

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

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## David's Lamentation over Saul and Jonethan.

## Apocalyptic Sketches. Mo. I.

BY REV. JOHN CUMMING, D. D.

[Continued from our Last.]

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 adopted that mode of punishment. But John's 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. 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 enjoyment of a freedom and repose to which abound, their joys abound also. The cloud that is darkest, is fringed to their eyes with ties unbosom by degrees their latent mercies; and those who have been in the deepest affliction, have been the first to exclaim, each as he

that the Church of Rome has made the frequent dictates as eternal truths its own hasty conclu-objection, that we Protestants are indebted to sions; but do not give up the prayerful study in the hands and hearts of the people is the lypse 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 propries that the Chypse has great and pertagation the book, on the very vestibute of which the Spirit of God has written—"Bless-ed are they that read and hear the words of this salvation is all they have to do with. Far be there is an awful and a solemn anathema propries that the Chypse of Power has great and pertagated in the book, on the very vestibute of which the Spirit of God has written—"Bless-ed are they that read and hear the words of this salvation is all they have to do with. Far be there is an awful and a solemn anathema propries that the Chypse of Power has great and pertagation of the book, on the very vestibute of the propries of 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, that is, just ten years after John wrote the Apo-calypse—quotes several passages from this book, open the book, and diligently study it, and pray to be consumed in the flames, offered up the that descends upon the wilful misinterpreter, prayer used in the eleventh chapter of the Book and shall be placed under the blessing that of Revelation, at the seventeenth verse—"We lights on him who reads and understands it? give Thee thanks, Lord God Almighty, who was, and is, and is to come." After him, Ire- plicable hieroglyphic, which it is humility and næus, whose name is associated in import with peace, and whose writings contain some beau- shines on the dark and troubled waters of time tiful appeals on its behalf, quotes portions of the Apocalypse, and adds the interesting statement, redeemed is ploughing her arduous and perilous preserved in the writings of Eusebius, that John way; not like a light upon the stern, leaving wrote it at the latter end of the reign of Domitian, when in exile at Patmos. Justin Martyr, the prow, showing before the beacons it is our who lived in the year 140—that is, forty-three that he was the first Roman Emperor who years after the Apocalypse was written, not only read it, but wrote an explanation of it. And banishment from his earthly home lifted him 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 inner radiance was poured into his spirit, that 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 awfully—all but fatally shipwrecked,) it is true way as some Christians still argue, that the grafted upon this book the most extravagant 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 un- chievous, it is argued, that we should not atglories than Tabor. He can make the tents of fold, the mere outward drapery of stupendous tempt to study and understand where so gifted ficial observer highly colored, they never transmessed and the tabernacles of Kedar repose in mysteries, which angels cannot soar to, and a genius has failed. But it seems to me that a sunshine more glorious than ever fell on the towers of Salem. God's Shechinah often illucomprehend. But to argue in this way is to reason for neglect, is only a new reason for minates the desert. Daniel beheld in Babylon argue most illogically. The divinity of the bright visions he saw not elsewhere; John, in book rests upon its own basis; the explanation and proper interpretation for the future. Abuse Patmos, saw a glory he never witnessed in Je- of the book is to be decided on just and proper

beams of celestial lustre, and crushing calami- 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 inspiremerged from its depths—"It was good for me the Holy Spirit has pronounced it blessed to that I was afflicted."

and writers, and doctors saw the inspiration of things which are written in this book." This the Apocalypse, and pronounced it to be Divine, is an awful announcement, which ought to solinstance: Ignatius, one of the earliest of the not to read it at all? Would not the legitimate thus proving it was in existence in his day. for the Spirit of God to enlighten our minds, Polycarp, a father and martyr, who lived in the and lead them to a sober and true exposition,

I regard this book, not as a dark and inexduty to leave unopened, but as a light that -those waters over which the church of the useless brilliancy in her wake, but a light upon 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 grafted upon this book the most extravagant and monstrous delusions; and because he left behind him explanations as unsound as mis-But what does the Spirit of God say? "Bless- in our channel serves to show to succeeding thousands outside were strangers. It is the ed is he that readeth, and they that hear the navies the safe course they are thereafter to heart, not the house, that makes home. And thus, while the afflictions of God's people which are written therein." Shall we say it is minds who have preceded us as interpreters, wrong to read what the Spirit of God has will help us to make nearer approximation to a thought it right to record? Shall we say that 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 so little about the book, that ministers have

quote only one or two references, but these will stand it, in a reverent and prayerful spirit—that and your knowledge will be the best check upon sufficiently vindicate it. Perhaps you are aware is blessed. Lay aside the presumption, that the imagination of the minister. Light in the her decision, for the possession of the Apoca- and perusal of the book, on the very vestibule surest guarantee for truth from the lips of the of proving that the Church of Rome has great nounced upon all who shall attempt to subtract necessity of a deep and solemn interest in our credit, it rather reflects upon her the greatest from, or add to "the things that are written in personal acceptance before God. What shall it discredit-for it shows how sleepy that church this book." At the close of it it is said-" If profit a man if he should be able to explain all how much more trustworthy is private judg- God shall take away his part out of the book of ment than ecclesiastical decisions, when fathers life, and out of the holy city, and from the 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, while the Church of Rome did not know that emnize the mind of every student of it: but if and ought to be the first aim of intelligent creait was part of the Sacred Canon at all? For it be perilous to misinterpret it, can it be safe tures. If I address members of other communions, let me lay before you a piece of splendid Christian fathers, who lived in the year 107- conclusion be, not to lay it aside, because there 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: year 108, when he was brought to the faggot and then we shall be lifted from the anatheria 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 superus through the whole train of our own experience, and in every just observation which we take of individual character. If the oracles of and proper interpretation for the future. Abuse God have established a connection between is not certainly a reason against use; past error certain means and ends, a similar connection rusalem; John Bunyan, in his lonely prison, had dreams and visions, approaching in their purity and splendor to apocalyptic scenes; and benediction pronounced upon those who read it. Martin Luther, during his confinement in Warthurg, translated the Sariety and had the of dark things we ought not to meddle with."

In the pursuit of truth does not make future success impossible; and may it not be true, the moral and natural world. If the grand doctrine of mediation pervades this book, it is that the failures of former expositors shall prove the surest pioneer of success on the part of equally conspicuous in the history of civil those that follow? Every shin that is wrecked burg, translated the Scriptures, and had the of dark things we ought not to meddle with." those that follow? Every ship that is wrecked 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 inter-cession? 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 ed? Shall we hold it perilous to study what indulge in fancies less. It is because you know to the treasured tears of affection once bestowed on you. In all this we discern the image of that I was afflicted."

This book has been recognized as canonical in every age of the Christian church. I will spirit—that is sinful; but to attempt to under- and contents, ponder prayerfully its predictions, that immission have the constituted the chief element in the coordinate stand? We may read it in a presumptuous tions of its meaning. Study well its history love, which constituted the chief element in spirit—that is sinful; but to attempt to under- and contents, ponder prayerfully its predictions, that immission have the constituted the chief element in the coordinate stand? We may read it in a presumptuous tions of its meaning. Study well its history and contents, ponder prayerfully its predictions, the character of heaven's Mediator. It is not

a dream of fiction. It is a reality. There sentiments in the august presence of the Lamb." (Rev. 6:16.) To Christ, under this But Moses found it was not compatible with his cannot be exaggeration. All is just, harmo-

In all other systems which have claimed the faith of men as spiritual and immortal beings, of Peter, they are full of wild, monstrous and are the actions of his life—the sentiments of everlasting happiness to the millions of the cruel things. How unlike the holy mantle of his heart—his various emotions in different saved, is to flow from the throne of "the Lamb." to Moses, "Let me alone, that I may consume cruel things. How unlike the holy mantle of his heart—his various emotions in different revelation, let fall by the great Prophet of the situations—all stated as matters of fact, but (Rev. 22:1.) O my soul, wilt thou not give them, and I will make of thee a great nation." church, her ornament and her glory!

This book is clear from all PREJUDICE. It pronounces no random judgments on men or of commendation? Not even that disciple who things. Its author, enthroned above all the reposed on the heart of Jesus—the beloved selfish passions, and petty interests of mortals, John-is permitted to give vent to his feelings, 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, private sentiments with his public narrative, it and impatient of contradiction. It praises is that the great Subject of that narrative may 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 cen-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 with-holds not the painful truth that he is fallen: that the gold is become dim; it is the state-ment of a fact hateful to God, humiliating to

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 display. The subjects are too grand, the thoughts too weighty, the motives too solemn, they might look for atonement and righteous and the threatenings too awful to admit of oratorical flights. There is nothing here to amuse the fancy: no design merely to captivate other object met and rejoiced the eye of Abel's 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 brother's hand? (Gen. 4:4-8; Heb. 11:4.) 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 alizing conception of their respective characters? Such embodiments of moral qualities are always most impressive—powerful to attract or to deter. With such illustrious models of fering.

The world is cheated by the devil in this multiplied to the imagination—to old and childless Abraham, whose wife too, was well stricken in years, God said, "Thy seed shall er book affords." meekness and of boldness, of holy courage, In turning over the prophetic pages of the unshaken faith, enduring fortitude and tri- Apocalypse, I am struck with the prominence umphant devotion, who would not be animated? Who could be careless? Who could be slothful? Who would not be a tant and the church triumphant. When I bein this?

who amongst his most devoted disciples and enthusiastic admirers, presume to lift the voice nor to overstep the rigid limits of historical narration. Whom he loves most, he praises least; but then if he interweaves none of his 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 ness to the Lamb of God-to Jehovah, incar-What 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

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

May the Christ-revealing Spirit engage my soul in frequent, deep, and delightful medita-tion on this grand turning-point of its deliverance from eternal death,—that I was "not re-deemed 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 are rather sprinkled over the whole surface. Soul, "dost thou believe on the Son of God"? Where is the biography of Moses written? (John 9:35.) Art thou looking to the Lamb of where that of Joshua? of Israel? of Paul? of God? That look of faith transfers all thy guilt Peter? of John? of Balaam? of Ahab and to his past sacrifice, and confers on thee his every conference of the confers on the part of the confers on the confers of the confe Judas? Yet who has not a distinct, individu- erlasting righteousness. The church—the alizing conception of their respective characters? soul that has been redeemed by a Lamb thus the information given him.

