



"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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The Three Voices.

What saith the past to thee? Weep!

Truth is departed;
Beauty hath died like the dream of a sleep,
Love is faint-hearted;
Trifles of sense, the profoundly unreal,
Scare from our spirits God's holy ideal—
Sh! as a funeral bell, slow and deep,
So tolls the past to thee! Weep!

How speaks the present hour? Act!

Walk, upward glancing;
So shall thy footsteps in glory be tracked,
Slow, but advancing,
Scorn not the smallness of daily endeavor;
Let the great meaning enoble it ever!
Droop not o'er efforts expended in vain;
Work, as believing that labor is gain.

What doth the future say? Hope!

Turn thy face upward!
Look where the light fringes the far rising slope;
Day cometh onward.
Watch! though so long be twilight delaying,
Let the first sunbeam arise on thee praying,
Fear not, for greater is God by thy side,
Than armies of Satan, against thee allied!
[Protestant Unionist.]

The Seven Thunders.

BY E. B. ELLIOTT, A. M.

Rev. 10:3, 4—"And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not."

We have to remark the distinctive prefix of the *definite article* attached, on their first mention, to these thunders.—"When he had cried, *the* seven thunders uttered their voices." The singularity and strangeness of this has been noticed by critics. So Bishop Middleton. "Why the article is inserted here, I am unable to discover:"—asking, as that which might solve the difficulty, "Were the seven thunders anything *well known and pre-eminent*?" and adding, as his own supposition, that there may probably have been a reference to some Jewish opinion, giving them this notoriety; of which, however, he says, he found not a vestige. Had the learned prelate advanced thus far with us in the historical exposition of the Apocalypse, methinks he would have seen the solution of the crucial difficulty in the very fact that he suspected of the notoriety and pre-eminence of the thunders spoken of: not however as recognized by the *Jewish contemporaries of St. John*, but as recognized by the inhabitants of Roman Christendom, and *at that time* to which the prophetic vision had reference. For we have already seen reason to suspect, from the three previously noted characteristics, that these thunders were the voices of the Papal anti-Christ. And does it need anything more than the mere mention of them to satisfy us as to *their* notoriety and pre-eminence? In a subordinate sense each synod, each primate, in-

deed each bishop, might issue ecclesiastical thunders, within his or its sphere and diocese. But the Papal bulls and anathemas were emphatically *the* thunders,—the Pope *the* thunderer. Regarded as he was in the light of God's Vicar on earth, there was supposed to be the condemning voice of God Himself in the thunderbolts of his wrath. Invested with which terrors by the prevailing superstition, throughout the long middle ages, where was the kingdom in Western Europe that did not tremble?—where the heart so stout, of noble or of prince, that did not quail before them?

There remains the distinctive of the *septenary numeral*. And this indeed is all that is wanted to complete the evidence of the Papal thunders being those intended. For we are not to regard it merely as affixed to the thunders in question because of its being the sacred number, and so a further indication of their claim to sacredness of character: although possibly this too might be intended, considering the common papal affectation in adopting the number. There is something, I doubt not, much more pointed and characteristic intended chiefly by the numeral; a something which history will readily suggest to us, and which the Apocalyptic account of anti-Christ, given afterwards, might equally well have suggested to St. John. For what in the 17th chapter of this prophetic Book was told him of the *locality of the throne of anti-Christ*? It was this,—that it would be seated upon *the seven hills*, the fated seven hills, of *Rome*. *Thence* were his thunders and lightnings to issue. Now it accords with the figurative style, alike in prophecy and in poetry, to apply the numeral distinction of the parts characterizing the locality, whence a voice or other emanation might issue, to that voice or emanation itself. So, for example, in a choric ode of Euripides, we find the oracular light flashing from Parnassus called the *two-topped* lightning, in the sense of lightning from the *two* Parnassian summits. Just similarly the *seven thunders* are explicable as being thunders from the *seven hills* of Rome: and they may indeed have pealed on the Evangelist's ear from some septenary elevation marked as such, in its proper locality on the Apocalyptic scene. And the truth is, that this specification of the locality has, in the case before us, a peculiar point and propriety. For so it was that the locality of *Rome* seemed necessary to give the Papal thunders full sacredness and authority in the estimation of Christendom. During the seventy years secession of the popes to Avignon, this became notorious. It is remarked on by Mosheim. It is remarked on again by Le Bas. The language of the latter, more especially, is quite illustrative of the phrase we are discussing. "The *thunders*," he says, "which shook the world when they issued from the *seven hills*, sent forth an uncertain sound, comparatively faint and powerless, when launched from a region

of less elevated sanctity." In effect the seven hills seemed, like Olympus of old, to be an almost necessary *earthly* adjunct to the mock ideal *heaven* of the Papal anti-Christ's Apostolic supremacy.

And now then I think I may say that the signification of the seven thunders here spoken of is clear. The five Apocalyptic distinctives answer completely, one and all, to the thunders of the Vatican: nor, I will be bold to say, is there anything else whatsoever, to which they can with the slightest semblance of plausibility be made to answer. And when, their signification being thus settled, we next enquire whether what is said in the prophecy of the seven thunders uttering their voices of opposition, immediately on the Angel's lion-like roar, had its fulfilment in the utterance of *Papal* thunders against Christ's voice by Luther, it need only that we look into the historic page to see it. Scarce had Luther published his Theses, when the attack on them by Sylvester Prierias, the official Censor at Rome, and which was dedicated to Pope Leo, showed what was to be expected from the Pope himself: and ere a year had elapsed, a solemn Papal Bull condemnatory of Luther's Theses, and in defence of the whole system of indulgences, was committed to Cardinal Cajetan, and by him presently after published.

It is added, "And when the seven thunders had uttered their own voices, *I was about to write*;" &c. We have here a statement which will be found to lead us forward another step, and a most important one, in the history of the Reformation. In order however to our drawing this inference from it, it will be necessary that we recal and apply that important exegetic principle, to the which I alluded earlier in this section,—namely, of *St. John's symbolic character* on the Apocalyptic scene.

