, and the practical adoption of nothing, our brethren here have not been able to see that there was any more sin in writing what they express by word, than in speaking what they think, in reference to those with whom they are agreed to walk as Christians in the order of the gospel; and therefore, that they may have it set down "in black and white," as well as in the mind, whom they are associated with, what they are associated for, and how the association is to be sustained, they have agreed to adopt, mutually and severally, the following written basis:—

"The undersigned, being desirous to obey the call of God as made known in the gospel, do hereby unite ourselves together as a church, covenanting to observe and maintain the order of the gospel.

"And while we acknowledge and receive the whole Bible, as the appointed and divine expression of the will of God, as the only and sufficient rule of faith and practice to individuals, and the only standard for the due regulation of worship, doctrine, government, and discipline to the church; we believe and feel that we are called thus to unite, in order to profess, promulgate, support, and defend, more effectually, the Bible testimony on the coming of our Lord Jesus Christ and its accompanying events, which we believe ought now to be continually expected; and to assist each other and our fellow-men in securing the needed preparation."

Individuals were now received, one by one, who recognized in the above an expression of their views of duty in the service and cause of God, to the number of ten or a dozen, against whom no objection was presented. As each one presented himself or herself, (after the first one was received by the council) the question was proposed, if they could fellowship those received as Christians; and the same question was proposed to those received in reference to the one presented. Others have since been received. Of course all that the council did was "human." We did not hear any one claim to be divine; and we hope no one will suppose that any such pretension was made, even to being "a commander" in place of "Christ," however they may "feel" endowed and commissioned for the discernment of "spirits." The divine work we trust had already been done. The council only attempted to "set in order the things that are wanting." Tit. 1:5.

The brethren have also elected two deacons, and a prudential committee of three, in whom all have confidence, and whom all are agreed should take upon them their respective work and office, to attend to the proper duties which the health and prosperity of the body necessarily demand. Now, the existing difficulties between individuals came up, each case by itself, to be deliberately and fairly investigated; and if settled, the difficulty is to be left at the church door, and the individual is received to the fellowship of the body. If the difficulty cannot be settled there, the individual is expected to remain until it can be removed. By taking hold of things this way, difficulties that seemed to be almost of a hopeless character, lose full half their magnitude as soon as they are taken in hand; and so far, all have been adjusted, or are in a fair way of being so. In fact, as soon as it was known that this straight-forward course was to be pursued, brethren and sisters, tried with each other, began to attend to the causes of the trial by themselves: and so those who have stood in a position that made them, by the subtle and malicious agency of the devil, the greatest trial to each other, have come to a better understanding. So much in reference to Portland affairs for the present.

It is thought to be somewhat singular (though not so singular, considering that some things are better known here than in some other parts of the country. —I speak of peculiar genius, not of "character") that "J. Turner" should persist in taking the course he does, or that any others should be found to sustain him in such a course. That he should charge whole "conferences" with co-operating with "certain individuals" in a tremendous conspiracy to "crush the Advocate," by destroying his "fair character;" that he should then pretend to have applied to a "committee," so often stigmatized by him and his partisans, as "the creed-power"—as "legislating for Jesus Christ"—as the makers of "iron bedsteads," &c., to examine into his case, is understood here to be but another exhibition of his peculiar, noble, and aspiring genius. And the failure of the "Advocate" is viewed only as another strong manifestation of the common-sense of the Adventists. A man with a "character" as "fair" as that of Gabriel, who should conduct a paper as the "Advocate" has been conducted, would insure it the same fate.

As it is to be continued on a different footing, perhaps the hint may now be taken from this rebuke of its misguided projectors, not to carry an imposition too far. The more deliberate cunning of policy may profit by the hasty, suicidal blunders of a too confident self-conceit. However, the circumstances under which the change takes place seem to point out this as a providential opportunity to comply with the wish, so often expressed by many brethren, (who, like yourself, unwilling to give up the "Harbinger" as past hope, have borne and hoped, and borne and hoped, till hope has ended in an abiding contempt and loathing,) that the "Herald" take no farther notice of the attacks of a paper which makes contention its chief work, and even justifies this kind of "fighting" as "a Christian duty."

But to return to the case of "J. Turner." It is thought here, that it would have been time enough to publish to the world that "the committee," to whom he pretends to have applied, had declined to attend to his request, after he had found out who the committee were; after he had written to that "committee," after he had used some means to ascertain that his letter had been received by the one addressed, and after he had learned that they declined to answer his letter and to act in his case. Now "J. Turner" informs me, by a letter received since he made the above proclamation to the world, that I am the one to whom he wrote, supposing me to be a member of "the committee." But I was not on "the committee," nor did I receive the letter he says he sent to me as a member of it. He was informed of this by the first mail after I received information of the blunder, not to say injustice, he had perpetrated; and yet no correction of it has ever appeared, but he goes about among brethren pressed with "sore trials," (see Har. Dec. 2.) and seeking their sympathy as the subject of awful persecution. Whether he chooses thus to deceive brethren for the purpose of exciting sympathy, I do not presume to say; but I do say, that so far as I have any knowledge of his "sore trials," they are fairly to be attributed to his own agency: whether he has intentionally sought them, or blundered into them, is better known to himself and to heaven than to me. It appears to me that a man's "trials" would take a different name, if he had a common sense of decency, to say nothing of conscience, when he knew that such misstatements as he has published to the world were not corrected, after they were known to be such. Instead of affecting such grief as a persecuted man, I should think he would feel "sore" with shame and fear lest his "fair character" should suffer by having such a wrong publicly inflicted upon whole conferences and committees, whom he has falsely accused, left for another to correct. But there it stands, and probably will stand, till the common voice of the Adventists shall minister a sufficient rebuke, if not for the common Judge of all the earth to clothe him with merited shame and contempt.