Who does not see that moral excellence and unblemished and spotless, must be itself without As he sat at his tent door one night, God painting it. Ruth is the embodiment of every called to him, and bid him look abroad and thing that is true and elevated in the female could the loveliness time is satisfied with the seasified with the seasified of the Lamb thus the information given him.

As he sat at his tent door one night, God painting it. Ruth is the embodiment of every called to him, and bid him look abroad and thing that is true and elevated in the female could the loveliness time is satisfied with the seasified with the stars in the star That in no way so effectual could the loveliness tice is satisfied with the sacrifice of "the Lamb, count the stars in the sky, that beautiful sky character. the deformity of vice be set forth? slain from the foundation of the world," (Rev. into which I have looked, where the stars are The world is cheated by the devil in this

#### 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 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 mor-als, 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 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, habits, are unable to reason out splendid specu-

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 mo-words at which, in an oratorio, you have we ment 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.

stricken in years, God said, "Thy seed shall er book affords." be as the stars of heaven." And Abraham staggered not. His faith was strong; his foot-

Spirit. Nor does he censure and condemn. character, the white-robed host in glory are to duty to God, and he "chose rather to suffer af-If so permitted, how could Luke or John re- look for all their bliss, (Rev. 7:9, 10, 14, 17) fliction," &c. Is there any magnanimity like strain their indignation at the baseness of having overcome their great adversary, and that on record? And yet you find that narra-Judas? Nor is even the character of Christ gained the palm of victory, through his blood. tive in a book that must be true in every part we find confused theories, distorted views, false himself a finished portrait, with well proporassumptions, and aggravated fictions. Like tioned lights and shades, designed and drawn glory is to be the never-setting sun of the heappeople of Israel, misled by spies who had not the great sheet let down to earth in the vision by the pencil of the professed artist. There up all things, to be numbered with them "who follow the Lamb whithersoever he goeth"? 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 dis-honor 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 magis-

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 a possible of the picture and for first the same of the picture. 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 institute to your part of the land, then would I do institute to your part of the land, then would I do institute to your part of the land, then would I do institute to your part of the land, then would I do institute to you was a second to you w having actually taken place. Why, then, and thus did he for forty years. If you go to —the record of human actions. 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 Abregard 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 saloudid speculiar. Absalom were tempted to make him judge. But lations and great theories in religion and mor-ale, but who can see the beauty of religion in rael, as there is a God above the demagogues the single acts of individuals recorded in that of America, and all demagogues of every coun-

Then, there is a beautiful picture of sorrowwords 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

# Arianism and Socinianism.

"In an assembly of the presbyters of Alexandria, the bishop of that city, whose name was 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 nrt the subjects of eulogy. The biographer does not praise them. He biographer does not give utterance to his own partial

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 trembling hand took the pen and placed her signant with the utmost deference by all the ambassadors of foreign courts, and all the crowned heads of Europe. The 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 distinct from the Father; that he was the first distinct from the Father; that he was the first distinct from the Father; that he was the first distinct from the Father; that he was the first distinct from the Father; that he was the first distinct from the Father; that he was the first distinct from the Father; that he was the first distinct from the Father; that he was the first distinct from the Father; that he was the first distinct from the Father; that he was the first distinct from the Sabellian errors, which had been condemned by the church; and then, for ever separated her from the object of her dearest affectious, and from magnificence. Here she reigned by the resist-less magic of love. She was never known to speak a harsh word to a member of her house-less magic of love. She was never known to speak a harsh word to a member of her house-less magic of love. She was never known to speak a harsh word to a member of her house-less magic of love. When any one was sick, Josephine was and noblest of those beings, whom God had chamber in a state of insensibility, as his mother 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 Napoleon's usual hour for retiring to rest had well known. It is, however, certain, that his arrived. In silence and in wretchedness Nanotion concerning the Son of God was accompoleon had just placed himself in the bed from panied and connected with other sentiments which he had ejected the wife of his youth, and 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 :-

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 extraordinrry person was born of the Virgin 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 intend-ed 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 care-worn and wretched. With his arms folded across his breast, he leaned against a pillar, as of past greatness, and departed happiness. motionless as a statue, uttering not a word to any one, and apparently insensible of the tragenacting 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 fortifiede of her mother burst into the seat prepared for her. Leaning her elbow for him emotions of the most ardent affection. mination of the Romano-German Dynasty. upon the table, and supporting her pallid brow She seemed most cordially to rejoice in the birth

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 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. "Delica--a feeling as if she now had no right to be there-seemed at first to have arrested her pro-"God who is infinitely more perfect than gress; but forgetting in the fullness of her grief, she threw herself on the bed, clasped her been breaking. Napoleon also wept while he endeavored to console her, and they remained for some time locked in each other's arms, si-lently mingling their tears together." The attendant was dismissed, and for an hour they re-mained 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 naggard features gave attestation to the sufferngs 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

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 wel-comed Napoleon's new bride, Maria Louisa, to the throne and the palace from whence she had

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. 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 remain-der of an existence which you so long embelhusband's neck, and sobbed as if her heart had lished. 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 Jo-sephine. 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 eyentful scenes of her earthly lot. The Emperor Alexander, Eu-gene and Hortense, stood by the bedside of the ying 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

# JOSEPHINE.

# Fourth Universal Monarchy.

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 of modern Europe issued from the woods of 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."

Third part of it, and the night likewise."

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 tended itself over a third part of Europe. noted events in the history of the Latin gov-

eloquence. Whether his zeal for his opinions, —but instantly regaining her composure, arose, way of securing the favor of Napoleon, than This title was not bestowed upon the barbarians or personal resentment against his bishop was and with her voice of ineffable sweetness, in by paying marked attention to Josephine. She of Europe. So long as the barbarians made 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 differ-ent parts of Europe. They established mon-archy 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 Ancient Germany, excluding from its independent limits the province westward of the Rhine, which had submitted to the Roman yoke, exmost the whole of modern Germany, Denmark, been banished. She witnessed the illuminations and the rejoicings with which all France was filled, upon the birth of the long wished-for complexion, manners, and language denoted a son. Napoleon continued to cherish for Jose-phine the most sincere regard, and though from the Roman, or "iron" dynasty, to the Ro-common origin, and preserved a striking resemported by her daughter Hortense, who, not possessing the fortitude of her mother, burst into tears as she entered the apartment, and continued frequently called upon her, and continued frequently called upon her, and continued frequently correspond with her. In all the bulled sobbing as though her heart would break. All immediately arose, upon the appearance of 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 strange to say Josephine continued from the Koman, or "iron "dynasty, to the Komano-German, or "iron "dynasty, to the Komano-German to the frequently dynasty. It is a mino-German, or "iron "iron "to the fr tinguished, she moved slowly and silently to strange to say, Josephine continued to cherish history of the Latin government, under the do- GREAT STOREHOUSE OF NATIONS, were multiplied by the fears of the vanquished and by the cre-As we are about entering upon the history of dulity of succeeding ages." Western and She seemed most cordially to rejoice in the birth 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 mother's chair. Eugene also stood behind her mother's chair. Eugene also stood beside his mother in that dreadful hour, pale, and trembolized by respect to repress the anguish of his child. All her griefs were forgotten in seeing Napoleon happy. The Emperor often into being; and as we have given it a new seeing Napoleon happy. The Emperor often into being; and as we have given it a new seeing Napoleon happy. The Emperor often into being; and as we have given it a new seeing Napoleon happy. The Emperor often into being; and as we have given it a new seeing Napoleon happy. The Emperor often into being; and as we have given it a new seeing Napoleon happy. The Emperor often into being; and as we have given it a new safely remainded by respect to the most powerful dynasties ever brought south-western Europe is peopled by nathas been called, taking with him his idolized boy, who was as great a favorite of Josephine as of the term. The metallic image (Dan. 2:33, 40–43) connected with the south-western Europe. We may safely remark, that all the political world west of Russia and Turkey mother's chair. Eugene also stood beside his mother in that dreadful hour, pale, and trembolized boy, who was as great a favorite of Josephine as of the most powerful dynasties ever brought one of the most powerful dynasties ever brough bling like an aspen leaf. Josephine sat with one of the happiest of my life. It effaced, for the Roman dynasty: this will not be disputed. race. We shall attempt, in the second place, tears silently trickling down her cheeks, in the a time, the recollection of all that had preceded They continued a distinct people for nearly eight to follow up to their origin ten primary kingmute composure of despair. At the close of it; for never have I received from you a more this painful duty, Josephine for a moment touching mark of affection."

It was soon evident that there was no surer one who was not born under that government. German race? The following is a summary

Total .

Bishop Mede, viz.: 1. Ostrogoths. 2. Visigoths. 3. Suevi. 4. Vandals. 5. Franks.
6. Burgundians. 7. Heruli and Anglo-Saxon.

Lext, "Jehoshaphat bei 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 J. P. WEETHEE.



# The Advent Gerald.

"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 con- went to Jezreel; for Joram lay there. And Ahaziah cluded that the fifth year of Jehoram, or Joram, -as king of Judah was come down to see Joram. . . . 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 and the arrow went out at his heart, and he sunk down a God. of Jehoshaphat, they have allowed but five full years in his chariot. . . . When Ahaziah the king of Judah for the reign of Jehoram his son.