For I trust that the reader will by this time have become not only familiarized with, but convinced of the truth of, this most important view of the Evangelist's character, in the figures of the Apocalyptic drama: it having been in various ways not only illustrated by me from parallel prophetic Scriptures, and patristic authorities, but also confirmed from history in the preceding Volume. It will be remembered *generally* that what was seen and heard by him on the Apocalyptic scene, appeared to be that which would be seen and heard by the faithful, whom at each successive epoch in the advancing drama he pre-signified; whether the desolations of war, mutations of empire, or persecutions, sufferings, impressions, and worshippings of Christ's people themselves. More especially he will remember that memorable *sealing vision*, just before the bursting of the Trumpet-judgments, wherein was exhibited to St. John a manifestation of Christ, as rising with light from the East, and selecting and sealing his own people from amidst the professing Israel; (a revelation evi-

dently such as the world in general would not have perception of;) and then the prospective vision appended of the ultimate salvation and glory of the redeemed, wherein he actually held colloquy with some of the twenty-four presbyters round the throne:—all which, otherwise enigmatical and most obscure, seemed to be explained as simply as satisfactorily by reference to Christ's doctrinal revelation of Himself, and his electing grace, and the final assured salvation of his elect, to one that was St. John's truest successor in spirit at the chronological epoch corresponding just before the Gothic invasions: I mean Augustine.—And now behold the apostle in personal association with a yet brighter vision of Christ, and more glorious manifestation of Himself on the Apocalyptic mundane scene, than even in the Sealing Vision; and moreover yet more prominently, variedly, and remarkably acting out his own part in the dramatic vision. For we read of his rising up to meet the revelation, and notwithstanding the cloud that mantled the Covenant-Angel, realizing the glory and the divinity of his aspect and his voice;—then, on occasion of the seven thunders sounding, preparing to write, until deterred by a warning from heaven against it;—then hearing a solemn declaration from the Covenant-Angel respecting the chronological place of this intervention in the great mundane drama, as separated by but one Trumpet more from the consummation:—then, under the same heavenly impulse as before, going and taking the book out of the hand of the Covenant-Angel, and eating it, and tasting its sweetness and its bitterness;—then receiving the Angel's solemn charge to prophesy again;—then being presented with a reed, like unto a rod, wherewith to measure the temple and them that worshipped in it;—then, finally, having the history of Christ's Witnesses through the dark ages preceding, even up to the time then present, retrospectively set before him. Which being so, supposing we are satisfied that St. John is to be viewed as a symbolic character, not merely will the *general* inference follow that there must have been pre-figured hereby some singular *re-awakening* in the church at *that time of ministerial apostolical spirit*, in all its energy of action—such as in fact we know to have been the case, in measure unprecedented since apostolical times, with the Fathers of the Reformation; insomuch that historians can scarce speak of Luther more especially, and his first actings in the Reformation, without noticing the parallel.—but also, as to *details*, that each *particular* thing heard or done by the Evangelist in vision must have been meant to symbolize something correspondent in the views, history, and actions of these reforming Fathers, his successors in office and in spirit.

To show this is now my duty, as an Apocalyptic expositor: and it will occupy us both in what remains of the present

chapter, and also in the three next chapters, afterwards following.

For the present it is the meaning of the *first particular statement*, viz.:—"When the seven thunders had uttered their own voices *I was about to write*," together with that of the clause following, "And *I heard a voice from heaven* saying unto me, *Seal up those things which the seven thunders uttered, and write them not*," that claims our attention.

"And when the seven thunders uttered their own voices *I was about to write*." Applying the principle of interpretation just laid down to this statement, the fact pre-signified seems clearly to be this—that those members of Christ's true church whom we suppose St. John to have symbolized, Luther most of all, even after witnessing the glory and beauty of Christ's revelation of Himself as the Sun of Righteousness, would yet, on hearing the hostile Papal thunders, be ready to *receive and publish them*, as if they were what they professed to be, *a voice from heaven*. An intimation strange indeed! Was it possible that such could have been the case with Luther?—We look into history; and behold! we find this to have been the very case. Indeed, it forms a feature so prominent and interesting in the history of the progress both of Luther's own mind and of the Reformation, that no ecclesiastical historian can properly develop the advance of that eventful history, without making a distinct reference to it.

The truth was that Luther formed acquaintance with the character of Christ some years before he formed it with that of anti-Christ. The cry of the *Pope* being anti-Christ, raised long previously by the followers of Waldo, Wickliff, and Huss, had almost died away in Christendom; and, if heard of by Luther at Erfurt or at Wittenberg, had been heard of only as a blasphemous heresy. With a conscience very tender, tremblingly afraid of offending God, the supposed sacredness and authority of the *Pope*, as head of the church and Christ's Vicar, (for such in accordance with the long-received superstition he as yet regarded him,) induced in his mind a pre-disposition to bow with implicit deference to the Papal decision, both in other things, and in the controversy about indulgences that he had engaged in. In his Theses nothing appeared against the authority of the *Pope*, but the contrary. Listen to his own account of his feelings at this time, as given many years afterwards. "When I began the affair of the indulgences, I was a monk and a most mad Papist. So intoxicated was I, and drenched in Papal dogmas, that I would have been most ready to murder, or assist others in murdering, any person who should have uttered a syllable against the duty of obedience to the *Pope*." And again; "Certainly at that time I adored him in earnest." He adds; "How distressed my heart was in that year 1517, and the following,—how submissive to the hierarchy, not feignedly, but really,—those little know who at this day insult the majesty of the *Pope* with much pride and arrogance. . . . I was ignorant of many things which now, by the grace of God, I understand. I disputed; I was open to conviction. Not finding satisfaction in the works of theologians, I wished to consult the living members of the church itself. There were some godly souls that entirely approved my propositions. But I did not consider their authority as of weight with me in spiritual concerns. The popes, bishops, cardinals, monks, priests, were the objects of my confidence. After being enabled to answer every objection that could be brought against me from sacred Scripture, one difficulty only remained,—that *the church*" (the *Roman church*) "ought to be obeyed.

If I had then braved the *Pope* as I now do, I should have expected every hour that the earth would have opened to swallow me up alive, like Korah and Abiram." It was in this frame of mind that in the summer of 1518, a few months after the affair with Tetzel, he wrote that memorable letter to the *Pope*, of which the tenor may be judged of from the clause following; and what can more admirably illustrate the passage we are considering? "Most blessed Father! prostrate at the feet of thy Blessedness, I offer myself to thee with all I am and all I have. Kill me or make me live, call or recal, approve or reprove, as shall please thee. I will acknowledge *thy voice* as the *voice of Christ* presiding and speaking in thee." Thus when the *seven thunders uttered their own voices* he was *about to write*: i. e. as the word means, to *receive, publish, submit* to them; even as if they had been what they pretended to be, an oracle from heaven.

