

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WH IN 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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David's Lamentation over Saul and Jonathan.

2 SAM. 1: 17-27.

Slain! slain! is the beauty Of Israel's host; On yonder high places, The battle is lost!	The king and his son Have yielded their breath! Excelling the eagle In swiftness they flew: In strength as the lion, They the foe did pursue.
The mighty are fallen! O, let not the world In Gath or in Ashkelon Ever be heard!	Ye daughters of Israel, Weep over Saul, Who in beautiful vestments Did clothe you withal.
Philistia's daughters Would loudly rejoice; The uncircumcised foe Would lift up his voice.	On the high places fallen Is Israel's might: The strong ones were slain In the midst of the fight!
On Gihon's mountains Let no dew descend: No fruitful rain fall, Or ripen'd corn bend!	O Jonathan! thou Wert kind unto me: My soul is in anguish, Distressed for thee!
The shield of the mighty Is cast away there: The shield of king Saul, As a vile thing it were!	Surpassing the love That women do show, Thy affection to me Intensely did glow.
From the fat of the mighty, The blood of the slain, Did Jonathan's bow, Nor Saul's sword turn again.	Oh! weep for the fallen Of Israel's host! The weapons are perish'd— The battle is lost! H. H.
So pleasant in life, And united in death—	

Apocalyptic Sketches. No. 1.

BY REV. JOHN CUMMING, D. D.

(Continued from our Last.)

"The Revelation of Jesus Christ, which God gave unto him to show unto His servants things which must shortly come to pass; and he sent and signified it by His angel unto His servant John: who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."—Rev. 1: 1-3.

The time at which the Apocalypse was written, was about the year 97. John was banished to Patmos by the Emperor Domitian; and if we had no other evidence that it was during the reign of Domitian, we have it in the fact that he was the first Roman Emperor who adopted that mode of punishment. But John's banishment from his earthly home lifted him nearer a heavenly one. He was condemned and banished by a king that died, that he might be favored, and comforted by "the King of kings," that liveth and reigneth forever. An inner radiance was poured into his spirit, that more than compensated for his external night. God thus gives His people in all their trying circumstances compensatory elements. In the history of His church, He often makes afflictions beautiful, by weaving through them the rainbow of His mercy and love. He thus made barren Patmos a scene of manifestation of far richer glories than Tabor. He can make the tents of Mesech and the tabernacles of Kedar repose in a sunshine more glorious than ever fell on the towers of Salem. God's Shechinah often illuminates the desert. Daniel beheld in Babylon bright visions he saw not elsewhere; John, in Patmos, saw a glory he never witnessed in Jerusalem; John Bunyan, in his lonely prison, had dreams and visions, approaching in their purity and splendor to apocalyptic scenes; and Martin Luther, during his confinement in Wartburg, translated the Scriptures, and had the enjoyment of a freedom and repose to which thousands outside were strangers. It is the heart, not the house, that makes home. And thus, while the afflictions of God's people abound, their joys abound also. The cloud that is darkest, is fringed to their eyes with beams of celestial lustre, and crushing calamities unbosom by degrees their latent mercies; and those who have been in the deepest affliction, have been the first to exclaim, each as he emerged from its depths—"It was good for me that I was afflicted."

This book has been recognized as canonical in every age of the Christian church. I will

quote only one or two references, but these will sufficiently vindicate it. Perhaps you are aware that the Church of Rome has made the frequent objection, that we Protestants are indebted to her decision, for the possession of the Apocalypse at all. They say, the Apocalypse was not admitted by that church by any public act, or by any synodical decision, till the fifth, if not the sixth century. But if this be true, instead of proving that the Church of Rome has great credit, it rather reflects upon her the greatest discredit—for it shows how sleepy that church must have been, how blind her vision, how forgetful of her duties, seeing that she failed to recognize as canonical a Divine book during six centuries in succession. Does it not also show, how much more trustworthy is private judgment than ecclesiastical decisions, when fathers and writers, and doctors saw the inspiration of the Apocalypse, and pronounced it to be Divine, while the Church of Rome did not know that it was part of the Sacred Canon at all? For instance: Ignatius, one of the earliest of the Christian fathers, who lived in the year 107—that is, just ten years after John wrote the Apocalypse—quotes several passages from this book, thus proving it was in existence in his day. Polycarp, a father and martyr, who lived in the year 108, when he was brought to the faggot to be consumed in the flames, offered up the prayer used in the eleventh chapter of the Book of Revelation, at the seventeenth verse—"We give Thee thanks, Lord God Almighty, who was, and is, and is to come." After him, Irenæus, whose name is associated in import with peace, and whose writings contain some beautiful appeals on its behalf, quotes portions of the Apocalypse, and adds the interesting statement, preserved in the writings of Eusebius, that John wrote it at the latter end of the reign of Domitian, when in exile at Patmos. Justin Martyr, who lived in the year 140—that is, forty-three years after the Apocalypse was written, not only read it, but wrote an explanation of it. And Eusebius, in the fourth century, and Jerome, the most learned of all the Latin fathers, likewise quote it as a portion of the inspired Record, and record their reflections upon it. It is, however, only just, to add, that some divines of the fourth century rejected the Apocalypse, on the ground that it contained, as they alleged, prophecies of what they erroneously believed to be a carnal Millennium; just in the same way as some Christians still argue, that the Bible cannot be God's Word, because it contains truths that cross their prejudices, or lays on them duties which they decline to fulfil, or unfold, the mere outward drapery of stupendous mysteries, which angels cannot soar to, and which the human imagination cannot of course comprehend. But to argue in this way is to argue most illogically. The divinity of the book rests upon its own basis; the explanation of the book is to be decided on just and proper principles.

I must notice here, that there is a special benediction pronounced upon those who read it. Many people say—"Oh! the Revelation is full of dark things we ought not to meddle with." But what does the Spirit of God say? "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Shall we say it is wrong to read what the Spirit of God has thought it right to record? Shall we say that the difficulty of interpreting the book is a reason why we should not even read, still less try to understand, what the Spirit of God has inspired? Shall we hold it perilous to study what the Holy Spirit has pronounced it blessed to read, and, by fair inference, possible to understand? We may read it in a presumptuous spirit—that is sinful; but to attempt to under-

stand it, in a reverent and prayerful spirit—that is blessed. Lay aside the presumption, that dictates as eternal truths its own hasty conclusions; but do not give up the prayerful study and perusal of the book, on the very vestibule of which the Spirit of God has written—"Blessed are they that read and hear the words of this prophecy." Far be it from me to conceal, that there is an awful and a solemn anathema pronounced upon all who shall attempt to subtract from, or add to "the things that are written in this book." At the close of it it is said—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life; and out of the holy city, and from the things which are written in this book." This is an awful announcement, which ought to solemnize the mind of every student of it: but if it be perilous to misinterpret it, can it be safe not to read it at all? Would not the legitimate conclusion be, not to lay it aside, because there is an anathema on him who perverts it, but to open the book, and diligently study it, and pray for the Spirit of God to enlighten our minds, and lead them to a sober and true exposition, and then we shall be lifted from the anathema that descends upon the wilful misinterpreter, and shall be placed under the blessing that lights on him who reads and understands it?

I regard this book, not as a dark and inexplicable hieroglyphic, which it is humility and duty to leave unopened, but as a light that shines on the dark and troubled waters of time—those waters over which the church of the redeemed is ploughing her arduous and perilous way; not like a light upon the stern, leaving useless brilliancy in her wake, but a light upon the prow, showing before the beacons it is our safety to avoid, and the course it becomes our duty to pursue, till that day break upon the waste of waters, when the great Pilot himself shall enter into the vessel, and say to the stormy waves around it—"Be still;" and guide her to a haven of perpetual peace.

Now while I feel that there is much, in the past history of the interpretation of this book, to make us cautious and prayerful, I still think there is nothing to warrant neglect. Poor Edward Irving, (one of the most gifted minds, but awfully—all but fatally shipwrecked,) it is true grafted upon this book the most extravagant and monstrous delusions; and because he left behind him explanations as unsound as mischievous, it is argued, that we should not attempt to study and understand where so gifted a genius has failed. But it seems to me that misinterpretation in the past, instead of being a reason for neglect, is only a new reason for more prayerful and earnest efforts after just and proper interpretation for the future. Abuse is not certainly a reason against use; past error in the pursuit of truth does not make future success impossible; and may it not be true, that the failures of former expositors shall prove the surest pioneer of success on the part of those that follow? Every ship that is wrecked in our channel serves to show to succeeding navies the safe course they are thereafter to pursue. It is thus that the failures of gifted minds who have preceded us as interpreters, will help us to make nearer approximation to a clear exposition of that beautiful and holy book, which the Spirit of God has written for our learning. If the people would study the Revelation more, their ministers would be likely to indulge in fancies less. It is because you know so little about the book, that ministers have been suffered to make so many misinterpretations of its meaning. Study well its history and contents, ponder prayerfully its predictions,

and your knowledge will be the best check upon the imagination of the minister. Light in the pew necessitates light in the pulpit. The Bible in the hands and hearts of the people is the surest guarantee for truth from the lips of the preacher. I know that some excellent Christians entertain the notion, that their personal salvation is all they have to do with. Far be it from me for one moment to under value the necessity of a deep and solemn interest in our personal acceptance before God. What shall it profit a man if he should be able to explain all the mysteries of the prophets, or gain the whole world, and inflict on his soul that loss which never can be retrieved? But, my dear friends, while this is true, and ought to be felt to be true, are we to forget that there is an end even higher than the safety of the soul—not indeed in reference to us, but in reference to God? The glory of God is the end of the universe, and ought to be the first aim of intelligent creatures. If I address members of other communions, let me lay before you a piece of splendid philosophy, as well as true theology, by telling you the first question and answer contained in the catechism which our Scottish children are taught from their earliest infancy. "What is the chief end of man?" Not, to save himself; that is not said. "The chief end of man is to glorify God, and to enjoy Him for ever." We are called on to consult the glory of God first, our salvation next. Yet it is in the pursuit of the former that we never can lose the latter. And whilst, therefore, our personal acceptance before God is an essential thing, which no interest can be a substitute for, which no duty can supersede, we must recollect that if God has revealed a book to evolve His glory, it is not for man, surely not for a Christian, to say—"I have no interest in that glory, nor shall I take any part in making the meaning of the mysteries which reflect it intelligible to others." [To be continued.]

