

# ADVENT



# 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 Christian Reformer.

My brother, I could fall upon thy neck  
And kiss thee! Hast thou had a generous mind,  
And glowing heart of burning love for man,  
And gone amid the waters of this world—  
A sea of angry waves and icebergs vast?  
Then if thy noble heart has not been chilled  
As heated steel when in the water plunged—  
Almighty God has kept thee in his hand.

O, who can tell the sorrow of that soul,  
Who, when the more abundantly he loves,  
Is loved the less, and hated for his love?  
Who has for foes not only all the vile,  
(This he could bear, and should fore'er expect.)  
But also many wise and Christian men,  
Who, since they know not all things, think him wrong;  
Who knows no human friend in all the earth  
That can commune and sympathize with him,  
Beneath the crosses which he has to bear.

Yet e'en the pains of him who serves his God,  
Are joys compared with pleasures bought by sin.  
His conscience smiling, he forgets his pang—  
Bless'd smile, more sweet than even hers he loves—  
And angels and Jehovah are his friends,  
Though brethren and the dearest ones forsake.  
A lamb, encompassed by a gang of wolves!  
A prince, attended by a guard from heaven!  
And heaven's fire within him, should he cool?  
His heart a well of love bestowed by Christ,  
Should bitter streams flow out from off his tongue?  
The Lord within and for him, should he fear?  
Heaven urging, earth beholding, hell in wait,  
How can he fail, unfaithful be, or sin? A. MERRILL.

### Apocalyptic Sketches.

BY REV. JOHN CUMMING, D. D.

#### THE FIRST VIAL—THE FRENCH REVOLUTION.

"The second woe is past; and, behold, the third woe cometh quickly. 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. And the four and twenty elders, which sat before God on their seats fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come: because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great: and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."—Rev. 11:14-19; 16:1, 2.

VOLTAIRE thus writes in 1764:—"Everything is preparing the way for a great revolution. It will undoubtedly take place, though I shall not be so fortunate as to see it. Light has been diffusing itself, and on the very first opportunity the French nation will break out, and the uproar will be glorious. Happy those who are young, for they will behold most extraordinary things."

Christian men saw, too, the approach of the coming woe. The Protestant churches they felt had lost sight of their main duty to witness to the world—they had become salt without savor, and in the words of Bishop Horsley, "the clergy substituted for the great doctrines of the Gospel a system little better than heathen ethics."

Cowper, writing of the era of the French Revolution, says:—

"The world appears  
To toll the death-knell of its own decease;  
And by the voice of all its elements,  
To preach the general doom—when were the winds  
Let loose with such a warrant to destroy.

the old  
And crazy earth has had her shaking fit,  
More frequent, and forgone her usual rest,  
And nature seems, with dim and sickly eye,  
To wait the close of all."

"Already," said Burke, in 1790, "in many parts of Europe there is a hollow murmuring under ground, a confused movement that threatens a general earthquake of the political world."

There were also physical intimations of the coming woe. In fact, almost every prediction in Scripture has not only a moral and ultimate fulfilment, but a symbolical and literal fulfilment also. Thus the ancient prophecy, "a

star shall come out of Jacob," was not only morally fulfilled by the advent of Christ, but literally also, inasmuch as a literal meteor star guided the Magi to the manger—and the overthrow of Jerusalem was predicted by our Lord, as accompanied with earthquakes and eclipses, which had not only their symbolical, but their literal fulfilment also. We may, therefore, fairly presume that those earthquakes and hailstorms, which were to be the precursors of the coming woe, had their symbolical-literal fulfilment likewise. Thus, a tremendous hurricane ravaged the whole West Indies, in 1783, and Vesuvius burst forth with terrific fury. Sir William Hamilton gives an account of an earthquake lasting from 1783 to 1786, and convulsing all Italy. In 1788 a hail-storm, unprecedented in fury, ravaged the harvests and vineyards of France. Of this storm Alison writes, vol. i., p. 172, "Even the elements contributed to swell the public discontent. A dreadful storm of hail, in July, 1788, laid waste the provinces, and produced such diminution in the harvest as threatened the horrors of famine." In the "Encyclopædia Britannica," art. French Revolution, we read thus:—"On Sunday, July 13, 1788, at 9 A. M., without any eclipse, a dreadful darkness overspread several parts of France. It was the prelude to such a tempest as is unexampled in the temperate climates of Europe. The soil was converted into a morass, the standing corn was beaten into quagmires, vines broken to pieces, fruit trees demolished, and new unmelted hail lying in heaps like rocks of solid ice. The hail was composed of enormous solid and angular pieces of ice, weighing from eight to ten ounces. The country people were beaten down in the fields, amid the concussions of the elements, and concluded the last day had arrived." So truly was it fulfilled, "there were lightnings, and thunderings, and a great hail." The moral and political convulsions presignified by the symbols were no less palpable. Alison says, "The minds of men were shaken at this time, as by the yawning of the ground during the fury of an earthquake."

Having thus seen the general character of the seventh trumpet, which includes the seven last vials; we are now prepared to explain the nature and the action of the first vial. New angelic agencies are obviously employed. The four angels do not come from the circumference of the earth, which would be the symbol of foreign invasion. Their coming forth from the temple habited in pure linen, implies their being sent from the immediate presence of God, and commissioned to execute special judgments. The fact that one of the four living creatures gives the vials to the angels, in other words, equips them for their missions, seem to indicate that these judgments will be righteous retributions on them that persecuted the saints of other days. The plagues resemble those of Egypt; Papal Christendom being figuratively Egypt. A vial is the same as the cup of trembling, so frequently alluded to in Scripture. It is obvious, that the localities on which the vials are poured out, the earth, the sea, the rivers, and fountains, are substantially the same as those on which the judgments of the four first trumpets fell.

The word which is here translated "sore," is used in several passages of Scripture. It is applied to the case of Job, where it is stated, (Job 2:7) "Satan smote Job with sore boils from the sole of his foot to his crown." It is also used to denote the condition of Hezekiah, as well as that of the beggar Lazarus. In all these it is descriptive of very severe disease. Whatever, therefore, be the nature of the visitation inflicted on the earth by the pouring out of the first Vial, it is obvious that it must be

some severe and terrible calamity—some dreadful corruption.

From the name applied to the Roman earth, the alleged place of its descent, "which is spiritually called Egypt," the sore would seem to indicate its having some analogy to the plague-spot of Egypt—the most noisome and painful of the judgments that fell upon the subjects of Pharaoh, and one specially noted for its contagious nature. So peculiarly severe and infectious was the Egyptian plague, that its name was applied to the most malignant kind. The testimony of heathen writers also confirms the description of Holy Writ. Thucydides traces the origin of the great Athenian plague to Egypt; and in the "Encyclopædia Britannica," the plague is said "to be generally brought into European Turkey from Egypt." I need not remind you that this sore is evidently used in the text in a figurative sense, as it has been used in the prophecies of Isaiah, in which he describes the national corruption of his age, "the whole head is sick, and the whole heart faint—from the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores." Isa. 1:6. This use is also apparent from the figurative sense clearly belonging to the Apocalyptic Egypt.

The contents of the first Vial were poured out at the French Revolution, in 1789. There had been long maturing and gaining head in the social system, partly from the spread of such writings as those of Rousseau, and still more from the immorality and licentiousness of the Papal clergy—a corruption too deep and too intense not to find for itself ten thousand vents, in the shape of sores and plague-spots, over the length and breadth not only of France, but of Europe itself. The sarcastic scepticism of Voltaire was followed up by the sensual but brilliant bursts of passion from the pen of Rousseau. D'Alembert, Diderot, and Helvetius, labored hard to write down the existence of God. Crebillon, Laclos, and Louvet turned into captivating fiction the materialism of the Encyclopædists; and the French clergy, the only representatives of Christianity, furnished abundant materials in their superstition, unbelief, licentiousness, and avarice, for a united onslaught on all that wore the Christian name.

The dreadful fever soon appeared, and infected every order, and rank, and class of the community; the deadly virus—the more deadly because moral—shot through every vein, and smote the springs and sources of all virtue—all morality. Intense suffering racked the fevered and restless mass, and began to show to discerning minds what scorpion stings sin has within itself, and how naturally the guilty become the executioners of their own punishment. Infidelity and Popery combined spread their influences far and wide, till at length the nation which had long been subject to their action broke out into that moral sore here attached to the first Vial. Sir Walter Scott, in his life of Napoleon Bonaparte, thus describes these roots and sources of this noisome sore:—"The licentiousness which walked abroad in such disgusting and undisguised nakedness, was marked by open infamy, deep enough to have called down, in the age of miracles, an immediate judgment from heaven; and crimes, which the worst of the Roman emperors would have at least hidden in his solitary isle of Caprea, were acted as publicly as if men had no eyes, and God no thunderbolts." Vol. i., c. 2. What renders the parallel between a "noisome and grievous sore" and the French revolutionary mania more marked, is the fact that, as the former is not easily detected in the earliest stages, or may be mistaken for a source or symptom of returning health, so the French Revolution

was hailed at its first outburst, as the dawn of a new and glorious era; though, it ought to be observed, the very parties that thus prognosticated its glories, lived to retract all they said in its favor. Fox, even after the murder of the King—Louis XVI.—declared in the British Parliament, "I, for one, admire the new constitution of France, considered altogether, as the most stupendous and glorious edifice of liberty which has been erected on the foundations of human integrity in any age or country." Bishop Watson looked upon it as the dawn of a new day; and Dr. Price, a Dissenting minister of that time, applied to it the words of Simeon—"Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

But the true character of this "sore" soon showed itself. It was not a system of health, but the prelude to corruption—the plague-spot of death—as the scenes and deeds that followed abundantly proved. By and bye we read that Camille Desmoulins harangued the mobs of Paris, and urged a "St. Bartholomew of the patriots." Soon after this, the revolutionary mob laid siege to the royal palace of Versailles; and finding an avenue, rushed into the royal apartments, and after murdering two of the body-guard, who made the most heroic defence, and by their protracted resistance gave the King and Queen time to escape from the demons who thirsted for their blood, they beheaded the two faithful guards, and carried their heads on pikes through the streets of Versailles. It was on this occasion that the infuriated democrats stabbed the bed from which the Queen had just risen and escaped, thinking she might be concealed beneath it—an incident, let me observe, which gave birth to the following beautiful and touching apostrophe of Burke: "It is now sixteen years since I saw the Queen of France, then the Dauphiness of Versailles, and surely never lighted on this orb, which she hardly seemed to touch, a more delightful vision. I saw her just above the horizon, decorating and cheering the elevated sphere she just began to move in—glittering like the morning star, full of life, and splendor, and joy. O, what a revolution! and what a heart must I have to contemplate without emotion that elevation and that fall! Little did I dream, when she added titles of veneration to that enthusiastic, distant, respectful love, that she should ever be obliged to carry the sharp antidote against disgrace concealed in that bosom! Little did I dream that I should live to see such disasters fall upon her in a nation of gallant men, in a nation of men of honor and cavaliers! Methought ten thousand swords must have leapt from their scabbards, to avenge even a look that threatened her with insult. But the age of chivalry is gone! That of sophisters, economists, and calculators has succeeded; and the glory of Europe is extinguished forever. Never more shall we behold that generous loyalty to rank and sex, that proud submission, that dignified obedience, that subordination of the heart, which kept alive even in servitude itself the spirit of an exalted freedom. The unbought grace of life, the cheap defence of nations, the nurse of manly sentiment and heroic enterprise, is gone."

Even this, however, was but the beginning of the sanguinary outburst. The King was soon after dragged a miserable captive to Paris, surrounded by his wounded and bleeding body-guard, no longer to rule the realm on the throne of which Providence had placed him, but to receive the orders and obey the dictates of the Parisian mob. The people grasped the sceptre, and the sword, and made and executed laws at pleasure: and the unhappy monarch was now the subject of their merriment, and

anon the object of their gross insults. He was shorn of his power, denuded of his royal equipage, and denied the titles conceded to kings by universal consent. In November, 1789, the property of the French Church was confiscated by an act of the National Assembly, and the proceeds were applied chiefly to the national exigencies, and instead, a miserable pension decreed to the various ecclesiastical orders. While we admit that no clergy had more neglected the great functions of the ministerial office, or in their day and power exercised a more sanguinary despotism over all that would not bow beneath the iron crosier of the Papacy, yet it must not be forgotten that the spoliation and cruelty of which they were the victims was not inflicted by the Jacobins on account of their crimes, which were black and many, but out of antipathy to everything like the Christian faith. In June, 1792, and soon after this, upwards of 30,000 Parisians proceeded from the Assembly towards the palace, displaying banners inscribed with revolutionary sentiments. "At the end of one pike," says Alison, "was placed a bleeding heart, with the inscription around it—'the heart of the aristocracy.'" The palace was entered by the mob, the red cap of liberty was placed by force on the king's head, and the venerable monarch was made the sport of the infuriated demons who surrounded him; ultimately he was iniquitously condemned and executed by his subjects in January, 1793, and his queen was beheaded in October following. Forthwith began that terrific epoch in the history of the world, when the noisome ulcer attained its height, which by universal consent has been called the "reign of terror." It was during this period that the frightful massacres of La Vendee and Lyons were perpetrated, of which I give Alison's description, vol. ii., p. 391.

"A Revolutionary Tribunal was formed there under the direction of Carrier, and it soon stripped even the rapid march of Danton and Robespierre. 'Their principle,' says the Republican historian, 'was, that it was necessary to destroy *en masse* all the prisoners.' At their command was formed a corps called the Legion of Marat, composed of the most determined of the Revolutionists, the members of which were entitled, by their own authority, to incarcerate any person whom they chose. The number of their prisoners was soon between three and four thousand, and they divided among themselves all their property. Whenever a fresh supply of captives was wanted, the alarm of a counter-revolution, the *generale* beat, the cannon planted; and this was immediately followed by innumerable arrests. Nor were they long in disposing of their captives. The miserable wretches were either slain with poniards in the prisons, or carried out in a vessel and drowned by wholesale in the Loire. On one occasion, a hundred 'fanatical priests,' as they were termed, were taken out together, stripped of their clothes, and precipitated into the waves. The same vessel served for many of these Noyades; and the horror expressed by many of the citizens for that mode of execution formed the ground for fresh arrests and increased murders. Women, big with child; infants, eight, nine, and ten years of age, were thrown together into the stream, on the sides of which men armed with sabres were placed, to cut off their hands, if the waves should throw them undrowned on the shore. The citizens with loud shrieks implored the lives of the little innocents, and numbers offered to adopt them as their own; but though a few were granted to their urgent entreaty, the greater part were doomed to destruction. Thus were consigned to the grave whole generations at once—the ornament of the present, the hope of the future.' So immense were the numbers of those who were cut off by the guillotine, or mowed down by fusillades, that three hundred men were occupied for six weeks in covering with earth the vast multitude of corpses which filled the trenches which had been cut in the place of the department at Nantes to receive the dead bodies. Ten thousand died of disease, pestilence, and horror, in the prisons of that department alone.