But so it was, that just at this critical point of temptation and danger, a *real voice from heaven*, the voice of God's Spirit, saying, "*Seal up what the seven thunders have uttered, and write them not*," was his preservation. Already in the October of that year, on being summoned and appearing, as we have intimated, before the Papal Legate, Cardinal Cajetan, when the *Pope's* judgment was affirmed by the Legate to be in favor of indulgences, and also of the efficacy of the sacraments *ex opere operato*, and independent of faith in the recipient,—seeing its contradictoriness both to the word and spirit of the Gospel, he would not receive it. The Spirit's whisper began, "Write not!" Still however for a while he remained partially in suspense. He doubted, indeed discredited, the fact of the Papal sanction. But soon after, when the publication of the *Pope's* Bull in direct sanction of indulgences had forced him to identify the *Pope* himself with those anti-Christian abuses,—and yet more when in the year next following, on occasion of the approaching disputation with Eck, he was brought into the necessity of examining the origin, foundation, and character of the Papal supremacy, then the real anti-Christian character of the Papacy began more and more to open to his view. About the end of 1518 we find him writing to his friend Link, on sending him a copy of the acts just published of the conference at Augsburg. "My pen is ready to give birth to things much greater. I know not myself whence these thoughts come to me. I will send you what I write, that you may see if I have well conjectured in believing that the anti-Christ, of whom St. Paul speaks, now reigns in the court of Rome." For a while, however, he combated the thought, to him so fearful. Some three or four months after,—for it was no very long time before the dispute with Eck,—in answer to a request from the Elector of Saxony to be in all things reverential to the *Pope*, he wrote to Spalatinus, "To separate myself from the Apostolic See of Rome, has not entered my mind." But now the views that he had hinted to Link pressed on him with greater and greater force. The Elector was startled with hearing, "I have been turning over the Decretals of the *Popes*, with a view to the ensuing debate at Leipsic; and would whisper it into thine ears that I begin to entertain doubt (so is Christ dishonored and crucified in them) whether the *Pope* be not the very anti-Christ of Scripture." Further study of Scripture, and further teaching of the Holy Spirit, concurred with the *Pope's* reckless support of all anti-Christian errors and abominations against which he had protested, (and well did the reminiscences too of his visit to Rome help on the conviction,) to make what was for a while a suspicion

only, an awful and certain reality to him. And when at length, in the summer of 1520, the *Pope's* Bull of anathema and excommunication came out against him, when the seven thunders pealed against the voice that the Covenant-Angel had uttered by him, with all their fury,—accordantly with that admonitory voice from heaven which bade his Apocalyptic representative St. John long before to "seal them up," (the very phrase of the times, I may observe, for rejecting Papal Bulls, and consigning them to oblivion,) he did an action by which all Europe was electrified. He summoned a vast concourse of all ranks outside the walls of Wittenberg; himself kindled a fire in a vast pile of wood previously prepared for the purpose; and, by the hands of the common hangman, committed the Bull, together with the Papal Decretals, Canons, &c. accompanying, to the flames. Moreover, in his published Answer to the Bull, he rejected and poured contempt on its thunders, as *the infernal voices of ANTI-CHRIST*.

Romanism Girding the United States.

Who has not heard the tocsin of alarm, rousing the fears of men in view of the increase of Popery in the valley of the Mississippi? The pulpit, the press, the agent of almost every benevolent society or institution, direct the eyes of men to this valley as the great, the central point of danger. The community by universal assent seem to regard it not only as the main spot where danger is to be apprehended, but as the *only place* concerning which they should be much alarmed. The valley of the Mississippi, or "the Great West," as it is usually styled, is by no means the whole of the Western country under the government of the United States, and we believe by no means the *only place* where we have to fear or guard against the wily efforts of Jesuits. That there is danger in the great valley we fully believe, and also that Popery has made fearful advances there—has gained many converts from the ranks of Protestants, and will gain many more. We do not question the political influence that the advocates of Popery have obtained among our western politicians, nor the wide-spread influence of various kinds of schools, and seminaries, and institutions of the Roman church. Our readers know that we have spoken out on these subjects, and have tried to call forth the prayers and efforts of Protestants in view of these things. We have assured our readers that there are materials in that valley of such a character, that, when once ignited, may produce an explosion that will shake the foundations of the whole country.

We wish now to call attention to some other parts of our widely extended territory, and to the far-reaching designs of Rome. While the cry of danger has come up from this great valley—while the eyes and efforts of Protestants have been turned in that direction, as though there could be no cause of alarm from the plans and operations of Jesuits in any other section of the country, by a stroke of policy characteristic of the Order, the Jesuits have fortified themselves in other places.

Do you enquire where they have gone, and what they have done?

1. *They have gone over the Rocky Mountains, and planted their churches and institutions in Oregon.*

There are now in Oregon about thirty missionaries, under the direction of ten Fathers of the Jesuits. Others are soon to join them. Fifteen hundred Romanists have gone from Canada to co-operate with them. Already have they begun their literary institutions. One college and two academies are now finished. Fourteen churches have been finished and

dedicated according to the imposing forms of the Roman ritual. About 6000 of our neglected Indians have been deceived and baptized as members of the Roman Catholic church, and have sworn allegiance to the *Pope*. There are now in the hands of the priests about 15,000 men, who are passing through their preparatory course, and who within a few months will also enter the church of Rome. Yes, within a short time, more than 20,000 of the Indians in Oregon, who ought long since to have received the Gospel from Protestants, will be beyond their reach, strongly entrenched in the Roman Catholic church.

To aid the Jesuits in their work, the Society for the Propagation of the Faith in France has appropriated, during the last year, 54,560fr. to the Archbishop of Oregon, and 44,900fr. to the Society of the Jesuits in the Rocky Mountains. Here you see the round sum of about \$20,000 given by one society on the other side of the Atlantic for the support of Jesuits in Oregon the past year. The appropriations for Oregon have been greater, while they have been less during the past year in some of the states in the valley of the Mississippi.

2. *Again, the same policy has been adopted by the Roman church in Texas.*

A diocese, subject to the See of Rome, has been created, and a bishop has been appointed. The same Foreign Society put into his hands about \$10,000 to facilitate his operations in that territory. He is surrounded by numbers of priests, who have introduced the various orders of the Roman church. They are now establishing themselves, and consolidating their efforts. They are locating their institutions, and preparing for future time.

3. Within a year or two, the Jesuits were withdrawn from one of the states in the valley of the Mississippi.

And where were they sent? They were not sent to any of the outposts of which we have been speaking, as you might naturally suppose. They were ordered to the city of New York. "New York," they say, "is the London or Paris of America, and we must make a stronghold here."

Here they came last year, and from time to time we have the evidence of their presence. Developments are made in this city of which we may speak more particularly at another time.

The Papal press in Europe has informed us that the Bishop of New York, at his last visit to Europe, had secured the funds for the erection of two Jesuit churches in this city. One of these churches was dedicated the 31st of July, the day of the feast of St. Ignatius, the founder of the Order.

4. *Roman priests, in unusually large numbers, have landed in New England the past year.*

During a period of six weeks about fifty Roman Catholic priests landed in Boston. Others have landed from time to time, who have spread themselves over New England. A Jesuit college stands at Worcester, in the midst of the sons and daughters of the Pilgrims. In the statistics of the Roman Catholic church for 1847, there are said to be sixty-five priests in New England. Doubtless there are upwards of a hundred at this time.

Finally, the Romanists are pouring in upon us from Canada.

The thousands who come to us from the North, do not emigrate to the West. They are found in the state of New York, and in the New England States.