I have felt it my duty to say so much on this case, that "the committee," whoever they may be that he refers to, may not remain under the imputation of refusing to any man a fair hearing; and that those whose sympathies are misled, may see who are the true subjects of sympathy.

Portland, Dec. 11th, 1848.

"Do this in Remembrance of Me."

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."—Matt. 26: 26-28.

It was common for the Saviour, prophets, and apostles, to speak of things that were like each other as being the same.—"I am the vine."—"I am the good shepherd."—"I am the door of the sheep." As well might it be proved that Jesus Christ is now a vine growing in Judea, and that all who are saved are grafted into it as the branches, or that he is a shepherd in Judea, now attending sheep, or that he is the door of some sheepfold in Judea, as that the wafer is turned into the body, and the wine into the blood of Christ, under a few words of Latin by a priest.

It is common for persons about to die, or to leave for a far country, to give their miniature to their dearest friends. Such a gift is understood to betoken the highest degree of friendship, and is only bestowed upon a few of the choicest of his friends. This is valued more than jewels or diamonds; for few have a memory so retentive as not to be renewed by such a memento.

Such a memento has the Saviour left to his friends; not, however, drawn by the engraver's art, but ex-

hibited by bread, which is "the staff of life," and "wine, which maketh glad the heart of man." He that eateth his flesh, and drinketh his blood, shall never die. Not only have we no engraving, or painting, by which to learn the physiognomy of the Saviour, but it is not even described by any of the evangelists. The prophet has simply said, that there was nothing prepossessing in his features, but "his countenance was more marred than the sons of men." All other historians have been particular to describe the physiognomy of their heroes. The Bible only describes their genealogy and their acts. The Saviour, instead of wishing us to remember that his hair was black, or brown, or red, that his eyes were grey, blue, hazel, or black, that he was great or small in stature, &c., desired us to eat bread and drink wine in remembrance that he had died for us, to atone for our sins. If, instead of these symbols, we were to expose to your view the mangled body, as it was taken from the cross—his head full of wounds by the thorns, and swollen; his hair dishevelled and clotted with blood, his eyes distorted, upturned, and glassy; his hands and feet torn by the nails and swollen, his back bruised and mangled by scourging, many would faint, and others shriek and hasten from the house. He has therefore selected these symbols both to remind us of his sufferings, and the benefits thereby accruing to us, when he shall "drink wine with us in the kingdom of God." For, as the mariner's compass, while it steadily points to the north-pole, equally indicates the south; so do these symbols point equally to Calvary and Mount Zion. The truly devout can never think of the one without recurring to the other. But what a contrast! what a blending of extremes! No light from all the chandeliers in the measureless space around this orb, can penetrate the darkness which hangs around Calvary, when the sins of all generations are converged upon its bleeding victim! There was no adamant in Judea so hard, as not to rend asunder at the vibration of his dying groan. What an hour for the infernal hosts! His heel was bruised. I fancy I hear them say, "He will never again drive us into 'dry places without rest,' nor into the deep. He has fallen! We have at last prevailed. Honor forever to our immortal chief. This earth is ours."

Yonder—afar off—I see a group of five or six, weeping. I see Peter overhauling and mending his nets, and repairing his boats. I see two men, with saddened hearts, journeying to Emmaus, to recommence business. I hear the Sanhedrim—seventy hoary heads—congratulating each other on the final termination of the most dangerous heresy that had ever threatened their commonwealth; and, after a prayer, proceeding to business, with more alacrity than had characterized their deliberations for the preceding three years. The priests all breathe freer.—The Pharisees resume their prayers at the corners, and thank God that they have saved their holy religion from dishonor, and their state from the Romans, by slaying the pretended King of the Jews. All who had hoped that it was he who should deliver Israel, had yielded to despair, and "every man was scattered to his own." The Jews had said, "If he be the Christ, let him now come down from the cross, and we will believe on him." He did not come down, and his disciples ceased to believe on him.

That heart, which had been the abode of seven devils, alone retained a spark from which to re-ignite the flame of Christianity. On the morning of the third day, she was alone of all the masses who had at one time followed him, at the sepulchre, and in tears. If her faith was palsied, her love was not quenched. Blessed woman! Having much forgiven, she loved much.

Alas! his body is stolen. Her eyes swimming in tears, she inquires of the gardener (as she supposes), where he has laid him? "Mary," in the most familiar tone, falls startlingly upon her ear! "Master! Master!" she exclaims, and washes his feet with tears of gladness. The next moment sees her flying across the valley to the city, the first herald of the resurrection of Him who was thereby demonstrated to be the Son of God with power. He would not thus demonstrate himself by descending from the cross, but by arising from the grave. Peter and John were soon at the sepulchre, and returned to confirm the good tidings. Scarcely had they finished, when two returned from Emmaus, and related, in breathless excitement, that they had seen Jesus alive! And just as they had concluded, and in turn had the testimonies of Mary, Peter, and John, as a glorious climax, Jesus stood in their midst! A lightning-winged messenger bears the glad news to the skies, and along the shining ranks the shout is extended, "He is alive! he is alive for evermore!"

The Sanhedrim turn pale; the people collect on every corner, and the most active measures are adopted to meet this fatal emergency. Hell recoils, and heaves a hideous groan. Their hard-won victory is lost.

The Conqueror ascends in triumph to the right hand of the Majesty on high, there to intercede for his chosen; till he shall return to swallow up death in victory, and make upon Mount Zion, a post for all his people. No curtain of night shall ever skirt its brilliant top. No earthquake shall ever shake its towering, chrysal-gold walls, nor rend its precious stones. The throne of God and the Lamb shall be there, and his servants shall serve him. As the light of the heavens was shut out from Calvary by impenetrable darkness, it shall be excluded from Zion, by the transcendent brightness of the Father of lights!