That Wonderful Book—The Bible.

BY REV. J. N. DANFORTH.

It is pure from all exaggeration. Nothing is overstated in point of doctrine or of fact. All truth is presented with its appropriate evidence, and is strictly coincident with the analogy of nature. If the eternal purpose of God touching the salvation of his people is herein vested with a high and holy sovereignty, we find that same principle manifest in all his dealings with men. If the delineations of the depravity of men are strong, and to the superficial observer highly colored, they never transcend the bounds of truth, for the truth meets us through the whole train of our own experience, and in every just observation which we take of individual character. If the oracles of God have established a connection between certain means and ends, a similar connection holds good in the ordinary affairs of men—in the moral and natural world. If the grand doctrine of mediation pervades this book, it is equally conspicuous in the history of civil society. If it be the keystone of the spiritual arch, it is also the bond of human relations. Who is a stranger to substitution—to intercession? Who ever lived without the aid of his superior or fellow? For which of us has not some one suffered, planned, prayed, wept, or died? Have you not had a father, a mother, an elder brother, a sister, friend? I appeal to the labors of the departed—to the anxieties of bosoms on which the cold earth now presses—to the treasured tears of affection once bestowed on you. In all this we discern the image of that deep-toned benevolence—that all-sacrificing love, which constituted the chief element in the character of heaven's Mediator. It is not

a dream of fiction. It is a reality. There cannot be exaggeration. All is just, harmonious, sublime.

In all other systems which have claimed the faith of men as spiritual and immortal beings, we find confused theories, distorted views, false assumptions, and aggravated fictions. Like the great sheet let down to earth in the vision of Peter, they are full of wild, monstrous and cruel things. How unlike the holy mantle of revelation, let fall by the great Prophet of the church, her ornament and her glory!

This book is clear from all PREJUDICE. It pronounces no random judgments on men or things. Its author, enthroned above all the selfish passions, and petty interests of mortals, himself essentially true, could have no temptation to deal otherwise than in the most sincere and unprejudiced manner. Prejudice is blind, hasty, unteachable, impervious to argument, and impatient of contradiction. It praises without knowledge, and condemns without discrimination. The reverse of all this is the demeanor of Truth. She asks for light, insists on deliberation: weighs arguments, and calmly proceeds to conclusions: withholds no deserved commendation, and inflicts no undeserved censure. Such is this Book. It dwells in the light. It has a transparent soul. No mist of prejudice hangs on its pure pages. It nowhere represents man as more or less than he is. It declares that he was created in the image of God, a noble and exalted being. But it withholds not the painful truth that he is fallen: that the gold is become dim; it is the statement of a fact hateful to God, humiliating to man.

The Bible is free from the arts of Oratory and the flowers of Rhetoric. I do not mean that it is not eloquent, for never book so spake; it abounds in the eloquence of thought, of argument, of description and of emotion. But I mean that it does not seek it as an end, or as a display. The subjects are too grand, the thoughts too weighty, the motives too solemn, and the threatenings too awful to admit of oratorical flights. There is nothing here to amuse the fancy; no design merely to captivate the imagination. The imagination is indeed called into exercise, but it is within the limits of the field of truth. When the aspirations of the soul are directed towards heaven, it is with a license to conceive all it can of its untold glories, while it is in no danger of reaching and comprehending the reality. Simplicity and sublimity being the strongest elements of the most exalted eloquence, in this book it is found. Sincerity and earnestness, being other elemental qualities of a true eloquence, do pervade this volume. Persuasion, not as an art, but as the instinctive soul of divine truth, is part and parcel of the inspired system.

This book makes no display of Science. Scientific men did not write it: scientific terms are not to be found in it; no aim in science was had by its authors, and yet it perfectly harmonizes, not only with science as it was, but as it is. All the developments of science do but confirm the Bible system. The most truly learned have been believers.

No professed biographers are here written. The spirit and power of biography are exhibited in an eminent degree. The force of example is everywhere recognized, but the thing is done rather by sketches, than by full length portraits; rather in scattered fragments, than in complete forms. There is indeed an immense variety of individual character, but it is not in the foreground of the picture, nor concentrated at one particular point on the holy canvass. Its tints are rather sprinkled over the whole surface. Where is the biography of Moses written? where that of Joshua? of Israel? of Paul? of Peter? of John? of Balaam? of Ahab and Judas? Yet who has not a distinct, individualizing conception of their respective characters? Who does not see that moral excellence and moral turpitude could not be better represented? That in no way so effectual could the loveliness of virtue and the deformity of vice be set forth? Such embodiments of moral qualities are always most impressive—powerful to attract or to deter. With such illustrious models of meekness and of boldness, of holy courage, unshaken faith, enduring fortitude and triumphant devotion, who would not be animated? Who could be careless? Who could be slothful? Who would not be a follower of them who through faith and patience inherit the promises? With such atrocious examples of wickedness glaring upon us, who would not be warned? Yet the good among all these are not the subjects of eulogy. The biographer does not praise them. He dares not give utterance to his own partial

sentiments in the august presence of the Spirit. Nor does he censure and condemn. If so permitted, how could Luke or John restrain their indignation at the baseness of Judas? Nor is even the character of Christ himself a finished portrait, with well proportioned lights and shades, designed and drawn by the pencil of the professed artist. There are the actions of his life—the sentiments of his heart—his various emotions in different situations—all stated as matters of fact, but who amongst his most devoted disciples and enthusiastic admirers, presume to lift the voice of commendation? Not even that disciple who reposed on the heart of Jesus—the beloved John—is permitted to give vent to his feelings, nor to overstep the rigid limits of historical narration. Whom he loves most, he praises least; but then if he interweaves none of his private sentiments with his public narrative, it is that the great Subject of that narrative may stand forth the supreme and the sublime Mediator between God and men.—*N. Y. Evang.*

My Saviour.

BY JOHN EAST, M. A.

LAMB.

MY SAVIOUR is "the LAMB OF GOD, which taketh away the sin of the world." (John 1:29.) Did not fallen but penitent Adam have a view of his promised deliverer under this name, when he shed the blood of his first sacrifice in Eden, and knelt beside its consumed flesh on the altar of atonement? It is highly probable, that the first creature of this lower world, which tasted death, was one of the firstlings of the brute creation, from the newly-created flock that had strayed in joyful security, over the lawns of Paradise. With the unblemished fleece of that spotless victim were "our primal parents clothed." (Gen. 3:21.) They were significantly taught by him who, doubtless, condescended to explain the types of mercy, that they might look for atonement and righteousness to the Lamb of God—to Jehovah, incarnate in the woman's promised seed. What other object met and rejoiced the eye of Abel's faith, when he was kneeling at the accepted altar of burnt sacrifice, and when he breathed out his soul into the hands of the Saviour in whom he believed, beneath the murderous blows of a brother's hand? (Gen. 4:4-8; Heb. 11:4.)

If the morning and evening sacrifice of a lamb was instituted at the fall, and was continued uninterruptedly on some altar or other raised by the Lord's people, in that sacrifice alone, three millions of lambs assisted the faith of believers, before John the Baptist exhibited to view the grand antitype. All that perfection of atoning virtue, which was shadowed forth in the careful selection of lambs for the Jewish altar, was fully displayed in Christ; and the prophetic circumstances of their slaughter, whether for the altar or for the paschal table, were fulfilled in the affecting particulars of his death.

May the Christ-revealing Spirit engage my soul in frequent, deep, and delightful meditation on this grand turning-point of its deliverance from eternal death,—that I was "not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb, without blemish and without spot." (1 Pet. 1:18, 19.) How complete was the atonement which Jesus made for my guilt! How perfectly free from blemish, and from defiling spot, must be the soul that is washed in that "precious blood"! Joyful assurance,—it "cleanses from ALL sin"! (1 John 1:7.) My soul, "dost thou believe on the Son of God?" (John 9:35.) Art thou looking to the Lamb of God? That look of faith transfers all thy guilt to his past sacrifice, and confers on thee his everlasting righteousness. The church—the soul that has been redeemed by a Lamb thus unblemished and spotless, must be itself without spot, in the sight of divine justice. That justice is satisfied with the sacrifice of "the Lamb, slain from the foundation of the world," (Rev. 13:8) and is therefore necessarily reconciled to the soul which is interested in the spotless offering.