Such is a brief glance at the present policy and doings of the church of Rome, and especially of the Jesuits. By this our readers may discern the signs of the times, and the points of danger from the assaults of Rome. She has literally

girded the country with her forces. The United States are in the midst of the circle, on the circumference of which, at different distances, Rome is strengthening her outposts and erecting her bulwarks. Is it not time for Protestants to fix a watchful eye upon her movements? Is it wise to keep alive the cry, "there is no danger," while the energy and success of the Jesuits are so apparent, and the apathy of Protestants so great? Is this the best way to express a deep interest in the welfare of the country? Is this the best way to stimulate Protestants to those counteracting efforts that must be put forth, or the country will be ruined? We solemnly appeal to every Minister of the Gospel and to every layman, who have favored the cry of "no danger," and beseech them to look at the present state of things. Unless they believe the country is to be saved by miracles wrought by the power of God, is it not high time to wake out of this present sleep?

American Protestant.

A "Heady" Nation.

We have long looked with pain at the reckless, and practically atheistic course of the "Washington Union," the President's mouth-piece. The venerable, gray-haired man who conducts it, uses the following language in his paper of Saturday evening, Oct. 2:—

"Mexico now finds herself conquered and humbled past retrieval by the energy of our Government, and the valor of our arms, and yet assumes to reject with scorn, even while her strongholds are in our possession, and her capital wholly at our mercy, all the propositions of equitable and honorable peace which we have kept constantly open to her acceptance. Toward such an enemy our course is plain. The character of our war must change. It must be prosecuted with new ardor and with new power. Our enemy must be made to feel its burdens and its evils, more and more. She must bear the brunt of its expenses. The inhabitants of her towns must be laid under stringent contributions. Subsistence for our armies must be gathered from her country.—Since conciliation is spurned, the strong hand must be resorted to, to maintain our rights and our honor. Mexico must be made to feel that she now continues the war at her peril—at her peril of incurring all its evils and losses—at her peril of paying the penalty of its farther prosecution in terms of peace even less favorable to her pretensions than those which we have already offered. Meantime nothing must be wanting on our part to the most vigorous prosecution of the war. We must pour in new troops upon her, and demand and take from her people the means of subsisting and supporting them in the field."

This is the voice of a people who talk of their *rights*, as resting on their *swords*, as if there were no God, who commands his children to "support the weak,"—not crush them. The New York "Tribune," after quoting the above, justly comments thus:—

"Such is the language held by the President's organ with reference to our future operations in Mexico! While the bodies of three thousand of our own gallant countrymen are festering in ghastly death or writhing in horrible agony within sight of the Mexican Capital—while the shrieks of the crowds of Mexican women and children torn and mangled by our shells and shot yet rack the general ear—while it is even doubtful whether our gallant army is not enveloped in fearful perils and decimated by fresher conflicts—*The Union* sets up its wolfish howl for blood, and still more blood.—

Mexico refuses to cede to us a third of her entire territory, thinking we ought to be content with Texas, and an eighth of the balance; and on this sole ground of difference hostilities have been resumed, and thousands have already bit the dust. But the President's organ is still insatiate. It complains that we have been too lenient and merciful thus far toward Mexico, and indicates that new regiments must be raised, new loans made, new injuries inflicted. We must confiscate, plunder, ravage, burn, and waste, as well as kill. We must make Mexico pay the expenses of the war henceforth, (to the great relief of Secretary Walker.) In short, we have been at play thus far, and now must go to work and make the Mexicans dread, hate, and abhor us. We must make ourselves widely abhorred in order to secure Justice and Peace—and this in the Nineteenth Century!

"Is it possible that the history of Bonaparte's operations in Spain is unknown to our rulers? That struggle commenced like this—in weakness, indecision, distraction, discomfiture, on the part of Spain, met by power, energy, unity, and victory—on that of Napoleon. But 'contributions,' 'retaliations,' &c., were after a time resorted to, so that Spain should feel the evils of war. The issue is written on the soil of Spain in the blood of Six Hundred Thousand Frenchmen. The Mexicans are in part of the same blood, with a country scarcely different in natural peculiarities and warlike resources. Shall we not heed the lesson?"

A Torrent of Burning Lava Poured into the Ocean.

When the torrent of fire precipitated itself into the ocean, the scene assumed a character of terrific and indescribable grandeur. The magnificence of destruction was never more perceptibly displayed than when these antagonistic elements met in deadly strife. The mightiest of earth's magazines of fire poured forth its burning billows to meet the mightiest of oceans. For two score miles it came, rolling, tumbling, swelling forward, an awful agent of death. Rocks melted like wax in its path; the very hills were lifted from their primeval beds, and sank beneath its tide, or were borne onward by its waves; the works of man were to it but as a scroll in the flames, nature shrivelled and trembled before the irresistible foe. Imagine Niagara's stream, above the brink of its falls, with its dashing, whirling, tossing, and eddying rapids, madly raging, and hurrying on to their plunge, instantaneously converted into fire, a gory hued river of fused minerals; the wrecks of created matter blazing and disappearing beneath its surface; volumes of hissing steam arising; smoke curling upwards from ten thousand vents, which gave utterance to as many deep toned mutterings, and sullen, confined, ominous clamorings, as if the spirits of fallen demons were struggling against their final doom; gases detonating and shrieking as they burst from their hot prison house; the heavens lurid with flame; the atmosphere dark, turgid, and oppressive, the horizon murky with vapors, and gleaming with the reflected contest; while cave and hollow, as the hot air swept along their heated walls, threw back the unearthly sounds in a myriad of prolonged echoes. Such was the scene, as the fiery cataract, leaping a precipice of fifty feet, poured its flood upon the ocean. The old line of coast, a mass of compact, indurated lava, whitened, cracked, and fell. The waters recoiled and sent forth a tempest of spray; they foamed and lashed around and over the melted rock; they boiled with the heat, and the roar of the conflicting agencies grew thicker and louder. The reports of the exploding gas were dis-

tinctly heard twenty-five miles distant. They were likened to the discharges of heavy artillery. Streaks of the intensest light glanced like lightning in all directions; the outskirts of the burning lava as it fell, cooled by the shock, was shivered into millions of fragments—and borne aloft by strong breezes, blowing toward the land, were scattered in scintillant showers far into the country. For three successive weeks the volcano disgorged an uninterrupted burning tide, with scarcely a diminution, into the ocean. On either side, for twenty miles, the sea became heated, and with such rapidity that, on the second day of the junction, fishes came on shore dead in great numbers at Keau, fifteen miles distant. Six weeks later, at the base of the hills, water continued scalding hot, and sent forth steam at every wash of the waves.

Jarves' Scenes in the Sandwich Isles.

Are the Planets Inhabited?