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-

vel, Lloyd, Bishop Newton, Sir I. Newton, and first of Jehoram of Judah, dating his reign from the commenced at the same time, and those of Ahaziah

text, "Jehoshaphat being then king of Judah." But of the kings of Israel and the kings of Judah,-from this Dr. Hales affirms "is an anachronism, and an the division of the kingdom at the death of Solomon ranked. Thousands of years have produced no alinterpolation in the Massorite text." That Jehosha- to the death of Jehoram and Ahaziah by Jehu,-must phat died before the accession of Jehoram his son to be of equal length. That such is the result, and 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 thirtyfour 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 Ahaz 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 And Joram king of Israel and Ahaziah king of Judah the Jezreelite. . . . And Jehu drew a bow with his full strength, and smote Jehoram between his arms, saw this, he fled by the way of the garden house .-It has, however, already been shown, that the reign 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 Ju-

An objection to this is found in the phrase in the the same time; it follows that the sums of the reigns 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 ta-

DIO .						
Kings of Judah.			Kings of Israel.			
Rehoboam	Service !	17	Jeroboam	and an	eds t	22
Abijam -	neiring.	3	Nadab	1 -8 110	-log	2
Asa -	-	41	Baasha -		Sev.	23
Jehoshaphat		25	Elah -	-	-	1
Jehoram, or ?	12.	0	Zimri and	Omri	-	11
Joram	T-10-FI	0	Ahab	BRET SE	-	22
Ahaziah -	TANK T	1	Ahaziah	N. January	1100	2
			Jehoram	FAM: 5	ada.	12
		-	t bas . Bec			-
	CO BRE D	95	Speed Dog			95

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

(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 is it? The watch before me, I know must have been to his readers. the product of some artificer. To doubt it, would are so great, that we can set no limits to them. Eve-

As yet I have not dwelt upon man's intellectual 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.

fifth and last of Jehoshaphat. Consequently the fifth dah both slain on the same day. Now as the reigns of infinite extremes. From him, the most noble be- matter under the editorial head in this way from the

of those kingdoms as enumerated by Machia- year of Jehoram of Israel would synchronize with the of Rehoboam of Judah, and Jeroboam of Israel, both ing on earth, is a regular series of gradations to the most simple of all animal existences. It is not, of Judah and Jehoram of Israel both terminated at 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

> 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 selfdefence. 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 habita ions, 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 no modification of another order of agents; whence thus render him less able to present a profitable paper

In the second place, the mechanical labor is very be violating the dictates of common sense. Shall I great. To get out the Herald we have to set up a believe that the human frame, which is a million times very few less than two hundred thousand types, more complicated than a watch, had no Artificer? I which have to be taken letter by letter each week cannot; the laws of the mind will not admit it. I am from their respective boxes, and then after the paper compelled to conclude that it had a Maker and a is issued be put back again, letter by letter, to be in Builder, and that he could have been none but an In- readiness to be set up for the next week's paper. The finite Being;—the knowledge and wisdom requisite more fine type we use the more of these letters have to be taken and put back into their places. Thus t nize with the twenty-second of Jehoshaphat; and that went out, each in his chariot, and they went out ry effect must have a cause adequate to produce it; type in which we set our Items on the last page, is against Jehu, and met him in the portion of Naboth the human body is an effect—hence there must be a called agate, and contains about three-eighths more cause, an adequate cause; therefore God is the cause. letters to a line, than the long primer on the first page; To be the cause, he must exist-wherefore, there is 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 proporendowments. These are more wonderful than the tioned to its mere size, but to the fineness and solidity arrangements of the body. Intellect! Whence is it! of its type. Some may not understand the distinction between leaded 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 with-Man is but a single link in a chain of vast extent, out it; yet it is always customary to distinguish the lead their whole paper, and print with large type. If fathers and mothers, sisters and brothers, in one comwe should print our entire paper with the type like that mingled heap, without a tear bedewing the soil, or a on our first page, and lead it, we should have about stone to mark the spot. Twenty thousand and upsixty 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 editor to misapprehend the nature of periodical and 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 eut 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 foreigners who arrived that year in the British North American dominions. Those sufferings were of a ously warned them and said, 'Beware of that paper.'" 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 ject. house for victimized humanity, up to Port Savinaalong the borders of our magnificent river, upon the shores of Lakes Ontario and Erie, and wherever the mitted when consistent with their duty to God. When final resting places of the sons and daughters of true and faithful men.-J. v. H.

other parts of the paper. Some, to save expense, Erin-one unbroken chain of graves, where repose wards 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

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 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 pretermit and neglect the arts of the 'chair editoetching, 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 Committee have published their report for 1847, in portrait.' We neither assert nor insinuate madness which are embodied facts setting forth the horrible of the long array of names who have lent their lustre sufferings experienced by the thousands of poor to these papers, but which of these men does not now

> 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.

The early Christians had nothing to do with the civil government. They were obedient to it; sub- tions to this kind of proof?

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 lec-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 discus-

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 rial,' as collecting, selecting, abridging, sketching, 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 posessed 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 heartily wish that some discerning friend had time- 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 objec-

B. R.-I agree with you, friend Earth-Reader, tide of emigration has extended, are to be found the it was otherwise, they submitted to the penalty as that the records of earth are not meaningless; that they are to be read in their place, in connection with

HEALTH OF MR. MILLER.—We are sorry to learn | the records of inspiration. We are to take notice of by letters from Low Hampton, that Father MILLER is 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

> 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

> 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 dis-

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 trme; 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.

# Correspondence.

### Eternal Glory in View.

Ye weary, heavy laden souls, who are oppressed sore Ye travellers in the wilderness to Canaan's peaceful shore;

Through chilling winds, and beating rains, and wa ters deep and cold,

And enemies surrounding you, take courage and be bold

Eternal glory is in view-we feel our Father's love our sorrows of the way increase our joys above.

Though storms and hurricanes arise, the desert all around.

And fiery serpents oft appear through the enchanted ground;
Dark nights, and clouds, and gloomy fears, and drag-

on's often roar, Yet, in the great Redeemer's strength, we'll press to

Canaan's shore.

Eternal glory, &c.

We're often like the lonesome dove that mourns her absent mate;

From hill to hill, from vale to vale, her woes she doth relate :

But Canaan's land is just before, sweet spring is coming on; A few more beating winds and rains, and winter will

be gone. Eternal glory, &c.

Sometimes like mountains to the skies black Jordan's billows roar,

And make us weary pilgrims fear we never shall get o'er:

But when as from mount Pisgah's top we view the

To fright our souls may Jordan roar, and hell may rage in vain. Eternal glory, &c.

Methinks I now begin to see the borders of that land; The trees of life with heavenly fruit in beauteous order stand :

The wintry time will soon be gone, the summer

soon appear;
The glorious day is rolling on—the great sabbatic Eternal glory, &c.

O! what a glorious sight appears to my believing

eyes! Methinks I see Jerusalem, a city in the skies: Bright angels whisper me away-"O come to glory come "-

And I am waiting to be gone to my eternal home. Eternal glory, &c.

# The Prominent Bible Doctrine.

Jude 20, 21—'\* But ye, beloved, building up yourselves on your most oly faith, praying in the Holy Ghost, keep yourselves in the love of od, waiting for the mercy of our Lord Jesus Christ, unto eternal

Jude seems to have written this epistle to particu larly bring to our minds the second epistle of Peter, respecting the "mockers of the last time"—to guard us against them, and to stir us up "to contend more earnestly" for what they scoff at, "the promise of the coming" of Christ—"the faith once delivered to the saints." This faith he terms "the most holy," or that belief which produces the most holiness

To every arch there is one stone, called the keystone, more important than any other; for without it, it can only he sustained by props. To every sunglass there is a focus, without which it would be useless. And to every system of planets, there is a sun, or centre, without which all would go to disorder.— So with revealed truths; there is one great, crowning truth, without which all the others would be lost to us.

Let us turn, then, to the faithful Record, and see what truth produced more holiness with "holy men" of old, than any other. Paul, all will admit, became very holy, so that he could exhort us to follow mm as he followed Christ; and he informs us in Phil. 3:
7-11, that the truth, which led him to cast away all things, and count them but dung, was the hope of being raised out from among the dead. This case is what is done for the eternal state, must be done with the light of a soon will the Saviour come with the light of a thousand suns, and then shall every man stand or fall to his own master. Time's career is closing; and what is done for the eternal state, must be done quickly. Yours waiting for the Advent,

1. E. Jones. a very clear one; but there are many. In Luke 14: 13, 14, the Saviour requires a deadness to this world which but few ever attain unto; and the only motive which he presents to lead to it is, "recompense at the resurrection of the just."

What was it that nerved Abraham's arm to raise the deadly steel over the son of promise? "He believed that God was able to raise him from the dead." What held Job from cursing God, and made him hold fast his integrity? The faith that his "Redeemer lived, and would stand upon the earth at the latter

day;" and that he should then "see Sou in But the time would fail me: I will therefore turn But the time would fail me: I will therefore turn by "of old as given by Paul in Heb. 11th, every one of whom wrought wonders, and despised deliverance, "that they might obtain a better resurrection." "The recompense of the reward," was alone found able to induce Moses must have this meaning here. A glance at the language of the world soul, in scripture, often signifies the whole person, that it must have this meaning here. A glance at the language of the world soul.

Does Christ wish to console his afflicted flock, he assures them that it shall be but "a little while" before he "will come again and receive them to himself." Does James wish to comfort the oppressed? He assures them that "the coming of the Lord draweth nigh." Does Paul wish to stir up the saints draweth nigh." Does Faul wish to start to "cast off the unfruitful works of darkness?"—

to keep the commandment without spot, unrebukable, until the appearing of our Lord Jesus." Does Christ wish to comfort seventy millions of martyrs? "Surely I come quickly." And John responded in behalf of all the heirs of a "crown of righteousness," "Amen. Even so, come, Lord Jesus."

John declares that this crowning truth produces the highest state of holiness attainable in this life, making the believer in it holy, even as Christ is holy. 1 John 3:2, 3. Notwithstanding he had witnessed the glorious scene on Tabor, and once in Patmos had mistaken a glorified prophet for the Lord, he says that "it doth not yet appear what we shall be.

that "it doth not yet appear what we snail oe.
"No one has ever yet conceived, or can,
How good is God; how great, if good, is man."
But he says that we know all respecting it that we are capable of understanding. But we know that when he shall appear, we shall be like him, for we shall see him as he is. Or as Paul says, "Our vile body shall be made like his most glorious body."— And every man that hath this hope in him purifieth

himself, even as he is pure.

This crowning truth, instead of detracting from the for the crown, the cross would be of no avail.