In turning over the prophetic pages of the Apocalypse, I am struck with the prominence given to this name of my Saviour, in all that is said of the future periods of the church militant and the church triumphant. When I behold my Saviour, I shall immediately recognize the sacrificial marks of the slain Lamb. (Rev. 5:6.) He is adored and praised by the heavenly hosts themselves, as "the Lamb that was slain." (Rev. 5:12, 13.) The great object of dread to the reprobate multitude, in the day of account, will be "the wrath of the

Lamb." (Rev. 6:16.) To Christ, under this character, the white-robed host in glory are to look for all their bliss, (Rev. 7:9, 10, 14, 17) having overcome their great adversary, and gained the palm of victory, through his blood. (Rev. 12:11.) The light of his presence and glory is to be the never-setting sun of the heavenly world (Rev. 21:23); and the full tide of everlasting happiness to the millions of the saved, is to flow from the throne of "the Lamb." (Rev. 22:1.) O my soul, wilt thou not give up all things, to be numbered with them "who follow the Lamb whithersoever he goeth"? (Rev. 14:4.)

Beauties of the Scriptures.

The following admirable address was delivered at the anniversary meeting of the New York Bible Society, by the Rev. Dr. DURBIN, of the Methodist Episcopal Church:—

"It has been said that history is philosophy, teaching by example. But how much more truthfully it may be said that the Holy Scripture is religion, teaching by examples. The truth of profane history may sometimes be reasonably doubted, because the writers might, err as to facts, even with the best intentions, while many of them sat down to write falsehood to please a nation, to flatter a prince, or serve a friend. But the Author of the Bible cannot be charged with ignorance or partiality.

The Holy Scriptures, then, may be regarded as teaching by example. I am the more careful in the enunciation of this proposition because the Holy Scriptures have been invested with mystery—have been described as so pure, so elevated, so far beyond the reach or comprehension of men, that many persons have learned to regard them as scarcely giving a practical illustration of what man ought to do.

There is no position in life, however humble, however elevated, that does not find a beautiful and forcible illustration in *this actual history of man*, the BIBLE. Here we have example without theories—that peculiar element which gives zest to what are called romance novels, the light literature of our day. Why does the press pour out its vast numbers of trashy literature, read in almost every house in your city? It will not do to say that the whole people who read them are corrupt. Men of sense, of morals, of religion, read them. The only reason is this:—that whether true or false, they profess to detail actions that men and women have done, and thought, and felt, and said. And it is because they present human beings acting, that they have this power over the human mind.

Now, every thing that is captivating in action, or critical in circumstances, that awakens a tragic influence, that can arouse and lead on the human heart, is recorded in that book as having actually taken place. Why, then, should not the world receive the heavenly story—the record of human actions, under the approbation or disapprobation of God? And I regard the New York Bible Society with peculiar interest, because they propose to present that record to the thousands of people who, from their circumstances and education, and habits, are unable to reason out splendid speculations and great theories in religion and morale, but who can see the beauty of religion in the single acts of individuals recorded in that book.

There are moments in the life of every man when he feels the need of resting upon, and confiding in, some unseen power. Such a moment comes to every man, at some stage of life or other. In this respect the life of Abraham is one of the most romantic histories ever written. He heard the voice of God, bidding him to go to a distant country; where, was not told him; it was to the westward; that was all the information given him.

As he sat at his tent door one night, God called to him, and bid him look abroad and count the stars in the sky, that beautiful sky into which I have looked, where the stars are multiplied to the imagination—to old and childless Abraham, whose wife too, was well stricken in years, God said, "Thy seed shall be as the stars of heaven." And Abraham staggered not. His faith was strong; his footstep firm; he took his staff and went forth, not knowing whither he went. Is there no lesson in this?

If we ask for an example of meekness and magnanimity, we turn to Moses, than whom no nobler example ever lived upon earth. See him with the glory of the greatest kingdom, and the crown of Egypt laid down at his feet, and the only inheritor of that throne desiring, asking, begging only to be called his mother!

But Moses found it was not compatible with his duty to God, and he "chose rather to suffer affliction," &c. Is there any magnanimity like that on record? And yet you find that narrative in a book that *must* be true in every part of its history. Look at his meekness. The people of Israel, misled by spies who had not courage to be honest, rebelled; and the anger of God was kindled against them, and he said to Moses, "Let me alone, that I may consume them, and I will make of thee a great nation." But Moses besought the Lord for them, and said, "Nay, Lord, for then the Egyptians will say that thou wast not able to bring them into the Promised Land. I will not consent to dishonor thee." No well-instructed youth can have read that story without feeling his young soul grow larger and better. Is there any tale in romance equal to it?

But some will say, the Bible is a private book; it gives no narratives illustrative of public life. Sir, there are nowhere illustrations of public life, equal to those found in the Bible. If you want an example of integrity in a magistrate, read the history of Samuel. God was opposed to giving the Israelites a king, (and though I do not know that we are to understand thereby that God is opposed to all kings, I do not remember that he has said anything in their favor,) and he told Samuel to anoint Saul; Jehovah taking care that Samuel should remain his Prime Minister. When Samuel was one hundred years old, he came to the door of his tent, blew a trumpet, and at the signal, all the people gathered around their venerable magistrate.

And what wanted Samuel? There was no invasion, no plague nor evil in the land, no revolt or outcry of the people. When silence was obtained, Samuel arose—"I am old," said he, "and my head is grey. I am about to go the way of all the earth. I have directed your affairs for ten years, and I am about to step into the grave. Whose oxen have I taken, or whose asses? Of whom have I taken a bribe among you? Let him speak, and I will return him four-fold." And there came up an answer from that multitude, "Thou hast wronged no man—thou hast injured no man." And he turned and said, "God is witness, and ye are witnesses." And they repeated, "We are witnesses." And yet you say the Bible has got no life in it—no elements of action! You who say so have not read the Bible.

Would you see the other side—the reverse of the picture. Look at Absalom. He was a goodly and beautiful young man. But he was ambitious, and for forty long years he stood at the gate, when the king was in the palace, and when any one came to the king for justice, Absalom took him aside and said to him, "I wish I were judge in the land, then would I do justice to you. I see your cause is right," &c.; and thus did he for forty years. If you go to the political meeting of your own country, you will find Absalom at the door—the demagogue who will put his arm round your neck, like Absalom, who kissed those who came to the gate, and said to them, "I wish I were judge in the land." It is the voice of the demagogue every where, and has the same effect. The tools of Absalom were tempted to make him judge. But there was a God above the demagogue of Israel, as there is a God above the demagogues of America, and all demagogues of every country.

Then, there is a beautiful picture of sorrowing David—"O, Absalom, my son, my son"—words at which, in an oratorio, you have wept again and again. Is it not most natural? If you ask for examples of pure, ardent, devoted friendship, no classic story produces anything equal to the history of David and Jonathan. Of deep, yet refined and delicate devotion and love! What romance ever equalled the story of Ruth and Naomi? The painters have not yet done painting it. Ruth is the embodiment of every thing that is true and elevated in the female character.

The world is cheated by the devil in this matter! He keeps them away from reading stories of more absorbing interest than any other book affords."

Arianism and Socinianism.

"In an assembly of the presbyters of Alexandria, the bishop of that city, whose name was Alexander, expressed his sentiments with a high degree of confidence, maintaining, among other things, that the Son was not only of the same eminence and dignity, but also of the same essence with the Father. This assertion was opposed by Arius, one of the presbyters, a man of subtle turn, and remarkable for his

eloquence. Whether his zeal for his opinions, or personal resentment against his bishop was the motive that influenced him, is not very certain. Be that as it will, he first treated as false, the assertion of Alexander, on account of its affinity to the Sabellian errors, which had been condemned by the church; and then, rushing into the opposite extreme, he maintained, that the Son was totally and essentially distinct from the Father; that he was the first and noblest of those beings, whom God had created out of nothing, the instrument by whose subordinate operation the Almighty Father formed the universe, and therefore inferior to the Father, both in nature and dignity. His opinions concerning the Holy Ghost are not so well known. It is, however, certain, that his notion concerning the Son of God was accompanied and connected with other sentiments that were very different from those commonly received among Christians, though none of the ancient writers have given us a complete and coherent system of those religious tenets which Arius and his followers recently held."—*Mosheim Ecll. Hist., Harper's Ed., v. i. p. 124.*

Socinianism originated with Faustus Socinius, the sum of which is thus expressed by Mosheim, v. ii., p. 150 :—

"God who is infinitely more perfect than man, though of a similar nature in some respects, exerted an act of that power by which he governs all things; in consequence of which an extraordinary person was born of the Virgin Mary. That person was Jesus Christ, whom God first translated to heaven by that portion of his divine power which is called the Holy Ghost; and having there instructed him fully in the knowledge of his will, counsels and designs, he sent him again into this sublunary world, to promulgate to mankind a new kind of life, more excellent than that under which they had formerly lived, to propagate divine truth by his ministry, and to confirm it by his death. Those who obey the voice of this Divine Teacher, shall one day be clothed with new bodies, and inhabit eternally those blessed regions, where God himself immediately resides. Such, on the contrary, as are disobedient and rebellious, shall undergo most terrible and exquisite torments, which shall be succeeded by annihilation, or the total extinction of their being."

The Divorce of Josephine.