Are the planets inhabited? is a question which naturally presents itself to the human mind, and for the solution of which we as naturally look to the science of astronomy. But when the immense distance which separates us even from the nearest of the planets is remembered, it can scarcely be a matter of surprise that the telescope affords no direct evidence of the question, whether the planets, like the earth, are inhabited globes. Yet, though it gives no direct answer to the inquiry, modern astronomy has collected together a mass of facts, connected by the positions and motions, the physical character and conditions, and the parts played in the solar system by the several globes of which that solar system is composed, which forms a vast body of analogy, leading the intelligent mind to the conclusion, that the planets are worlds, fulfilling in the economy of the universe the same functions, and created by the same Divine hand, for the same moral purposes, and with the same destinies, as the earth. Thus, for example, we find that these orbs, like our own, roll in regulated periods round the sun; that they have nights and days, and successions of seasons, that they are provided with atmospheres, supporting clouds, and agitated by winds; and that thus, also, their climates and seasons are modified by evaporation, and that showers refresh their surfaces. For we know that wherever the existence of clouds is made manifest, there water must exist; there evaporation must go on; there electricity, with its train of phenomena, must reign; there rain must fall; there hail and snow must descend. Notwithstanding the dense atmosphere and thick clouds with which Venus and Mercury are constantly enveloped, the telescope has exhibited to us great irregularities on their surfaces; and thus proves the existence of mountains and valleys. But it is upon the planet Mars, which approaches nearest to the earth, that the greatest advances have been made in this department of inquiry. Under favorable circumstances, its disc is seen to be mapped out by a varied outline, some portions being less reflective of light than others, just as water would be less reflective than land. Baer and Maedler, two Prussian astronomers, have devoted many years' labor to the examination of Mars, and the result has put us in possession of a map of the geography of that planet, almost as exact and defined as that we possess of our own; in fact, the geographical outlines of land and water have been made apparent upon it. But a still more extraordinary fact, in relation to this planet, remains to be considered. Among the shaded markings which have been noted by the telescope upon its disc, a remarkable region of brilliant white light, standing out in bold relief, has been ob-

served surrounding the visible pole.—This highly illuminated spot is to be seen most plainly when it emerges from the long night of the winter season; but when it has passed slowly beneath the heat of the solar beams, it is found to have gradually contracted its dimensions; and at last, before it has plunged into light on the opposite side, to have entirely disappeared. But the opposite pole, then coming into similar relations, is found to be furnished with a like luminous spot, which, in its turn, dissolves as it becomes heated by the summer sun. Now these facts prove to us, incontrovertibly, that the very geographical regions of Mars are fac similes of our own. In its long polar winters the snows accumulate in the desolation of its high northern and southern latitudes, until they become visible to us in consequence of their reflective properties; and these are slowly melted as the sun's rays gather power in the advancing season, until they cease to be appreciable to terrestrial eyes. The fact is a most striking one in reference to the present question. If the moon has proved to us, incontrovertibly, that one of the celestial luminaries is a solid sphere, carved into elevations and depressions analogous to those familiar to us, as the mountains and valleys of the terrestrial surfaces, Mars teaches us as emphatically that another among them is a world, filled with its rains, and snows, and clouds, and seasons, to the purposes and wants of organic life, which is intimately dependent upon such adaptations for its being.

Westminster Review.

Philosophical Facts.

The change of properties which takes place when chemical attraction acts, is not confined to metals, but is a general result in every case where different bodies are brought in a state of combination or chemical union. Frequently we find that the properties of each body are totally changed, and the substances, from being energetic and violent in their nature, become inert and harmless, and *vice versa*. For instance, that useful and agreeable substance, culinary salt, which is not only harmless, but wholesome, and absolutely necessary to the well-being of man, is composed of two formidable ingredients, either of which taken into the stomach proves fatal to life; one of these is a metal, and the other an air—the former is called sodium, the latter chlorine. When presented to each other, the violence of their nature is manifested by their immediately bursting out into flame, and instantly they are both deprived of their virulence. Can anything be more striking than the change of properties in this case, and who could have supposed that culinary salt is composed of a metal united to an air? The medicine called Glauber's salt is another instance: it is composed of two caustic poisons of different kinds; one called oil of vitriol, and the other barilla, or soda. There are also two substances known to chemists which are disgustingly bitter liquids: one is called nitrate of silver, and the other hyposulphate of soda; when mixed they form a compound of considerable sweetness. But the atmosphere which we breathe is the most extraordinary of all instances; it must be surprising to those who are unacquainted with the fact, that atmospheric air, indispensable as it is to life, is composed of the same ingredients as that most violent and destructive liquid, called *aqua fortis*, or nitric acid. This powerful acid being made to act upon sugar, the sweetest of all things, produces a substance intensely bitter to the taste. Charcoal is, of all known substances, the most difficult to convert into vapor, so much so, indeed, that the conversion has never yet been decidedly effectual; it is also a very solid

substance; and diamond, which is nothing but crystallized charcoal, is one of the hardest bodies in nature. Sulphur, in the solid state, is also a hard substance, and to hold it in vapor requires a high temperature. But when these two substances, carbon and sulphur, are made to combine, chemically, so as to form the substance called bisulphuret of carbon, their properties are strikingly changed. Instead of the compound being hard, it is a thin liquid, and it is not known to freeze or solidify at any degree of cold that can be produced. Instead of the compound being difficult to vaporize, it is of all liquids, one of the most evaporable. Charcoal is the blackest substance with which we are acquainted—sulphur is of a most lively yellow hue; but the compound is as colorless as water. A new smell and taste are acquired, and, in a word, there is not one point of resemblance with the component. These facts are strikingly illustrative of the change of properties which follows on the exertion of chemical attraction between the ultimate particles of bodies.

Donovan's Chemistry.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, NOVEMBER 20, 1847.

"The Advent Question."

OUR COURSE—"DANGER OF DIVISION"—THE "PROCESS" OF "EITHER PARTY," & C. & C.

No. II.

It is clear, then, that the object of the "Harbinger," and those who go on the same plan, is not the object of the "Herald." Theirs may be better than ours; but it is not ours. If it is a better plan, the evidence of it remains to be brought forward. If there has not been a satisfactory experiment made, let "one and all" assist in perpetuating that which is now going on, till they are satisfied. While the sails of that sheet are fully spread to receive every wind of doctrine, which "can reasonably be interpreted or viewed," by its "head," as being "embraced" in "the entire economy of grace," let all the "messages," and the whole circle of doctrines involved in "the apostacy," be presented, and according to his "best ability" he will "proclaim the truth, the whole truth, and nothing but the truth." That is not our work; and those who have it to be done, well know where to call. The assurance is given, that you will "be more and more strongly united in the blessed truths of the Bible." That certainly is a great work. Would to God it might be accomplished.