"On one occasion, by orders of Carrier, twenty-three of the Royalists, on another, twenty-four, were guillotined together, without any trial. The executioner remonstrated but in vain. Among them were many children of seven and eight years of age, and seven women; the executioner died two or three days after, with horror at what he himself had done. At another time, one hundred and forty women, incarcerated as suspected, were drowned together, though actively engaged in making bandages and shirts for the Republican soldiers. So

great was the number of captives who were brought in on all sides, that the executioners as well as the company of Marat, declared themselves exhausted with fatigue; and a new method of disposing of them was adopted, borrowed from Nero, but improved on the plan of that tyrant. A hundred, or a hundred and fifty victims, for the most part women and children, were crowded together in a boat, with a concealed trap-door in the bottom, which was conducted into the middle of the Loire; at a signal given, the crew leapt into another boat, the bolts were withdrawn, and the shrieking victims precipitated into the waves, amidst the laughter of the company of Marat, who stood on the banks, to cut down any who approached the shore. This is what Carrier called his *Republican Baptisms*. The *Republican Mariages* were, if possible a still greater refinement in cruelty. Two persons of different sexes, generally an old man and an old woman, or a young man and a young woman, bereft of every species of dress, were bound together, and, after being left in torture in that situation for half an hour, thrown into the river. It was ascertained by authenticated documents, that six hundred children had, on one occasion alone, perished by that inhuman species of death. The *noyades* at Nantes alone amounted to twenty-five, on each of which occasions from eighty to an hundred and fifty persons perished; and such was the quantity of corpses accumulated in the Loire, that the water of that river was infected so as to render a public ordinance necessary, forbidding the use of it to the inhabitants. No less than eighteen thousand perished in these ways, or by the guillotine, in Nantes alone, during the administration of Carrier; and the mariners, when they heaved their anchors, frequently brought up boats charged with corpses. Birds of prey flocked to the shores, and fed on human flesh; while the very fish became so poisonous, as to induce an order of the municipality of Nantes, prohibiting them to be taken by the fishermen."—*To be continued.*

### Angelic Ministry.

BY CHARLOTTE ELIZABETH.  
(Concluded.)

When Abraham instructed his faithful steward Eliezer to seek a wife for Isaac from among his kindred, he confidently assured him that the Lord would send an angel before him to prosper his way; and this the servant repeated to Rebekah's family, when relating the extraordinary manner in which he had been guided. Gen. 24:7-40. It is a beautiful instance of prayerful faith on man's part, and an answering providence on that of God. Eliezer was directed, and his way prospered in a most marvelous manner. And why marvelous? because of our unbelief, which rarely can attain to such child-like reliance on the promises of God, or we should continually experience the same proofs, that what he hath promised he will also perform.

Jacob's vision has already been noticed: he saw a long ladder set upon the earth, the top of which reached to heaven; and the angels of God ascended and descended upon the ladder. The interpretation of this is seen in the declaration of the Lord, who stood above the ladder, and who repeated the glorious promise—"In thy seed shall all the families of the earth be blessed." Gen. 28:14. The incarnation and sacrifice of our Lord Jesus Christ, the Lamb slain from the foundation of the world, is the procuring cause of what we are now considering—the ministry of those angels who could never have worn towards man any other aspect than that of stern, irreconcilable hostility, had man remained under the dominion of Satan, to do forever the work of his conquering master. It was through the dying and rising again of the Son of God, to be accomplished in the fulness of time, that angels could find a medium of friendly communication with earth; and Jacob knew this, assuredly; for his was the saving faith described by Paul, "the substance of things hoped for; the evidence of things not seen." Heb. 11:1.

The cloudy pillar had an angelic attendant. "The angel of God which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them, and it came between the camp of Israel and the camp of the Egyptians." Exod. 14:19,20. We can hardly read this without remembering what Gabriel said to Daniel, of Michael the archangel, calling him "the great prince that standeth for the children of thy people." No doubt there were myriads of those celestial warriors seen

afterward on the mountain of Dothan; but they had a leader appointed of God: and of him it is said afterwards—"I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perrizite, the Hivite, and the Jebusite." Exod. 23:2. And to prove that this was to be really a created angel, the Lord also says—"For I will not go up in the midst of thee, for thou art a stiff-necked people; lest I consume thee in the way." Exod. 33:3.

We meet no more with angels, until Balaam's alarming encounter, which does not come under this head: and then we lose sight of them again, until the people being securely settled in the promised land, and proceeding as usual to provoke the Lord by their disobedience, they are strongly reproved, yet with mild dignity, by a commissioned minister. "An angel of the Lord came up from Gilgal to Bochim, and said, I made you go up out of Egypt, and have brought you unto the land which I swear unto your fathers: and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you: but they shall be as thorns in your sides; and their gods shall be a snare unto you. And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that people lifted up their voices and wept." Judges 2:1-4. Although the purport of this message was menacing, the tone was very gentle, and the remonstrance, "Why have ye done this?" following close on the remembrance of God's faithfulness to his great promises, was well calculated to melt the people as it did; so that for a time they returned to their duty, and served the Lord; but revolts ensued, and deliverances were granted on their temporary repentance, until on another provocation, the Lord delivered them into the hand of Midian for seven years. The children of Israel, greatly oppressed and impoverished, cried unto the Lord; and then followed this interposition: "There came an angel of the Lord, and sat under an oak that was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour. And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us from Egypt? But now the Lord hath forsaken us, and delivered us into the hands of the Midianites. It does not appear that Gideon suspected the celestial character of the person he conversed with: indeed, it is certain he did not; and the respectful style in which he addressed the stranger must have resulted from perceiving in him so much of dignity, as demanded it; while an equal degree of benevolence in this aspect, doubtless led to so frank a tone, in answering one who might be a spy of the enemy. The narrative proceeds:—"And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hands of the Midianites: have I not sent thee? And he said unto him, Oh my Lord, wherewith shall I save Israel? Behold my family is poor in Manasseh, and I am the least in my father's house. And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man." This seems to have excited Gideon's hope that his companion's message was indeed from the Lord: probably he took him for a prophet. "And he said unto him, If now I have found grace in thy sight, then show me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again. And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of the Lord said unto him, Take the flesh, and the unleavened cakes and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh, and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight. And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God: for because I

have seen an angel of the Lord face to face. And the Lord said unto him, Peace be unto thee, fear not: thou shalt not die." Judges 6:11-23.

After this remarkable interview with an angel messenger, we find Gideon receiving communications direct from the Lord himself; but the way in which he was prepared for these revelations was exceedingly beautiful. The angel probably appeared as a wayfaring man, since we read of the staff that he had in his hand; and the language in which he addressed the young thresher of wheat, was exquisitely adapted at once to encourage and prepare him for fuller manifestations of the divine favor. After this, we hear of no more angelic visits: the language is uniformly, "The Lord said unto Gideon," and under the immediate direction of Jehovah, he wrought all his stupendous exploits, delivering Israel, and preserving peace within her borders to the end of a long life.

There is something remarkable in the frequently abrupt transitions from the description and language of an angel to the presence and the voice of God himself. We have seen this in the first communication made to Moses, from the flaming bush; and surely it is at least equally consonant with reason and Scripture to suppose the Lord graciously prepared his weak, sinful creatures to hear His voice, and to be sensible of his special presence, by this method of heralding Himself, as to insist that when an angel is distinctly named, the Lord Jesus is the person intended. It is dangerous to put arbitrary interpretations on God's words, for which we have no direct authority from Himself; the determination fully to comprehend and account for "secret things," which "belong unto the Lord our God," may lead to presumption, to "foolish and unlearned questions," and perhaps to very dangerous errors connected with the person and office of the Lord Jesus: while by receiving in its most obvious sense what the Holy Spirit has moved his servants to write for our learning, we cannot greatly mistake. An inspired apostle has told us, that the created angels are "ministering spirits, sent forth to minister to them that shall be heirs of salvation." We find throughout the Old Testament, and in the book of Revelation, angels constantly described as engaged in this very work; and why should we question their identity? why persist in understanding the greater part of these descriptions of angelic ministry as referring to Him of whom it is especially testified that "He took not upon Him the nature of angels." Heb. 2:16.

Gideon being gathered to his fathers, and Israel, as usual, continuing to revolt, and to provoke the Lord, they were repeatedly chastised by the hands both of foreign and domestic tyrants. At length, after more than one generation had passed away, the gracious and merciful God, whose Holy Spirit they grieved with their iniquities, prepared to raise up another deliverer, and sent a heavenly messenger with the tidings. The history is remarkable, and deserves particular attention. Manoah, a Danite, had a wife who was barren; "And the angel of the Lord appeared unto the woman, and said, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now, therefore, beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: for lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hands of the Philistines. Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name." Judges 13:3-6.

Here we see that the angels, on such occasions, appeared in a perfectly human form, so as to be taken for mortal men; but there was that in their countenances—probably the emanation of minds perfectly holy, obedient, and faithful, and habitually engaged in the contemplation of the Deity—which, to the corrupt nature of fallen man, appeared "very terrible." To such "beauty of holiness" had the countenance of Moses attained, while wholly separated from earth, and the grosser elements of man's ordinary sustenance, having "seen God" for forty successive days on the mount. So, likewise, shone the face of Stephen, on the very verge of that martyrdom which was particularly honored in being the first under the Christian dispensation. The woman does not appear to have taken the angel for more than what she called him, "A man of God;" a prophet; and the expression that she used in describing

the majesty and brightness of his aspect was not an unfrequent one, in days when angelic faces were not so strange upon earth as they now are. We, probably, associate no idea of terribleness with that trite expression, "an angelic countenance;" we know not, alas! what man has lost, even in outward show, by revolting from his God.

Manoah's wife went on to repeat exactly what the angel had said; "Then Manoah entreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born." A beautiful instance of simple faith! He makes no question of the matter, refers it all to God, and speaks of the child which has yet existed but in the divine promise, as though it was even then about to be born. We may safely assert that he was a man of prayer, who thus calmly, thankfully received the answer to his accustomed supplications. The lovely and instructive history proceeds: "And God hearkened unto the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. And Manoah said, Now let thy words come to pass! How shall we order the child, and how shall we do unto him? And the angel of the Lord said unto Manoah, Of all that I have said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I command her let her observe. And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord. And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honor? It is impossible to pass over this grateful and doubtless patriotic sentiment, for Manoah would have proclaimed that there was a prophet in Israel, and have sent his oppressed, afflicted, guilty countrymen to inquire of the Lord at his mouth. There is a nobleness in the language of this Israelitish pair the more striking from the simplicity and humility that accompany it. His request was not granted. "The Angel of the Lord said unto him, Why asketh thou thus after my name, seeing that it is secret?" The margin reads, Wonderful: and because "Wonderful" is one of the names by which our blessed Lord is called, some have assured themselves that it was Christ himself who spake. We see no ground whatever for the assumption; the angel Gabriel announced to Zacharias the promised birth of a son in his old age; one far greater than Samson; and he, too, was sent to Mary with tidings infinitely more important than either: it is surely, therefore, too much to catch at a single, doubtful word, to introduce the Lord of angels on such an occasion as this. Considering how prone the Israelites at that time were to idolatry, the very reason of Manoah's question was sufficient to prevent his obtaining an answer. The holy angel would not give his name to be enrolled among the new gods of Israel. "So Manoah took a kid and a meat-offering and offered it upon the rock unto the Lord; and the angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord accended in the flame of the altar. And Manoah and his wife looked on it and fell on their faces to the ground. But the angel of the Lord did no more appear to Manoah and his wife. Then Manoah knew that he was an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God." The greatness of the miracle, and his surprise at discovering the celestial character of the Being with whom he had so familiarly conversed, were such that he went beyond the mark, as he had before fallen short of it, and imagined that he had instead of a mere prophet, seen Him whom none can look upon and live. His wife's encouraging reply is admirable: "If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shown us all these things, nor would as

at this time have told us such things as these." Verse 23. They would not have received instructions as to the bringing up of a child yet unborn, if their own lives were about to terminate; nor could it be in wrath that the Lord had made known to them purposes so gracious towards themselves, and towards the whole nation who were to have a deliverer in their offspring, whose birth and destiny were probably thus intimated in order to impress men's minds more deeply with the assurance that the promised deliverance was wholly of the Lord.

#### Believers in the Advent in Russia.

[We copy the following article from the *Christian News* published in Glasgow, Eng., June 5th, 1848.]

*Shores of the Baltic, May, 1848.*—I have recently obtained some intelligence respecting a Russian colony, of considerable extent, singular origin, and very uncommon attainments; of which though prevented by reasons affecting its political security from quoting all the sources of my information I may convey to your readers some very interesting particulars.

Although doubtless the name of Temperance Societies was never heard of in the wide Steppes of Russia, the thing itself is not unknown to a simple and true-hearted community of dissenters from the Russian Greek Church, whose continued existence, and even increase, during many years of persecution, seems to have borne some resemblance to Israel's experience in Egypt; while their present comparative tranquility in the land of their banishment equally displays the power of Divine grace, and the truth of the declaration, "that when a man's ways please the Lord, he will make even his enemies to be at peace with him." The first detailed account which I saw of the Molokans, or Milk-eaters, was contained in a letter from the Rev. Mr. Roth, one of the Basle Missionaries, whose station, Helenendorf, may well be described as situated on the utmost verge of Christendom.

In the course of a missionary tour to Schamachi and its environs—a journey in which the gospel messenger is exposed to dangers similar to those rehearsed by St. Paul, 2 Cor. 11:26—Mr. Roth met with a venerable member of this singular community, and he details the interview in the following words:—"It was in the middle of October, that in one of those nearly impassible and wholly indescribable roads, with which nothing in Germany can be compared, that I again fell in with one of those Molokans of whom I have before made mention. With this aged and highly interesting disciple I was happily enabled to converse for some considerable time, as our several roads lay in the same direction, and one of my companions was capable of acting as interpreter between us. Before, however, entering on the chief subject of our discourse, it may be well to give a short account of the rise, past history, and present extent, of this long despised and severely tried people.

"The Milk-eaters separated themselves from the Greek communion, avowedly, on account of the invocation of saints, the various masses, the worship of pictures and relics, the prescribed use of the sign of the cross, and similar superstitious observances, insisted on by the Greek Church. In short, they took conscientious exception against every part of the public worship of that Church, excepting the sermon, which, however, (more especially in the country parishes,) is almost always omitted as superfluous. After enduring in their birth-place, which was situated in the interior of Russia, unspeakable hardships and oppressions, and seeing, year after year, many of their leaders exiled to Siberia, as obstinate heretics, it was matter of thankfulness to them when the Russian government came to the determination, some eight or nine years since, to banish the whole of this pestilent sect to the Schamachian district in the province of Grusia. This punitive measure was no doubt meant for their hurt, but God turned it to good, as, like Israel of old, the more they were oppressed, the more they multiplied and grew. The Russian government may well have felt surprise at the amount of immigration to which this sentence of banishment gave rise; for there now exists in that wild region, from sixty to eighty villages, containing many thousand families. The norm of their faith is simply the Scriptures of the Old and New Testaments; their hymns are the Psalms of David, and the Bible knowledge possessed by both men and women among them may be justly termed extraordinary. Their public worship commences with the singing of a psalm; then follows an extempore prayer by

one of the elders, who afterwards reads and expounds a chapter of the Bible, much in the manner, it would seem, of our Wirtemberg scripture readers. . . . The children of both sexes are, generally speaking, instructed by their own parents, although, where a person fitted for the task can be found in a village, a regular school is maintained. But however accomplished, the result is a most happy one, since not one child above twelve years of age can be found among this people who does not possess a competent knowledge of reading and writing, as well as a rich store of Scripture passages committed to memory. In respect of morals, they are so exemplary, that few denominations of German Christians may bear comparison with them. When, for example, a dispute arises between two Molokans (which is said to be a very rare occurrence), they feel bound in conscience to so literal a fulfilment of the apostolic admonition, 'let not the sun go down upon your wrath,' that they make a rule of seeking out each other and shaking hands before sunset. A liar or a drunkard is unknown among them; indeed, the majority of them drink no species of fermented liquor (although the use of such is not forbidden), and hence the appellation of Milk-eaters, by which they are now generally known. Whether this name was at first assumed by themselves, or given in derision by others, I am unable to determine. Such being the character given of this singular and estimable sect by persons on whose testimony I feel warranted to depend, I return to my old fellow traveller and the conversation which passed between us. You may imagine my surprise when, after some general remarks on religious topics, he addressed me as follows:—"I should feel greatly obliged if you will give me your opinion, whether we Molokans are right in thinking that the coming of the Lord Jesus cannot be now far distant?"