BY REV. JOHN S. C. ABBOTT.

[Concluded from our paper of February 5.]

The next day after the public announcement to the imperial Council of State, of the intended separation, the whole imperial family were assembled in the grand saloon of the Tuileries, for the legal consummation of the divorce. It was the 16th of December, 1810. Napoleon was there, in all his robes of state, yet careworn and wretched. With his arms folded across his breast, he leaned against a pillar, as motionless as a statue, uttering not a word to any one, and apparently insensible of the tragedy enacting around him, of which he was the sole author, and eventually the most pitiable victim. The members of the Bonaparte family, who were jealous of the almost boundless influence which Josephine had exerted over their imperial brother, were all there, secretly rejoicing in her disgrace. In the centre of the apartment there was a small table, and upon it a writing apparatus of gold. An arm-chair was placed before the table. A silence as of death pervaded the room, and all eyes were fixed upon that chair and table, as though they were the instruments of a dreadful execution. A side door opened, and Josephine entered, supported by her daughter Hortense, who, not possessing the fortune of her mother, burst into tears as she entered the apartment, and continued sobbing as though her heart would break. All immediately arose, upon the appearance of Josephine. She wore a simple dress of white muslin, unadorned by a single ornament. With that peculiar grace for which she was ever distinguished, she moved slowly and silently to the seat prepared for her. Leaning her elbow upon the table, and supporting her pallid brow with her hand, she struggled to repress the anguish of her soul, as she listened to the reading of the act of separation. The voice of the reader was interrupted only by the convulsive sobbings of Hortense, who stood behind her mother's chair. Eugene also stood beside his mother in that dreadful hour, pale, and trembling like an aspen leaf. Josephine sat with tears silently trickling down her cheeks, in the mute composure of despair. At the close of this painful duty, Josephine for a moment pressed her handkerchief to her weeping eyes

—but instantly regaining her composure, arose, and with her voice of ineffable sweetness, in clear and distinct tones pronounced the oath of acceptance. Again she sat down, and with a trembling hand took the pen and placed her signature to the deed which forever separated her from the object of her dearest affections, and from all her most cherished hopes. Scarcely had she laid down her pen, when Eugene dropped lifeless upon the floor; and he was borne to his chamber in a state of insensibility, as his mother and sister retired.

But there still remained another scene of anguish in this day of woe. Josephine sat in her chamber, in solitude and speechlessness, till Napoleon's usual hour for retiring to rest had arrived. In silence and in wretchedness Napoleon had just placed himself in the bed from which he had ejected the wife of his youth, and his servant was waiting only to receive orders to retire, when suddenly the private door to his chamber opened, and Josephine appeared, with swollen eyes and dishevelled hair, and all the dishabille of unutterable agony. With trembling steps she tottered into the room—approached the bed, and then irresolutely stopped—and burst into an agony of tears. "Delicacy—a feeling as if she now had no right to be there—seemed at first to have arrested her progress; but forgetting in the fullness of her grief, she threw herself on the bed, clasped her husband's neck, and sobbed as if her heart had been breaking. Napoleon also wept while he endeavored to console her, and they remained for some time locked in each other's arms, silently mingling their tears together." The attendant was dismissed, and for an hour they remained together in this their last private interview, and then Josephine parted forever from the husband she had so long, so fondly, and so faithfully loved. As Josephine retired the attendant again entered, and found Napoleon so buried in the bedclothes as to be invisible. And when he arose in the morning, his pale and haggard features gave attestation to the sufferings of a sleepless night.

At 11 o'clock the next morning, Josephine was to leave the scene of all her earthly greatness, and to depart from the Tuileries forever. "The whole household assembled on the stairs and in the vestibule, in order to obtain a last look of a mistress whom they had loved, and who, to use an expression of one present, carried with her into exile the hearts of all who had enjoyed the happiness of access to her presence. Josephine appeared, leaning upon the arm of one of her ladies, and veiled from head to foot. She held a handkerchief to her eyes, and moved forward amid silence, at first uninterrupted, but to which almost immediately succeeded a universal burst of grief. Josephine, though not insensible to this proof of attachment, spoke not; but instantly entering a close carriage, with six horses drove rapidly away, without casting one look backwards on the scene of past greatness, and departed happiness.

The palace of Malmaison was assigned to Josephine for her future residence, and a jointure of about six hundred thousand dollars a year settled upon her. Here, after many months of tears, she gradually regained composure, as time scarified the wound which had been inflicted upon her heart. She heard the merry peals of the bells, and the thunders of artillery, and the shouts of the populace as they welcomed Napoleon's new bride, Maria Louisa, to the throne and the palace from whence she had been banished. She witnessed the illuminations and the rejoicings with which all France was filled, upon the birth of the long wished-for son. Napoleon continued to cherish for Josephine the most sincere regard, and though from motives of delicacy he never saw her alone, he frequently called upon her, and continued frequently to correspond with her. In all the busiest scenes of his downfall and ruin, he would seize moments to write to Josephine. And a letter from her was immediately torn open, the moment it was received, however pressing the engagements in which he was involved. And strange to say, Josephine continued to cherish for him emotions of the most ardent affection. She seemed most cordially to rejoice in the birth of his child. All her griefs were forgotten in seeing Napoleon happy. The Emperor often called, taking with him his idolized boy, who was as great a favorite of Josephine as of the father. In a letter to Napoleon, she says, "The moment I saw you enter, leading the young Napoleon in your hand, was, unquestionably, one of the happiest of my life. It effaced, for a time, the recollection of all that had preceded it; for never have I received from you a more touching mark of affection."

It was soon evident that there was no surer

way of securing the favor of Napoleon, than by paying marked attention to Josephine. She was consequently treated with the utmost deference by all the ambassadors of foreign courts, and all the crowned heads of Europe. The household of Josephine was one of imperial magnificence. Here she reigned by the resistless magic of love. She was never known to speak a harsh word to a member of her household. When any one was sick, Josephine was ever at the bedside to cheer the sufferer. And the poor, for many leagues around, regarded her almost with adoration.

When Napoleon, separated from Maria Louisa and his child, was sent to Elba, all the warmth of a wife's tender love burst forth anew in the bosom of Josephine. She received a very affectionate letter from the Emperor. The perusal of it overwhelmed her with grief. She exclaimed, "I must not remain here—my presence is necessary to the Emperor. That duty is indeed more Maria Louisa's than mine; but the Emperor is alone—forsaken. Well, I at least will not abandon him. I might be dispensed with while he was happy—now I am sure he expects me." She immediately wrote to Napoleon, soliciting his permission to share his exile with him. "I have been on the point," she says, "of quitting France to follow your footsteps, and to consecrate to you the remainder of an existence which you so long embellished. A single motive restrains me, and that you may divine.—If I learn that, contrary to all appearance, I am the only one who will fulfil her duty, nothing shall detain me, and I will go to the only place where, henceforth, there can be happiness for me, since I shall be able to console you, when you are thus isolated and unfortunate! Say but the word, and I depart."

But care and sorrow had preyed so heavily upon her, that her health became extremely precarious. A few days after this letter was written, the Emperor Alexander, with a number of distinguished foreigners, dined with Josephine. In the evening the party went upon the beautiful lawn, in front of the house, to enjoy the favorite game of prisoners. Josephine, while striving to promote the enjoyment of her guests, took cold, and after a few days' illness, closed her eyes upon all the eventful scenes of her earthly lot. The Emperor Alexander, Eugene and Hortense, stood by the bedside of the dying Empress. All the Allied Sovereigns paid tributes of respect to her memory, and she was followed to the tomb by countless thousands, with a pomp of sorrow such as earth had seldom witnessed before. The place of her burial is now marked by a very beautiful white marble monument, with the simple, yet affecting inscription,

EUGENE AND HORTENSE

TO

JOSEPHINE.

Fourth Universal Monarchy.

NUMBER X.

Fourth Trumpet.—"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."

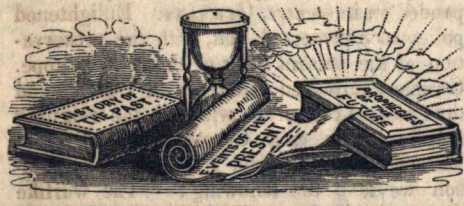
This passage symbolizes the fall of the Western empire by the Heruli, under Odoacer, A. D. 476. He was the first of the barbarian kings of Italy. This trumpet marks one of the most noted events in the history of the Latin government, the final thrust which made the wound deadly. From this event, we date the transfer of the DIADEMS from the heads to the horns; and at the same time, the supremacy passes from the Roman, or "iron" dynasty, to the Romano-German, or "iron-clay" dynasty. It is a mixed rule—the rule of two distinct classes of people, as widely dissimilar as iron and clay: yet this family was to continue up to its annihilation by the stone. We have now closed the reign of the pure Roman family, in our historical sketch. The reader is prepared to follow us while we detail the events in the history of the Latin government, under the domination of the ROMANO-GERMAN DYNASTY.

As we are about entering upon the history of one of the most powerful dynasties ever brought into being; and as we have given it a new name, it will be expected that we should show the propriety of the term. The metallic image (Dan. 2:33, 40-43) connected with the south-western Europe, since A. D. 476, has furnished me with the name. The pure iron symbolizes the Roman dynasty: this will not be disputed. They continued a distinct people for nearly eight hundred years. It was esteemed a great honor to have the title ROMAN CITIZEN conferred upon one who was not born under that government.