1st. We see from this subject, that saving faith is founded upon the PROMISE of God, and is not a mere

emanation of joy, nor a freak of fancy.

2d. We see also from this subject the importance both as ministers and members of the body of Christ, of having our own hearts fully sanctified by this truth, that in speaking and exhorting, we may speak out of the abundance of the heart, and give to it the importance which God has attached to it in the system of revealed truth. Men who make any other question the question of this age, or of any other age, would, if they had the solar system at their disposal, put the sun in the orbit of Mars, and Mars in the center of the system

The devil cares but little how splendid or extensive you build the arch, if you will put an inferior stone for the key-stone; for he well knows that you will, in the end, only have the more splendid ruin. How absurd and monstrous would it sound in any of the appeals, or instances of sanctification, above referred to, to substitute a belief in Judaism, the sleep of the dead, or probation after the Advent? This great truth once delivered to the saints, was sustained by them for about three centuries, "and did not go wholly into disrepute until the full establishment of the Papacy." So says Bishop Newton. This truth alone had the power to sunder the sectarian bands 8-15; Rom. 14:9; Heb. 2:14; 1 Pet. 3:22; Mark which bound us to our various sects; and it alone has power to hold us together. Multitudes have before believed in all the theories which some are now so anxious to exalt among us, without making them any better than the other sects. As said a brother from New Hampshire the other day, "I believed in the sleep of the dead some twenty years ago, and afterwards was convinced to the contrary; and I do not think that it made me a better or worse man. when I embraced the Advent, it made me a new

creature."
"Blessed is that servant whom the Lord, when he cometh, shall find giving meat in due season." "He that hath ears to hear, let him hear." How would Paul's injunction in Heb. 10: 25 read, as a practical one, to substitute anything in the place of "the day If it will not be criminal, let us try it.—But exhort one another, and so much the more as ye believe the outward Jews are to return.—But exhort one another, and so much the more as ye believe the dead will be eternally unconscious .- But exhort one another, and so much the more as ye believe that the heathen will have probation after the judgment! If he had said, Bewilder and confuse each other in the last generation of time, in proportion to your belief in those things, he would have

New York, Jan. 9th, 1848.

# Remarks on Rev. 20:4, 5.

"And I saw the soils of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon the foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were flushed. This is the first resurrection."

Some have been exceedingly puzzled to make this passage sustain their theories, and correspond with their views of other scripture. Some derive from it to the whole line of "holy men" of old as given by the doctrine of a spiritual resurrection, or a resurrecto "choose affliction with the people of God."

Again. This faith formed the ground of the strongest appeals, both with Christ and the Apostles. it would have been clear that he meant persons, as it would have been clear that he meant persons, as Peter did when he said, speaking of the deluge, "Eight souls were saved by water." 1 Pet. 3:20. John says, I saw the souls of them "-of whom?-Of the persons beheaded. The word "souls," as here used, cannot mean persons, but something per-When we speak of the taining to persons. at work on a building, or in a field, we mean the per-He assures them that "the night is far spent," and that "it is high time to awake out of sleep." Does he wish to draw the Thessalonian brethren from er- And when we say, My hand, or, My foot, we do not mean our whole body, but one of its members. And when we say the hand of one beheaded, we do ror on time? He beseeches them "by the coming not mean his person. With the same propriety I

of our Lord Jesus Christ, and by our gathering together unto him." Does he wish to impress Timothy with faithfulness? He charges him "before God, self. So when John says, "I saw the souls of them son, and also speak of it as one of the parts of my-self. So when John says, "I saw the souls of them that were beheaded," it does not convey the idea that he saw their whole persons. My opinion, I think, is sustained by the text, that he saw them in their separate, or dead state, before they lived, just as he had seen them, on a previous occasion, under the altar.—Rev. 6:9. Then they were waiting for deliverance, and crying to have their blood avenged on those that dwelt on the earth; now their time of deliverance has come—their little season of rest under the altar

That he saw them while dead, is farther evident from the same verse, which says, "And they lived,"
— showing that the vision had progressed from
their dead state,— and the 5th verse, which says,
"The rest of the dead lived not again," &c.,—which shows that the souls were first brought to view as a part of the dead. For what sense would there be in say ng, that "the rest of the dead lived not," unless there were some of the dead that did live, who had before been shown as dead. After having introduced them to us in their dead state, he says, "They lived and reigned with Christ a thousand years." And he adds, "This is the first resurrection."

first Advent, gives to it its chief importance. But for the crown, the cross would be of no avail. It is like the mariner's compass, which, while it points and will present my evidence. Christ says, Rev. 3: Improvement.

21,—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and with me in my throne, even as I also overcame and the William of the country of the count am sit down with my father in his throne." saints are to commence their reign in connection with Christ on his throne, after they have overcome, even as he also overcame, previous to taking his seat with the Father on his throne. Hence if we can ascertain how Christ overcame previous to taking his seat with the Father, we may learn how the saints are to overcome previous to taking their seat with Christ.

After Christ was risen from the dead, he appeared anto his disciples, and said, "All power is given unto me in heaven and in earth." Matt. 28:18. He had attained a degree of power above that of any other being save the Father. In Eph. 1:19-21, we are taught that when Christ was raised from the dad, the Father set him at his cover right hand for above the Father set him at his own right hand, far above all principality, and power, and might, and dominion and every name that is named, not only in this world, but also in that which is to come. From these, and similar passages, we learn, that Christ, after his resurrection, was elevated to the right hand of the Father, where he now sits, himself a conqueror, making intercession for us, that we may obtain a victory over see the following passages:—Phil. 1:8-11; Col. 2:8-15; Rom. 14:9; Heb. 2:14; 1 Pet. 3:22; Mark 16:17; Acts 7:55, 56.

It follows, that, as Christ overcame and sat down with His Father on his throne, when he was raised from the dead, so also the saints shall overcome, and sit down with Christ on his throne, when they are raised from the dead. This being true, the idea of the saints reigning in their dead or unclothed state, must be unscriptural. So that the saints who have died cannot sit with Christ on his throne without a bodily resurrection. I am not aware that the Scriptures speak of any resurrection of the deed Cl the bodily dead—not the morally dead), save a bodily one, or a resuscitation of the person that died. If this be true, then "the first resurrection" in the text must denote a bodily resurrection,—a re-clothing of the spirits which John saw,—of those who were beheaded, that they might reign with Christ. The time of the commencement of this reign indicates the nature of the first resurrection.

"When the Son of man shall come in his glory, and all the holy angels with him, before him shall be gathered all nations: and he shall separate them one from another as a shepherd divideth his sheep from the goats : and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:31-34.) This is said to all the saints,—those who died pre vious to his coming, and those then living. For the apostle says, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent [go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first [that is, before the living are caught up]; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4: 14-17.) Thus, at the coming of Christ, the righteous, with the Lord,—obtaining a fulfilment of the promise, "I will come again and receive you unto myself."—

Paul, when about to depart this life, exulted in the prospect of the crown which he, with all that love Christ's appearing, will receive at his coming. (2 Tim. 4:8.) And Peter says, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. 5:4.)

Thus, the reward of the righteous is called "a crown of life," "a crown of righteousness," "a crown of glory," and is invariably connected with the resurrection of the saints, and the kingdom of our Lord Jesus Christ. Previous to which no saint can be crowned, or can reign.

"In hope of that eternal crown, I now the cross sustain,

And gladly wander up and down, And smile at toil and pain.

"I'll travel on, secure from fears,
"Till my Deliverer come, And wipe away his servants' fears, And take his exiles home."

CHAS. T. CATLIN. West Troy (N. Y.), Feb, 1st, 1848.

#### Letter from Bro. J. Litch.

DEAR BRO. HIMES :- My long silence has not been on account of my want of interest in the subject of our blessed hope; but from a fear that I should add to the already great distraction which exists among us.

I have one sure anchor to my soul, in a theoretical sense: it is, that Jesus Christ is the Seed of David and of Abraham according to the flesh, and is heir to their inheritance and dominion;—that he has gone away, and in "a little while" will come again. This is conclusively proved to my wind by the passing is conclusively proved to my mind, by the passing away of the four great empires to the last end of the fourth. I say last end of the fourth, because the bondage of the Jews, whose scourge Rome has been, is broken, even in Rome itself. The Pope is in as critical a position (and nearly the identical position) as Louis XVI. of France was at the breaking out of the French Revolution. Comparing the scourge raised against him, and the burden departing from the shoulder, and the yoke from the neck, of the Jews, with Isa. 10:25-27, I am constrained to believe that it is the last end of the fourth empire. It reads thus :-

"For yet a very little while, and the indignation shall cease, and mine anger in their destruction. And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing."

I have never entertained a doubt that the prophetic periods will be understood before the end, and that clearly. But I cannot rest on any data less strong than we had in 1843, as the basis of a theory on time. It is matter of deep regret with me, to see my breth-ren labor to build up a theory of the ending of the 1290 and 1335 days, by endeavoring to fix a date for only one end of the period. For instance; after fixing on 1802 as the time when the concordat between Napoleon and the Pope took effect, and concluding that the 1260 and 1290 days, or years, end there, they do not stop to ask, how the date for their commencement is to be fixed. The truth is, there is no event of a strongly marked character from which to date, which will end either period there. Yet no argument can be sound, and worthy of confidence, which is deficient in that point. And it is still more difficult to fix on events for date, if we remove one year further forward, and end the 1290 days in 1803. My idea is, that it would be far better to wait until clear light breaks on us, than to build up theories on conjecture,

ecessary for us to have it.

We live in fearful times. The rapid strides of Popery, the world over, the organization of infidelity against Christianity of every form, in Switzerland and throughout Europe generally, are all indications of a coming storm. Our Saviour had a strong view of these views when he said, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all those things which shall come to pass, and tand before the Son of man.'

Close by our Shepherd's side, we are safe; while there, we may boldly say, the Lord is my helper, I will not fear. What can man do to me? The blessed truth of Christ's speedy coming and reign on earth is truth of Christ's speedy coming and reign on earth is as dear as ever to my heart; and I rejoice in proclaiming the cheering truth. It gives me the greatest pleasure to hear of the steady onward progress of the Second Advent faith, where it produces its legitimate fruit, purity. For every one that hath this hope in him, purifieth himself even as he is pure.