"After stating to him my conviction that, according to Scripture, we were bound to mark the movements of the nations, and especially the progress of the gospel proclamation, as the finger-posts which should guide our judgment as to 'times and seasons;' but that, notwithstanding this, the prophecies of Scripture could only be safely pronounced upon after their fulfilment, and that, therefore, in my mind, no mortal man was empowered or entitled to decide, with authoritative certainty, when the coming of the Son of Man would take place;—I proceeded to impress upon, to the best of my ability, the present duty to which we were all called, that of watchfulness with prayer, since our Lord himself compared his coming to that of a thief in the night, or to a flash of lightning, which may at any moment dazzle our astonished vision from the most unexpected quarter. The old man seemed satisfied with my answer, saying that was his own opinion too, and that it afforded him great pleasure to find their views on this question were shared by other Christians. I then observed, that in Germany several very pious men had given much diligence to the examination of all that could throw light on the interesting questions connected with the twelve hundred and sixty years, and yet had never been able to satisfy even their minds so fully upon it as to fix the time of our Lord's second coming. 'Among others,' continued I, 'a very thorough search was made into this matter many years ago, by a distinguished man named Bengel; but even he found it too high for him to reach, and its depth too great for him to fathom.' On the mention of Bengel's name, the old man's countenance lighted up, and he exclaimed with animation, 'O! I know him—I know him well!' and farther converse proved him indeed no stranger to Bengel's sentiments. You may imagine my astonishment. Can it indeed be possible that Bengel's Apocalypse, or his Sixty Discourses have been translated into Russ? And yet, how else could this Russian become acquainted with his name and writings? Luther, too, appears to be a familiar name among the Molokans, who sometimes, indeed, call themselves simply Lutherans, in opposition to the Russian Greek Church. But what a glorious hope does this excite as to the disclosures which the great day shall make! What extensive good may we not then find has been accomplished by believing authors and preachers, compared with what either they or we ever dreamed of! And how large may be the accession to the 'white-robed multitude,' which shall then stand at the right hand of the Judge, from places of the earth deemed by us as dark, only because they were to us unknown! Lastly," concluded Mr. Roth, "my old friend informed me that, but a very few weeks since, a

fresh detachment, comprising several hundred families, had joined them from Russia, now no longer exiled by government, but coming of their own free will, to enjoy the liberty of faith and worship, granted to their co-religionists in their far, but not now desert home."

#### Washington.

It is not to any one striking quality we are to look for a true exponent of Washington—it is to the harmonious whole his character presented. As a warrior he may be surpassed, but as a complete man he is without a parallel. Equal to any crisis, successful in all he undertakes, superior to temptation, faithful in every trial, and without a spot on his name, the history of the race cannot match him. All military men become more or less corrupted by a life in the camp, and many of our best officers were demoralized; but not a stain clung to Washington. Committing his cause to God before battle, and referring the victory to Divine goodness, he remained a religious man through a life on the tented field.

In moral elevation, no warrior of ancient or modern times approaches him. Given to no excess himself, he sternly rebuked it in others. The principles of religion were deeply engrained in his heart, and as there was no stain on his blade he could go from the fierce-fought field to the sacramental table. That brow which would have awed a Roman Senate in its proudest days, bent in the dust before his maker. In the darkest night of adversity, he leaned in solemn faith on Him who is "mightier than the mightiest." As I see him moving through the wretched hovels of Valley Forge, his heart wrung at the destitution and suffering that meet his eye at every step, slowly making his way to the silent forest, and there kneel in prayer in behalf of his bleeding country—that voice which was never known to falter in the wildest of the conflict, choked with emotion—I seem to behold one on whom God has laid his consecrating hand, and all doubts and fears of ultimate success vanish like morning mist before the uprisen sun. There is no slavish fear of the Deity, which formed so large a part of Cromwell's religion, mingled in that devotion, but an unshaken belief in truth, and a firm reliance on heaven.

A Brutus in justice, he did not allow personal friendship to sway his decision, or influence him in the bestowment of favors. Fearing neither carnage of battle nor the hatred of men, threats moved him no more than flatteries; and what is stranger still, the strong aversion to giving pain to his friends, never swerved him from duty. Sincere in all his determinations, his word was never doubted, and his promise never broken. Intrusted finally with almost supreme power, he never abused it, and laid it down at last more cheerfully than he had taken it up. Bonaparte, vaulting to supreme command, seized with avidity, and wielded it without restraint. The Directory obstructing his plans, he broke it up with the bayonet.—Cromwell did the same with the Rump Parliament, and installed himself Protector of England, and even hesitated long about the title of king. Washington, fettered worse than both, submitted to disgrace and defeat without using even a disrespectful word to Congress, and rejected the offered crown with a sternness and indignation that forever crushed the hopes of those who presented it. Calm and strong in council, untiring in effort, wise in policy, terrible as a storm in battle, and incorruptible in virtue, he rises in moral grandeur so far above the Alexanders and Cæsars and Napoleons of the world, that even comparison seems injustice.—J. T. Headley.

A HOLY CLERGY.—Let it ever be remembered, that no church can effect the highest ends of its institution, unless the clergy who minister at its altar walk worthy of their profession, as well as teach her Scriptural doctrines, and administer her sacramental rites.—Even the Jewish church, divinely appointed in all its parts, lost its general spirituality and efficiency by the decay of piety in its pastors. The seven Asiatic churches, whose praise is in the Apocalypse, once stars in the Son of Man's right hand, are extinct from the same cause. No creeds, no articles, no ecclesiastical platform, can be a substitute for a holy, diligent, learned, consistent clergy. In fact, the mass of mankind have always judged of a church by the doctrines and lives of its actual ministers, more than by its antiquity and formularies. And, undoubtedly, it is upon this that the conversion, edification, and salvation of each passing generation almost entirely depend.—Dr. Wilson.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, JULY 15, 1848.

The Number of the Beast.

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six."—Rev. 13:18.

There is no one text which has more puzzled the brains of commentators than the above. The great object with the majority of them is, to find the name of some man or kingdom, the letters comprising which should express in their numeral value the number 666. The difficulty has been, not in finding a name to which this number will apply, but in selecting from the multiplicity of names to which it will apply with equal plausibility. We have been forced to dissent from that mode of finding the beast, from the fact, that if the beast was to be found in this manner, the Holy Spirit in designating it, would not have done it in a manner so vague and indeterminate that the designation would apply with equal force to divers persons. Reasoning a priori, we should judge the designation could legitimately apply but to one. Still as the judgment of most commentators has led them to a different conclusion; and as many wish to discover for themselves the beast which is thus numbered, we give below the letters of the Latin, Greek, and Hebrew alphabets, which have a numeral value, with the value they express. As some who read this are unacquainted with the Greek and Hebrew alphabets, we append to them the name of each letter, and the Roman letter by which its sound is represented. The Hebrew letters are spelt as they are pronounced in English.

1st. The Latin Numerals.

Table with 4 columns: Letter, Sound, Name, Value. I denotes 1, V denotes 5, X denotes 10, L denotes 50.

2d. The Greek Numerals.

Table with 4 columns: Form, Sound, Name, Value. A alpha 1, B beta 2, Gamma 3, Delta 4, Epsilon 5, Sigma 6, Zeta 7, Eta 8, Theta 9, Iota 10, Kappa 20, Lambda 30, Mu 40, Nu 50, Xi 60, Omicron 70, Pi 80, Rho 100, Sigma 200, Tau 300, Upsilon 400, Phi 500, Chi 600, Psi 700, Omega 800.

3d. The Hebrew Numerals.

Table with 4 columns: Form, Sound, Name, Value. Kaf 1, Baith 2, Gee-mel 3, Daw-leth 4, Hay 5, Vauv 6, Za-yin 7, Hhath 8, Tait 9, Yoadh 10, Kaf 20, Law-medh 30, Maim 40, Noon 50, Saw-mek 60, A-yin 70, Pay 80, Tsaw-dhey 90, Qoaf 100, Raish 200, Seen, Sheen 300, Tauv 400.

The Hebrew alphabet being exhausted, they used five of their letters which, when occurring at the end of words, assume a different form, to express the remaining hundreds, viz. :-

Table with 6 columns: Form, Name, Value, Form, Name, Value. Kaf 500, Maim 600, Noon 700, Pay 800, Tsaw-dhey 900, N\* 1000.

From the above use of the numerals in the several alphabets, our readers will now be enabled to understand the following extract from the Appendix to FLEMING'S celebrated tract on "The Rise and Fall of Papacy," to which public attention has been much directed of late :-

It was customary with the Hebrews, Greeks, and Latins (or Romans), to use the letters of their alphabet to keep accounts by, instead of figures, which were of much later invention; the same ancient practice, in part, prevails to this day, according to the old Roman custom; as you may perceive on books, medals, monuments, or public buildings; for instance, MDCCLXXXIII. is put for 1783, which, in Hebrew characters, is thus deciphered, אָיָבָא, 1783; and in Greek, thus, αΨπγ, 1783.

Now, the Holy Ghost knowing that men and nations would change their customs and manners, by being overturned, and that their numerical letters would remain in use to the latest posterity, he in infinite wisdom thought fit to describe the mark, or name, of the popish beast by numerical letters, that thereby it might unalterably remain, and so not only appear both a mark and a name, but a numerical name, or a name distinguished by the coincidence of its numbers, viz., 666; which number being pointed out by a most remarkable circumstance happening in the corresponding century, it could not possibly be mistaken, forgotten, altered, or lost.

On these accounts, among others, no doubt the Holy Ghost gave the true sign, or mark, of the monster in such cyphical characters as constitute the number 666, by a singular combination of the three languages; viz., Latin, Greek, and Hebrew.

Nor is it a little astonishing, that the sum total of the number 666, without a unit over or under, should be found in the composition of the name, which has in it a combination of all those languages in which the beast wrote the inscription over our blessed Lord's head on the cross, viz., Latin, Greek, and Hebrew.

The sign or number given, whereby we are to find out the mark of the beast, is 666, which number, being applied to his name and character as a man, a Roman, of the Latin nation, will be found exactly to make out the mark of his name; thus, רומנוס, Romanus — λατινος, Latinos; both which, when viewed as letters, may be called the mark of his name, but when considered as numerals, or figures, (of which both words entirely consist,) may then be called the number of his name, or the number of a man, being a Latin name derived from that of Romulus, a man, who founded Rome pagan, and so peculiar to a man, viz., the pope, who is the foundation of Rome papal, as the other was of Rome pagan.

Now, observe, the Hebrew and Greek letters composing the words, רומנוס, Romiith—רומנוס, Romanus —or, λατινος, Latinos, each of them making in numerals exactly 666, plainly point out not only his name, and the number of his name, but also the mark of his name; as for example: in רומנוס, Romiith; so likewise רומנוס, Romanus; and also the Greek, λατινος, Latinos; in each of which the exact mark is contained.

It, therefore, evidently appears, that each name is both a mark, and a number; a mark, when viewed as made up of so many letters, therefore, called the mark of his name; a number, when viewed as made up of so many numerals, then called the number of his name. But when considered merely as a name derived from Romiith, a Roman, or Romulus, the founder of Rome, a name common among men, it may then be properly called the mark of a man, aye, of an uncommon man; in Scripture dialect, a man of sin, of uncommon sin.

I cannot leave this subject without remarking, how singular it is, that Christ should have suffered under a conjunction of these three powers, viz., the Hebrews, Greeks, and Latins; and that his inscription was also written in all their three languages: farther, that Antichrist has also reigned in a conjunction of the same: and as his mark is likewise contained in a combination of them, may it not, therefore, according to the nature of correspondencies, be expected, that the visible destruction of the man of sin, and the establishment of Christ's reign, will be manifested in a conjunction of these three kindred, people, and tongues! So, that by the same instruments that Christ has been abased, and Antichrist exalted, Antichrist shall be abased, and Christ alone exalted.

FRONTLET OF THE BEAST.

It is to be observed, as a singular circumstance, that the title VICARIVS FILII DEI, (Vicar of the Son of God,) which the popes of Rome have assumed to themselves, and caused to be inscribed over the door of the Vatican, exactly makes the number 666, when deciphered according to the numeral signification of its constituent letters. Thus,

Vicar of the Son of God. VICARIVS FILII DEI 5 1 100 1 5 1 50 1 1 500 1 = 666.

It may be farther observed, that not many centuries back, on the front of the POPE'S MITRE, the word MYSTERY used to be inscribed, and was worn by them till the reformers discovered and pointed it out to the people, as the Scripture mark of Antichrist, from

\* The several Hebrew characters with a mark (-) under them, denote the corresponding thousand.

Rev. 17:5, which glaring manifestation of the man of sin so opened the eyes of the multitude, that the custom was immediately abolished, and the word erased from the mitre.

The Edgcomb Tragedy.

The New York Evangelist makes the following Christian remarks in relation to this event :-

"We doubt not that our readers will, vividly enough, remember the terrible case of murder and suicide, which lately occurred in Edgcomb, N. H., and was ascribed to insanity, produced by the excitement of the doctrines of [Mr.] Miller, and the Second Adventists. As is often the case, subsequent and more thorough examination proves that the dreadful deed was owing to no such cause. The "Advent Herald" publishes a statement by the neighbors of the unhappy family, who are all, with one exception, members of the Free-will Baptist Church, in which it is expressly denied on the authority of long and intimate acquaintances, that he ever entertained the views of [Mr.] Miller or the Adventists. They further state that for some time previous to his death, he denied the Bible entirely, and in that state of mind left the world. Other accounts concur in making it probable that both Pinkham and his wife were insane. He was addicted for some time before his death to many very strange practices which would be sufficient in any court of justice, to establish his insanity. This explanation is due to truth; though it is but fair to say, that if entirely true, as first reported, we cannot see how it should affect Millerism. There are some states of mind, and some circumstances when the simplest truths of religion will violently excite the mind, and, perhaps, produce insanity. This argues neither the falsity of these truths, nor the wrongfulness of publishing them. This is a charge which weak minds have always been bringing against all religion; but nothing could be more inconsistent. Our trouble with Millerism is not that it is a doctrine which seizes strongly upon the fears and the sensibilities of men—but that it is not true."

The above is the most fair and candid correction of any statement respecting the effects of Adventism, that we have ever seen. The doctrine should be opposed by those who think it not true. We oppose Spiritualism for this reason.

The Michigan Christian Herald, Western Christian Journal, and several other of our exchanges, have also given prompt contradiction to the story. There are some from which we expected no correction of the statement; but there are a few papers yet, with which we exchange, that we believe are candid enough to correct it, had they seen it.

As they must have overlooked it, we publish again the certificate of the neighbors of Pinkham, to give them an opportunity to correct it.

Edgcomb, June 10, 1848.

We, the undersigned, do hereby certify to all whom it may concern, that we have lived near neighbors to George W. Pinkham, of Edgcomb, who perpetrated the awful tragedy of taking his own life, and that of his wife and four children, in the spring of 1848.—And we do hereby testify, that we never heard that he professed to be a Millerite, or an Adventist, or that he was considered to be one, or called one, or was in any way identified with them; but we believe, and do know, that for some years past he was not himself; but at intervals was perfectly insane, (especially on religious matters,) and that in one of these fits of insanity, he committed the horrible deed. And we further testify, that instead of being a Millerite, so called, he was diametrically opposed to the doctrine, and for some time previous to his death, he denied the Bible entire, and in this state of mind he left the world. He was a ship-master, not a ship-carpenter.