This title was not bestowed upon the barbarians of Europe. So long as the barbarians made no conquests in the Roman empire, they were esteemed an inferior race. So far as we find no mixture, the Roman blood flowed in pure channels. We regard the image as symbolizing four purely civil governments. The mixture of iron and clay would symbolize a mixed government, resulting from the mingling of two races in one political family. What other race did thus mingle with the Roman family—whatever that race is, its symbol in the metallic image is "CLAY." We now proceed to show that that race was the GERMAN. We shall show, 1st. What nations sprang from the German family—and may be considered members of that family. 2d. That these nations did mingle with the Romans—1st. As servants. 2d. As soldiers. 3d. As allies. 4th. As conquerors.

1st. What nations have sprung from the German race? For proof on this question, we quote from various historians. Murphy, in his translation of Tacitus, thus speaks of the Germans:—"The history of that country is the more interesting, as the part of the world which it describes was the *seminary* of the modern European nations: the VAGINA GENTIUM, as historians have emphatically called it. Where ever the barbarians, who issued from their northern hive, settled in new habitations, they carried with them their native genius, their original manners, and the first rudiments of the political system which has prevailed in different parts of Europe. They established monarchy and liberty; subordination and freedom; the prerogative of the prince, and the rights of the subject; all united in so bold a combination, that the fabric in some places stands to this hour the wonder of mankind. Montesquieu says, the British constitution came out of the woods of Germany. The same author declares it impossible to form an adequate notion of the *French monarchy*, and the changes of their government, without a previous inquiry into the manners, genius, and spirit of the *German nations*. Much of what was incorporated with the institutions of those fierce invaders, has flowed down in the stream of time, and still mingles with our modern jurisprudence. He calls Germany the *cradle* of the British nation." Hesren, in his political system of Europe, thus remarks of Germany:—"The strength of the European political system depended on its *centre*, GERMANY. Enlightened policy soon perceived, that, with the preservation of the present order of things in Europe, Germany furnished *queens* for all Europe, and thus became connected with all the reigning families." He calls Germany the cradle of European *Religion and Politics*. From Gibbon we take the following:—"The warlike *Germans*, who first resisted, then invaded, and at length overturned the Western monarchy of Rome, will occupy a much more important place in this history, than Persia or Scythia, and possess a stronger, and, if we may use the expression, a more domestic, claim to our attention and regard. The most civilized nations of modern Europe issued from the woods of Germany; and in the rude institutions of those barbarians we may still distinguish the original principles of the present laws and manners. Ancient Germany, excluding from its independent limits the province westward of the Rhine, which had submitted to the Roman yoke, extended itself over a third part of Europe. Almost the whole of modern Germany, Denmark, Norway, Sweden, Finland, Livonia, Prussia, and the greater part of Poland, were peopled by the various tribes of one great nation, whose complexion, manners, and language denoted a common origin, and preserved a striking resemblance." Speaking of their invasion of the Roman empire, the same author remarks:—"The Germans, who carried with them what they most valued, their arms, their cattle, and their women, cheerfully abandoned the vast silence of their woods for the unbanded hopes of plunder and conquest. The innumerable swarms that issued, or seemed to issue from the GREAT STOREHOUSE OF NATIONS, were multiplied by the fears of the vanquished and by the credulity of succeeding ages." Western and south-western Europe is peopled by nations of German origin. The New World has been settled by colonies from western and south-western Europe. We may safely remark, that all the political world west of Russia and Turkey is under the Romano-German dynasty. We have now traced the modern nations to that race. We shall attempt, in the second place, to follow up to their origin ten primary kingdoms into which the Western Roman empire was divided. Did they not all spring from the German race? The following is a summary

of those kingdoms as enumerated by Machiavel, Lloyd, Bishop Newton, Sir I. Newton, and Bishop Mede, viz.: 1. Ostrogoths. 2. Visigoths. 3. Suevi. 4. Vandals. 5. Franks. 6. Burgundians. 7. Heruli and Anglo-Saxon. 9. Huns. 10. Lombards. 11. Alemani. 12. Goths. These authors vary some in their lists, yet these are the names of the new nations springing up in the Western empire during the fifth and part of the sixth centuries. We shall trace their origin in the order named above. 1. *Ostrogoths*, or eastern Goths; came from the eastern part of Sweden. 2. *Visigoths*, or western Goths; from the western part of Scandinavia, or Sweden. These names were given the Goths in the third century, after their irruption into Dacia. Those who came from Mecklenburg and Pomerania, were called *Visigoths*; those from the south of Prussia and the northwest of Poland, were named *Ostrogoths*. These were from ancient Germany. 3. *The Suevi*. "In that part of Upper Saxony beyond the Elbe, which is at present called the marquisate of Lusace, there existed, in ancient times, a sacred wood, the awful seat of the superstition of the *Suevi*. It was universally believed, that the nation had received its first existence on the sacred spot. The wide extended name of *Suevi* filled the interior countries of Germany from the banks of the Oder to those of the Danube." 4. *Vandals*. "The Vandals and the Goths belonged equally to the great division of the *Suevi*." The Vandals, the Goths, and the *Suevi* are of the German race. 5. *Franks*. About A. D. 240, a new confederacy was formed under the name of *Franks*, by the old inhabitants of the Lower Rhine and the Weser. The present circle of Westphalia, the landgrave of Hesse, and the duchies of Brunswick and Lunenburg, were the ancient seat of the *Chauci*, who, in their inaccessible morasses, defied the Roman arms; of the *Cherusci*, proud of the fame of *Arminius*; of the *Catti*, formidable by their firm and intrepid infantry; and of several other tribes of inferior power and renown. The love of liberty was the ruling passion of these Germans. They deserved, they assumed, they maintained the honorable name of *FRANKS*, or freemen,—which concealed, though it did not extinguish the peculiar names of the several states of the confederacy. J. P. WEETHEE.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, FEB. 19, 1848.

Sacred Chronology—

THE KINGS OF ISRAEL AND JUDAH.

(Continued from our last.)

JEHORAM.—"Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead. . . Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem." 2 Chron. 21:1, 5. "And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign." 2 Kings 8:16.

From its being said in 2 Kings 3:1, that Jehoram of Israel began to reign in the eighteenth year of Jehoshaphat, Archbishop Usher, and others, have concluded that the fifth year of Jehoram, or Joram,—as the name is indiscriminately called,—would synchronize with the twenty-second of Jehoshaphat; and that consequently Jehoram of Judah reigned from the twenty-second to the death of Jehoshaphat, or three of his eight years in connection with his father, and but five alone. And therefore dating from the death of Jehoshaphat, they have allowed but five full years for the reign of Jehoram his son.

It has, however, already been shown, that the reign of Jehoshaphat, commencing in the fourth of Ahab, the twenty-two years of Ahab's reign would extend to the nineteenth of Jehoshaphat's, and the two years of Ahaziah's of Israel, to the twenty-first, and that therefore the first of Jehoram of Israel could not begin before the twenty-second of Jehoshaphat, which would make his fourth synchronize with the twenty-fifth and last of Jehoshaphat. Consequently the fifth

year of Jehoram of Israel would synchronize with the first of Jehoram of Judah, dating his reign from the death of Jehoshaphat.

An objection to this is found in the phrase in the text, "Jehoshaphat being then king of Judah." But this Dr. Hales affirms "is an anachronism, and an interpolation in the Massoretic text." That Jehoshaphat died before the accession of Jehoram his son to the throne, and that the eight years are to be reckoned subsequent to his death, is also indicated by the texts in 2 Chron. 21:1, 5, quoted above.

This is farther proved by another consideration:—As Jehoshaphat began to reign in the fourth year of Ahab, and Ahab reigned subsequently eighteen years, those with the two years of Ahaziah, and twelve of Jehoram of Israel, his successors, would equal thirty-four years from the commencement of the reign of Jehoshaphat to the death of Ahaziah of Judah by Jehu. To equal this period on the part of the kings of Israel, would require the twenty-five full years of Jehoshaphat, the entire year of Ahaziah of Judah, and the eight years of Jehoram the son of Jehoshaphat, reckoned from the death of his father. And, consequently, if Jehoram of Judah reigned three of the eight years of his reign during the last three of his father's twenty-five, it follows that the reigns of two of the kings of Israel must have also synchronized three years with each other. Such a supposition is unreasonable, and is not only not warranted by, but is contradictory to, Scripture. And consequently we reckon, with Dr. Hales, and others, the eight years of Jehoram of Judah from the death of his father, to B. C. 896, A. M. 3265.

AHAZIAH.—"And Joram [of Judah] slept with his fathers, and was buried with his fathers in the city of David; and Ahaziah his son reigned in his stead. In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign. Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem." 2 Kings 8:24-26. "Forty and two years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem." 2 Chron. 22:2.

In this last text there is evidently an error; for as Dr. Clark remarks, as Jehoram of Judah began to reign when he was thirty-two, and reigned but eight, being forty years when he died; it would make Ahaziah two years older than his own father! Dr. Clark therefore adds:—"I am satisfied the reading in 2 Chron. 22:2 is a *mistake*; and that we should read there as here [in 2 Kings 8:26] twenty-two instead of forty-two years." Says Calmet on this point, "Which is most dangerous, to acknowledge that transcribers have made some mistakes in copying the sacred books, or to acknowledge that there are contradictions in them, and then to have recourse to solutions that can yield no satisfaction to any unprejudiced mind?"