You have the prayers and sympathies of the church in this city and its vicinity, in your trials and labors. The "Herald" is a welcome messenger to many, and they look for it as earnestly as they do for their daily food. Yours in hope of the kingdom.

### Letter From Bro. J. Pearson, Jun.

DEAR BROTHER :- I employ the first favorable opportunity to express the feelings of gratitude I enjoyed in examining and perusing the first number of the enlarged volume.

The vignette on the preceding four volumes I never fancied. It was so complex, that it appeared blotted and clumsy. But the whole arrangement of this headboth dead and living, will meet him, and ever after be ing is beautiful. The style of the name is pleasing to the eye, yet plain; and the vignette quite simple, yet very expressive. The change in the vignette and motto is in good taste. The former was the ascension of Christ, this is a miniature representation of that kingdom for which we are so fondly looking. Afterpassing through our severe disappointments, and many trials, the motto now is, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ.

Its general order is not inferior to any religious periodical published in this country. Our brethren are exceedingly pleased with it. This extra effort will secure you many new subscribers, and the brethren throughout the land will appreciate such praiseworthy devotion to the cause of truth.

The "ADVENT Herald" yet lives, and will live, to send forth weekly its pure streams of wholesome, in-

tellectual, soul-stirring truths, if the name continues to express the character of the paper. The doctrine of the speedy Advent made us a distinct people;—it has been, now is, and will continue to be, the question with us, unless we prove unfaithful to our trust. Some begin to learn one fact, and that is, that you have nailed that flag at mast-head, and are de-termined to make all other doctrinal points of controversy subordinate to that. Pursue this course, not deviating to the right nor to the left, and depend upon it, you will be sustained. The brethren will have one paper wholly consecrated to this cause. The "Herald" will not discussive the control of the results of the results of the control of the results of the

disappoint our expectations.

We have ascertained the number among us who are not able to pay for the "Herald," and have voted to sub-scribe for them as a church, and desire it may come in their own name, as their own paper. The church do this with the greatest pleasure, and now we have the satisfaction of knowing, that all our worthy poor are permitted weekly to enjoy the sweet repast with which this weekly visitor comes laden. It seems to me that our churches generally will to me that our churches generally will adopt this benevolent plan. Is it just that a brother or sister should be deprived of this great blessing, because they are poor, as it regards this world's goods, if it lays within our power to meet this expense for them? Certainly not. Is it just to east this heavy tax upon the "Herald," and by thus doing, curtail and cramp its usefulness, in some meaand cramp its usefulness, in some measure, at least, if we can ourselves share this burden with but very little inconvenience? Certainly not. Think a moment. Suppose we have one poor member to every ten; the expense will only be about eleven cents each one!—a trifle hardly worth mentioning. Yet, small as

it is, individually, the result is of great importance.

1st. The office is at once delivered of a heavy load.

2d. The "Herald" will at once receive an addition of several hundred paying subscribers. 3d. All our poor brethren and sisters will receive a paper eminently qualified to instruct, strengthen, and encourage them on their toilsome pilgrimage to the kingdom of God. And 4th, which is not the least, "Thou shalt be recompensed at the resurrection of the just."

Newburyport (Mass,), Feb. 8th, 1848.

## 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. In looking over the history of the Advent movements for the past five years, I find much to admire and love, and much that sickens and makes sad the heart of every child of God, that is sincerely

sad the heart of every child of God, that is sincerely praying, "Thy kingdom come."

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, clustering around the interesting events of the resurrection from the dead, and the coming of the Son of man in the clouds of heaven? Who, I would ask, would not rejoice in the evidences which for five years past have been presented, and are daily accumulating, of the speedy consummation of the Christian's hope, and the final establishment of the everlasting kingdom? When we turn over the pages of the faithful "Midnight Cry," the "Watch," and the "Herald," how are our hearts saddened in reading the solemn exhortations, the sound and Scriptural reasons of brothers who a few ways ago want reading the solemn exhortations, the sound and Scriptural reasons of brethren who, a few years ago, went forth, at the sacrifice of reputation, property, and all, and fearlessly heralded the approach of the bridegroom, and warned the inhabitants of this sin-cursed earth of speedy judgment. Then were labors blessed, and souls were converted to God, and a saving influence felt over the land. But, alas! may I inquire, Where are they now? are they now in the field? is their influence now felt? or have they given it to those who deride our hope, and say, "Where is the promise of his coming?"

In answer to some of the above inquiries. I

need no information respecting the whereabouts and position of some them. There are still others whose writings I have read with pleasure and profit from whom I have heard nothing of late; it would cheer my heart to know they were still holding on to the truth. Where is \_\_\_\_\_, who was an instrument in the hands of God of opening my eyes to search into the prophetic Scriptures? Where are \_\_\_\_, \_\_\_\_, and \_\_\_\_, [these have all turned aside.—Eo.] and a host of others whose reasonings shall be coeval with time? Are they giving that prominence to the subject of the coming of the Lord that they should in view of the light they have received? Will they be enabled in that day to say with a faithful apostle, "I have fought the good of the light they have received? Sth. 1848.

to the subject of the coming of the Lord that they should in view of the light they have received? Will they be enabled in that day to say with a faithful apostle, "I have fought the good fight, I have kept the faith, I have fipished my course, and shall now receive my crown?" Notwithstanding all discouragements I rejoice truth will prevail. God's message is the same, and a few tried veterans remain to proclaim this truth to dying sinners. I remain yours, in Christian love. yours, in Christian love.

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

Detached Thoughts.



By the aid of microscopic power, beauties are discovered where there is nothing attractive to the naked eye. And, as the power is increased, successive and multiplied beauties are seen, until the cessive and multiplied beauties are seen, until the mind is almost overwhelmed by a sense of their wondrous beauty and infinity. Thus the believer, when searching the Scriptures under the influence of the Spirit, makes discoveries that were entirely hidden when guided only by his own reason. A single truth, at every view displays additional beauties, and fills his soul with rapture.

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 ate 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. On January 24th, Emily Marilla died, aged about five years. She was an only two youngest children. On January 24th, Emily Marilla died, aged about five years. She was an only daughter, and was a very bright and interesting child. Her sufferings were short—only thirty-six hours in duration—but very severe. February 3d Marcellus Fleming died, aged two years and seven months. His sufferings were also very severe for about twelve days, when God saw fit to take his spirit. We mourn the which God saw it to take his spire. We hour the loss of their company, "but we sorrow not as others which have no hope." The funeral services were attended by Elder E. Philbrick. I said that God had suffered the enemy to enter into my family. Six years suffered the enemy to enter into my family. Six years ago last September, when I was unreconciled to God, he took an active little son, aged two years and four months. As I stood looking on the little boy, and saw him fall asleep in Jesus, I wished my case was as well as his. Two or three months from that time I gave my heart to God. Blessed be his name. Five years ago last September we had another bright little son taken from us, aged about six years. I often say to my companion, that there are now four cords to

DEAR BRO. HIMES :- I am still laboring in the vineyard of the Lord. Several backsliders in this place have lately been reclaimed. My prayer is, O Lord, direct my heart into the patient waiting for Jesus. I fear lest I shall get impatient, when I realize that we are in those perilous times spoken of in Scripture, and many are departing from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy. It is not an uncommon thing to have a professed brother or sister come along The books of the Old and New Testaments may be thus compared. The former is like the eastern sky at break of day. Many brilliant hues are there. And it is rich with promise. —While the latter is as the full orb, bursting forth in all its splendor, in which are concentrated the light, heat, and glory, of earth. How delightful is harmony in the natural world!

WM. B. SCHERMERHORN.

WM. B. SCHERMERHORN.

From Rouses Point (Y. N.), January 30th, 1548.

Dear Bro. Himes: — \* \* \* The precious cause clare that all that constitutes a man an Adventist is for him to believe in definite time. "Exclude that," appears to be a steady increase of feeling. We are anxiously looking for the things that shall come upon the earth. May the good Lord bless you in the minaround, "Bro. Himes is making money," &c.—
How delightful is harmony in the natural world!

I do not mention this to discourage you, but to advise

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

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. 3
Come, let's begin the anthems,
And join the choir above;
Exalt the blest Redeemer,
And praise the God we love; 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. A chord strikes the ear, and dies away into one melodious sound. So God designs that his people shall be all one. United as the drops of an unruffled stream, so as to present one bright and clear image of himself.

By the aid of microscopic receiver processing receivers and love of Jesus, with the fruits thereof, which ought to be the test of fellowship. It is enough that the servant is as his lord. Bretheren, let us read in the ninth chapter of the gospel by Mark, from the 33d to the 42d verse, our Saviour's words to his disciples, and be willing to receive reproof from Jesus, and keep humble before the Lord, knowing that it is not every one glory." Well might they be called light, compared with an "exceeding and eternal weight of glory." The human mind love of Jesus, with the fruits thereof, which ought to be the test of fellowship. It is enough that the servant is as his lord. Bretheren, let us read in the ninth chapter of the user among how to sympathize with you when in perils among how to sympathize with you when in perils among how to sympathize with you when in perils among how to sympathize with you when in perils among how to sympathize with you when in perils among how to sympathize with you when in perils among how to sympathize with you when in perils among how to sympathize with you when in perils among how to sympathize with you when in perils among how to sympathize with you when in perils among how to sympathize with you when in perils among how to sympathize with you when in perils among how to sympathize with you when in perils among how to sympathize with you when in perils among how to sympathize with you when in perils among how to sympathize with you when in perils among how to sympathize with you when in perils among how to sympathize with you when in perils among how to sympathize with you when in perils among how to sympathize blessings awaiting us. Eternity alone will unfold the things that God has prepared for them that love him. May we therefore forget those things which are behind, and press forward. It is the reward we want, and the reward we shall have, if we finish our course. Keep the faith, fight the good fight, and with Paul we shall receive a crown at that day, with all those that

Now truth unveiled is shining
With beams of sacred light,
The morning pilgrims wonder,
And leave the paths of night;
Their glowing hearts in rapture
Are filled with joy divine,
Burst forth in shouting glory,
And like their Master shine.