WASHINGTON DODGE, WARREN DODGE, BENJAMIN H. DODGE, 2d, ROBERT SOMES, BENJAMIN DODGE, 1st, DAVID WILSON.

We could have procured forty names if we had deemed it necessary. These persons are all, save one, professors of religion in the Free Will order, persons of good repute. They seemed provoked at the falsehoods which have been circulated in the papers. Mr. P. was naturally one of the best of men,—a kind husband and parent, one of the best of neighbors, a most upright man in all his dealings, and strictly conscientious. With respect, yours, RALPH HARLEY.

All the Truths.

A writer in the Hartford Christian Secretary, speaking of Vermont, says :-

"There are here a few ultra abolitionists and Millerites, who have thought, read, heard, and talked so much upon their respective peculiarities, that they seem to them the great and almost only subjects worthy of attention. Instead of bringing out in due prominence, in a well developed character, all the precious truths within the grasp of the human intellect, they lessen their own enjoyment and usefulness, and become emphatically 'one idea men,' by clinging to one truth so tenaciously as to let go many others equally important."

It is true that all the precious truths of the Bible should be brought out with equal prominence; but when one of these jewels has been lost sight of, forgotten, and eclipsed, so that it has ceased to occupy its appropriate place in the circle of Divine truth, it is necessary that some should make its recovery and restoration to its proper sphere, their peculiar duty. Had the churches kept their eye properly fixed on

the doctrine of the personal advent, it would not have been necessary for any to have devoted their thoughts to the exhuming of it. But while we would see this restored to its original place in the affections of Christians, we hope to lose sight of no other kindred truth; for all are essential to the development of a well-balanced Christian character.

The same writer further says :-

"The Baptists in this State [Vermont] number 9000. In 1840 there were over 11,000. The cause of this decrease is not owing entirely to the Miller excitement, for from '40 to '43 there was a diminution; but rejoicing in their past success under the indefatigable labors of their extraordinary leaders, I fear that they have neglected to put forth those mighty efforts which in the wisdom of God are necessary to secure any great end. One mournful cause of this delinquency, I fear, is, that some of the pastors, leaving in a measure the inappropriate work, the spiritual discipline of their own minds, anxiety to have their hearts the home of every tender and elevating sensibility, yea, to be a living embodiment of the principles and spirit of the immaculate Son of God; have fallen into the all-prevalent mammon spirit; so that the true adage, 'like priest, like people,' has its exemplification not in the heavenly living of the members, but in a spirit that is content to live only for the transitory clay world."

It was from '40 to '43 that the "MILLER excitement," as the writer is pleased to term it, was the most prevalent in Vermont. We, however, agree with him, that the "one mournful cause" referred to, is not to be overlooked in accounting for the delinquencies of the Baptists in Vermont. It has been altogether too much the fashion to make the doctrine of the Advent the scape goat for the sins of others.

Encouraging Notes.

DEAR BRO. HIMES.—By the "Herald" of this week, we learn that while God in his providence is laying his hand heavily by affliction, you are also financially embarrassed through the neglect or inability to pay, of those who honestly owe you; this ought not to be the case with any of God's faithful stewards. Yet we fear that many of our brethren will conclude that the subscribers of the "Herald," and those who owe for books, &c., ought to, and will pay, upon seeing this appeal. But let us not be satisfied with a knowledge of their duty, for this will neither relieve our brother, or perform our duty to God in this matter. We, therefore, say to our brethren and sisters wherever they are, if you love the cause of truth, and feel from the heart for your brother who suffers in that cause, then manifest your love by feeling not only in heart, but in pocket also, and thus give substantial proof of your regard for God's faithful servants, and your determination to be one of the number who will help to sustain the proclamation, "Behold, the Bridegroom cometh."

The few believers worshipping in the Sixth Avenue, have hastily thrown together their small donation, in answer to your appeal, and enclose twenty-five dollars which is at your disposal. There may be others who will contribute, if so, we will promptly forward the amount. Yours, in hope,

(For the Church.) JOHN B. HUSE.

DEAR BRO. HIMES.—Our brethren in this city, by reading the statements made at the late Conference relative to the wants of the cause, and the embarrassments of the Advent office, have felt it in their hearts to do something for your aid. We have collected Forty dollars. We send you at this time twenty dollars, and shall send the remainder shortly. We wish this twenty to be applied in the purchasing of tracts, to be distributed as you may judge the cause demands. We should like to have a part of them sent here. May the good Lord bless and sustain you in the position you occupy in the Second Advent cause. Our hearts are with you; we approve of your course.

Yours, in behalf of the Second Advent brethren of Philadelphia. JOSEPH M. BARSTOW.

NOTE.—We sincerely thank BRO. WHITING, HUSE, and all the good brethren associated with them, and also the Church in Philadelphia, for their liberal donations. We put that from N. Y. to the account of the poor, to whom we send the "Herald" free. This will help the office. We hope to hear from others. A little from the many would soon place us beyond perplexity, and enable us still to do for the best of all causes. We feel happy in the sacrifice of all for the cause. While others are building for themselves, and laying up treasure, we desire to build for the cause, and try to lay up a treasure in the cause of God. We shall trust in the Lord, and if worthy to be sustained, He will sustain us. He will raise up friends to aid in time of need. He has done so thus far, and here we raise our "Ebenezer." We shall by grace trust in the Lord and do good, in the expectation of receiving all we need for the cause, and also for our own necessities.

Celestial Phenomena.

A brilliant phenomenon was visible from Williamsburgh and Brooklyn, and partially so from our city, last Friday evening. Just before sunset, the horizon was covered with dense thunder clouds, which extended to the zenith, and were also very black in the north and south. As the storm advanced, they appeared to be concentrating over New York, and from

\* This is the form of Sigma when it ends a word. † In the absence of a Greek letter, a character like this was used to denote 90. ‡ The letters Pi and Iota were used to represent 500. § The letter Alpha with a mark under it, was used to denote 1000; and all the numbers with a similar mark, denoted their corresponding number of thousands. ¶ The distinct sound of these letters are now lost.

our position on Long Island presented a very grand appearance. At about fifteen minutes before sunset, a sudden flush of gold pervaded the lower portion of the cloud directly over us, and then as suddenly spread until the whole semi-circle from the north to the south point was flooded with an inconceivably brilliant golden lustre. It was dazzling to the eyes in any portion of the western sky. This strange wall of gold advanced swiftly until it hid New York from our view. The city seemed involved in a flood of terrific beauty. We observed the commotion of a coming tempest in the dense black clouds above the gold, but the latter appeared like a perfect, unbroken wall, extending from the north point, or a little east of north, to the extreme south, a little higher at the west than at the extremities. A Millerite might have been pardoned a fright at the scene. Children were in great terror, and some older persons. In the midst of the whole a sudden edge of deep crimson seemed to ray out from the clouds, and at that moment a flash of lightning passed five times up and down across the gold in the west. We never have seen so brilliant an appearance. It was more like a sudden rift in the clouds, letting through the indescribable glory, in its full radiance, which had before been struggling through the clouds.

This scene was followed by a hurricane and storm of rain, but at 8 1-2 o'clock in the evening, the west ends of houses were lit as if by a large fire. The same appearance was noticed as far east as Hartford and New Haven.—*N. Y. Jour. of Com.*

**NOTE.**—Men undesignedly often expose the state of their hearts. The allusion of the editor of the *Journal* to the "Millerite" is a confession that he would be frightened at any actual indication of the near coming of CHRIST. There are a class of persons who will be very much frightened on that occasion, who will call to the rocks and mountains to fall on them to hide them from the face of the LAMB. Those loving the SAVIOUR'S appearing, will feel very differently. They will exclaim, "Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation." Professed Christians do not show any wisdom when they perpetrate their witticisms on those who love the SAVIOUR'S appearing.

**A WONDERFUL PHENOMENON.**—A singular phenomenon was brought to light a week ago yesterday, in the township of Greenfield, Mich., about eight miles from this city. The Messrs. Grangers, in boring to find water to supply their saw mill, sunk a four inch hole to the depth of seventy feet, when they struck a vein, or cavity. As they withdrew the augur from the hole, to their great surprise, it was followed by a violent current of air, that threw up stones as large as hen's eggs, ten or fifteen feet high.

For a few moments, when the hole was first opened, the air was accompanied by a stream of water, which was thrown ten or twelve feet high. The water, however, soon ceased coming, and the air gushed out with such force that the roar could be distinctly heard fifty or sixty rods distant. On touching fire to the air, it caught, and the flames flashed twenty feet high, and came near burning the building, covering the machinery, in which it is located.

They finally succeeded with considerable difficulty in stopping it, by forcing down blankets, and driving a pile into the hole, which was their only means of stopping the air, or gas, and extinguishing the flames. For several moments after the hole was stopped the earth trembled and shook for some distance around, as though an eruption was about to take place. The people, who by this time had gathered to the number of about a hundred, were greatly alarmed at these symptoms, and scattered with all possible rapidity, supposing that Millerism was about coming to a focus, or that they were about to be blown up sky high by an earthquake.—From the time it was opened till it was thus closed, was about six hours, and the air gushed out all the time with unabated violence.

It has been opened several times since with the same effect. The power and force of the air does not seem to diminish in the least. The Messrs. Grangers are proposing to secure it with apparatus so as to shut it off and let it out at leisure, and test its real qualities. The people in that vicinity are all confident now that it can be conveyed here in pipes, and successfully used for lighting the city with gas, from this great natural, underground gasometer. We learn that several scientific gentlemen of this city intend visiting it soon.—*Detroit Daily Advertiser.*

**NOTE.**—The editor of the *Detroit Daily Advertiser* seems to be fully aware of what would be his fate, provided "Millerism" should come to a focus.

**DEAR BRO. HIMES:**—We, as believers in the speedy coming of our Lord Jesus Christ, sensibly feel that every effort should be made to advance the cause of God in this place; and we are desirous that a conference may be appointed to be held in Portland, Me., as soon as possible. Bro. Himes, Litch, and Osler, are earnestly requested to attend.

P. JOHNSON, JOHN BLAKE, JAMES BERRY, J. CURRIER, IRA BRADFORD, SAM'L MILLS, W. M. MERREL. Portland (Me.), July 3d, 1848.

**NOTE.**—We shall make arrangements for the conference as soon as possible, but we cannot till some time in August or September. Bro. HAWKES cannot visit there till the fourth Sabbath in August. We hope to help our suffering brethren there. They will continue patient and steadfast, and we hope not in vain. We shall do all we can for them.

**THE "ANGLO SACSUN."**—This journal, published by ANDREWS & BOYLE, in phonotypic characters, at 22 Spruce-street, New York, at \$2 per year, has in a little over one year attained a weekly circulation of six thousand copies. This alone is an indication that the "Writing and Spelling Reformation" is on the advance. Those who are not familiar with the phonetic and phonotypic characters, and are interested in the acquisition of knowledge, would be gratified by a perusal of their paper and works, even if they never expected to make any practical use of the science. As we have occasional inquiries where their works can be obtained, we would say, for the information of such, that a letter, post-paid, with money enclosed, directed to ANDREWS & BOYLE, 22 Spruce-street, New York, will bring in return, by mail, their "Complete Phonographic Class Book," at 37 1-2 cts.; "Phonographic Reader," 25 cts.; "Reporter's First Book," \$1; "Christ's Sermon on the Mount," in phonography, 12 1-2 cts.; or other valuable works. Lessons in phonography are frequently given in the *Anglo Sacsun*. In half an hour any person of common intelligence may learn to read that paper with ease.

**RESULT OF THE POSTAL DIFFICULTIES.**—Montreal papers state that at Lewiston, on the frontier of Canada, more than 1500 newspapers for the western part of Canada, are detained for the lack of payment of the postage, and that the same may be said of all the other frontier towns.—*Chris. Mich. Herald.*

We received a notice some time since from the Post-master of the Lewiston Post-office, that a quantity of our papers had been stopped there. We showed it to the Post-office here, and they promptly informed the Lewiston office, that we had regularly paid the postage on our papers to the line, and to charge the Boston Post-office that of any not marked. We hope our subscribers in Canada have never been inconvenienced by not receiving their papers regularly.

**TO CORRESPONDENTS.**—E. DUDLEY—We understand Rev. 19:17-21, to denote the events of the last great battle, in which Satan and all his hosts will be overthrown and cast into the burning lake at the commencement of the thousand years. When Satan shall have been cast in there, then he is to be bound.

**THE "SCIENTIFIC AMERICAN."**—This is a mechanical paper of great merit, published by MUNN & Co., at 128 Fulton-street, N. Y.

### The French Election.

It was surprising to many that the French election should have been appointed and held on the Sabbath, and that, Easter Sunday, the anniversary of the resurrection of Christ. The foreign correspondent of the *New York Observer*, speaking of the low state of religious sentiment in France, says:—

"In France, except a few solitary restraints, the thing has appeared to be quite natural and simple. Thus, yesterday, when the holy table was spread in our churches, and our pastors preached to us the word of God, most of the male inhabitants were in the public places, discussing passionately the different qualifications of the candidates, and thinking no more of their religious obligations, than if Christianity was an idle fancy. Only the women, with some few men, came to attend public worship.

What an Easter! what forgetfulness of God, of the soul, of the gospel of eternity, and the most sacred obligations of piety! I ask if the blessing from on high can rest upon a nation, which, profaning the glorious anniversary of the Saviour's resurrection, is wholly absorbed during this Christian festival with political contentions! Republican government is certainly a good institution; but every Republic needs to rest on virtue in the people, and I doubt if any virtue is possible without religion.

"We have in France socialists who judge, on the contrary, that it was an excellent, an admirable measure to appoint the general elections on Easter. Do you know why? Because the French people is itself a new Christ (I do not invent these blasphemies, I copy them),—yes, a new Christ, who, after having long suffered under the oppression of nobles and kings, after having been laid in the grave of servitude, is returned to the life of liberty and hope! The resurrection of the nation is then celebrated at the same time as that of Jesus; these two resurrections are analogous; one was a prelude to the other, and the Republic is destined to establish the religion of socialists, which will be the completion of the Gospel!

"Such is the doctrine openly professed by the disciples of Fourier, of St. Simon, of Louis Blanc, of Peter Leroux, and all these modern utopists. The people is, so to speak, their only god: they apply to them, by a convenient kind of allegory, the miracles related in the New Testament. The people do miracles and multiply leaves. The people are the depository of all morality, the interpreter of all truth, the source of all salvation, the centre of all progress. The people have been persecuted by Caiaphas, Herod and Pilate. The people have had their agony, their bloody sweat, upon another Golgotha. The people have borne their cross going up to their Calvary. The people have given their life for a new redemption. The people, lastly, have risen again with glory and triumph. They are the god of the Socialists, the god of the nineteenth century, and before which mankind must bow!

### Foreign News.

By the British steamer *Caledonia*, from Liverpool to New York, intelligence to the 24th of June reached Halifax the 6th inst., from whence it was forwarded by the *Buena Vista* to this city on Saturday last.

IN ENGLAND things are still quiet, and the money and corn markets were more favorable.

IN IRELAND the most important feature is, the formation of clubs, each of which is to consist of 300 members, who are to assemble once a week for the purpose of familiarizing themselves with the exercise of the pike. The formation of these is fast progressing. In Dublin alone forty clubs have been formed—equal to 12,000 men.