It may be asked, perhaps, if the "process" has been made known by which this most desirable work is to be accomplished? The most definite and authentic statement of it which has fallen under our notice, is contained in the "Harbinger" of Oct. 26, in an article which responds to the editor's motto, "Union for the truth," by which the writer was "induced to pen a few lines, to prevent the little flock from running into either of the baneful extremes of bitter wrangling and heated contention for the truth, or of silence and burying of talents for the sake of union." A noble motive, certainly. This plan of "union for the truth," assumes that all men are "constituted" so nearly alike, that the principal cause of disunion among those who profess to "love the truth, is two-fold, viz., 1. The reception of the doctrines of men as truth, because they are generally acknowledged to be such, without properly canvassing them, and testing them by the only proper standard—the word of God. 2. An underrating of the importance of holding the truth in purity, unimpaired with error. But for these two things," he adds, "I am bold to assert, and ready to

prove from the Scriptures, that there would be but 'one faith' among those who desire to know the truth." All true, undoubtedly: if men were not sinners—they would not be sinners. It is one thing to show the cause of disunion, another to point out the true remedy, and still another to make it work. If the apostles could have been made acquainted with these causes of disunion, and that would have prevented it, how much trouble it would have saved them. The false apostles, Jezebels, Baalamites, Nicolaitanes, &c., would have been as harmless as charmed serpents.

Assuming that "all men possess the same phrenological organs, and that consequently the quality of the minds of all men is very nearly or quite the same; and that every man, divested of prejudice, will understand a plain sentence alike;" after pointing out the "class" of men the Scriptures were given to instruct—"babes, little children"—he proceeds:—"Does any one ask how shall we be thus united? I answer, simply by believing God. It is the simplest and easiest process imaginable." We have also a specimen of the working of the "process" on the doctrines on which we differ, out of a wrong view of which, it is said, "arises the divisions and contentions among us." We will give it at length:—

"In regard to the doctrines about which we differ: when it is said, 'The dead know not any thing—The dead cannot praise thee—There is no knowledge or device in the grave whither thou goest—Man's breath goeth forth, he returneth to his earth; in that very day his thoughts perish—Man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep!'—or—'The soul that sinneth, it shall die—The wages of sin is death—The wicked shall not see life—Shall not have life—Shall utterly perish—Shall be destroyed—Shall cease from the land of the living—Shall consume: into smoke shall they consume away—The day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch—Shall be ashes under the feet of the redeemed—They shall be as nothing; and they that strive with thee shall perish—Thou shalt seek them and shall not find them, even them that contended with thee—They that were against thee shall be as nothing, and as a thing of nought—They shall become as though they had not been—Thou shalt diligently consider their place and it shall not be;' and such other plain literal expressions, believe them. 'But,' says an objector, 'this means'—Stop, objector. There is where you get your fables and doctrines of men. No matter if millions say God means the reverse of what he says, that ought not to affect us who profess to believe God. 'Let God be true and every man a liar.' This would completely remedy the evil."

Yes. No doubt this would make us "perfectly united;" whether it would be "in the truth" or not, is another question. But his next paragraph spoils the "process": "These shall go away into everlasting punishment, 'means' "that the wicked shall be punished with everlasting extinction of life." Still farther, of the "three meanings" of which he says the answer of Christ to the prayer of the thief on the cross "may have," he gives us what he "understands to be the meaning." And in the text quoted by Peter, to prove that Christ's "soul was not left in hell, (*hades*), neither his flesh did see corruption," he understands "his soul" to mean "he." This is the way "doctrines" are to be "thoroughly tested by the only proper standard," in order to get "the truth, the whole truth, and nothing but the truth."—You have only to let the process-maker hold the glass for you, and tell you where to look, and it will be the "simplest and easiest process imaginable" for you to see eye to eye with him. How wonderfully "some of the brethren might be benefitted by and be thankful for a few feeble hints."

With all the reasons brethren have had to "fear" that we are "imitating the sects," we have never seen or "hinted" at the necessity for any such Procrustean bedstead as this "process" for making brethren "perfectly united." That we "are to believe God," we have always contended; and also that "he means what he says," in the "Scrip-

tures given by inspiration of God." But we remember that an apostle has said, in telling us how we are to "take heed" to the "sure word," to "know this first, that no prophecy of the Scripture is of any private interpretation:"—literally, "of its own untying," not self-interpreted; and that "the false teachers, who should be among us," as the false prophets were among the people of old, would bring in their damnable heresies "privily"—they would assume that the mind of the Spirit is to be ascertained on a subject by taking half, or less than half, its testimony on that subject; and perhaps take that for his testimony that never was spoken by him. God has made us acquainted with the mode by which we are to ascertain what he "means," when he speaks. There is such a thing as "rightly dividing the word of truth"—such a thing as "searching and inquiring diligently what the Spirit of Christ signifies"—such a thing as "comparing Scripture with Scripture." And for the purpose of doing this intelligently and safely, we have known brethren to make use of very good rules, to this effect:—

"To understand doctrine, bring all the scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error."

"To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense, you need look no further; if not, look again."

This is the apostolic "process;" this is ours. But has this ever been used by those who propose to work the new "process" for "one and all," according to their "best ability"?

We are to remember, too, that in inquiring what the Spirit signifies, and in dividing the word, there are some things in "that precious book" that were not spoken "by inspiration of God," or "given by" it, to be believed as truth, on the point to which they refer. The experience and errors of men while in their sins, recorded and confessed after conversion, are not to be received as Christian experience, and Christian faith. What may be said by the servants of God in their haste, when in doubt that they have the Spirit of God, or under the buffetings of Satan, so that life becomes a burden to them, may not be the mind of the Spirit on what they thus speak of. Still further. In what the Spirit has said, there are such things as figures as well as literal statements of truth, in which the figures and terms used may have more than one signification. Sentences and terms may also be used in an absolute, or only in a general sense.

Suppose now we should look, for an example, at one of the portions cited in the above illustration of the "process" for obtaining "union and truth." Does this process bring "the only proper standard," to bear "properly" on the "doctrines," to which the portions are supposed to refer, so as to get "the truth, the whole truth, and nothing but the truth?" The first portion is a detached sentence of Eccles. 9:5; a book that makes no claim to being written by inspiration of God, for the purpose of asserting true "doctrines," though it is doubtless "given" for "instruction," by presenting a true record of the experience and errors of Solomon during the "days of his vanity," and perhaps of his conversion. There is not a "thus saith the Lord" in the whole book. Viewing it in this light, there would be about as much propriety in adopting this book as an expression of Christian faith, as there would be in making some parts of the 7th chapter of Romans a statement of Paul's Christian experience; or the 73d Psalm, which records David's cogitations when his "steps had well nigh slipped," and he had become so "foolish and ignorant," that he "was as a beast before" God, as his "doctrines" when he spake as "a prophet."