MILLENNIAL HARP.

dark ness Pour forth a flood of light.

Bro. Butler Ives writes from Bangor (N. Y.), under date of Feb-tary 1st, 1848 :—

love his appearing.

There are about twenty in this place who meet together on the Sabbath, and some evenings, at the house of Bro. Reed. They are strong in the faith, and are endeavoring to keep their garments pure, in order that they may be ready for the coming of the Son of man. A number have been converted in our little meetings, within the past year, some of whom ittle meetings within the past year, some of whom yet stand firm. Brn. Ingraham and Southerland are now laboring in the north part, where some souls have been converted, and a number of backsliders reclaimed. Truly the field is large, but the laborers are few. I perceive by a recent "Herald," that Bro. S. Chapman intends visiting St. Lawrence County; cannot he come as far as Malone! I want to see him very much; we used to labor together some in Connecticut. he, or any other ministering brother, should come, inquire for Wm. Reed, or for Mrs. Butler, at Bangor.

### Extracts from Letters.

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

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. The prospect now is good, I assure you. The house in which we hold our meetings is filled to overflowing with a people who pay the best of attention. Your brother is exerting a blessed influence in this place. There are a few souls that have been converted, and among the rest your brother's eldest son, a boy of 13. The Advent truth is as mighty now as it ever was, if we will wield it in faith and love for God and souls.

\* \* \* The meetings in Providence and North Scituate were blessed of God to my soul, and I trust to many. I expect to continue my labors here a number of days, and I expect to see the glory of God in the salvation of souls.

I. R. Gates.

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 cal-throw you off your guard.

Suffer not weak flattery, or strong opposition, to throw you off your guard.

C. Benns.

culated to keep our faith directed to things not seen, which are eternal, and to look for the blessed king-dom of our Lord and Saviour. I pray, let the set time to favor Zion come. The ministry and the church are looking for the Achan that seems to be in the camp, and appear unable to find it. I verily be-lieve they overlook it by passing by the fact of their shutting their doors against the Second Advent doctrine, refusing the blessed light of the precious gospel of the kingdom at hand.

WM. B. SCHERMERHORN.

From Lincolnville (Me.), January 10th, 1848. Dear Bro. Himes: — \* \* \* After returning home from the China Conference, I made an appointment for a protracted meeting, which continued four days. The result has been, that more than twenty have been reclaimed and converted to God; and the work is still going on in power. We are witnessing new conversions almost every day. The new conversions almost every day. The reformation is mostly among the youth, from eight to twenty years of age.— Those that were reclaimed or converted before I came to the China Conference, are strong and faithful. I thank God that the Gospel of the kingdom does yet have effect on some souls in these last days. Yours, in the gospel to the poor. 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. This is encouraging, and I feel like going forward to labor for the good of souls. Almost every place I have visited for the last few wery place I have visited for the last few months, the people seemed to be hungry for the bread of life. There has been so much cold, dry, systematic, theatrical preaching, without the Holy Ghost in it, that the children of God are almost starved to death. We want the living bread from heaven,—we want the genuine power of the Spirit of God, and we must have it, in order to enter the kingmust have it, in order to enter the king-dom. 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

verse, our Saviour's words to his disciples, and be willing to receive reproof from Jesus, and keep humble before the Lord, knowing that it is not every one that saith, "Lord, Lord," shall enter into the kingdom of heaven; "but he that doeth the will of my Father," says Jesus. I do praise God for his word, which endureth forever, and which will make us wise unto salvation, if we take heed unto it even in this cloudy and dark day. \* \* \* A. MÉRRILL.

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. I would gladly sides by open foes and false brethren. I would gladly send you some new subscribers, but the Second Advent question is at such a low ebb in this place, that I meet with few only to whom I offer the perusal of the "Herald." I should be very glad if some able brother would make his, way to this place, and give a course of lectures, as there have been none given here since '43. The great question is almost forgotten.

Yours, respectfully, 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, concerning the place where our blessed Saviour will keep his followers after death until the resurrection. If I do God's will to-day, through life, I have not the most distant thought that Jesus will keep me. I believe he will keep my soul and body have not the most distant thought that Jesus where the view he will keep my soul and body through all the changing scenes they may have to pass from this time till the resurrection, and then crown me with eternal life. Bless God for the prospect the humble soul has of having part in the first resurrection.

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. The "Herald" is highly prized by us, and we hope it will be sustained till the coming of him whose right it is to reign. Yours, &c.

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. Although few, we hold our meetings on the Sabbath, and two evenings in the week; sometimes we have preaching. Our prayer is, that God, in great mercy, may make and keep you and the dear friends humble and faithful to the end.

Suffer not weak flattery, or strong opposition, to

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. None but parents can understand our feelings; but we anticipate soon meeting him on the new earth, where sickness and sorrow, pain and death, will be felt and feared no more. We take death, will be felt and feared no more. We take great interest in the "Advent Herald," and should not know how to get along without it.
Yours, in the blessed hope, W.

W. S. BASSETT.

### Summary.

Mrs. Sullivan and her daughter, returning from a funeral, were drowned by their horse running into Chouteau's pond in St. Louis.

Patrick Ronan and wife, John Rareden, Cornelius Shaine, John Ryan, and Patrick Ryan have been committed to jail in Salem, under suspicion of having murdered James Curren.

An explosion of fire-damp occurred in the mines at Mount Laffee Pa., by which an Englishman, named John Jackson, was so mucl injured that he died.

Patrick Conner, 35 years of age, was found lying by the side of the Saxonville branch reilroad on Monday morning, and was taken to Natick, where he died a short time after, from the effects of exces sive drinking.

Mr. Ezra Moore, of Barre, Vt., committed suicide by cutting his

Samuel F. Davis, aged 23 years, son of Dr. J. W. Davis, commis sioner to China, was killed in Carlisle, Indiana, on the 3d, by a piece of timber that fell at the launching of a flat-boat.

Mrs. Lanman, widow of the late Judge Lanman, came to her death at Norwich, Ct., on Saturday morning, from injuries received by her clothes taking fire the day before.

At a temperance meeting in Salem on Thursday, it was stated that

in a year, the rum shops in that city had increased from 29 to 165! On the Worcester Railroad last year, seventeen persons were

killed, and sixteen seriously injured. There was in Vera Cruz a rumor that Santa Anna had made a pro nunciamento, by which he called under arms 20,000 men to continue the war. This report had been brought to Vera Cruz by an express, arrived from the interior of the country a few hours before the de-

Thomas Perry, an aged seaman on board the schooner Evelina, at Town Point, Va., fell overboard during the thunder storm on Friday

The ten o'clock train from Cabotville to Springfield on Friday, wa run into by a freight engine going up; the engine of the Cabotville train was broken to pieces, and about half the seats in the passenger car were torn up. Several of the passengers were bruised.

Near Farmville, Va., on the 4th inst., James P. Goode and Franci Deshazor, exchanged four shots, the last of which took effect in Goode's breast, and it is thought he will not recover.

A lad named John Hanes, aged 12 years, was run over by the cars in Philadelphia on the 11th, in Broad-street, below Spruce. A newspaper boy was severely injured in attempting to jump from the cars while under way. He was sent to the hospital, where he expired in

senger train of the Fitchburg road was thrown off the track at Littleton, on Friday, and an engine and baggage car con erably damaged. An engine was thrown off the track of the Peterboro' and Shirley Railroad the same day, without injury to any one. The cause of the accident was, drifting snow.

James Kelley was found dead in his bed in A-street, South Boston, from intemperance, according to the coroner's verdict. He leaves

Eliza Durant, a girl of about twenty years, living in the family of John Goodrich, in Springfield, committed suicide a few days since, by taking poison. She has a mother living at Northampton.

A correspondent of the Montreal Courier deplores the condition of Canada, and asks, "Shall we have a separation from the mother country, and become a republic? or shall we join the United States? These are the two questions which the country must now decide Mr. L. Joseph Papineau has declared for a republic. He has caused one rebellion to obtain it."

Mr. Hezekiah Walker, of Peru, Oxford Co., Me., went to his barn on the evening of the 26th ult., to feed his cattle. While in the hay-mow he made a misstep, and fell to the lower floor, striking on the back of his head, fracturing his skull, and killing him instantly. He was one of the leading men of Peru, and between sixty and seventy

James O'Neil has been sentenced, at Dover, N. H., to ten years in the State's Prison, for setting fire to Moses Whittier's barn.

Agnes Thompson and Mary Hughes were knocked down in New York by a runaway horse, and injured, it is feared, mortally.

Mr. William Prentice, of Becket, was thrown down by his oxen starting suddenly, and killed by the sled.

Charles Grammia, a respectable young German, recently arrived in New York, shot himself at 100 Church-street, the residence of a frail young woman, who refused to go to Germany with him, and

An unknown seaman, injured by falling snow from the roof of the Western Exchange, died in the hospital, his skull being fractured.— Coroner Smith has a description of the deceased.

Felix Renick, an old and valued citizen, was killed in his carriage while waiting for the boat at Point Creek Ferry, Ohio, by the fall of heavy piece of timber set in the bank to attach the ferry rope to.

On Monday èvening, a large intemperate colored woman, named Beck, hung herself over her dobr in May-street, but was cut down, and her life saved by watchman Bullard.

Bartholomew Burke has been sentenced to the Penitentiary till April, 1853, for killing James Riley, in Baltimore

James Abbott, aged eighty years, and Leander Wass, aged twenty years, were killed in Franklin, Me., by falling trees.

Stephen Brundage, a shoemaker, fainted and fell in Broad-street

Jane Taylor, a respectable young woman, killed herself with opiur in Elgin, Ill.; she said she had not a friend or relative in the world.

Francis Carroll, who has a brother in this city, was killed by a land slide in Huntington, Pa.