IN FRANCE, the election of PRINCE LOUIS NAPOLEON to a seat in the Assembly so excited the jealousy of the Executive Government, that he wrote a letter from London, resigning it. He has since been elected Colonel of the fourth legion of the National Guard of the Bauliene, vice D'ALTON SHEE, resigned. He is also one of the six candidates for the Presidency of the French Republic, the time for which, we believe, is not yet fixed; but it is thought that if it was to take place immediately, NAPOLEON would be triumphantly returned. The other candidates are, LAMARTINE, M. THIERS, M. MARRAST, Gen. CAVIGNAC, and M. SAUSSIERE, ex-prefect of police. The Orleans party will support M. THIERS, and M. BERRYER has declared in his favor. The Legitimists are divided between THIERS and LAMARTINE. A new pretender is spoken of in the person of the Prince of LEUCHTENBERG, the son of Prince EUGENE, and a relation of the Emperor of Russia.

There is a strong probability of the Executive Government being obliged to resign; and what will fill its place, it is difficult to predict. The English papers represent it as very difficult to preserve order in Paris. They also speak of some of the provinces, as ready to march on Paris to put an end to the tyranny of that city. Their statements must be received with some allowance for their national animosity against France.

SPAIN continues tranquil. Four men had been shot for an attempt at conspiracy.

ITALY.—Says *Willmer's European Times*:—

"Affairs are not so favorable for the Piedmontese. It seems certain that Radetsky, after the capitulation of Vicenza, had returned into Verona with 15,000 men, so that the meditated attack upon that fortress by Charles Albert, with 50,000 men, had been relinquished, after they had been brought within three miles of the town. Charles Albert has, accordingly, returned to his old head-quarters at Vallegio. Vicenza fell into the hands of the Austrians on the 11th June. The garrison having exhausted their ammunition, General Durando capitulated to save the town. The Austrians in the Venetian territory have been strongly re-inforced, and have entered Padua in triumph. The act of the union of Lombardy and Piedmont was signed on the 10th June. At Rome, the decree for the separation of the spiritual and temporal power of the Pope is in progress through the Chambers, and gives great satisfaction. We hear that a regular Provisional Government has been formed at Cosenza, in the Kingdom of Naples, in order to organize a general armament, and to co-operate with the Calabrians in arms."

The condition of things in the Kingdom of Naples is very unsettled. Rumors of insurrections there are numerous.

DENMARK.—The Danish Government and German Diet have both refused the mediation of England, proposed by Lord PALMERSTON. The Swedes are forwarding troops to Denmark, who are quite elated at the prospect of fighting the Germans.

The following intelligence from Russia, Austria, and Prussia, we copy from *Willmer's Times*:—

**Russia.**—Advices from the Danube announce that a Russian army of thirty thousand men had entered Wallachia. It is asserted that the Emperor Nicholas contemplates enfranchising all the peasants in his dominions from personal servitude. Poland, although invested with two hundred thousand troops, is a cause of much uneasiness to the Emperor, who is said to spend whole days and nights watching the telegraphs now as far as Warsaw and the frontiers of Prussia. In the Breslau journals, of the 16th ult., it is stated that the whole Baltic sea is covered with Russian men-of-war. The whole western frontier of the Russian Empire bristles with bayonets. The troops advance forwards from Lithuania and Volhynia by forced marches. The chief force of the Emperor Nicholas stands already on the river Pruth, ready at any moment to march into Moldavia, and of course into Wallachia.

**Austria.**—The Wiener "Zeitung," of the 18th June, contains an official announcement from the Austrian Ministry, that in consequence of the illness of the Emperor, he will be unable to quit Innsbruck, and has, therefore, deputed his brother, the Archduke Francis Charles, to be his representative, with full powers, at the approaching Diet, and that he will arrive in Vienna on the 23d of June.

Bohemia is struggling with misgovernment, and there was a dreadful riot at Prague, on the 14th of June, in consequence of Prince Windischgratz, the

commander of the troops, refusing to give cannon and ammunition to the students. The Czech party got up a demonstration on the 12th, and crowds had assembled in consequence to listen to some inflammatory speeches from the leaders of the party. The crowd having been vainly summoned to disperse, blows ensued, which led to a general fight, and the raising of barricades or the part of the people. The commandant caused the alarm to be beaten, and gave till four o'clock for the people to take down the barricades. The people commenced the attack, and the commandant swept the street with cannon. The number of killed and wounded was not known. The wife of the commandant was shot, and his son wounded.—The news of the outbreak was announced to the neighboring country by the burning of innumerable beacons on all the surrounding mountains. On the 16th, the Prince concluded to lay down his command, the people still refusing to yield. On the 18th, news was received at Vienna that Prague had capitulated, and was again occupied by Prince Windischgratz; the "rebels" had given fourteen hostages. The Austrian Council issued a proclamation to Prague and the rest of Bohemia to lay their grievances before the approaching Diet.

**Prussia.**—Further riotous and insurrectionary movements have taken place in Berlin. The greatest annoyance had for some time been caused by an order of the head Marshal of the Court closing the portal of the royal palace, the court being ordinarily used as a thoroughfare. It was thought that this order would not be put in force; but when the gates were closed on the 14th June a cry was raised, "Barricades must be made before the palace," and a large crowd commenced carrying this threat into execution. This attack was repelled by a bayonet charge from the troops. The people retired to a grove in the immediate neighborhood of the arsenal, where they were harangued by their orators, and exhorted to bring out the arms from the arsenal. They were interrupted by a summons from a strong detachment of troops to disperse, and on refusing to obey after three calls, they were fired on, and two or three shot. The *generale* was now beaten all over the town, and barricades were erected on many spots, particularly in the neighborhood behind the Alexanderplatz, so thickly inhabited by the working class. From all quarters of the town the people streamed now towards the arsenal, from whence a deputation was sent to the different authorities on the subject of the arming of the people, which had been formerly promised, but from week to week postponed. When Mr. Eichler, an ex-popular orator, informed the people that they would receive an answer in three hours, they immediately suspected the treacherous intention of detaining the people till the garrison of Potsdam and the neighboring places could arrive; so, while a portion of the crowd rushed up to pull up the rails of the Potsdam railway, the main bulk of the crowd made their attack without delay upon the arsenal. Towards 10 o'clock this was taken, without any grand effort to defend it having been made by the burgerwehr, or by the military stationed inside. The government having intimated doubts of their ability to protect the National Assembly, then in session at Berlin, it was moved, and after a stormy debate carried by a large majority, "That the Assembly should declare that it did not require any armed guard, but that it placed itself under the protection of the people of Berlin." This was regarded as equivalent to a defeat of the Government, and three of the ministers tendered their resignations. The resolution of the Assembly had, however, exerted a tranquilizing influence on the people of Berlin, and on the 19th everything was quiet in the city. The "Reforme," of Paris, sounds the tocsin of war from the vast preparations and threatening attitude of the Emperor of Russia, who, in a brief campaign, might occupy the Prussian and Austrian capitals, and dictate terms to the distracted people of Germany.

IN EGYPT, great misery is said to exist. MEHEMET ALI was still alive, but bordering on a state of imbecility.

P. S. The following items were transmitted from London to Liverpool, for the *New York Courier & Enquirer*, on the day of the steamer's sailing:—

London, half-past 1 o'clock, June 24.

We have just received notice that there is no mail from Paris to-day, in consequence of the riots.

Paris, Friday, 5 o'clock P. M.

It is just reported that the Executive Government have resigned, and that Gen. Cavaignac has been placed at the head of the armed forces, and has declared Paris in a state of siege.

At this, the last moment, we can only say that the usual expresses from Paris for the London journals have not arrived, and all we can obtain from the best sources is a repetition of the statement, that all communication is intercepted as in February last.

There is no doubt that a conflict of a severe nature is actually going on.

The London *Chronicle* extra issued the following in a second edition at 12 o'clock, June 24. Compared with the later despatches, it seems to be exaggerated:—

The struggle has commenced in Paris. The troops of the line and the National Guards are fighting with the people. There has already been an awful sacrifice of life. Everything is in great confusion.

Intelligence has just reached us from Vienna, stating that the Austrian government had accepted the mediation of England in the dispute between that country and Italy.

**LATER INTELLIGENCE.**  
The arrival of the *Niagara* on Wednesday, after the above was in type, brings the details of a horrid insurrection in France. As our readers will read with interest, we postpone our editorials to give place  
(Continued on the last page.)

## Correspondence.

## The Saints Sleeping in Jesus.

"Them also which sleep in Jesus will God bring with him."—1 Thess. 4: 14.

Asleep in Jesus! blessed sleep!  
While angels pure a watch do keep  
Around their low and dusty bed,  
Commissed by their gracious head.

Asleep in Jesus! that dear friend,  
Who did preserve them to the end,  
When blood had purged away their sin,  
And made them pure and white within.

Asleep in Jesus! O how sweet!  
The raging storm may o'er them beat,  
They heed it not, but slumber still,  
Secure and free from every ill.

Asleep in Jesus! peaceful rest!  
From which they wake supremely blest;  
No more to weep, no more to sigh,  
But, best of all, no more to die!

Not till the heavens and earth do shake,  
Will these slumbering saints awake;  
Nought can disturb their sweet repose,  
Until the last loud trumpet blows.

But when Death's icy chain shall break,  
These ransomed ones will then awake,  
With joyous hearts mount up on high,  
To greet their Saviour in the sky.

M. D. WELLCOME.

## Can War be a Christian Duty?

[NOTE.—We insert the following as an act of justice to the writer. We have no fears of Adventists going to war. And if a case of absolute necessary self-defence should arise, we have no fears that those who can fight strenuously against fighting, would hesitate to do all that self-preservation, and the protection of dependents, righteously require.]

There have been in all ages, since Christ was on earth, those who have decided that war with carnal weapons is wrong, under any circumstance. On the other hand, the great mass have decided that it is right to fight; at least, in self-defence. In this question many minds are now interested. It is a very great practical question, and of consequence, must affect the moral character of every one who comes to a practical conclusion, whether right or wrong. Let me, therefore, have your attention a few moments on this subject.

It is generally admitted, that offensive war is wrong, but it is contended that defensive war is right. The only rule by which any fair conclusion can be arrived at is the Bible, our reason, or both. We will try this question first by the Bible.

If we turn to the Old Testament, we find that wars of offence, as well as defence, were directed by the Lord. The whole work of extermination of the Canaanites, under Joshua and his successors, was a war of aggression. The history of those times shows this too plainly to admit of doubt. On the side of the Canaanites, the war was strictly one of defence. In all this work, the Lord was on the side of the aggressor, and against the defender. If it be true that it is right to fight because it is a case of self-defence, and wrong to commence the war, because it is aggression, it then follows that the Canaanite was right, though it had resulted in the destruction of the whole Jewish nation; and it also follows, that Joshua, and those with him, were wrong, whether they had killed few or many. In our day it is said, we do right to engage in war, if it be to defend ourselves; but wrong if for any other purpose. Such virtually say, that the kings of Canaan were right, and Joshua was wrong; thus reversing the facts in the case. If such appeal to the Old Testament for a justification of their course, they are opposed by their own witness.

If it should be said, that I have not rightly apprehended the character of the wars in Joshua's time, and that the Old Testament does condemn offensive, and justify defensive war, I would inquire, Are we, who live under the New Testament, to take the Old, —the law of which was but a schoolmaster to bring us to Christ—in all things for our rule of practice?

Moses, the great lawgiver under the old Covenant, said: "A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; HIM shall ye hear in all things, whatsoever he shall say unto you." (Acts 3:22.) This command was ratified by the Father, when that Prophet was on the mount of glory: "This is my beloved Son, in whom I am well pleased: hear ye him." (Matt. 17:5.)

From these texts we see, that it is our duty to look to Christ for our rule of faith and practice. If he has added to, or taken from; made void the whole, or confirmed the whole law of Moses, it matters not with us,—we are to abide by his instructions. Our Saviour, as leader, has taken the place of Moses. We are not to follow Moses any farther than the Saviour has taught us; and not then because Moses so taught, but because Christ has so taught. This is the plain import of what Moses said, as above quoted. I cannot express my views on this point better than in the language of Dr. Wayland:

"The New Testament being thus intended for the whole human race, and being a final revelation of the will of God to man, may be supposed to contain all the moral precepts, both of natural religion and of the Old Testament, together with whatever else it was important to our salvation that we should know. If, then, a revelation has been made in the Old Testament, which is repeated in the New Testament, we shall be safe in making the later revelation, by which we shall judge respecting the precepts of the earlier. That is to say, no precept of the Old Testament,

which is not given to man as man, or which is not either repeated, or its obligations acknowledged, under the new dispensation, is binding upon us at the present day. This principle is, I think, avowed in substance by the apostle Paul, in various places in his epistles. While he repeatedly urges the moral precepts of the Old Testament, as of unchanging obligation, he speaks of everything else, as far as moral obligation is concerned, as utterly annihilated.—*Moral Science*, chap. 9, sec. 2.

In the commencement of the Saviour's teachings, he said: "Whosoever shall smite thee on thy right cheek, turn to him the other also. If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." The plain import of this is, if we are smitten by an enemy, we are not to smite him in return, though it be in self-defence; and if we are sued at the law, and have our goods unjustly taken from us, we are not, though it be to defend our just claims, to sue the aggressor, but rather let him take more if he be disposed. This covers the whole ground of our duty towards those who may injure, or attempt to injure us. We are not to use injurious, or carnal weapons, in defence of our property, or persons. This is the least that can be inferred from the above passage. The whole life of our Saviour, both in precept and example, is a practical illustration of this sentiment. The only passage in the New Testament which can be perverted, as having even an apparent objection to this sentiment, is in Luke 22:36. The Saviour said to his disciples, just before he was taken to be crucified: "He that hath no sword, let him sell his garment and buy one." They said to him, "Lord, behold, here are two swords." And he said unto them, "It is enough." Enough for what? Not enough for all of them to fight with, if he intended they should use them for that purpose; but enough to show them that they should never use such weapons, not even in self-defence, in the best of causes, and in the most trying cases. Instead, therefore, of the text being an objection, as is supposed, it is, with the context, a plain, practical prohibition of the use of such weapons in the most aggravated circumstances whatever. For, surely, if there ever were a cause which, on account of its character and magnitude, required its advocates to defend by fighting, it was that of our Saviour while here in the flesh. He told Pilate the reason why his servants would not fight in this case of defence—"If my kingdom were of this world, then would my servants fight." If Christ's kingdom is not yet of this world, then in no case does he allow his servants to fight. Neither can they fight, and at the same time be his servants, or be employed in his service. "If ye continue in my word, then are ye my disciples indeed." But does not Christ's word allow us to fight in some cases? I answer, No. If it does, it belongs to the objector to point out these cases, and show from the words of Christ that we may fight when they occur.

Admitting that the Saviour has taught that his servants may fight in their own defence, it is, however, true, that neither the apostles or martyrs availed themselves of their privilege, with the exception of Peter, in the use of the sword to defend his Master; and he was reproved for so doing. If it be said in reply, that we should not fight for the support of religion, though it be to defend our lives; then is it self-evident, that we should not fight for the support of a less worthy cause. For if a cause be so good, that we should not fight for it, I think it will be difficult to show, either from Scripture or reason, that one may be sufficiently bad to justify our fighting.

J. S. WHITE.

## Loosing the Winds.

DEAR BRO. HIMES:—In my last, I indicated that I wanted to say more on this subject.

There is an analogy in the 9th of Ezekiel to the case under consideration. 1. The man with the "writer's inkhorn" did not convert those he marked to God. 2. The mark did not induce them to "sigh and cry for the abominations done in the midst" of Jerusalem. But 3. It was a mark of protection against those that followed after. "Let not your eye spare, . . . slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark!"