"O! for this love, let rocks and hills Their lasting silence break, And all harmonious, human tongues The Saviour's praises speak."

Gratitude is the main-spring of Christian obedience,—"we love him because he first loved us. And he has given us his miniature, that we may never forget our debt of gratitude. The heathen admitted ingrati-

tude to be a crime. Alas! how many Christians, who have left their "first love," will they condemn in the day of judgment! When Gen. Washington was President, a vast assemblage of people were collected, in a certain town in the South, to see a criminal pay the penalty of the law, by being hung. Just as the sheriff had lifted his hand to loosen the drop, all eyes were turned to behold a man approaching with the speed of the wind, on a foaming charger, in the distance, and waving his hat. An awful pause ensued. The criminal had said his prayers, and announced himself ready, and he could not comprehend the reason of the delay. A passage was cleared to the gallows, and the messenger leaped from his horse, and put an open paper into the hand of the sheriff, who, after reading it, raised the cap from the criminal's face, and read aloud his reprieve from President Washington. He looked up to the skies, upon the people before him, and around upon the scenery—to all of which he had given a farewell look—and grasping his reprieve, exclaimed, "Gratitude! gratitude! Every drop of blood in my veins cries, Gratitude to General Washington!"

But to make the event anything like an illustration of Christ's love to us, Gen. Washington, instead of signing a reprieve, should have laid aside all the honors of his office, come forth and ascended the scaffold, and there die. Did ever a President or a king, do the like! Yet Jesus has done incomparably more than that for us. Angels desired to look into it, but were not able. But if we cannot comprehend, we may adore. Our song shall be unto Him who hath washed us in his own blood and hath made us kings and priests, to reign with him on the renewed hearth. Amen. I. E. JONES.

A Few Thoughts.

Do the 21st and 22d chapters of Revelation describe the renewed earth? There are three interpretations of this portion of the Bible which we propose to notice.

The first is, that the language is highly figurative, and hence descriptive of the prosperous state of the church on earth during a thousand years, previous to the resurrection. We cannot adopt this view, for the reason, that the new creation is an event that is to take place after the second coming of Christ and the resurrection of the saints! The Whitty Millenists, if they will take the pains to examine this point, will find it to be so.

The second interpretation is, that the new heavens and new earth, and new Jerusalem, are emblematical of, and designed as metaphorical language to describe the heaven beyond the stars. We dissent from this view for the following reasons:

1. The design of the Bible as a revelation is, to give information concerning the affairs of our planet—not of the sun, or moon, or stars, or any other distant world. The Paradise of Genesis, and the Paradise of the Apocalypse, both have the same locality. If the one was on our planet, so is the other.

2. The announcement of a heaven where Deity is supposed more immediately to manifest his glory, and where angels reside, is no revelation. Let the Jew, and the apostles and primitive disciples, Jews as well as heathen, be told of such a place and state, and it is no news to them—there is the disclosure of no new fact. This had been known for ages before Christ came to earth. But let the announcement be made, that this earth is to be restored to its more than paradisaical condition, when love, and peace, and order will flow in their ancient channels, and we have a stupendous truth revealed, something made known to us that we did not know before. John himself appears to have been amazed at the assertion—"Behold, I make all things new"—and perhaps manifested some little reluctance to believe news so good. Hence, he was told to "write, for these words are true and faithful." It is a singular fact, that a heaven beyond the bounds of time and space, is no where in the Bible mentioned as a subject of prophecy.—Prophecy has respect to events in the world in which we dwell, rather than what is usually called the heavenly state. Instead of describing the "heaven of heavens," it represents the glory of that state as "coming down upon the earth."

3. We have reason to believe that the new heavens and earth of these two chapters are as literal as those of 2 Pet. 3:13—"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." We know of no principles of Bible interpretation that requires us to believe that the words of Peter are literal, while those of the Revelator are figurative. I am disposed to regard the language of Peter as a guide to a correct understanding of all parallel passages. Had it not been for the record of these words, the Bible student would not know whether to interpret kindred passages literally or figuratively. With this key, however, he may easily unlock their mysteries. In more senses than one, Peter has the keys of the kingdom.

A third interpretation of the chapter is, that this earth is to be renovated at the second coming of Christ. Concerning this, Andrew Fuller, the great theologian of the Baptists, in his notes on the Apocalypse, writes thus:—"The truth appears to be this: it is a representation of heavenly glory, in so far as that glory relates to the state of the earth on which we dwell; in which, instead of being the stew of the mother of harlots, shall become the seat of the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." "The earth will not be annihilated by fire any more than it was by water. It will be purified from sin and all its effects. The generations of a corrupt race of creatures having terminated, it will become the perfect and perpetual abode of righteousness. The creation has long been subjected to the vanity of supplying its Creator's enemies with the

means of carrying on their rebellion against him.— Under this bondage of corruption it has groaned and travailed as it were in pain, longing to be delivered. And now the period is arrived. The liberation of the Son of God from the power of the grave shall be the signal of deliverance to the whole creation.— (Rom. 8: 19-23.) It is not the object of the Holy Spirit to tell us what the heavenly glory is, but rather what this world shall become, in opposition to what it now is. The world, purified from sin, becomes the everlasting abode of the righteous, who, having been raised from the dead, are immortal." Such is the interpretation of Fuller, one which both reason and revelation lead us to adopt.