"And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah." 2 K. 9:29.

We read in 2 Chron. 21:18, 19, that "the Lord smote him [Jehoram of Judah] in his bowels with an incurable disease. And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases."

Being sick two years, Dr. Clark supposes that Ahaziah began to reign, according to 2 Kings 9:29, as viceroy with his father in the eleventh of Jeroboam of Israel, and in the twelfth year, according to 2 K. 8:25, his father died, and he reigned alone. It is a reasonable supposition.

"And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick." 2 Kings 8:29. "Jehu the son of Jehoshaphat, the son of Nimshi, conspired against Joram." And "Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. . . . And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. . . . And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. . . . When Ahaziah the king of Judah saw this, he fled by the way of the garden house.—And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up of Gur, which is by Ibleam. And he fled to Megiddo, and died there." Chap. 9:14, 16, 21, 24, 27. "And the Lord said unto Jehu, . . . Thy children of the fourth generation shall sit on the throne of Israel." Chap. 10:30.

Thus were the king of Israel and the king of Judah both slain on the same day. Now as the reigns

of Rehoboam of Judah, and Jeroboam of Israel, both commenced at the same time, and those of Ahaziah of Judah and Jehoram of Israel both terminated at the same time; it follows that the sums of the reigns of the kings of Israel and the kings of Judah,—from the division of the kingdom at the death of Solomon to the death of Jehoram and Ahaziah by Jehu,—must be of equal length. That such is the result, and consequently that the time allotted for the reign of each respective king is correctly given, may be seen by adding the reigns of each as in the following table:—

Kings of Judah.		Kings of Israel.	
Rehoboam	- - 17	Jeroboam	- - 22
Abijam	- - 3	Nadab	- - 2
Asa	- - 41	Baasha	- - 23
Jehoshaphat	- 25	Elah	- - 1
Jehoram, or	- 8	Zimri and Omri	- 11
Joram	- - 8	Ahab	- - 22
Ahaziah	- - 1	Ahaziah	- - 2
		Jehoram	- - 12
	95		95

Thus from the death of Solomon to the reign of Jehu was ninety-five years, which brings us to B. C. 895, A. M. 3266.

In harmonizing the reigns of the remaining kings of Israel and Judah, we have here another era to date from where the reigns of the two kingdoms commence together.

(To be continued.)

The Argument from Design.

An exchange paper contains the following forcible argument, from the adaptation of things to their uses, to prove the Creator must be the Great Designing Mind:—"To exhibit the whole of these wonderful contrivances would require a complete dissection of a human body. A volume might be written respecting the hand: another concerning the eye. Nothing can surpass the beauty of form, nicety of design, and perfection of execution in the eye. It is a world of wonders, and affords unequivocal evidence of being the workmanship of an Infinite Designer.—Mark its adaptation to the external world. By the simple admission of rays from the sun, an image is formed of an object on the retina of the eye, and by that means the object itself becomes known. Why an image should be formed at all, but more especially why by it an idea of the object should be conveyed to the mind, the philosophy of all past ages has been unable to explain; nor can it be accounted for except on the admission that an infinitely wise God was its maker. The heart is an instrument of remarkable parts and powers. Who can examine it and not see unequivocal marks of design—if design, then a designer. It is the centre of vitality in the human system. By its perpetual dilations and contractions, the blood, conveying nutriment, is driven into every part of the human system. The will of man has little or no control over its motions. They continue from the commencement of life till the breath leaves the body.

What shall we say of the organs of speech? Why is man the only being of all that moves on earth, capable of conversation? What but a great Designer constituted the difference between him and other creatures? Everywhere in the human frame are the most undeniable marks of adaptation of parts to constitute a whole. Not a mistake has been committed in the plan, or in the execution. We see how man's body could not have begun to exist; it did not originate itself—chance did not give it a being—it is no modification of another order of agents; whence is it? The watch before me, I know must have been the product of some artificer. To doubt it, would be violating the dictates of common sense. Shall I believe that the human frame, which is a million times more complicated than a watch, had no Artificer? I cannot; the laws of the mind will not admit it. I am compelled to conclude that it had a Maker and a Builder, and that he could have been none but an Infinite Being;—the knowledge and wisdom requisite are so great, that we can set no limits to them. Every effect must have a cause adequate to produce it; the human body is an effect—hence there must be a cause, an adequate cause; therefore God is the cause. To be the cause, he must exist—wherefore, there is a God.

As yet I have not dwelt upon man's intellectual endowments. These are more wonderful than the arrangements of the body. Intellect! Whence is it? Can it be from any other source than from God? Search for proof—it is not to be found. Intellect is an effect—every effect must have an adequate cause. No cause but an infinite God can be its cause. Nor can I account for my *moral* nature but by attributing it to the same source.

Man is but a single link in a chain of vast extent, of infinite extremes. From him, the most noble be-

ing on earth, is a regular series of gradations to the most simple of all animal existences. It is not, however, a series in which there is the least change. The lower orders do not ascend, neither do the higher descend. They all remain as they were originally ranked. Thousands of years have produced no alterations.

Leaving the lowest species in the animal kingdom, we enter upon that of the vegetable. Here, too, are wide extremes. The cedar rears its head to where the lightnings are at home, and the thunder drives its car—that is in one extreme; in the other we see the rush bowing before every breeze, and the moss mantling the wall. Through all this range, perfect symmetry and system prevail. Nothing is out of place. If there be a plan, and one must be blind not to see it, then also there has been a *planner*, and a carrier out of the plan. Who can he have been? No finite being, certainly, for such an one could not have formed and executed such a plan as we know must have been laid out and executed. The eye cannot turn in any direction without perceiving the most decisive marks of intelligent design. The more minutely the works of nature are scrutinized, the more manifest do these marks appear. Visit the mountain oak, and ask why its roots strike so deep, and why its arms extend so wide.—It replies, the latter is to inhale the air and catch the dew, and the former is to defend me from the storms and winds that would otherwise upturn me. The elephant is adapted to the clime which he inhabits. The lion is found only in countries fitted to his nature. Every climate has its own peculiar species of animals, and each animal is furnished with means of support, pleasure, and self-defence. Not an instance can be found in which a creature has been brought into existence and left destitute in any of these respects. Each understands how to procure necessary food, and each is provided with means for self-defence. The elephant defies all enemies by his great strength; the deer seeks safety in flight; the asp infuses a deadly poison; the bee is armed with a sting; the Alpine Marmot appoints a sentinel to watch, while he is in search of food, or is taking pastime on his rocky eminence. In constructing their habitations, animals display a degree of ingenuity and sagacity, which can be accounted for only by admitting that they have been endowed by an intelligent Being, who adapted them to their respective conditions. Examine the houses of the beavers, the artificial hills of the African *termites*, and the hexagonal cells formed by the bee.

There are fixed laws running through the vegetable kingdom. A limb on one side of a tree, is balanced by a limb on the other side; and this arrangement is adapted to the law of gravity. The exact harmony which characterizes all things in the world of nature, proves that there was a presiding Power, that planned and perfected the whole."

The Labor of Publishing.

Few people have any idea of the amount of labor requisite to issue a weekly paper. In the first place, to present an acceptable sheet, much reading, study, thought, and research, to collect and arrange the most suitable matter is necessary. To do this an editor should be almost constantly employed day and night. Those who trespass on his time and patience little realize that his attempts at mental exertion during such interruptions, task his powers far beyond a much longer period of uninterrupted study. And they thus render him less able to present a profitable paper to his readers.

In the second place, the mechanical labor is very great. To get out the *Herald* we have to set up a very few less than two hundred thousand types, which have to be taken letter by letter each week from their respective boxes, and then after the paper is issued be put back again, letter by letter, to be in readiness to be set up for the next week's paper. The more fine type we use the more of these letters have to be taken and put back into their places. Thus the type in which we set our Items on the last page, is called *agate*, and contains about three-eighths more letters to a line, than the long primer on the first page; and also as many more lines to a page, so that one column there is nearly equal to our entire first page.

The contents of a paper are, therefore, not proportioned to its mere size, but to the fineness and solidity of its type. Some may not understand the distinction between *lead* and *solid* matter. Under the editorial head, the reader will notice that the reading looks lighter than on the first page. This is effected by putting between each line a thin plate of type metal called a *lead*. By inserting this we are enabled to get only about three-fourths as much on a page, as without it; yet it is always customary to distinguish the matter under the editorial head in this way from the

other parts of the paper. Some, to save expense, lead their whole paper, and print with large type. If we should print our entire paper with the type like that on our first page, and lead it, we should have about sixty thousand, or about one third less type to set up and distribute each week than we now have, without lessening the size of our paper. The matter in a paper is therefore proportioned to the smallness and solidity of the type, and the size of the sheet. Our readers will thus be enabled to appreciate our efforts to give them a large amount of reading, weekly—to do which we spare no labor or expense. If a publisher will exert every nerve to prepare valuable matter, and subscribers, to enable him to circulate it; both will act in unison, and each perform an acceptable work for the cause.