The Post-master General estimates the number of free letters that pass through the Post-offices of the United States at about five mil-

Fifteen persons died of spotted fever in Corunna, Michigan, in twen ty-one days, ending Jan. 28th. The wife of constable Barnead, of Irondequoit, near Rochester, N.

Y., strangled her child, and immediately afterward committed sui cide by hanging herself

A mad dog was killed in Philadelphia on the 5th.

The President of the United States has signed the act making further provision for surviving widows of the soldiers of the Revolution.

Mrs. Betsey Guyger, a colored woman, was found dead in a pasture in Worcester on Sunday. She was frozen to death, and by the side of her was a pail of rum. Her husband perished in the same manner.

Morris Butler, a baker, has been apprehended for the murder of his wife, in Aylmer, Canada. The woman is missing, and a little son of four years testifies that his father struck her and carried her off on a

A son of Bradford R. Wood was run over by a team, in Albany, and had his legs broken

A little girl about eight years old, child of Mr. George Rushart, who resides in Canton-street, was run over and nearly killed on Saturday in Washington-street, by a furious horse that took flight.

An infant child, named Eugene Hickey, nine months old, was burnt

to death at a house in Broad-street, by her clothes taking fire during the temporary absence of the mother. A treaty has been ratified between the Pope and the Emperor of Russia, by which toleration is assured to the Catholic religion in Russia.

SELECT APOTHEMS.

To-day and To-morrow.

To-day, man lives in pleasure, wealth, and pride, To-morrow, poor, of life itself denied.
To-day, lays plans of many years to come, To-morrow, sinks into the silent tomb.
To-day, his food is dressed in dainty forms, To-morrow, is himself a feast for worms.
To-day, he's clad in gaudy, rich array, To-morrow, shrouded for a bed of clay, To-day, enjoys his halls built to his mind, To-morrow, in a collin is confined.
To-day, he floats on honor's lotty wave, To-day, his beauteous visage ave extol, To-morrow, loathsome in the sight of all.
To-day, he has delusive dreams of heaven, To-morrow cries, "Too late to be forgiven!" To-morrow, dies in anguish and despair.

st thing to be done when evil comes upon us, is no To-day and To-morrow.

An ardent sensibility to the impression of great virtues and abilities, accompanied with a generous oblivion of the little imperfection with which they are joined, is one of the surest indications of a superior character.

Nothing that is broken bears any value except the heart, which becomes the more valuable the more it is broken.

The successes of intellectual effort are never so great as when ided by the affections that animate social converse. Human knowledge is a proud piller, but it is built in the midst of a lesert of ignorance, and those who have ascended the highest have only gained a more extended view of the waste.

Vain-glorious men are the scorn of the wise, the admiration of fools, he idols of parasites, and the slaves of their own vaunts

The joys of the world end in sorrow; but the sorrows of religion erminate in joy.

Always use kind words in parting: you may not meet again until at the bar of God.

The devil has a crucible which burns up the gold as well as the ross-it is the bottle. Should a sluggard ask your advice, refer him to the ant, and tell him to "consider her ways and be wise."

An humble man is like a good tree; the more full of fruit the branches are, the lower they bend themselves.

Never be afraid to do right because somebody will laugh at Never do wrong, because that said somebody will applaud Never be ashamed of an old hat, if it is well brushed, and the you have.

Content in the humblest dwelling, is better than care in the most lendid palace.

Be careful not to interrupt another when he is speaking; hear him out and you will understand him better, and be able to give him the

better answer.

In the treasury of one of the monarchs of Persia was found a vase with the following lines, tinged with humor as well as philosophy, inlaid with gold:—"He who has no wealth, has no credit; he who has no the obedient wife, has no repose; he who has no ofspring, has no strength; he who has none of these, lives free from every care."

care."

If the young man forgets his God, the old one will seldom find him in age; if in pride and flush of health, we omit to call upon the name of him from whom we possess the vigor of life; in the hour of sixtness, what comfort can we have in approaching his divine majesty? And if in the full enjoyment of every species of worldly prosperity, we neglect to pause in the midst of our enjoyment to acknowledge the giver of all good gifts, with what can we in adversity fly for protection to divine goodness?"

Adversity exasperates fools, dejects cowards, draws out the facul-ies of the wise and lagenious, puts the modest to the necessity of rying their skill, awes the opulent, and makes the idle industrious. I like to see a man patient and forbearing towards his fellow-men. ooking at the bright side, as well as the dark side of each man's haracter, aware of the human infirmities of human nature. A calm hour with God is worth a whole life-time with man.

A calm hour with God is worth a whole nie-time with man.

If thou wishest to be wise,
Keep these words before thine eyes:
What thou speakest, and how, beware
Of whom, to whom, when and where.

The pure, the simple, the rational enjoyments of man, seems to be one great end in the creation; and if man finds so much to admire in the works of the Creator, how much more must those beings find who crn understand them better than he. Increased knowledge must be increase of admiration.

These thickness which gestedly designed, are both, west headly

Those things which are most cagerly desired, are both most hardly totten and kept—God crossing our desires in what we are over-ferent for. I will, therefore, account all things as too good to have, so to thing too dear to lose.

Wisdom is an open fountain, whose waters are not sealed up, but

If a man is not rising upwards to be an angel, depend upon it he simking downwards to be a devil. He cannot stop at the beast men are worse th

The improvement of a little time may be gain to all eternity; and the loss of a little time may be the greatest loss that can be.

Those who think themselves to be wise, are the least wise of any.

The eloquent Summerfield, when dying, requested that nothing little to create stuper, not even a little porter and water, should be administered to him, in order that he might have an unclouded view

The mystery of the cross is to be learned under the cross

In the morning, prayer is the key that opens to us the treasury of od's mercies and blessings; in the evening, it is the key that shuts sup under his protection and safeguard,

The man who pardons disappoints his fee.

True devotion is reasonable, kind, and beneficent; the more it ties us to God, the more it inclines us to live well with men.

Aristotle, on being censured for bestowing alms on a bad man nade the following noble reply:—"I did not give it to the man; ave it to humanity."

Every man has just as much vanity as he wants understanding. God looks not at the orato?y of your prayers, how elegant they may be; nor at the geometry of your prayers, how long they may be; nor at the arithmetic of your prayers, how many they may be; nor at the logic of your prayers, how methodical they may be; but the sincerity of them he looks at.

LARGE DIAGRAMS OF THE VISIONS OF DANIEL AND JOHN .- The great image of Dan. 2. The lion, bear, leopard, and terrible beast of Dan. 7. The ram. goat, and great horn of Dan. 8. The great red dragon of Rev. 12. The ten horned beast of Rev. 13. The scarlet-colored beast, with the harlot of Rev. 17. The Turkman's horses and armor, with the three wo trumpets, and angels of Rev. 8, 9. These figures are all given in a larger size than any ever given in this country. They are designed for lecturers, and will be a very essential aid to them in the illustrations of historical prophecy. The chart, embracing all the illustrations, will be eighteen inches wide, and about State-street. fifteen feet long. They can be in one or four parts. The price per set will be \$5.

Those who wish for a set of the above diagram should send in their orders without delay, as we shall His station house is at No. 18 Sudbury-street, and print but a limited number. A set of these would be of great service in our places of worship generally.

NEW "TRACTS ON PROPHECY."-We are getting out a very interesting series of tracts for the times. and will furnish them with a very cheap and effective

and will furnish them with a very cheap and effective means of spreading the light. We shall give the title and price of each soon.

"The battle of Armageddon — the Bible against the world: containing a brief notice of the elements to be marshalled under the opposing banners of Christ and Satan, at the final conflict." Under "BUSINESS NOTES.

"Weston—Your paper has been regularly sent each week. We again send the two back numbers. You will receive the next volume of the C.A. H.

"He bushed—We have not received anything from, and are not acquainted with him.

"Wilson—All right—have credited to 404.

"A M'Clean I was received, was acknowledged in the Herald of Jan. 18th, and paid to 373.

"W. Adams—Vour paper has been regularly sent each week. We again send the two back numbers. You will receive the next volume of the C.A. H.

"A Weston—Your paper has been regularly sent each week. We again send the two back numbers. You will receive the next volume of the C.A. H.

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"A Weston—Survey and the two back numbers. You will receive the next volume of the C.A. H.

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"A Weston—Survey and the two back numbers of the C.A. H.

"A Weston—Survey and the two

the above title will be published a pamphlet of about 48 large octavo pages, closely printed, so soon as a sufficient number of subscribers are obtained. The pamphlet will be furnished at 25 cts. per single copy, or 20 cts. per copy by the hundred. Orders will be directed to the author, J. P. WEETHEE, Cincinnati, Ohio. Papers interested in the study of prophecy, and the signs of the times, please copy.

Notice. - We have received a letter, dated "Sandy Hill, N. Y., Feb. 9th," enclosing \$5, but without a signature; so that we know not to whom to credit it. Will the writer give us his signature? We have also received a letter from Washington, D. C., without signature.

Bro. Brick - We know no such man as Jo-SIAH KELLOGG,—we do not remember ever to have As to "finishing the Camp-meeting heard of him. in the Town Hall," we can only say, that we intend to do it the first opportunity, but cannot at present. We are glad the "door is open."

WE should have stated, that the words to the beautiful piece of music which appeared in our last—"Are we almost there?"—were written for the Herald by Sister A. C. Judson, of Jamestown, N. Y.

Bro. ROBERTS, of Middletown, will do what he can in obtaining subscribers.

The first number of Vol. II. of the Children's Advent Herald will appear next week.

"THE TRIBUNAL."—A non-sectarian family newspaper devoted to the examination of Popery, its nature, progress, and dangerous tendencies; and advocating as a safeguard against its advances, the diffusion of Bible Religion, Pure Literature, and General Education.