But here the question may arise, Why so much solicitude to prove the restoration of the world to its former magnificence and glory? We answer: not so much because of the bare truth of such restoration in itself considered: but because of its connection with other matters of momentous interest.

1. Because it is a truth revealed. What God has thought worth revealing, is worth knowing.

2. Because it gives us a clear and comprehensive view of the scheme of redemption, and the original plan of God in reference to man, and the earth he inhabits. He who is ignorant of the regeneration of the earth, has views of the plan of grace exceedingly defective.

3. Because the signs of the times indicate the event to be nigh at hand.

4. Because it gives clear conceptions of Christ's kingdom, which is not of this world. His kingdom will be the renewed earth.

Thus we have thrown out only a few thoughts on the literal interpretation of these two chapters of the Apocalypse, with the view of calling out a laborer argument on this subject from some of the correspondents of the "Herald" more able than myself.

E. T.

Letter from Bro. G. Needham.

DEAR BRO. HIMES:—I am now in this town, the scene of excitement in by-gone days, where Ebenezer Walker died from mal-practice, and the Advent cause had to bear the odium that belonged to others, and you became the victim of popular fury. Those days are past; and by the perseverance and good conduct of the majority of those who are looking for the glorious Lord, prejudice and passion have so far given way, that there is a hearing ear at the present time in the community. Little did I think, when the account of the violence and outrage upon yourself, with the ostensible causes thereof, reached me in the far West, seven or eight hundred miles distant, or when a few months after, I lay at death's dark door, in the wilds of western Ohio, that I should ever visit these hills and valleys to preach the gospel of the kingdom in such a place, and where it would seem as if every ear must be stopped. But so it is. Truly, God's ways are not as our ways, or his thoughts as our thoughts!

I came to Three Rivers last Wednesday, and preached in the evening, Thursday evening in the neighborhood of the late E. Walker, and at the school-house where those diabolians reported him to have caught the mania under the preaching of Bro. Lyon. I had a quiet audience, but small, in consequence of the inclemency of the weather, among whom was the present husband of the widow of Mr. Walker. I am assured, that could I have preached another evening, I should have had a full house.— But my arrangements were all made. I have preached every evening since, and three times Lord's-day at Three Rivers. Last evening I spoke to a respectable and (I should judge) deeply interested audience, (among which was Elder Curtis, the Baptist minister,) in the Town Hall, on the visions of Daniel.— They sat for two hours, without any appearance of weariness, while I spread before them the history of the kingdoms of this world, and of that, for which we look and pray. This evening I expect to preach again, and then leave for home. There has never been an Advent sermon before in the village of Belchertown. I wish you could come up here and hold a conference of a few days: I believe good might be done.

I have two appointments on my way home—one of two evenings in Pittsfield, in the neighborhood of Sister Williams, which is new ground. I bless God for health and strength to preach the unsearchable riches of Christ. When I left Albany, we were in a better state than we had been in for months. Praise the Lord! I think the labors of Bro. Weethee were a blessing to us.

Some of our brethren at Three Rivers feel the necessity of gospel order in the church of Christ. I hope they, and all our brethren, will take the New Testament, which is our Magna Charta, and follow it. If to follow it, is to organization, let us have it. But I hope they will not step one step beyond this, to add one human appendage. Let churches, as well as individuals, do what our Lord has commanded, and they will be divinely organized, and all will be well. Nothing like this to stop anarchy and confusion.

One thing worthy of remark I will mention. A brother in a neighboring town asked another if he was going to hear me preach. He answered no.— The reason was, Bro. Needham has such a bad spirit! I do not know that I ever saw that brother—did not inquire his name—it is enough for me that God knows all about it, and he knows the source, too, from whence the cry sprang. I call on Bro. Marsh to retract his false charge against me. I have thought that, if the world stood, I would give him a public call once in a few weeks, that he may have an opportunity to repent, as publicly as he has sinned. "If you bite and devour one another, take heed that ye be not consumed one of another."

Yours waiting for the Lord.

P.S. Wednesday, 13.—I lectured to an increased

audience last evening. The word found a place in many hearts, and the way is now open for further effort to spread the glorious gospel of the kingdom.

Belchertown, Dec. 11th, 1848.

Covetousness.

"And He said unto them, Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

These are the words of Jesus, therefore they demand of us particular attention. My soul has often been stirred within me, when I have seen the cause suffering for lack of funds to carry it forward as it should be, while very many who profess to believe in the speedy coming of Christ, hoard up their thousands, and live in luxury. As it was in the days of the Saviour, when the poor widow, who cast her two mites into the treasury, gave more than all the rich, so it is now, the poor, those who have to labor hard with their hands to procure the necessities of life, do give the most to sustain the cause. The greatest amount of funds comes through them, instead of the rich. Their hearts are in the work of the Lord—they love not in word and tongue only, but in deed and in truth. With them precept and example go hand in hand. Thank God, there are some noble hearts, who are willing to sacrifice their own selfish interest, and personal ease, for the sake of Christ. In aiding His servants, they consider it an act of kindness shown to Himself, and they are satisfied with the assurance given, that they shall not lose their reward. There are some souls who experience the truth of the Saviour's declaration.—"It is more blessed to give than to receive." They believe the promise, "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will He pay him again;" they fear not to trust the Lord, for they know His promise is sure. But many seem willing to trust the Lord with everything but their purse.