Another analogous case is that of the children of Israel, when about to depart out of Egypt. Egypt, although it has already been "hurt" to some extent, is about to receive a "hurt" at its very vitals. But God has a people there;—they must be saved,—a lamb is prepared,—the blood sprinkled on the doorposts,—this is his mark of protection! When the angel sees the blood, he "passes over."

So in Revelation. The earth is to be "hurt;" or rather, there is a class of men on the earth, who are designated in chap. 6:15—"the kings of the earth and the great men," &c. This class of men are to be hurt along with the earth. The day of his wrath comes, and who will be able to stand? Those who have the angel's mark of protection.

In the cases of Egypt and Jerusalem, when they were about to be desolated, the last thing done is to prepare a safeguard for his people. When Sodom is about to be destroyed, God sends an angel to deliver his people. Just so when the last stroke of his wrath is about to be struck on a guilty world, God sends an angel to give a safe conduct to his people. He marks them with God's mark. When this is done, the destroying angels in the four quarters of the earth let loose the implements of destruction. They fall first on the men who have "the mark of the beast, and who worship his image." Those who have been sealed with their Father's name, will escape.

The "winds" I understand to be a symbol of the implements of destruction, whatever they may be, and that the angels hold them ready till the sealing is finished, and then the death-knell to the hopes of this world will be tolled.

I have read some of Cumming's "Apocalyptic Sketches" with great interest; but his application of this portion I regard as wide of the mark as heaven is of earth. There is just the mysticism in it there is in the comprehensive commentary;—you get up from a perusal of it in confusion, and wish you had let it alone. Elliott's application of the 10th of Rev. is of the same character. (By the way, I am greatly pleased with his view of the "frogs.") You cannot interpret Scripture on such a principle. I know of no place for the sealing time but the end of the world. With this view, we have harmony, and it does away forever with the idea of shut-doorism. We may keep about our Master's work, and be sure of his blessing to the end of the world. Amen. Yours, waiting,  
G. NEDHAM.

## "And Who is my Neighbor?"

This question was propounded by a lawyer to our Saviour, and to which he replied by giving him a beautiful parable, of a certain man that went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, wounded him, and departed, leaving him half dead. A certain priest passing by, saw him, but instead of affording him any assistance, he passed over on the other side of the way. A Levite also came along, and looked on him, then he passed by on the other side. These were both professors of religion; but they did not manifest their faith by their works.

By and by, a Samaritan (one who was despised by these professors), as he journeyed, came to the poor man, and his heart was moved with compassion towards him. He went to him, bound up his wounds, pouring in oil and wine, set him upon his own beast, brought him to an inn, and took care of him that night, and on the morrow, when he departed, he gave money to the host, telling him to take care of the man, and if he spent more, he would repay him. "Now, which of these three, thinkest thou, was neighbor to him that fell among thieves?" for by a correct understanding of this point we are to know who it is that God requires us to love as ourselves.

Was it the priest? Was it the Levite? The lawyer was forced to reply, "He that showed mercy on him." Here, then, is the character whom we are to regard with a corresponding love and interest to that which we feel for ourselves. Those who make sacrifices for our comfort, and save us from death. It is astonishing, that while this question is so clearly settled, so many will have it that it means the world of mankind, or else those who live in our immediate neighborhood; and thus they embarrass the minds of many honest individuals.

Said a good sister to me a few years since, while conversing upon the requirements of the gospel, "I often fear that I am not a Christian. God requires us to love him supremely, and our neighbor as ourselves. Now, I have some neighbors who strive in every possible way to injure me; and although I cherish no unkind feelings towards them, but pity and pray for them; yet I do not feel a consciousness that I love them as God requires me to love them—as myself." I replied: "Sister, you are nowhere required thus to love the character to which you refer." I then repeated to her the parable. She was astonished, and relieved from her embarrassment. "Why," said she, "I have always been taught to believe that it referred to everybody." She often alluded to it afterwards, and said that she was no longer tempted to cast away her confidence on account of her feelings on this point; and said she further, "I am endeavoring to make others see it."

When we rightly understand the requisitions of the gospel, we do not find them to be "grievous." The yoke which Christ imposes is easy, His burden light; but men "bind heavy burdens, which are grievous to be borne," upon our shoulders, while they "will not touch them with one of their fingers." Let us fulfil the royal law by loving God supremely, and our neighbor as ourselves.  
M. D. WELLCOME.

Hallowell (Me.), June 28th, 1848.

"O thou who art the joy of the universe, the Saviour of the lost, whose right it is to reign, come, wear thy many crowns! The saints are waiting for thy coming! The earth groans for thy coming! Hell is moved at thy coming! Heaven is silent for thy coming! Come, Lord Jesus, come quickly.

"Hark, there is a voice that says, Behold, I come quickly. Even so, come, Lord Jesus. Amen, amen."  
—*Tracts on Prophecy*, No. 1.

Hope of earth's holy men,  
Appear, appear!  
Lord, whose right it is to reign,  
Haste, haste to earth again;  
Stay the creation's pain:  
Thy own crowns wear.

The joyful news we've heard—  
Saints wait for thee:  
All earth shall greet her Lord;  
Hell is at thy coming stirred!  
Heaven is silent at the word!  
Thine, Lord, are we.

Hark! hark! there speaks a voice—  
Quickly I come:  
It makes our hearts rejoice:  
Amen! each saint replies:  
Come, Lord, and bid us rise—  
Welcome to home. H. HEYES.

## Letter from Bro. S. Chapman.

DEAR BRO. HIMES:—My letter to you dated Butler, Feb. 15th, mailed, or left for that purpose, at Pulaski Post-office, giving many interesting particulars of what had passed before us during the two preceding months, being lost, and a short article written by Mrs. C., in Russel, St. Lawrence Co., a few

weeks after, not being noticed, except to credit the money it contained, have served rather to discourage me from making another attempt to write for publication. But having just received a cheering communication from the friends in Dekalb, (with whom we labored with success in April last,) in which they express surprise to have heard nothing from us of late through the "Herald," and having also occasion at this time to forward the names of new subscribers for the "Herald," I am prompted again to scribble a few thoughts.

Since Dec. 15th, I have written nothing which has appeared in print, excepting a brief note (mostly a word of caution to the brethren) in the "Herald" of March 25th. Respecting the contents of the letter which was lost, I will briefly say that we labored most of the time during the winter months in Wayne Co., and our hearts were cheered in hearing many testify that they had been benefited by the word.

About the middle of February we commenced a tour to the North, and beside the few particulars named in the note above mentioned, we stopped and labored a week or more in Pitkin and Edwards, St. Lawrence Co. In the former place, the Congregational minister, (a Mr. —,) on perceiving that the word was taking effect in the hearts of his people, came out boldly and scoffed at our blessed hope; and yet the word proved effectual in some hearts, among whom were the most intelligent members of his church. In the latter place the Baptist church seemed ready to hear the word, several of whom as readily embraced the doctrine of the Lord's speedy coming in the love of it. Two precious souls were manifestly converted to God, and made exceedingly happy in embracing "the blessed hope." As we were about to leave the place, Bro. Harman, the deacon's son, called at our boarding-place, and said, "Bro. C., I must hear more on this glorious subject." He placed in my hand two silver dollars, and added, "Let the 'Herald' be forwarded to me as soon as possible. This brother and the two 'converts' followed us to Russel (twelve miles), where they further listened with joyfulness to the word. It was announced from the desk of the Baptist church a week before we arrived, that "Mr. Chapman will preach here next Sabbath." The appointment was met, and in the morning many of the congregation seemed to listen with attention to the word. As I descended from the desk, (the minister being absent,) "Bro. V. —," as they call him, "the key carrier," stepped up to me, assuming great importance, and said, "By what authority, sir, did you make an appointment here this afternoon?" The friends at once reminded him of the announcement from the desk on the preceding Sabbath, at which he seemed somewhat confused, and would have consented for us to have occupied the house through the day, had we been disposed to do so: but as a matter of policy under existing circumstances, we recalled our appointment, and met the friends at a commodious school-house near by. In thus doing we secured a good congregation, who listened attentively to the word, while the key carrier, and a few kindred spirits, passed a portion of the time at their "holy place." Soon after this, a vote was taken, at the suggestion of the "key carrier," that "Millerism" should never again be preached in that house. At the same time it was announced by the "key carrier" that a school exhibition (probably to sing negro songs, &c.) would be held there during the week. Thus we see, in that community at least, "the glory of Jacob is made thin," if not entirely departed. And yet there are a few precious souls even in R. who are looking up and lifting up their heads in view of speedy redemption. The Lord keep them to the day of his coming is our earnest prayer.

From R. we went to Massena, by special request, where we labored continually day and evening for three weeks, and I am happy to add, the word took effect in many hearts; and never shall I forget those dear brethren and sisters, nor the delightful seasons we enjoyed together, especially the communion season, after baptism, in which about sixty happy souls, for the first time in two years, participated. Before we left, they solemnly covenanted with each other to maintain meetings of worship by themselves on the Sabbath, and also every evening in the week except Monday evening. Having just received a cheering letter from them, assuring us that they have hitherto been punctual in meeting their appointments, and have been greatly blessed in so doing. I would mention other particulars respecting them, but Bro. A. V. Baldwin of that place, in a letter recently published in the "Herald," has told the story. It is due to them, however, to add, that they faithfully regarded the admonition, "The laborer is worthy of his hire."

About the middle of April we commenced our return to Wolcott, Wayne Co., in company with Bro. and Sister Baldwin. Bro. B. has forsaken all to proclaim the gospel of the kingdom. His health is quite feeble, yet we hope he will live to witness the glorious appearing of the Lord; but if not, he is fully resolved to fall with his armor on. We arrived at Wolcott about the middle of May. Tarried by the way and performed a little labor in Russel, Dekalb, Gouverneur, Antwerp, Lockport, Leroy, Watertown, Copenhagen, Lowville, Martinsbury, Wilcox Corner, Loraine, New Haven, and Oswego, and found the brethren generally in a prosperous state. Dekalb is a new field of labor. We were invited there by a Mr. L. Keyes, a relative of Mrs. C. Bro. Baldwin and myself preached alternately evenings and on the Sabbath for one week. A good congregation attended, and listened with interest to the word. Bro. K. and several of his brethren and neighbors heartily embraced the doctrine, and are happy in the prospect of soon seeing the Lord; and truly I rejoice to know that the "Advent Herald" circulates among them.

On our return to Loraine, I was happy to learn that a Mr. R., who had been rather sceptical in his views, had recently experienced religion, and em-

braced the Advent faith. He is designated by the brethren as "Bro. C.'s wheel-barrow convert." A few months since, while laboring in that place, I had occasion to walk a few miles, and in doing so, I fell in company with Mr. R. going to the village with his wheel-barrow. As I was about to pass him, he inquired very respectfully to know if I was the Advent minister who had been preaching at the "Corners?" Being informed that I was, he said, "I wish you could preach in our district, for several of our neighbors were out to hear you last evening, and were very much interested. They say you can show from the Bible that the day of judgment is appointed, and by the same book and history you made it appear that we were now living in the *very last days*." I assured him that it was even so. He then, with a countenance full of interest, said, "Will you have the goodness, sir, to explain one of the prophetic periods to me?" I commenced with Christ's words in which we are assured that the generation witnessing the dark day of 1780 "shall not pass till all be fulfilled." He was so deeply interested in the matter, continuing to ask appropriate questions on the subject, that I proceeded, as we traveled on, to explain the different periods in the book of Daniel, stopping often to "make it plain on tables," using his wheel-barrow for that purpose. After travelling in this manner nearly two miles, and continuing our conversation without interruption for more than two hours, he thanked me sincerely for the instruction I had imparted to him, and then requested me to pray that he might be profited thereby. I gave him the parting hand, admonishing him to make speedy preparation to meet the Lord at his coming. He promised me that he would do so. He was faithful to his word, and soon found peace in believing on the Lord Jesus. But until I returned, I never even for a moment suspected that he was not a professor of religion. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which will prosper, this or that." O that the professed church of God were as ready to hear on the subject, and also to profit thereby: but alas, how blind, how unbelieving, even the same as "it was in the days of Noe and Lot." This Bro. R. is now one of the most active members in the church at the "Corners." A short article from C. C. R. will, I think, appear in the "Herald" before long, as he will have occasion to write soon on business, if time continues.

For the past four weeks, Bro. Baldwin and myself, with our companion, have visited and labored with the brethren in Wolcott, Butler, and the adjoining towns in Wayne Co., proclaiming the gospel of the kingdom to solemn and attentive congregations, in barns, school-houses, and in the open air; and we are assured that the word has taken effect in many hearts. Bro. B. will preach to the church in Wolcott to-morrow. The brethren in that section are making an effort to secure the services of Bro. B. for a season, should time continue. I hope and trust they will succeed, for they need a brother like him, well qualified to defend the doctrine.

Mrs. C. and myself arrived here from Butler to-day. The Lord willing, I shall preach to these dear brethren to-morrow, trusting in the Lord. We expect to have a good time. We then leave for Homer, intending, if the Lord permit, to proceed eastward, and spend the summer months in Massachusetts, Connecticut, and Rhode Island, provided I am not constrained to stop and perform considerable labor by the way. Shall stop a few days and visit the brethren in Norwich and Cooperstown, N. Y., and in Adams, Mass., then proceed to Hartford, Ct. The latter place will be our P. O. address after passing the towns above named. Should time continue till the fall season, we expect to return to this State, if a still more important field does not open before us. Pray for us, brethren. Yours in the blessed hope.

Auburn (N. Y.), June 17th, 1848.

Letter from Cabotville.

BRO. HIMES:—When we contemplate the position that the chosen few, the Israel of God, now occupy, as delineated by the pen of inspiration, and engraven on the heart of every faithful adherent to the cause of truth and holiness, O! methinks the beauty, the glory, and grandeur of the scene would inspire our hearts with a new courage, and with one united heart and voice we'll raise the joyful response, Alleluia! for the Lord God omnipotent reigneth. Shall we trace their history over ages past, when,—amid the desolation and gloom that enshrouded earth's once peaceful happy domain, and amid the degradation and pollution in which her children delighted to live,—the bright and morning star from on high shone forth resplendent with light and glory, lending her cheering rays to those who sit in the prison-house of darkness, the region of the shadow of death, a few we find who, forsaking their mirth and revellings, seized upon the bright hope set before them. And when God blessed one in whom he was well pleased, "saying, Surely in blessing I will bless thee," we see a peculiar people whom God had chosen for himself; and we trace them through all their wanderings, to their final destruction and dispersion. When one from among them, the great Captain of our salvation, stood, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," see them still, that little flock who followed him through all his toils, and beheld him taken from their sight; see also their sufferings, and those of them who were slain for the testimony of Jesus (Rev. 6:10), crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" and then, O! glory to God! behold them clothed in fine linen, which is the righteousness of saints, entering the pearly gates of the New Jerusalem, waving the palms of victory! O! then will we make ourselves ready for the marriage supper of the Lamb. We will forsake the haunts of wickedness

and woe, and flee for refuge to the strong hold of Zion, the standard of Him, who hath his name written "King of kings and Lord of lords." Rev. 19:16. And what heed we now? Let the world deride or pity, fading is all their pleasure, their boasted pomp and show. Brighter the day-star beams on high.—On the Rock of Ages founded, what now can shake thy sure repose? Arise, for the night of thy sorrow is over; darkness forever takes its flight; the armies of heaven are victorious; our glorious conquering King is coming; and our glad spirits rise to hail the appearing day. Blessed be God! for the glorious hope that cheers our weary pilgrimage. Blessed be God! for the heavenly messenger that takes of the things of God and shows them unto us. And as we bid adieu to earth, and as all things here below are fast receding from our view, the portals of the Paradise of God stand open to receive us. Angelic legions are there, to welcome home the redeemed of God, who shall ever be before his throne, and serve him day and night in his temple.