The experience and views of Solomon, while a deist, when he "said in his heart," "there is no remembrance of the wise more than of the fool forever" (2:15, 16)—that "man hath no pre-eminence above a beast" (3:18-22)—when he seems not to have had a thought of any "portion" beyond "the grave," (9:9, 10,) these are not our experience, or our views. Nor do they agree with the "practice" of our brethren, who so inconsiderately adopt them. But admitting Solomon did speak "by inspiration of God" in this case, does it teach that death is "the utter extinction of all being," so that there is nothing of a man to be in any state, conscious or unconscious, asleep or awake—the only assumption as to what God "means," on the state of the dead, which has caused any difficulty among Adventists?

The whole verse together contains as perfect an antithesis as words could be made to express—a mode of speech which it is "the easiest thing imaginable" to understand, as to the scope of the writer's meaning, and the most difficult to pervert. Look at the two parts of this antithesis: "For the living know that they shall die: but the dead know not anything."—One part is an exact opposite parallel to the other part. If one part is to be understood in the absolute sense, the other must be so understood.—If one part of the text, the dead know not anything, "means" that all the dead are incapable of knowing anything—all the dead while under the power of death—the spirit that returns to God as well as the dust that returns to dust, then the other part of the text "means," that all the living, while men live on the earth, must "know that they shall die." Now we have only to ask, Can any one suppose this to be "the truth, and nothing but the truth," when he has "properly" brought the supposition to "the only true standard"? Does the word of God make no exception to the general truth, "the living know that they shall die"? Do all our brethren "know they shall die"? If not, the text cannot be understood in the absolute sense. It has been, and still is, a general, but not absolute and universal truth, that the living know that they shall die. So it may be a general truth, that the dead know not anything; but it does not follow that there are no exceptions to this general "state of the dead." The word of God abundantly teaches us there are. Much less are we to suppose that "the spirit of man," which the Lord God "formed within him," and which constituted him "a living soul," ceases to exist, when the man, as a living soul, ceases to be. Such a "process" for obtaining "union," and for coming to a knowledge of the truth, must expose those who adopt it to the belief of anything "but the truth," even while they fancy that above all men they "believe God." Now it is only by assuming that this detached portion is to be understood in the absolute sense, that it can be made to render any support to the "doctrine," that the dead have experienced such an "utter extinction of all being," as to be incapable of knowing any thing. The doctrine can be got out of that text only by a "process" like that said to have been discovered by Elias Smith, for getting cider out of cotton wool, viz., by first putting the cider into it.

If brethren expect us to agree with them "on all the doctrines" of the Bible, they must adopt a different process in their "investigations." In the use of this we should be "ever learning, and never able to come to the knowledge of the truth." And if by any process we ever should be brought to agree with them, on the doctrines in question, we shall not obtrude the investigation of them into publications and places devoted to other questions. Though what we say here is not designed to bear on the doctrines involved, but

only on the manner of the investigation; and we "thought perhaps some of the brethren might be benefitted, and be thankful for a few feeble hints." If the portions cited were all duly considered, it would be seen that they are as "privily" interpreted as the first.

This is not the "process" by which we came to a knowledge of the truth on the Advent doctrine. And "if we are to understand" brethren to assert that they were convinced of its truth by such a process, we do not marvel that they speak as they do of what we "call the Advent question," or that they should cherish the "fears" they do of their "dear brethren;" it would be perfectly natural, perfectly characteristic. If they can substitute such a "process" for that which God has pointed out, in order to the proper investigation of his word, how could we expect them to treat our words in a better manner? It is enough for the servant to be as his master. We have not so learned Christ in this particular. And when we hear it claimed, that this is the process which has been adopted in investigating the Advent question, we consider it as high an insult as was ever cast upon its defenders. We repel the scandal, as worthy only of the enemies, not merely of the Advent question, but of the whole Bible. For such ones to talk of division as a future thing is a mockery of all language. Why, it already exists. It has always existed; and the sooner its form becomes defined and understood, the better we shall like it. Of all the enemies we have had to encounter, none have been so afflicting and fatal as those which have come upon us and the cause from this class of pretended brethren. It is not any particular question, doctrine, or opinion, that causes the trouble. One question, doctrine, or opinion, good or bad, true or false, is the same with them as another. All the difference of opinion which now exists has existed for years, but that difference, on the questions now brought forward as the pretended cause of alienation, never produced the mischief that has been going on for some months past. It is not the difference, but the manner of contending about that difference. We know many of our brethren, who differ from us on these questions, are sick at heart of the course pursued by the ones who promote this spirit of contention, because of their unfortunate manner, not to give it a harder "name," in contending for their views. One of them said to us the other day, that he was "sorry his side had been discussed by so many who were not competent to discuss it; but then," said he, "those who are competent are too wise to bring it forward at this time for discussion." Now, although these brethren differ from us, they are among the truest friends of the Advent cause, as it has been sustained, as it now is, and as they desire it may be. But they see that the same elements are at work on these questions, that have always done the same work of mischief, as far as they were able, on many other questions that have come up. And they do not like contention so well as to use their opinions only for that purpose. They do not desire "our Advent offices and editors" to give the time and place which belong to "the Advent question," to other questions; and then attempt to make brethren believe, that those who give that question the time and place which belong to it are "mistaken" in so doing. They do not think it is exactly fair for one brother to request the insertion of an extract of some work, say of Josephus, in an Advent paper, and for another, in sympathy with the one who made the request, to get up a war of holy indignation, that excites his "whole being" to its highest capacity, against that paper for preferring "Josephus to Jesus, and Plato to Paul." They do not think it the most honorable to their side of the question, for brethren to send articles for publication, with a request

to have them remarked upon, and for other brethren, on the same side of the question with those who sent the articles, to order their papers to be stopped, because the remarks did not agree with their views. They are not fully satisfied that brethren who are so excessively scrupulous and zealous for "the truth," though they may put forth their "best abilities," possess that amount of "knowledge," with their "zeal," that a man needs, to know what he is about. And when they see brethren at one time filled with apprehension, lest the adoption of the unscriptural word, "Advent," or "Adventist," as the designation of those who take a special interest in the Bible event to which the word refers, are "imitating the sects," and at another time sending out an "Advent" paper, in which the "definition of the Advent question" is confounded with what it "embraces," and what it "embraces" is contended for as the "definition" "to be justified by the word of the Lord," and that will carry one and all clear of "the sects;" at one time full of zeal against the "Advocate" as a dangerous agent in the field, and at another time joining heart and hand with it, defending it against what they insinuate the "Advent Herald" reported about "the conductors and friends of the 'Advocate,'" which the "Herald" never did report about them, and stating that what the "Herald" did "report proved to be incorrect," which was not "incorrect"—when they see such vacillation, they feel grieved, and see that there is some room for doubt whether they will work the "process" to produce the promised result.