But what saith the Lord to the rich? "Go to now, ye rich men, weep and howl for the misery that shall come upon you. Your riches are corrupted, and your garments are moth eaten, your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Think of this, ye rich Advent believers, who art hoarding up your wealth, instead of lending it to the Lord, so that it may be accumulating interest for you in heaven. But you say, I do not love my riches. If you do not, show by your works that you do not. Be ready to distribute, and give as the Lord hath prospered you. Do you give according to your ability? Answer as in the sight of the Lord. Remember that if riches are given you, it is that you may dispense abroad, and give to him that needeth. It is your duty to aid the gospel minister, whom God calls to devote his whole time and labor to the work of winning souls. But, say you, "If God calls him, he will pay him," and withhold from him those things which he needeth. Ah, but stop brother, God employs agents to carry forward his designs, and you are one of His treasurers, and when he makes a draft upon you, through his worthy children, you are in duty bound to accept that draft, if you do not, you prove yourself dishonest to Him. "He that seeth his brother or sister have need, and shutteth up his bowels of compassion against him, how dwelleth the love of God in him?" "Ministering to the necessity of the saints," is a plain requirement of the Word. It is true that we cannot serve God and mammon; we cannot love the world, and at the same time love the Father. O how many have I heard say, and very indifferently too, as though it were a very small thing: "I know that I love the world." And yet they would be shocked if we did not acknowledge them as Christians; but remember the unerring word of God assures us that the love of the world, and the love of the Father cannot dwell in the same heart. "Choose ye this day, which ye will serve." "Where your treasure is, there will your heart be also." Where is your heart? You well know what most engages your affections. Let your mind be open to conviction, for if destitute of qualifications for the kingdom, it is far better to know it now, while opportunity is afforded for us to put away the evil thing, than to ascertain our mistake when too late. The apostle assures us that covetousness is idolatry, and we are told that idolatry cannot enter the kingdom. If you upon examination find yourself to be of this character, at once acknowledge it—act no longer the part of a hypocrite, and thus disgrace the cause of Christ. If riches increase, how apt we are to set our heart upon them; therefore said the Saviour, "How hardly shall they that have riches, enter the kingdom of God."

In conclusion, let me exhort you to seek more diligently for the true riches, than earthly wealth; improve every opportunity to add to your treasure in heaven; lay up in store a good foundation against the time to come; be faithful stewards for Christ; give according as the Lord prospers you, and soon He will cause you to inherit substance; even an inheritance which is incorruptible, undefiled, and which fadeth not away.

Yours, seeking a portion at the coming of Christ,
MARY D. WELLCOME.

Extracts from Letters.

From Baltimore (Md.), Dec. 7th, 1848.

DEAR BRO. HIMES:—That cause which you and we regard as the best of causes in these perilous times, has been, for the last few weeks, well nigh prostrated in Baltimore. But for the special protection of Him who once said, "My presence shall go with thee," we would have, ere this, been scattered to the winds. A blighting sirocco has passed over us—we have been "cast down, but not destroyed." We still live, and through the blessing of God, there is a prospect that we may yet thrive. A few are still

left among us, who "stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein." We believe that it is the will of God that we "be established in the present truth," and not "be tossed to and fro, and carried about with every wind of doctrine." Several of our brethren who were once with us, and whom we highly esteemed, walk no more with us, having imbibed, under Mr. Adams' inculcations, the opinions that they cannot be what heaven designs them to be, unless they are endowed with those extraordinary gifts which characterized a, ostolic times. They are looking for the gifts of healing, the power of working miracles, the gift of prophecy, the power of discerning spirits, divers kinds of tongues, the interpretation of tongues, &c. Believing that those brethren are being drawn into the eddyings of a frightful maelstrom of delusion, if not of soul-destroying error, we pity them most sincerely; more especially because they seem, at present, beyond the power of remonstrance or argument. Those who could reject the faithful warnings of Bro. Weethee, when he was among us, and can hear, as they have subsequently done, an unequivocal avowal, on the part of Mr. Adams, of his belief of the Divine inspiration of the book of Mormon,—to say nothing of his other strange vagaries,—without being startled at his temerity, and aroused to a sense of their own danger, will soon be prepared, unless Providence shall interpose in their behalf, for a pilgrimage to Voree, or some other place.

I am sorry to see brethren withdraw their subscription from the "Herald," simply because it raises its hands to parry the thrusts which have been so repeatedly made at its vitals. I am no friend to unkind controversies, especially in religious periodicals; but an ingenious opponent has it in his power sometimes to place us in a dilemma in which silence would imply guilt, and a necessary defence of our integrity, with some minds, a bad spirit. This I believe to be your true position—a position that should excite the sympathies of brethren, and not lead to their desertion of you in these perilous times.

WM. WATKINS.

[This is the true state of the case. In relation to the critical state of the cause in Baltimore, we would exhort our brethren there to remain firm at their post, in hope of a final triumph over their trials. If we do not want wolves to enter the fold, we must be watchful against the entrance of strangers in sheep's clothing. Give no place to pretenders, and we shall then escape much perplexity, if not thereby save the cause.—ED.]

From North Truro (Mass.), Dec. 6th, 1848.

DEAR BRO. HIMES:—For your and others' information, I would say, that in visiting and laboring in my old native place, and enjoying almost constantly its sea air, my health is exceedingly good, my mind constantly stayed on the Lord, and thus am kept in perfect peace. As far as my own hope and faith are concerned, all is well.

In relation to the reception of the Advent doctrine in this place.—Our country cannot, perhaps, afford a people who listen to the preached word with more quiet and attention, than the people who assemble for worship in the meeting-house in North Truro. No apparent inattention, or disrespect, is ever manifested, and one would be ready to suppose, from this state of things, that the word must take effect; but I fear it is as of old, "not mixed with faith in those who believe." There are, however, some who do feel and manifest an interest in the subjects presented, and I sometimes hear some saying they wish to be ready for the coming of the Lord, instead of the oft-repeated phrase, "I want to be ready to die." It is to me very apparent, that an interest is felt in some minds, and I am not without hope that good may result from my labors in this place. The congregation, to be sure, in comparison with some, is small, as is the meeting-house; yet it is a very respectable house and congregation. There are from sixty to seventy professors of religion—Methodist and Orthodox—(about an equal number of each), together with several who call themselves Universalists. These, with few exceptions, generally attend meeting on the Sabbath, and are mostly willing to contribute something for the support of the gospel, and thus far manifest a good feeling and interest. How long it may be my duty to remain here, I cannot tell; but while things continue as they now do, I conceive it duty still to minister the word of life.