"Saints, lift up your heads! that day is near  
When your Redeemer shall appear  
To take the kingdom and the crown,  
And make his ransomed bride his own.

O! happy day! when wars shall cease,  
And ransomed earth be filled with peace;  
When sin and death no more shall reign,  
And Eden bloom on earth again!"

O yes, when we contemplate the position God's people now occupy, marshalling their host for the day of God, the last great conflict with the deadly foe; when we contemplate their position as now to enter the long-sought, the long-promised rest; we lift our heads, rejoicing; for lo! we are redeemed forever from death's corrupted hands! Glory to God! O, then, ye who have tasted the powers of the world to come, and have come to a knowledge of the truth, drink deep of the proffered wisdom. Forsake all things else. Crowns are thy reward.

Cabotville, July 4th, 1848.

Letter from Bro. E. L. Clark.

BRO. HIMES:—I have been highly interested in the perusal of the doings of the Conferences lately held in New York and Boston, and am truly thankful that they were characterized throughout by a spirit of unity and strong desire to promote and carry forward the best of causes. Most heartily do I concur in the resolutions adopted by the brethren, and especially in the measures taken to supply the Advent churches as far as possible with worthy brethren, whose visits and labors will be calculated to unite them and build them up, rather than to divide and destroy them. I am confident that the Advent brethren in this section will appreciate the measures, and heartily co-operate in carrying them forward, and in sustaining those brethren who are laboring to hold up and inculcate those important Bible truths which distinguish us from the great mass of the Protestant churches; viz., the personal advent of our Lord and Saviour *nigh* at hand; the kingdom of God yet future, but *soon* to be established under the whole heaven; the millennium to follow the first resurrection, in the which *every one* that shall be found written in the book shall awake to everlasting life; at the same time the living saints to be changed in a moment, in the twinkling of an eye, from mortality to immortality; the purification of the earth by fire, in the which the works of the ungodly, the disobedient, the proud, yea, all that do wickedly, shall be burned up, root and branch; the second resurrection and final punishment of the wicked at the end of the thousand years; after which the saints will have the kingdom and dominion under the whole heaven, and reign with Christ for ever and ever. I trust the Lord will dispose the hearts of his children to whom he has committed *much* (Luke 12:48) to see that you are sustained in your indefatigable efforts in behalf of the Advent cause.

Since I last wrote you, I have baptized twelve, who give evidence of having obtained the pardoning mercy of God. Others are intending to go forward in this delightful ordinance next Sabbath. The cause in this vicinity is prospering.

Yours, E. L. CLARK.

Waitsfield (Vt.), June 28th, 1848.

REMARKS.—Our brother speaks of being interested in the doings of the Conferences. Such is the response from every quarter. It shows the healthy results of such assemblages on the hearts and spirits of the friends of united action. We wish that Christians everywhere could read the doings of those Conferences. They would thereby see that we are not what we are represented to be, and would consequently be disarmed of much prejudice. But, alas! the *Advent Herald* is the only paper published in the land that is sufficiently interested in the doctrine of the Advent to publish the proceedings of the annual Conferences, in which brethren from all parts of the country are represented; or, even, to announce the holding of such Conferences.—Ed.

The Dudley Case.

In noticing the case of Mr. DUDLEY, who was accused of murdering his wife, in Grafton, N. H., and published as a "Millerite," we stated our belief that he was a "Calvinist Baptist." From the following letter we learn that we were incorrect. It seems that for a time, four years since, he did call himself an Adventist, but was not received by them as such,—for want of confidence in his character as a Christian.—And instead of joining the Calvinist Baptists, it seems

that he joined the Christian Connection, and was ordained by them. As they would never have ordained him without the most conclusive evidence that he was converted from any tendency to "Millerism," they, and not us, are the subjects of any obloquy resulting from his dereliction from righteousness.

BRO. HIMES:—Believing you will be as willing to correct your errors as to have others correct theirs, I take the liberty to write to you for the purpose of giving you some information in regard to the case of Eld. Enos G. Dudley, of Grafton, N. H., who, as is supposed, killed his wife on the 5th of March last. I live in the vicinity where he was brought up, have known him from a boy, knew him at the time he made a profession of religion and baptism. A few years ago he moved to Grafton, and in the winter of '42-3 he came here, and professed to be an Adventist; and in '44 he came here to visit his friends, and professed to believe the Lord would come that fall; but as neither time was he received by the brethren generally as a Christian, nor as an Adventist, having good reason to believe his character was unchaste. I have since seen his ordination in the "Christian Herald." The following is the notice of it as it is in the "Herald":—

"ORDINATION AND REVIVAL."

"Bro. Shaw:—Yesterday, Bro. Enos G. Dudley, of Grafton, was publicly set apart to the work of the gospel ministry in this place, by the usual exercises. Elders officiating.—Peter M. Hersey, Jonathan Farnum, and W. S. Morrill.

"We had an interesting meeting, and the services were solemn and impressive. There has been some revival in this place within a few months past, and prospects are still rather encouraging. Next Sabbath some are expected to go forward in baptism.

"W. S. MORRILL.

"Springfield (N. H.), June 21st, 1847."

The reason of my sending you the above is, I saw in your paper a few weeks ago, that from the information you had of Dudley, he was a Calvinist Baptist. You can make what use of this you may in wisdom deem proper.

THOMAS K. PROCTOR.

North Barnstead, June 26th, 1848.

Extracts from Letters.

From Hamilton (Mass.), June 19th, 1848.

BRO. HIMES:—The Advent cause lays near my heart. I love it more than any object on earth. It is the last truth and light that will ever dawn upon this fallen world, until the great day of rest, with all its promised glory, shall break in upon this dark and sickly state. I am aware, that if I let the light become darkness, there will be nothing remaining but the carnal mind fed with worldly pleasure, which will certainly perish. Hence, I feel it my duty to do all I can to preserve the light in myself and in others.—From 1837 I have been able to keep in the field, through the mercy of God, laboring that I may enter into his rest, and trying to persuade others to do the same. For the most part of the time, I have been able to support myself and family with the labor of my own hands. True, I have received a little help from good friends when I have been from home, to whom I would make the most humble acknowledgments for favors past, and hope they will be abundantly rewarded in the kingdom of God for their sacrifice of love. I yet feel it my duty to keep on laboring with my hands for the same object, but the expenses of my family are now such as to render it impossible for me to go from home as I once could. I should be glad to travel through the States and visit the good friends with whom I have formed an acquaintance in years past, and speak to them again concerning the glorious kingdom for which we wait. But my prayer is, that the Lord may give me wisdom to direct in all things. At present, I am only able to preach in this region. I work with my hands, and sustain myself.

ELAM BURNHAM.

BRO. BURNHAM is anxious to put up a cheap place of worship in Essex, Mass. There is a good opportunity to do so, and to do much good there. He is ready to do all in his power, but will need some assistance (for which he will give good security) from some neighboring friends. Will some of the kind friends consult with him on the subject? Bro. B. is a worthy brother, and should be aided for the cause's sake.—Ed.

From Auburn (N. Y.), June 27th, 1848.

BRO. HIMES:—The brethren here are still looking for the blessed hope. We have been favored with precious visits from Brn. Bates, Wendall, Ongley, and Bro. and Sister Chapman, since Brn. Pinney and Bywater left us. Bro. Chapman is now successfully laboring at Sennett, six miles from here, where some dear souls, who had fallen from their steadfastness and joy of faith, have been made (through the mercy and love of our heavenly Father) to rejoice again in the glory of God soon to be revealed; and they are now determined to continue in that faith that will be found unto praise, and honor, and glory, at the appearing of Jesus Christ—the faith which lays hold of the promises made of God to our fathers, even eternal life through a "better resurrection,"—"the first resurrection." The fathers saw the land afar off—we behold it nigh, even at the doors. They died in faith, not having received the promises,—God having provided some better thing for us, that they without us should not be made perfect. In the dispensation of the fulness of times, all shall be gathered together into one, when the Son of man shall come in the clouds of heaven with power and great glory, and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect

from the four winds, from one end of heaven to the other." Amen, Hallelujah.

Yours in that blessed hope, H. L. SMITH.

From Pleasant Gap (Pa.), June 19th, 1848.

DEAR BRO. HIMES:—I have returned to my field of labor almost worn out, on account of my labors through the lower counties, namely, Lancaster, Dauphen, and Cumberland. There is great anxiety to hear on the subject, and the people greatly desire that some efficient laborer would come among them and labor. I think a good preacher could be well sustained. I find the cause here in a prosperous state. We are now making preparations for a camp-meeting. We anticipate a glorious time, and a full gathering there. At my first appointment on my return, which was at Mash Creek, five presented themselves for prayers, three of whom found peace in the Lord.—Two more showed their faith in the death, burial, and resurrection of Christ, by obeying him in baptism; which make, in all, forty-two that I have baptized in this place since February last. I am much pleased with the doings of the Conference at Boston. It is something that we much needed, i. e., so far as I have seen in the "Herald." J. D. BOYER.

From Liverpool (Eng.), June 16th, 1848.

DEAR BRO. HIMES:—After a long silence, I beg leave to present the following remarks. The dear brethren in Christ in this place are still steadfast in "the faith once delivered to the saints," and are looking for "the Deliverer to come to Zion." We are endeavoring to set before the people (by publishing, and preaching in the open air) the glad tidings of the coming kingdom. Blessed be God, we are not at all distracted by the "old wives' fables" so profusely circulated by mistaken brethren, or by "false teachers." We are a little band of love, and are striving to imitate the apostolic mode in all simplicity, and I trust sincerity. The Lord is owning our poor endeavors, and the people are listening to our message with profound attention. We are trying to "sow by the side of all waters," and we are encouraged by the promise of our heavenly Father, who pronounces all such "blessed." We rejoice, dear brother, that you and your beloved fellow laborers are "keeping the faith," and are unflinchingly declaring the "whole counsel of God." Glory be to the Father, and to the Son, and to the Holy Ghost, for ever and ever. Amen.

Our native land is distracted, and men's hearts are indeed failing them for fear; and surely the chariot wheels of the Conqueror will not delay. O that we may be circumspect. The world watches us with an eagle eye, and our example *now* will tell *forever*.—May we more than ever glorify our Great Head. For my own part, I believe we shall hear of Rome's burning before the Saviour comes, and there are indications of its taking place. Her flesh is now being eaten, and very soon she shall fall forever. O haste the day, precious Lord.

I have sent you a copy of "Flemming on the Fall of the Papacy" this year; perhaps you may glean something therefrom. You will also receive some papers. I return you my most sincere thanks for the unbroken supply of "Heralds;" and should time continue, I will be able to remit you some acknowledgment shortly: I am your debtor. If you should pay a visit to Portsmouth, N. H., will you have the goodness to present our love to dear Bro. Drown.—And now farewell, beloved in the Lord. Soon we shall be found among the army mounted upon "white horses," following the Captain of our salvation, and Conqueror of sin, and death, and hell, and triumph in his presence, and shout and wonder at his boundless love and almighty power. Amen.

Yours, in Christ Jesus, JOSEPH CURRY.

NOTE.—We are very happy to hear from the faithful brethren in Liverpool. They will accept our thanks for the books and papers. We strongly desire to see them again in the flesh, but fear we shall not have this privilege. We hope, however, soon to see them all in the kingdom of God.—Ed.

From Fairfield (Ct.), June 26th, 1848.

DEAR BROTHER:—I am sorry to hear such contention respecting the first and second resurrections, as they are so clearly taught in the Scriptures. Why is it you cannot see eye to eye? I fear Satan has desired to sift some of you. How necessary to watch the enemy of our souls, that he does not get dominion over us. Charlotte Elizabeth's writings are very reasonable, and should be read with attention. We have need of patience; for if we endure to the end, we shall be saved. I think our Saviour has given us sufficient warning to be ready, for as a snare shall he come on all who dwell upon the earth. But will not there be some exceptions? Will those who are looking for him with an anxious desire be taken in a snare? I think not. A. G. JENNING.

From Binghamton (N. Y.), June 26th, 1848.

DEAR BROTHER.—A few brethren scattered miles apart over this part of the country are unshaken in the faith of the approaching Advent; yet an unusual stupidity or indifference seems to pervade the mind, as we see the commotions in the earth, and the signs of approaching dissolution multiplying around us, and as we see sin abounding and the love of many waxing cold. It may be the midnight slumbers of the wise and foolish, or the influence of the adversary on our mind; but I am sometimes afraid it is the cares of this world choking the word. We want all the assistance we can have through your valuable paper. I sometimes think if we could hear some good preaching, we should enjoy more life and love, and have more sympathy for our fellow men. But as it is, we will try to hold on our way, keep our garments unspotted from the world, and lay up our treasures in heaven, that we may rejoice to meet him at his appearing.

REUBEN STARKWEATHER.

(Continued from page 189.)

to the following extracts from WILLMER & SMITH'S European Times.

"From the moment of the establishment of the Republic of France in February last, we have never concealed from our readers our deep apprehensions of some sudden, frightful, political convulsion. Over and over again we pointed out that the labor question would lead to some appalling results in Paris, and it is now our painful duty to describe one of the most frightful intestine conflicts which has ever been recorded in history. The massacre of St. Bartholomew in 1572, the commotions which took place during the revolutionary period from 1789 to 1795—the three days of 1830, or the last revolution, four months ago, have all been surpassed by the present insurrection in horrible atrocity and devastating carnage.

"On Thursday night, the 22nd ultimo, the first barricades were raised, and the troops and the National Guards called out. On Friday the insurgents, for by that time the movement had assumed all the character of an open insurrection, possessed themselves of all that portion of the right bank of the river Seine, stretching from the Faubourg St. Antoine to the river, whilst on the left bank they occupied all that populous portion called the Cite, the Faubourgs St. Marcel, St. Victor, and the lower quarters of St. Jacques. There were partial conflicts, but the insurgents seemed to be occupied more at fortifying their positions than in actual fighting. On Saturday the National Assembly declared itself in permanence, and Paris was placed in a state of siege. The Executive power was delegated absolutely to General Cavaignac; and at half-past ten the members of the Executive Government resigned. They declared that they should have been wanting in their duties and honor had they withdrawn before a sedition or a public peril. They only withdrew before a vote of the Assembly. Reports poured in every hour to the Assembly; and as the intelligence arrived of the slaughter of the National Guards, and the fall of one general after another, who was killed or wounded by the insurgents, the sensation became deep and alarming. Various proclamations were issued by Gen. Cavaignac to induce the insurgents to lay down their arms, but to no effect. The whole of Saturday was employed in desperate fighting on both sides. Except a lull during a frightful thunder storm in the afternoon of Friday, the conflicts were without intermission. On Saturday, however, the carnage and battles on the south side of the river were horrible. During the whole of Friday night, and until three o'clock on Saturday, the roar of artillery, and the noise of musketry, were incessant. In this frightful state of things the Assembly betrayed not a little alarm. Deputations from the Assembly were proposed to go and entreat the combatants to cease this fratricidal strife; but all the successive reports proved that the insurgents were bent upon only yielding up the struggle with their lives; and their valor was only surpassed by their desperate resolution. On Saturday night, at eight o'clock, the capital was in an awful state. Fighting continued with unabated fury. Large masses of troops poured in from all the neighboring departments; but still the insurgents, having rendered their position almost impregnable, resisted more or less effectually, all the forces which could be brought against them. The "red flag," the banner of the *Republique Democratique et Sociale* was hoisted by the insurgents.