WESTERN TOUR RELINQUISHED, FOR THE PRESENT.
—It is with deep sorrow and disappointment that I am compelled to announce to my beloved friends at the West, my inability to prosecute my intended tour. Every means have been employed to rid myself of my present indisposition, but in vain; my infirmity is becoming worse, and nothing but an entire cessation from preaching will afford a hope of my life being prolonged. In looking abroad on the ripening fields, ready for harvest, I find it exceedingly difficult to heed the admonitions of prudence, and to resist launching forth. Nothing prevents me from doing so but stern necessity. My physicians give me no liberty to attempt to preach for at least three months.

I have now served the Advent cause for eight years. During that time I have had no other interest—I have known no other; I can say with the Psalmist, “The zeal of thine house hath swallowed me up.” The Lord knoweth what has been the one purpose of my heart from the first day that I saw the light concerning the Advent doctrine, and consecrated myself to its support and extension. And although I have been most cruelly assailed by avowed enemies without and within; and although ungenerous friends have given utterance to their “fears,” I am, by Divine grace, enabled to say with the apostle, “It is a small thing to be judged of man. He that judgeth me is the Lord.”

The future.—What is to be done! I am happy to say, that, although I am utterly disqualified for preaching at present, by an affection of the organs of speech, my health otherwise is such as not to prevent my writing, or arranging matters, so that the wants of the cause may be met.

I am now engaged in getting out a series of tracts and some charts, which will prove valuable auxiliaries to our preachers in presenting the truth, as well as to our brethren generally.

I have encouragement from Bro. Litch, and others, that they will enter the field in the spring. A plan for labor will be presented at our Conferences the coming spring, if it please God, by which the calls from the East, West, North, and South, will be attended to, so far as it may be possible to do so.

The late improvements made in the *Herald* have brought upon us a large additional expense, which was evidently demanded by the state of the cause. I expected to be able to meet this increased expense by indefatigable effort, as I have done in time past. But this expectation is now in a great measure cut off, as well as what little I have received from labors abroad towards the support of my family. I therefore call upon the friends abroad to unite their efforts to sustain us, in all that concerns the real interests of the cause of our Lord.

In conclusion, I would tender my sincere acknowledgments to my brethren and sisters everywhere for their kind and sympathizing epistles, and for their substantial support. May the Lord abundantly reward them all, at his soon expected coming and kingdom.
J. V. HIMES.

Boston, Feb. 16th, 1848.

THE POOR IMMIGRANT.—The Montreal Immigrant Committee have published their report for 1847, in which are embodied facts setting forth the horrible sufferings experienced by the thousands of poor foreigners who arrived that year in the British North American dominions. Those sufferings were of a nature to make men shudder, and the forcible language of the Report is by no means calculated to deaden the feelings consequent on a knowledge of them. Of the one hundred thousand persons who arrived in Canada from the British Islands, during 1847, some twenty-five thousand have died. “From Grosse Isle,” says the Report, “the great charnel house for victimized humanity, up to Port Savina—along the borders of our magnificent river, upon the shores of Lakes Ontario and Erie, and wherever the tide of emigration has extended, are to be found the final resting places of the sons and daughters of

Erin—one unbroken chain of graves, where repose fathers and mothers, sisters and brothers, in one mingled heap, without a tear bedewing the soil, or a stone to mark the spot. Twenty thousand and upwards have gone down to their graves, and the whole appears to one not immediately interested, like a tale that is told.”

The gravest charges are preferred against several eminent British noblemen, by whose inducements, and promises of assistance, many of their tenants were led to embark for Canada. Lord Palmerston, the present British Foreign Secretary, is especially censured for his inhumanity. It appears that his tenants “were taken from their little homesteads, where most had been born, and where they expected to end their days, under the positive assurance that they should be supplied with suitable clothing on their passage, and on their landing here, [Montreal,] should receive a certain sum of money to supply their immediate necessities, and assist them to reach their places of location—neither of which did they get, agreeably to promise. They came out in the Robert Watson. Garments were indeed given out by the captain; but in such stinted measure that it seemed but solemn mockery—for how did they land here in the month of November! Men without coats, and with but partial representatives for pantaloons. Women without shawls, or cloaks, or bonnets, or stockings, or shoes—and children with hardly a whole covering to their backs; to say nothing of their bare heads, arms, and feet.

The number of immigrants who died on their passage out, was 5000; 3389 died at Groose Isle, 1137 at Quebec, 5862 at Montreal, 139 at Lachine, and 39 at St. John’s—making upwards of 15,000 in all. Many died in different parts of the Canadas, but it is impossible to give the precise number. Many others were sent to the United States, at the expense of government. The Secretary of the Immigrant Society alone sent into the States 1552 persons.

PUBLICATIONS, EDITORS, &c.—A late number of the *Protestant Unionist*, in speaking of the qualifications of an editor, and the reasons of so many failures in the attempt to conduct a periodical, makes the following judicious remarks, which are not necessarily limited to that denomination:—“It is no uncommon merit to be ignorant of one’s own profession, or for an editor to misapprehend the nature of periodical and newspaper literature; to be blind to the social tendencies to which it points; to overlook its suggestive character, and its aspects in regard to enlarging, quickening, and exalting the public mind. His mistaken notions of his own importance also may confound his feelings and perplex his judgment in deciding of the matter of his paper, and lead him to set an overweening estimate on his own soft and downy originals over crisp and well fabricated selections; and to pretermitt and neglect the arts of the ‘chair editorial,’ as collecting, selecting, abridging, sketching, etching, cutting, carving, arranging, combining, balancing, &c. &c. All which calls for taste, judgment, pure feelings, and holy affections.

In our Connection, we have far more papers and pamphlets than are needed, or are supported. The rule ought to be, ‘multitudes of preachers, but few editors.’ One man can preach to but few, but one editor can write for a million, and every paper or pamphlet that goes down for lack of patronage, but damps the spirit and damages the reputation of those engaged in this great and glorious cause.

In no other religious party is the editorial itch more prevalent than in ours. In no others has it showed itself more malignant or more infectious; some folks have been in the fidgets for years—and the pamphlets and papers on which, like posts, they have soothed their irritation, remind us of the mysterious portrait in the Russian Romance, that smote with madness whoever had the misfortune to become its proprietor, so that the cry ran, ‘Beware how you purchase that portrait.’ We neither assert nor insinuate madness of the long array of names who have lent their lustre to these papers, but which of these men does not now heartily wish that some discerning friend had timeously warned them and said, ‘Beware of that paper.’”

QUESTION.—MR. EDITOR:—Is there any thing in the Scriptures, or in the nature of the case, which prohibits Christians from taking part in the election of civil officers, say the President, or Representative in Congress, or in Parliament? It seems to me there is nothing, though I should like your view on the subject.
AN ADVENTIST.

The early Christians had nothing to do with the civil government. They were obedient to it; submitted when consistent with their duty to God. When it was otherwise, they submitted to the penalty as true and faithful men.—J. V. H.

HEALTH OF MR. MILLER.—We are sorry to learn by letters from Low Hampton, that Father MILLER is laboring under an affection of his eyes, now of about three weeks’ continuance; which deprives him from reading or writing. He requests his numerous correspondents to continue writing to him, but they must excuse his replying to them, which he is now unable to do; but he hopes soon to meet them where the lame shall leap as an hart; the tongue of the dumb sing; the blind receive their sight; and the deaf hear. And the nearness of this cheers him, under his accumulating infirmities, and declining age.

We doubt not that a multitude of brethren and friends will feel deeply to sympathize with our faithful and devoted, but now afflicted brother; and the prayers of many saints will daily ascend to heaven in his behalf. To be deprived of the words of counsel, encouragement, and instruction which have been communicated by his pen, will be a great loss.

We intend to visit him soon, as he requests.

BUFFALO.—We have received a letter from the church in Buffalo, by Bro. M’Williams, in which they request that the meeting proposed in that place March 29th, on our Western tour, should be a mutual conference of the friends of the Advent cause.

As my tour West is now given up, at least for the present, of course it will not be held in connection with the contemplated meeting there. If they think best to have such a meeting, and it is in my power to attend, I shall be glad to do so, but cannot give lectures.
J. V. H.

The Cosmogony of the Earth.

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

The following conversations were held for the purpose of eliciting information on the subject of the creation; and taken down by reporters. Earth-Reader, by reading the earth, imagines that he finds evidence of the earth’s age far anterior to the time assigned for it in the Mosaic record. Bible-Reader contends that no phenomena, or facts exist respecting the structure of the earth, that militate at all from the Mosaic record. To elucidate truth, and place side by side the arguments for and against the authenticity of the inspired record was the object of the discussion.

If the earth was the result of a long creative process, it would follow that the end must be equally progressive. But we who hold to its creation in six days, claim that its change will be equally rapid.

FIRST EVENING.

Earth-Reader.—All of us here this evening have arrived at the state of consciousness—we feel that we exist—that we stand out from the rest of the world of phenomena. We are ourselves a phenomena, observed by our own consciousness. Among the first subjects that arise in our thoughts are, How long have we existed? Those about us, how long have they existed? We are all agreed that it is but a short time. To prove this we need only observe what is going on around us. We have seen a great number of human beings come into existence, and pass away; but owing to the shortness of life, we can know but little of the duration of our species. We infer that all are subject to the same laws of growth, decay, and ceasing to be, at least to appearance. And all are agreed that duration here is not eternal. I would now enquire whether we know any thing of the time when our species began to be—if so, when, or about what time?