I have just returned from a tour into the next town (Wellfleet), where I spent two or three days with a Bro. Charles Gorham and wife, forming, in the meantime, some little acquaintance with Bro. G.'s sons, some of whom, with one of their wives, feel interested in the advent of Christ near. I hope, and most fervently pray, that the Lord will enable the people of Wellfleet (the very few who have it) to arise, and let their light shine, and I have not a doubt but the glory of God would there be revealed. The clergy of the place were opposed to my holding forth in their meeting-houses, and the town having, a few years since, passed a vote, that no religious meeting should be held in the Town House, what preaching I did, was done in a school-house, in a remote place; but it being rainy, but few attended. I however understood that a sympathy was awakened in the minds of some of the inhabitants, who offered to open a hall belonging to the Sons of Temperance, and another which is occupied as a Lyceum. Believing with all my heart, that God has a people on Cape Cod, who are desirous of knowing the truth, and the whole truth, I humbly solicit an interest in the prayers of the saints scattered abroad, that I may be enabled "rightly to divide the word of truth," and "study to show myself approved unto God, and a workman that needeth not to be ashamed," and that "I may

finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Yours in the spirit and hope of the gospel.

THOMAS SMITH.

P.S. My P. O. address, for the present, is North Truro, county of Barnstable, Mass.

From Newington (N. H.), Dec. 6th, 1848.

DEAR BRO. HIMES:—I feel truly thankful that, by the blessing of God, I am enabled to contribute my mite in support of so valuable a paper as the "Herald," and I trust it will still continue to herald the tidings of our speedy coming King, until faith is lost in sight, and hope ends in fruition. There is but little interest manifested in this place at present in relation to the coming of our Saviour, although in '43 and '44 there were a goodly number who trimmed their lamps and went forth to meet the Bridegroom; but while the Bridegroom tarried, they all slumbered and slept, and it is to be feared they have turned back again into Egypt, and their social meetings are given up. There are but few who are willing to be reckoned with that people who are everywhere spoken against, or to give their influence to spread the gospel of the kingdom, though some are favorable to the doctrine, among whom is the Methodist minister, whom I trust will see the importance of taking a more decided stand for the truth, before it is too late, and that he may be instrumental in preparing a people who shall be found unto praise, and honor, and glory at his appearing. The Lord preserve him from his dangerous position. I am pleased with the course of the "Herald;" the Lord grant you wisdom in these perilous times, and may you make it your great business to proclaim the hour of God's judgment, and faithfully warn a wicked world to flee the wrath to come, and lay hold on the hope set before them in the gospel. The Lord strengthen and bless you and all of like precious faith.

G. W. DE ROCHEMONT.

From Berlin (Ct.), Dec. 11, 1848.

DEAR BRO. HIMES:—I hope and pray the cause will not be left to suffer for the want of funds for its support. There is money enough in the hands of the brethren to relieve you, and I trust you will soon receive enough to meet your bills. God grant that some of the zeal manifested in '43 for the advancement of the truth may be again revived in the hearts of the brethren and sisters; their all will be again laid on the altar, and love and unity will pervade the hearts of all, and there will be no lack of funds to support the cause of the coming kingdom. If the "Herald" office could have its just dues it would be free from embarrassment. But, brethren, let us not wait for those indebted to send in their dues, but let us, one and all, rally to support the Advent cause, (for it is the cause of God,) and relieve it at once, that Bro. Himes may be at liberty to go out and proclaim the blessed hope of speedy redemption. I am sorry to see the coldness and indifference that are manifested by the brethren who profess to be looking for the coming of the Lord, toward those that differ from them in some points of Bible truth; but as we cannot all see alike whilst looking through a glass darkly, let us love as brethren; for soon the veil will be drawn that hides us from the future:—

"Then shall we see, and hear, and know

All we desired or wished below;

And every hour find sweet employ,

In that eternal world of joy."

O brethren, the time is near when we must stand in the judgment! Let us act in view of that day, and gird on the armor anew, and stand at our post as good sentinels, until relieved by the Captain of our salvation.

Yours, in bonds not easily broken,

H. A. PARSONS.

From Bristol (Vt.), Nov. 30th, 1848.

DEAR BRO. HIMES:—I have been suddenly called to mourn the death of my beloved companion. I have met with a loss that never can be made up to me in this world. I have lost a companion who possessed all of those amiable qualities that are calculated not only to make her family happy, but all those with whom she associated. I have one friend left to comfort me in this hour of trial, and that friend is Jesus: whom I expect soon to see coming in the clouds of heaven. O! how great is my desire to see the day, when there will be no more sickness, nor death, nor parting of pious friends. Brethren, prove faithful, and we soon shall meet where we shall part no more, and range the fields of pleasure by our dear Redeemer's side. I pray the Lord to be with the watchmen who stand on Zion's walls, and give them wisdom to tell the time of night.

Yours, in brotherly love, WM. S. HOWDEN.

Obituary.