"The fighting continued the whole of Sunday, with a fearful loss of life, especially to the National Guards. On Monday the reinforcements General Lamoriciere had received from General Cavaignac enabled him to hem in the insurgents in the eastern part of the city; and, although reduced to extremities, they still fought with incredible valor. It was thought, on Monday morning early, that they would surrender; but again the hope thus held out of the termination of the insurrection was not immediately realized. At half-past ten on Monday the fighting was resumed; and it was only after a frightful struggle of about two more hours the Government troops everywhere prevailed; and the heart of the insurrection being broken, the insurgents were either shot, taken prisoners, or fled into the country, in the direction towards Vincennes. On Tuesday the insurrection was definitively quelled.

"The loss of life in this most unexampled conflict has been terrific. We are afraid that the predominating loss will be found to be far greater on the side of the soldiery than of the insurgents. No fewer than fourteen general officers have been put hors de combat, a greater loss than in the most splendid engagements of Napoleon. Amongst those who fell are General Negrier, and Generals Deart and Brea; Generals Charbonnel and Renault, and others, severely wounded. Four or five members of the National Assembly are amongst the killed, and as many more wounded. But perhaps the most touching death is that of the Archbishop of Paris. The venerable prelate, on Sunday, volunteered to go to the insurgents as a messenger of peace. Cavaignac said that such a step was full of danger, but this Christian pastor persisted. He advanced, attended by his two vicars, towards the barricades, with an olive branch borne before him, when he was ruthlessly shot in his groin, and fell mortally wounded. The venerable patient was carried by the insurgents to the nearest hospital in the Faubourg St. Antoine, where he received the last sacraments, languished, and has since died. The editor of the *Pere Duchesne*, M. Laroche, the translator of Sir Walter Scott's works, was shot in the head at the barricade Rochechoart, where, in the dress of an *ouvrier* he was fighting, with unheard of valor, at the head of a party of insurgents. It will probably never be correctly ascertained to what extent the sacrifice of human life in this fearful struggle has reached. Some compute the loss on the side of the troops from five to ten thousand slain, but we

hope this is exaggerated. The number of prisoners captured of the insurgents exceeds five thousand. All the prisons are filled, as well as the dungeons and vaults of the Tuileries, the Louvre, Palais Royal, the Chamber of Deputies, and the Hotel de Ville. A military commission has already been appointed to try such as were found with arms in their hands; and they will probably be deported to the Marquesas Islands, or some transatlantic French colony. A decree has been proposed, with that object. We have not space to recount many acts of individual heroism. Many soldiers, mere boys, exhibited sublime courage. On the other hand, the savage cruelty with which the insurgents waged war almost exceeds belief. They tortured some of their prisoners, cut off their hands and feet, and inflicted barbarities worthy of savages. The women were hired to poison the wine sold to the soldiers, who drank it, reeled, and died. We would gladly turn from the details of the awful deeds which have been perpetrated. It seems to be believed generally, that if the insurgents had succeeded in following up their most admirably concerted plan of operations, and having advanced their line, and possessed themselves of the Hotel de Ville, and followed up their successes along the two banks of the river, that the whole city would have been given up to pillage; indeed, the words "Pillage and Rape" are said to have been inscribed on one of their banners. Not less than 30,000 stand of arms have been seized and captured in the Faubourg St. Antoine alone.

"Our readers will naturally ask, Where did all these arms come from? who organized this conspiracy? whence did the funds proceed which, it is asserted, were scattered profusely amongst the populace, in order to lash their courage up to the highest point of daring. It is not doubted that the means came from persons within the National Assembly. No one dares to name the guilty parties; but they are declared to be the same who got up the affair of the 15th May; and when M. Flocon, in the midst of the fearful struggle, endeavored to raise a feeling against strangers by his vile insinuations that it was foreign gold which was circulated to overthrow the Republic, he perhaps of all men knew from what quarter it proceeded.

"Contrary to general expectation, the provinces have been generally quiet. The only exceptions have been the Marseillaise; an *emeute* broke out there on the 22nd, barricades were formed, and after the loss of about 50 National Guards, killed by the insurgents, the barricades were successively carried, and the movement put down.

"The issue of this awful conflict is in the hands of Providence. At present the population of Paris is employed in tending the wounded and in burying the dead. The troops from the country are returning to their homes; but still Paris is described as one vast camp. When matters shall have subsided—in a few days—it will then be seen what political consequences will flow from all these most terrible events."

ADVENT CAMP-MEETINGS.—It is intended to hold a camp or tent meeting on the point of land owned by Mr. JACKMAN, south side of the Merrimack River, opposite the Amesbury Mills, to commence on Monday, Aug. 7th, 1848, and continue till Saturday.—The steambot *Lawrence*, which runs between Newburyport and Haverhill, will accommodate passengers at any of her landing places on the river, at a reduced fare for those who attend the meeting. The cars of the Eastern railroad run within about a mile of the ground, on their Salisbury branch, so that friends on the line of that road can take the boat at Newburyport, or go on the cars to Amesbury Mills. Friends on the line of the Maine railroad, at Lowell and that region, can take the cars to Haverhill, and the boat from thence to the meeting.

We hope to be able to state from the Committee, what particular arrangements are made with the railroads, &c. &c., next week. These are ominous times. Let all who are looking for the promised redemption endeavor to attend.

THE MOLOKANERS OF RUSSIA.—Since the inside of this paper was printed, we have received from a brother in New York another paper containing an account of the "Molokaners," to which is appended the following paragraph from the *Evangelical Christendom*, Eng.:—

In addition to these interesting particulars related by Pastor Roth, I may mention, that I have quite recently read a private letter from one of these Molokaners, breathing ardent piety, and still deeply engrossed with the question of the speedy second coming of Christ. As far as the sentiments of that letter may be received as a specimen of those of the colony generally, there seems no reason to apprehend that this expectation of Christ's immediate and visible reign upon earth has produced among them that supineness to present duty, and that exaltation of spirit, leading to a neglect of the demands which their day and generation may justly make on them, which are at least alleged against the holders of this belief in Germany. At all events, the existence of such a spiritual oasis, amid the sterile wastes of Russian-Greek superstition, is a cheering subject of contemplation to the Christian heart, and may, in some small measure, neutralize the fears, at this moment strongly felt by thinking men, that Russia may use the moment of almost universal abeyance of all social order, and long venerated institutions, for an irruption with her countless hordes on the disorganized, and therefore helpless, states of Germany. May God in his mercy avert this dread climax of misery!

ELDER WILSON.—Our aged brother WILSON, from the West, who was sent out there many years ago as a missionary by the Baptists, has been preaching in this vicinity of late. The brethren in Wrentham, and other places, have been comforted and edified by his labors. He will preach in Providence next Sunday, and visit us in Boston soon.

Summary.

Capt. Barzillai Dean, of Easton, on Thursday afternoon, July 6th, having erected a tomb in the burying-yard, with one of his workmen, who was finishing it off, entered the vault to examine it, and while there, directed the man to pass him a small stone. The man stepped out for the stone, and before he entered, a large stone slab, which composed the roof, weighing from two to three tons, and covered with three feet of earth, broke and fell in upon Mr. Dean, who had not warning to escape. He was taken out in about an hour by the active exertions of the neighbors, but life was extinct.

Jacob Chase, jr., of Newbury, was run over by the cars in the railroad depot at Portsmouth, had both legs crushed, and died in six hours. The accident happened in consequence of his being intoxicated. He leaves a wife and seven children destitute.

John Summers, an Englishman, was killed, and others were injured, by caving in on the earth on the ground of the new Cathedral in Albany.

Twenty negro children out of twenty-eight, placed in a house under the care of several women, were burnt with the house near Yorkville, S. C.

Mrs. Bass, who was injured in Quincy by a fragment of stone thrown from the quarry by an explosion, died on the 7th of lockjaw, after an amputation of the leg, under the influence of ether, by Dr. Warren.

Mr. Honeycut and his wife were murdered in cold blood by their son-in-law, Stonchmer, in Autauga Co., Ala. He was their overseer, and did the deed for money. He is in jail.

At Berkley on Friday, Mr. Nathan Burt fell upon a scythe in such a manner, as nearly to sever one of his hands from the wrist, and died from loss of blood.

At East Boston, a family were poisoned by eating cream-cakes, but not fatally.

In Blackstone, two men named Bell and McLaughlin have been arrested for an attempt to rob three men riding in a wagon, on Wednesday night.

Mr. Bryant Brigham, of Westboro', hung himself at the residence of his brother, Nahum Brigham, Esq., No. 37 South-street, between five and six o'clock on Saturday morning. He was 54 years of age, and leaves a wife and three children. Verdict—Suicide, being at the time in a state of temporary insanity.

WATER.

All hail to pure cold water,  
That buth rich com from heaven;  
And praise to the Creator,  
For such a blessing given!  
And since it comes in fulness,  
We'll prize it still the more;  
For life, and health, and gladness,  
It speeds the wide earth o'er.

Caroline Hall shot herself in Evansville, Ga., because her parents refused to let her marry a young man belonging to the army, and died the next day.

A convict in the New Hampshire State prison attempted to kill the warden with a pitchfork; but the tines striking him upon the forehead, glanced down the cheek, inflicting but a trifling wound.

An arrival at St. John, N. B., reports the arrival of H. B. M. steamer *Scourge* at Bermuda from Ireland, on the 24th of June, having on board John Mitchell, the Irish patriot, who was immediately transferred to the convict ship *Dromedary*.

Miss Riley, on returning to her home in Tewksbury, from Lowell, in attempting to get from the rail cars while the train was backing, was caught and drawn under the wheels of the engine, and had both legs cut off.

Mr. Tuttle, of Stoneham, was killed in Melrose on the 4th, while attempting to get upon the railroad cars while in motion. He leaves a wife.

Matthew Carpenter, a young lad aged five years, son of Mr. Joseph Carpenter, was killed at the Uxbridge depot. He was climbing upon an empty dirt-cart which had been separated from the wheels and supported by props, when it fell and killed him instantly.

Three regiments of troops now stationed in Canada, have been ordered home by the British Government.

A girl named Margaret Ward was run over by a horse and wagon in Beach-street, and bruised badly.

Two colored men, moving near Schenectady, got into a quarrel about the fair sex, went to fighting with their scythes, and nearly cut each other's legs off. One of them, named Van Tassel, is not expected to survive.

An Irish girl, who left the cars at a stopping-place on the Lawrence Branch railroad, was run over by the reversed engine, had both legs broken, and died shortly afterward.

MERCY.

Come, visitant from heaven, come,  
And shed thy glory all around;  
To this bleak waste descend and bloom,  
With ever-during lustre crowned.

Miss Hannah H. Bassett, of Yarmouth, drowned herself in Dennis pond on Sunday, while partially insane.

Mr. Eastman Kezar, of North Haverhill, N. H., was almost instantly killed on the 4th, by the bursting of a gun-barrel.

A rattlesnake, with nine rattles, four feet in length, and six and a half inches in circumference, was killed in Blue Hill, Milton, on Sunday afternoon, by two boys aged 10 and 12 years, sons of Mr. Leonard Morse, of that town.

On the fourth, a countryman, who came to Boston to enjoy the day, discovered that blood was flowing over his boot, and was so much exhausted that he was carried into a shop near by. A physician discovered that a blood vessel had been broken by the fatigue of long standing, to which the man had not been accustomed. No serious results were apprehended from the occurrence.

DIED, in Shrewsbury, July 3d, 1848, Sister MIRIAM W. HASTINGS, wife of Bro. John P. Hastings, aged 32 years. She leaves a husband and two small children to mourn her loss. J. J. B.

BUSINESS NOTES.

T. E. Wilson—You are paid to 382. We find no T. Wilson on the book.

N. A. Hitchcock—We recollect no request to change the direction of the paper. We make no change without a special order to that effect. Even the removal of a person to another place, and a change of his P. O. address, will not justify to change his paper, for we do not know but he took it to accommodate friends, who still wish it. We have now changed it to Tyler.

T. Smith—Sent your bundle as directed.

S. Welch—Sent.

H. Hill—Sent.

R. Wendell, 25 cts.—We sent you the last seven papers of this volume, thinking you would like to see some articles continued in them; and that would make the payment end with the vol.

C. B. Hotchkiss—The communication to which you referred, enclosing \$1, was not received. We had diligently considered all those points to which you refer in this.

D. Campbell—Received on account, by A. Weldon, \$5 50. D. Stranahan owes \$2, to No. 378.

N. K. Ballou—Received—all right.

B. F. Brown—Have sent tracts.

TO SEND THE "HERALD" TO THE POOR.

Table with 2 columns: Name and Amount. Includes S. Stone (6 00), Mrs. L. King (2 00), A. Brother that follows the sea (5 00), A. Friend, by Bro. Ingham (3 00), Bro. I. (1 00), J. W. S. Napier (5 00), G. E. Hooper (4 00), Thos. Wardle and friends in Philadelphia (13 00), B. F. Brown (5 00).

MISSION AND TRACT DISTRIBUTION FUND.

Table with 2 columns: Name and Amount. Includes C. Snow (1 00).

NOVA SCOTIA MISSION.

Bro. Lenfest writes us that he has received from Bro. S. Guild 50 cts.; from A. Beiden \$1, and from W. Allen, \$1, to aid him in his mission there.

DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

Table with 2 columns: Name and Amount. Includes ANN LUCAS, of Monroisport, N. J. (4 00), CALIEB BOUTWORTH, of Victor, Ontario Co., N. Y. (1 00). Total delinquencies since Jan. 1st (65 87).

APPOINTMENTS.

Bro. W. Burnham will preach at Lawrence the 3d and 4th Lord's days in July.

Bro. Gates will preach at South Reading, Mass., the third Sunday in July.

Providence permitting, I will fill the following appointments:—Claremont, N. H., Sunday, 15th (all day); Sutton, 15th; Concord, 15th; Pittsfield, 19th; Holderness, 24th; Sugar Hill, 24th, each at 3 P. M.; Sutton, Vt., 24th, at 1 P. M.

The Lord willing, I will speak to the brethren in Northboro' Lord's day, July 16.

I shall (D. V.) preach at Thurlow, near Bellville, at Bro. Kitch-pah's school-house, the second Sabbath in August, at 11 A. M.; on the Bayshore, near the Carrying-place, the third Sabbath in August, at 11 A. M.; at the Carrying-place, the same Sabbath, at 3 P. M.; at Little Lake at Bro. Jinks', the fourth Sabbath in Aug., at 2 P. M.

The Lord willing, I will preach in Nashua the third Lord's day in July, and the fourth and fifth in Portsmouth, N. H. J. P. FARRAR.

Providence permitting, I will attend meeting at the Plain's meeting-house in Newmarket, N. H., on the 30th of July.

The Lord willing, I will preach at Orrington the 4th Sabbath in July; at Herman (in the town house) the 5th; at Lincolnville Centre (Union meeting-house) 1st Sabbath in Aug. T. SMITH.

If the Lord will, Bro. Daniel R. Mansfield will attend meeting at Brewer the 5th Sabbath in July; and at Orrington the 1st Sabbath in August.

CAMP MEETING.—The brethren here wish to have a general gathering of the faithful at a camp-meeting, at the most convenient and central place within the State of Connecticut. The vicinity of Square Pond is named by several brethren as that place, and is believed to be a section which combines the greatest number of privileges essential to a good camp-meeting. Those interested in such a gathering at that place, are requested to express their minds, and to do it immediately, that due regulations may be made in season to have the meeting about the middle of August. Let some brother in each band make due inquiry, and address the subscriber, Square Pond. (In behalf of the Church.) S. F. BRADLEY.

The P. O. address of N. A. Hitchcock is Tyler, Ill.

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