Bible-Reader.—All the knowledge we are possessed of respecting the origin of the human race, we find in the book of Genesis, recorded by the pen of Moses. All other conjectures on this subject are vague and misty.

E. R.—I must respect your faith in that Holy word, which came by inspiration; but think that information can be obtained also by studying the earth. I prefer it. True, it may be vague, if vagueness consists in having to draw conclusions by many inductions. It has been found that in the crust of the earth is written a general history of all that has been going on for ages. Going down through this crust, we read proofs of the occurrence and order of former events, if not their precise time. The existence of fossils is the principal means of proving the comparative time that animal life has existed; and the shallow depth in which human remains are found, show that man can only have existed for a short period. I do not remember the precise estimated time, I think it is not above 10,000 years. Have you any objections to this kind of proof?

B. R.—I agree with you, friend Earth-Reader, that the records of earth are not meaningless; that they are to be read in their place, in connection with

the records of inspiration. We are to take notice of the several classes of fossil remains, their depth, the strata in which they are found, &c. But in the records of earth, do you read aught that is counter to, explanatory of, or inconsistent with the testimony of the inspired records, respecting the origin of the human race, which the Hebrew text locates at about 6000 years previous to the present time.

E. R.—Do I understand you to believe that this race rose up just 6000 years ago, or as near that time as we can estimate by Hebrew chronology; and, taking this authority, do we know within a year, or ten years, the time of the origin of the human race?

B. R.—We may not know within a year or ten years, because several chronological links of a few years each are wanting in the otherwise continuous chain of the inspired chronology, which brings us down to the time of Cambyses; and from this era we have the certain and unerring testimony of Astronomical records to bring us to the present time. We, however, do claim that we have the period of the Creation.

E. R.—What is your proof that you have the period of Creation, and what do you mean by that period?

B. R.—We have a continuous succession of events, with the time between each,—with the exceptions above specified,—as recorded in Scripture. By the period, we understand a circle of time to which our knowledge of chronology must extend, making due allowances for the discrepancies in dispute.

E. R.—As to things having remained in the same state for a long period of time, as to the constitution of the air, size of earth, &c., my arguments coincide with Bible authority. I cannot prove that the commencement of the existence of man was not at that time; and we are both agreed that it was at a comparatively recent period. Leaving this, I go back to the next question—length of time that the earth has existed. Was it only five times twenty-four hours before man came into existence? I wait for an answer from Scripture.

B. R.—I shall not assume that the earth came into existence at the commencement of what is called the first evening in Genesis. We read that, “In the beginning God created the heavens and the earth.” Wherever that beginning was, we understand that God created all things out of nothing. Again, we read that “the earth was without form and void, and darkness was upon the face of the earth,” &c. How long a period intervened from the beginning when creation was effected out of nothing, and the subsequent period when it was described as a waste, and void—whether it was five minutes, or a period sufficiently long for the earth to have passed through successive changes, is immaterial to our purpose.—That period may have been sufficiently long for the production of all the changes noted in the crust of the earth which are not accounted for by the events of the six days of the first week, the events of the flood, and the changes which have since been effected. But the time referred to when darkness thus covered the earth, we assume, according to the reading of Genesis, to be five times twenty-four hours before the creation of Adam.

E. R.—As to the way in which the earth was created, whether out of nothing, or otherwise, I shall not now go into that, but assume that there must have been more than five revolutions of the earth upon its own axis, between the time when darkness covered the world of chaos, and the creation of man. Before going farther, allow me to ask, Have you presented all the proof positive you have on this subject, both from and aside from the Mosaic account?

B. R.—The evidence on which I rely is simply the Mosaic record. What testimony have you to invalidate the letter of that record?

E. R.—As I before said, far be it from me to wish to invalidate a justifiable faith in that sacred record. In the deductions I bring it is not my object to attack that record, but simply the idea that people have of that record. I accept the burden of proof on the ground of stating the case as it may be read from the earth, and let the deductions interpret the record. Have you any answer?

B. R.—I am pleased that you admit the letter of the Mosaic record, and that we differ only in its interpretation. I therefore trust that in the progress of our discussion, you will endeavor to harmonize all Scripture with your views of creation; and also permit me to account for any phenomena on the earth’s surface, by showing how it may have been produced by causes subsequent to creation; and therefore be no evidence of a pre-Adamite origin.

(To be continued.)

Intellectual, soul-stirring truths, if the name continues to express the character of the paper.

We have ascertained the number among us who are not able to pay for the "Herald," and have voted to subscribe for them as a church...

Letter from Bro. H. S. Burchard.

DEAR BRO. HIMES:—I have lately been reviewing my file of Advent papers, from January, 1843, up to the present time.

Who that ever had the love of God shed abroad in the heart, and by the Spirit's influence in the light of the Scriptures, could view the harmony of God's plan of salvation...

In answer to some of the above inquiries, I need no information respecting the whereabouts and position of some them.

Hamilton (N. Y.), Feb. 1st, 1848.

Detached Thoughts.

The books of the Old and New Testaments may be thus compared. The former is like the eastern sky at break of day.

Welcome Day.

A. FOX.

Treble. Alto. Bass. Musical notation for the first part of 'Welcome Day'.

Musical notation for the second part of 'Welcome Day'.

Musical notation for the third part of 'Welcome Day'.

The rainbow tints, though varied, are so beautifully blended as to charm the eye, and leave, as it were, upon the mind an impression of but one brilliant object.

By the aid of microscopic power, beauties are discovered where there is nothing attractive to the naked eye.

Like cold water in a burning desert, are the promises of God in an hour of trial.

A. C. J.

Bro. SAMUEL C. BERRY writes from Portsmouth (N. H.), under date of Feb. 6th, 1848:—

DEAR BRO. HIMES:—God has suffered the enemy death to enter into my family once more, and take my two youngest children.

Bro. REYNOLDS writes from Danville (Vt.), under date of January 25th, 1848:—

DEAR BRO. HIMES:—I am still laboring in the vineyard of the Lord. Several backsliders in this place have lately been reclaimed.

MILLENNIAL HARP.

33

Musical notation for the first part of 'Millennial Harp'.

Musical notation for the second part of 'Millennial Harp'.

Musical notation for the third part of 'Millennial Harp'.

Now truth unveiled is shining With beams of sacred light, The morning pilgrims wonder, And leave the paths of night;

2. Come, let's begin the anthems, And join the choir above; Exalt the blest Redeemer, And praise the God we love;

All honor, praise and glory, Salvation to our God, Hosannah to the Saviour, Who washed us in his blood.

4. The courts of heaven are ringing With songs of highest strains, And holy praise is rolling Along the flowery plains;

Oh! could we rise triumphant And join with those above, To shout and sing forever The Saviour's dying love.

From Lincolnville (Me.), January 10th, 1848.

DEAR BRO. HIMES:—*** After returning home from the China Conference, I made an appointment for a protracted meeting...

R. D. MANSFIELD.

From Newburyport (Mass.), February 1st, 1848.

DEAR BRO. HIMES:—*** I have seen some of late who have been turned from darkness to light, and from the power of Satan unto God.

EDWARD MCGINLEY.

From East Bethel (Vt.), January 31st, 1848.

BRO. HIMES:—*** Let us pray more for the spirit and love of Jesus, with the fruits thereof, which ought to be the test of fellowship.

A. MERRILL.

From Marietta (Lancaster Co., Pa.), January 15th, 1848.

DEAR BRO. HIMES:—*** I sympathize with you in your trials, seeing that you are assailed on all sides by open foes and false brethren.

H. M. ENGLE.

From North Chichester (N. H.), February 1st, 1848.

DEAR BRO. HIMES:—*** It seems to me, that if our trust was in God, there would be no need of so much being written and published, and so much anxiety felt...

H. ROBEY.

From East Berkshire (Vt.), January 25th, 1848.

BRO. HIMES:—I would just say, that the brethren and sisters in this vicinity are generally steadfast in the faith, and are looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

ALBERT STONE.

From Burlington (Vt.), February 3d, 1848.

DEAR BRO. HIMES:—The few friends in this town remain strong in the faith, looking for the personal coming of the Saviour.

C. BENNS.

From Ware (Mass.), February 7th, 1848.

After a most distressing sickness, we have been called to follow our little boy to the grave, to await the resurrection.

W. S. BASSETT.

From Rouses Point (V. N.), January 30th, 1848.

DEAR BRO. HIMES:—*** The precious cause we advocate is prospering in some degree in this section.

D. T. TAYLOR, JR.

you of the fact, that we have learned by experience how to sympathize with you when in perils among false brethren.

Bro. BUTLER IVES writes from Bangor (N. Y.), under date of February 1st, 1848:—

There are about twenty in this place who meet together on the Sabbath, and some evenings, at the house of Bro. Reed.

Extracts from Letters.

From Hope Factory Village (Pa.), Feb. 8th, 1848.

DEAR BRO. HIMES:—I am heartily glad that you suggested the idea of my visiting this village.

From Schenectady (N. Y.), February 5th, 1847.

BRO. HIMES:—May you be able to continue the "Herald" until the Master comes: for it is well calculated to keep our faith directed to things not seen, which are eternal...

WM. B. SCHERMERHORN.

From Bristol (Vt.), January 31st, 1848.

The Advent cause is rising in this place, and there appears to be a steady increase of feeling.

W. S. HOWDEN.