DIED, in Wilbraham, Nov. 13th, HENRY BRADFORD, youngest son of ABNER B. READ, aged 2 1-2 years. Sweet babe, thou art gone, and shall we mourn for thee? Ah, no; we must not mourn that thou hast gone to rest,—we could not wish thee back again, to suffer the ills attendant upon life, in this earth, blighted by sin and sorrow, pain and death; but rather let us strive to be prepared to meet thee beyond this vale of tears, where there will be no more parting; where the rude, relentless hand of death can never reach, to tear from our fond embrace those we love.

L. A. READ.

DIED, in Claremont, N. H., Nov. 17th, ELLEN JANE, daughter of D. A. and PHINETTE W. CLAY, aged 10 years. The hope of "the better—the heavenly country," through the better resurrection, at the coming of our Lord, when "death shall be swallowed up in victory," has been the comfort of the afflicted, in their bereavement.

A. S.

Foreign News.

The steamship Niagara, Capt. Ryan, from Liverpool, arrived at this port Saturday morning last, with seven days later intelligence from Europe.

The ravages of the cholera in England and Scotland have sensibly abated, and strong hopes are entertained that they will soon entirely cease.

Ireland.—There is no news of importance from Ireland. In the absence of all political excitement, the papers are engaged in discussing the social condition of the country, which always bad, is now apparently worse than at any previous period.

Outrages upon the lives and property of persons are of every day occurrence. The following, contained in a letter dated Dundrum, Nov. 25, is a specimen of the revolting outrages which are daily chronicled in the Irish papers:

A murder has just been committed in this neighborhood under circumstances of peculiar atrocity. A farmer, of the name of James Hennessey, of Gaffin, near Dundrum, having risen on Thursday morning rather early, for the purpose of detecting some persons who were in the habit of stealing his turnips, was assailed by a number of men, who literally riddled his body with slugs, and not content with that, beat, cut, and stabbed him in the most dreadful manner.

France.—The news from France is of the same character as heretofore noticed. The French people are occupied in making preparations for the approaching struggle for the Presidency, the interest in which, as the day approaches, is on the increase.

Spain.—The accounts from Spain state that a column of about 500 men of the Queen's troops have been worsted and captured by a Carlist division in Catalonia; and that the Queen's general had proceeded to Madrid to demand reinforcement.

Germany.—The Frankfort journals state that a plot for a Republican and Socialist rising, and for the assassination of several members of the German Parliament, has been discovered in that city.

Prussia.—The King of Prussia appears to have re-established his authority to a great extent, having suppressed the incipient rebellion in Berlin, although the contest is still going on between the Court and the Chamber.

Austria.—Accounts from Vienna state that the severe measures adopted by Prince Windischgratz prevented any new outbreak. A tranquillity maintained by the presence of a large body of troops, and by the most cruel excesses, cannot, however, be permanently sustained.

The arrests in Vienna still continue; upwards of 200 persons were seized on the 21st. Such is the state of misery and starvation among the working classes, that, notwithstanding the severity with which the laws against clubs and meetings are carried out, they continue to hold their clubs and meetings in the suburbs.

The news from Hungary is so contradictory, as to render it impossible to reconcile the conflicting accounts. According to one rumor, negotiations were in progress, and the Magyars would probably submit on receiving an amnesty; but other rumors directly contradict this statement.

Italy.—Insurrection at Rome. Rome has been the theatre of insurrection, by which the temporal power of the Pope has been, at least for the time being, almost completely overthrown.

was organized for a demonstration on the following day. On the morning of the 16th, at half-past ten, a gathering began in the great square del Popolo, and symptoms of a menacing character were perceptible in the leading streets.

Their ostensible object was to proceed with these five points to the Chamber of Deputies in a constitutional manner. But the chiefs finding themselves in such numbers, and many of the deputies being found mixed up with the crowd, the cry was raised to march to the Pope's palace.

At this stage of the proceedings, it was evident that the die was cast. From the back streets men emerged, bearing aloft long ladders, wherewith to scale the Pontifical abode; carts and wagons were dragged up and ranged within musket-shot of the windows, to protect the assailants in their determined attack upon the palace; the cry was, "To arms! to arms!"

Seven laboring men were drowned at Johnsville, N. Y., while crossing the Monawk in a small boat. The names of the four are, Patrick and Thomas Darais, Henry Banks and Peter McCann—all recently from West Troy.

Mr. William Mear, of Chelsea, accidentally fell overboard from the ferry-boat in crossing from this city on Thursday evening, the 14th, and was drowned. Mr. M. was an old man, an Englishman, and has been in this country but about twelve months.

Some excitement existed in a certain street in New Orleans, in consequence of the disappearance of a German merchant, who had been divorced, and was on the eve of marrying a new wife. The old wife appeared at his residence, with a letter purporting to be from him, declaring that he had destroyed himself, and wishing her to take possession of his property.

A letter from the consul of France to the Minister of Foreign Affairs, written at Marseilles on the afternoon of Nov. 28th, says that the Pope left Rome, secretly, at 5 o'clock on the morning of the 24th.

A subsequent report contradicts the above. Certain information had reached Paris to the effect that Ibrahim Pacha, of Egypt, died on Nov. 10th, and had been succeeded by Abbas Pacha.

An Original Picture of Ancient Jerusalem—14 inches by 23, from a sketch of Brunetti's Model—will be published on Christmas day by Bro. Southard.

THE ADVENT HERALD. BOSTON, DECEMBER 23, 1848.

SETTLEMENT OF ACCOUNTS.—Our Agents and subscribers will call to mind our notice a few weeks since, requesting them to settle their accounts with this office by the 1st of January next.

TO OUR SUBSCRIBERS IN THE BRITISH PROVINCES.—We find, on looking over our books, that just three out of every four to whom we send the Herald in the Provinces, are in arrears for the same.