The above is a large and handsome weekly periodical, lately commenced in this city, published by J. T. Sabine & Co., at the Newspaper Exchange, 22 School Street,—J. T. Sabine, M. M. Dean, and H. Mason, editors The two latter gentlemen have been editors of the "Christian Alliance and Family Visitor;" and we understand that this paper aims at an object similar to that had in view when the Alliance and Visitor was started. Not having received the last mentioned paper, since we have received the *Tribunal* for the last six weeks, we are not informed whether it is discontinued, is merged into the Trbunal, or is still published as a separate

"An Introduction to the Study of Natural History in a series of Lectures delivered in the Hall of the College of Physicians and Surgeons, New York.— By Prof. Agassiz. Illustrated with numerous engravings. Also, a Biographical Notice of the Au-thor. New York: Greeley & M'Elrath, Tribune Buildings." For sale by Redding & Co., No. 8 State-street.

Prof. Agassiz is the greatest living naturalist.— We heard him deliver the course of lectures reported in this pamphlet before the Lowell Institute in this city a year since. We therefore can speak with the greatest confidence of the interest which Prof. A. throws around everything of a scientific nature. He is, we believe, a Swiss, and came to this country about eighteen months since.

"Man-Midwifery Exposed and Corrected." By AMUEL GREGORY. This is an 8 vo. pamphlet of 50 Samuel Gregory. This is an 8 vo. pamphlet of 50 pages, designed to advocate the importance of female physicians in this department of medicine. Boston Published by George Gregory, 25 Cornhill, and FOWLERS & WELLS, 131 Nassau-street, New York.

"EMMA, or the Child that JESUS called." By the Rev. Henry W. Lee, M. A., Rector of Christ Church, Springfield, Mass. Boston: James B. Dow, publisher.

This is a beautiful little Memoir of the child of one of the parishioners of the author; and is well adapted to show the importance of religion to the young.

"EUBANK'S HYDRAULICS AND MECHANICS. New York : Greeley & M'Elrath, Tribune Buildings."

Part IV. of this interesting work, full of useful information, has been received, and is for sale by Redding & Co., No. 8 State-street.

The "Whig Almanac and United States Register" for 1848, by GREELEY & M'ELRATH, contains a vast amount of political statistics interesting to that party, with a calendar for the several months, and astronomical calculations. For sale by Redding & Co., No. 8

BOSTON DEPOT FOR LOST CHILDREN .- During the year 1847, Mr. S. G. Edwards, City Crier, has resstray children to their anxious mothers. was established by authority of the city government. It contains sleeping rooms, and other accommodations. Stray children found in this city, or vicinity, should be sent to the station house; and information that children have strayed should be sent there, by stage, express, or otherwise.-Post.

# BUSINESS NOTES.

B. B. Lewis—We have sent the tracts—price, 50 cts.
S. Rogers—A dollar was received in September, and paid to 364.
L. Osler—It paid your thirteen numbers to end of last vol. We have sent three more of the last two numbers and 349.
C. Long, W. Ashdown, A. R. Searls, W. Bartlet, C. G. Miller, D. Lewis—Your papers will be continued.
S. Marsh, §9—We have credited you, E. Ballance, S. White, and W. Tibo, each to 352; Mrs. S. W. can do so.
J. P. Weethee—Nos. 13 and 14 are received.
L. C. Baldwin—We cannot find your name on the new or old books at Massena, or elsewhere. You will have to write again, and give the name of your Fost-office. A. V. Baldwin, of that place, has peid to 335. Does the paper come in his name?
L. B. Sawyer—Thank you for your list of new subscribers. We now have to pay 7s cts. per year postage to the line on each paper we send to Canada. While we do this, we cannot afford them for less than \$2 per year, or \$1 per v., according to notice a short time since.
L. M'Elroy—P. Holden paid \$2 for you about Jan. 1st, which paid to 378.
R. H. Gressham—The last we received was about one vear since. R. H. Gresham-The last we received was about one year since.

J.K. H. Gresham—The last we received was about one year since.

L. Kimball—You are credited for four copies of Children's Herald to end of pext vol. If you will write us what the zocis, not accounted for was for, we will look it up or credit it. If you will inform us what your direction was respecting a paper to Morrisville, we shall then know whether we compiled with it.

### ENGLISH MISSION.

Sent by the Acadia, Feb. 12, to J. W. Bonham -- 20 00 WEST INDIA MISSION. Sent by W. Ide, via New York, to L. D. Mansfield. Cr.

#### APPOINTMENTS.

'earson, Fr., and times, eigenfully reach at Lee, Sunday, Feb. 20; Boston, The Lord willing, I will preach at Lee, Sunday, Feb. 20; Boston, vening of the 25th; Northboro', 25th; Worcester, March 5th; Hollen, 7th and 8th, evening; Frovidence, 10th, do; Bristol, 11th and 1sth, Lith, do; Hope Village, 15th and 1sth, do; Smithfield, 18th and 18th, Lith, do; Hope Village, 15th and 1sth, do; March 18th, La R. GATES. If the Lord will, I will preach at Portsmouth the 3d Sabbath
February; Lawrence (new city) the 4th.

E. McGinley.

The Lord willing, I will be at Westminster the 3d Sunday in February;; Abington the 4th; Lawrence (new city) the first Sabbath in March; Springfield the 2d.

N. BILLINGS.

#### BOOKS FOR SALE.

SECOND ADVENT LIBRARY (Old Series', in 8 vols. — We are a few sets of this interesting work still on hand. Price, \$5 per

set. SECOND ADVENT LIBRARY (New Series).—No. 1, "The Second Advent Introductory to the Word's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." 35 pp. Price, 4 ets.; 37 1-2 per dozen; \$2 30 pr hundred.

No. II.—"THE DUTY OF PRAYER AND WATCHFULNESS in the Prospect of the Lord's Coming. By the Rev. James Haldane Stewart, M. A., Incumbent of St. Bride's, Liverpool." 36 pp. Price

as above.

No. III.—"THE LORD'S COMING a Great Practical Doctrine, By the Rev. Mourant Brock, M. A., Chaplain to the Eath Fenitentiary, 36 pp. Price as above.

No. IV.—"GLORIFICATION." By the same. Price as above. NO. V.-WM. MILLER'S APOLOGY AND DEFENCE. 36 pp.

'A STATEMENT OF FACTS on the Universal Spread and Ex-

"PROTESTANTISM; its Hope of the World's Conversion Fal-cious." 72 pp. Price 10 cts.; discount by the quantity.

"THE BIBLE A SUFFICIENT CREED: two Discourses de-livered at the Dedication of the Second Fresbyterian Church, Fort Wayne, Iowa." By Charles Beecher. 36 pp. Frice, 4 cts. single. "MEAT IN DUE SEASON:" a Sermon by Martin Luther. 32 pp.

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WHITEHEAD'S LIFE OF THE TWO WESLEYS. Price, \$1. "ANALYSIS OF GEOGRAPHY; for the Use of Schools, Academies, &c." By Sylvester Bliss. Published by John P. Jewett & Co., 23 Cornhill, Boston. Price, 62 1-2 cts.; \$5 per dozen.

Some have been so bound, that they can be sent by mail to any part of the Union, for 121-2 cts. postage. BLISS'S OUTLINE MAPS. Published by John P. Jewett & Co., 3 Cornhill, Boston. Price, \$9 a set.

From David S. Rowe, Principal of the State Normal School, West-field:—"They are a beautiful set of Maps, very neatly executed, and, in connexion with the 'Analysis of Geography,' By Mr. Bliss, furnish the best and most attractive aids to the study of Geography with which I am acquainted."

"PHILOSOPHY OF HEALTH." By L. B. Coles, M. D. Price,

TWO HUNDRED STORIES FOR CHILDREN. Compiled by T. M. Preble. Price, 371-2 cts. LITHOGRAPH OF WM. MILLER. An excellent lithograph like-ess of Father Miller, from a daguerreotype. Price, 50 cts.

# CLARK'S "Gospel Chart," and TURNER'S "Dispensational Chart." Price, 371-2 cts each. AGENTS FOR HERALD, &c.

AGENTS FOR HERALD, &c.

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New Bedford, Mass.—Henry V. Davis.

### Receipts for the Week ending Feb 16.

AUCUPUS 101 the WUCK CHUILIN FUB 10.

D. M. Beach, 378; Geo. Page, 365; S. N. Gears, 352—each 50 cts.—
R. Bentley, 300; F. Keeler, 360; D. Sargeant, 378; N. Gorten, 378; Thos. T. Churchill, 363; H. Case, 378; J. Schut, 353; C. Robinson, 352; H. A. Parsons, 362; J. E. Clark, 378; J. Schut, 353; C. Robinson, 378; J. Parsons, 352; J. E. Clark, 378; D. Linkh, 368; S. Fronson, 378; J. Parsons, 352; Mrs. F. Thornss, 344; S. Brown, 388; L. Armstrong; R. G. Harper, 378; E. B. Curtis, 378; L. Kinshall, 378; C. Covey, 378; S. Young, 378; W. Sears, 313; L. Bisby, 378; J. G. Loomer, 370; M. L. Sikes, jr., 372; D. Bassett, 378; L. Kinshall, 378; A. Winch, 360; S. Clark, 378; G. Ellsworth (according to his acct), 32; Elder Dennison, 378; W. Huntington, 378; Mrs. A. Watt, 378; J. Elkins, 378; Thos. Jack, 378; N. Huntington, 378; Mrs. A. Watt, 378; J. Elkins, 378; Thos. Jack, 378; N. Huntington, 378; T. P. Hedrick, 355; J. Taylor, 378; W. W. Spencer, 378; W. W. Ray, 378; Sarah Taylor, 378; M. Matterson, 378—each, 31—J. D. Herne, 404; H. Child, 352; J. Tiuns, 352; B. B. Lewis, 352; A. Pratt, 372; C. Willoughby (will if poor), 352; P. Burdick, 352; J. Hutchinson, 352; C. Marerove, 378; M. Betty, 378; S. K. Baldwin, 456; J. Tayler, 378; O. E. Noble, 404; Eld. J. F. Coffin, 378; S. Parsons, 389; Wm. H. Permald, 410; J. Purington, 378; A. Newell, 404; L. H. Carey, 378—each, 32.—L. M. Richmond, 503; W. Holmen, 404—each, 83.—D. Damon, 352; J. Jonathan Wilson, 404; A. Warfield, 274—each, 84.—A. Merriman, 300—85.

A. J. Harrington, 378—81.