CONFERENCES.—We expect to attend Advent conferences in the places mentioned below, in the following order:—Abington, Mass. (in the Town Hall, Dec. 22d, 23d, and 24th.)

Not far from Vera Cruz, the diligence was robbed on the 20th of November, and Mr. Black, American Consul, was severely beaten.

Up to the present time, the weather has been very mild, if not very pleasant. In November we had one considerable snow-storm, since which there has been not a snap of winter, and poultry and meats are not easily kept sweet for any length of time.

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An Original Picture of Ancient Jerusalem—14 inches by 23, from a sketch of Brunetti's Model—will be published on Christmas day by Bro. Southard.

The Lord willing, there will be a conference at Charlestown, N. H., to commence Sunday, Dec. 31st, and probably continuing over the following Sabbath.

The Lord willing, a conference will be held in the Clarenceville school-house, on Caldwell's Manor, commencing on Friday before new year's day, and continue three days.

The Lord willing, I will preach as follows:—In Cooperstown, N. Y., evenings of Dec. 28 and 29; Esperance, Sunday, 31; Albany, evenings of Jan. 2 and 3; New York City, Sundays, 7 and 14; Bridgeport, Ct., evenings of 17 and 18; Bethel, 19-21; New Milford, 22-24; Kent, 26-28; Litchfield Centre, Sunday, Feb. 3; Ellsworth, 6-8; Sharon, 9-11; Middletown, Saratoga Co., N. Y., 14-16; West Troy, Sunday, 18; Conference in Esperance, six days, 20-25. Letters may be directed to New York till Jan. 15, and to Albany till Feb. 15.

The Lord willing, I will preach at Nashua the last Sabbath in Dec.; Manchester, first Sabbath in Jan.; Lawrence, second in Jan. I will preach the Sabbath Dec. at Barnstead; the 4th at Pittsfield; the first in January at Marlboro, Mass.; the 2d in Nashua; the 3d in Concord, N. H.; and the 4th in Abington, Mass.

If God wills, I shall fulfill the following appointments:—Cothran, Jan. 7th, 10 A.M., and at Fort Hope at 7 P.M.; Connets, 5th, 6th; Boston, 9th, 7th; Toronto, 10th, 7th; Oakville, 11th, 7th; Trusdale, 13th, 7th; Nelson, 14th, 10 A.M.; Father Campbell's, 15th, 7 P.M.; I. Brown's, 16th, 7th; I. Burrows, 17th, 6th. Let each one that may be interested in these appointments, pray that God's Spirit may be with us.

ADVENT meetings are held in Brooklyn, N. Y., in Grand Hall, Myrtle Avenue, near Bridge-street. Preaching three times on Lord's day, and on Thursday evening, by Elder I. E. JONES. Prayer meeting on Tuesday evening.

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AGENTS FOR HERALD, &c. ALBANY, N. Y.—Geo. Needham, NEW YORK CITY.—Wm. Tracy, 225 Ludlow-street.

Receipts for the Week ending Dec. 20. The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will know how far he is in arrears, or how far in arrears.

A. Chuse, 404-50 cts.—A. P. Nichols, 417; C. H. Robinson, 413; B. Sanders, 404; C. Moulton, 404; Dea. J. Mudgett, 404; W. P. Warner, 404; S. Jackson, 430; T. Hillard, 404; A. Trumbull, 430; P. Ravell, 430; Wm. Ramsell, 430; R. Rathrop, 404; Mrs. B. Weston, 430; S. Stone, 430; J. Morse, 404; R. R. Hill, 430; A. Currier, 404; S. Guernsey, 430; M. S. Wicker, 404; G. W. De Rochemont, 404; J. Kennedy, 430; G. Davis, 430; G. Loonis, 404; J. Thayer, 408; J. Sheldon, 408; W. P. Stratton, 404; E. B. Trusk, 430; C. Marshall, 404; T. W. suppose, 430; S. Drake, 404; S. K. Dennett, 430; L. Darbee, 404; R. Scheilhouse, 404; S. Wells, 430; C. Church, 430; M. Boyton, 404; L. Wright, 404; E. Bucking, 404; V. Streetier, 404; G. Fairbanks, 404; J. N. Nutter, 430; S. Sumner, 404; W. B. Weeks, 430; S. Babbitt, 375 (81 due)—each \$1.—F. A. Varney (book sent), 417; S. Collins, 404—each \$1.50.—F. A. Varney (book sent), 417; J. H. Smith, 404; J. S. Perry, 422; S. Goodwin, 2d, 404; J. F. Harden, 392; J. A. Brown, 430; A. W. Muliken, 396—was rec'd; W. S. Conn, 404; Wm. Watson, 430; H. Asselby, 417; C. changed to L. Edwards, 412; L. T. Allen, 430; N. M. Clark, 384; J. Truesdale, 430; A. Moore, 404; E. Sablin, 430; Thos. Lee, 404; G. St. que 1; M. Marsh, 430; J. Sanderson, 404; Wm. Winn, 404; A. Blodgett, 404; B. Dwellley, 408; A. Hotchicks, 430; Wm. B. Lanning, 384; A. F. Fenniman, 404; J. Hart, 404; D. Babbitt, 404; A. L. Jaskell, 375—\$1 due; Wm. Drayton, 404—each \$2.—G. W. De Rochemont, 404; L. Buell, 404; J. Carter, 404; C. Hamon, 404; J. C. 82 due; H. C. 400; Kins, 404; J. C. Demerit, 430; J. B. Ludden, 430; H. C. 400; M. Clark, 404; L. O. Bliss, 430; N. Burnell, 438—each \$3.—E. Kaber, 430; P. Bentlen, 404—each \$4.—Mrs. E. R. Goodwin, 430—\$5.