These brethren, though they do not agree with us on all questions, do not like to see old friends treated like enemies, merely for the sake of a fight, or even a victory, as they see and know that such treatment is made to appear plausible only by juggling a false conclusion out of a false assumption; that an affected horror of spiritualism, popery, paganism, and the devil, is exhibited in the most affecting forms, apparently to cover, with the most damning odium, the position of "dear brethren" who may give as good a reason from the Bible for their opinion, on any point the Advent question embraces, as those who thus appear to seek their injury.

TO OUR BRITISH SUBSCRIBERS.—In retaliation for the extra charge imposed on the American steamer Washington's letters by the British Government, the Post Master General has given notice, that after the 16th of the present month, no mail matter destined for the British possessions on this Continent will be allowed to leave the United States until United States postage has been previously paid. We shall, therefore, until some arrangement is made between the two governments, be subjected to the expense of 1-2 cents postage on each paper that we send to our subscribers in Canada, New Brunswick, and Nova Scotia. As this will be a heavy weekly tax, we shall be under the necessity of discontinuing to those from whom we have not heard for a long time in those provinces, and who are in arrears. We have sixty-nine subscribers there who owe for the last volume, fifty-five of whom owe for several volumes. If any of this last number do not receive the "Herald" after this, they will understand the reason: and if they wish for its continuance, they will please inform us.

TO CORRESPONDENTS.—*Artemas*.—Your argument making JAMES K. POLK the beast of Revelation, whose number is 666, is ingenious, but not conclusive. There are scores of names, the letters of which, like his, will make that number. The New York "Evangelist" showed some years ago that the letters in the words "Captain Miller" would form that number. And we have a letter in our possession from Mr. Miller, in which he shows that the united letters in our own name will form the same result. The name of Napoleon Buonaparte, and that of several other great men, produce a like result. There are many who might aspire to the seat of the beast, as far as the letters in their name are concerned.

Summary.

Volcanic Eruption.—The "Mountain Eagle" states that great excitement and alarm prevails among the inhabitants of Walker and Dade counties, Ga., produced by a burning volcano which is said to have burst out from the high peaks of the Look Out Mountain, at a place called the "Narrows," on the 19th ult. Some of the inhabitants, it is stated, had removed from the neighborhood.

The "Journal" relates an unsuccessful attempt to rob a gentleman in Roxbury, Mass. In the evening a woman accosted him, on the turnpike near the rail-road, and asked him for money; and upon his refusing she stepped back, and he discovered a chain noose on the ground around his feet. He sprang out of it and ran, and thinks he heard the chain pulled against the fence by the woman's accomplices behind it, and has no doubt that they intended to pull him through the fence, and then gag and rob him.

Reuben Sawyer, chairman of the selectmen of Sterling, Mass., hung himself on Saturday, after having taken an ounce of laudanum. He was a man of talents, and leaves a wife, without children. He was 40 years of age, and is supposed, from letters about his person, to have been in embarrassed circumstances.

Miss Welsh, a young lady, fell off the highest point of St. Vincent rocks, at Bristol, Eng., 300 feet; every bone in her body was broken.

In Cleveland, O., Alexander Collahan's house, near the lake, was turned over and all the furniture broken by a land slide; the family left it the day before.

At Niagara Falls, one of the bears in Mr. Barnett's museum killed a boy, and almost killed Mr. Barnett himself, before he could be rescued.

The ship Lord Ashburton, which left Liverpool on the 13th of September, arrived at Grosse Isle, below Quebec, on the 4th inst., having lost on her passage one hundred and seven of her passengers by fever and dysentery, with a large number still on the sick list.

On letting off a blast on one of the sections of the R. H. rail-road above Peekskill, a large stone, weighing a 1000 lbs., flew into the air, and in its descent, passed through the roof of a shanty, just as its occupants were sitting down to dinner, striking in the middle of the table, smashing the dishes, and breaking a man's leg in two places.

In the middle ages, in France, a person convicted of being a calumniator was condemned to place himself on all fours, and bark like a dog, for a quarter of an hour. If this custom were adopted at the present day, there would be some barking.

J. W. Newhall's store, Saugus, was broken into on Saturday night, and robbed of five hundred pairs of shoes.

In Springfield, G. W. Powers, a teamster, had his skull fractured by the kick of a horse in the forehead, but may recover.

On the Utica and Schenectady Rail-road some wretch placed parcels of gunpowder on the track, with percussion caps; the explosion, instead of throwing off the train, as intended, only set fire to the wooden casing of the boiler, which was destroyed.

In Cambridge, Md., Denwood, a negro, has been sentenced to be hung for murder.

Among the ruins of a barn burnt in Canton, Mass., a few days since, were found the bones of a man and a pipe.

Mrs. Regan, an immigrant, and a little daughter of Mr. Timson, were terribly and fatally mangled in the machinery of a mill at Whitehall.

The Providence "Journal" says:—"The balance wheel attached to the engine at the Rolling Mill broke yesterday afternoon, and a heavy piece of iron struck one of the workmen, Daniel McCarthy, and killed him instantly; he left a wife and two children.

There were admitted to Deer Island hospital for week ending Nov. 10th, 29 patients, died, 8, discharged, 64, remain, 314; admitted in all 1879.

Mrs. Israel Parshall was burnt to death, in Cherry Valley, N. Y., by her dress taking fire.

A large quantity of counterfeit coin, &c., has been discovered at Cincinnati, which are so well

executed as to elude detection, unless great care is taken in the examination.

The wife of J. H. Titus, of Jackson, Mich., was lost from a steamer on Lake Erie in the night, supposed to have walked overboard while delirious.

The church at the village of Piscataway, N. J., was consumed by fire on Saturday evening last.

The Cherokee "Advocate" says, all the papers relating to cases appealed from the circuit courts to the superior court of the Nation, have been stolen from the court house in the night.

The tavern and barn of widow John C. Hinds, at Antwerp, N. Y., was burnt in the night, with two horses and a shoe shop.

A destructive fire took place at Topsham, Me., about 2 o'clock on Saturday morning, destroying a large quantity of lumber, two saw mills, one clapboard and lath machine, and a part of the Androscoggin bridge, with the toll house. Loss, from \$12,000 to \$15,000.

About 11 o'clock on Saturday night a fire broke out in A. Howard's ribbon store, No. 5 Hanover street, and was not extinguished until the stock had been considerably injured.

Mr. E. T. Towle, machinist, was struck by an iron bar on the head near the temple, at the North Malden rail-road depot, on Friday morning, and although the contusion was slight, he died in the evening from the wound. It was received while changing the engines on the switch. He leaves a wife and three children at Great Falls, N. H.

We learn from the Pottsville "Journal," that on Thursday last an explosion of carbonic acid gas occurred in the mines of Messrs. Mann and Williams, by which Wm. Beadle and Jas. Murray were killed.

The Secretary of the Treasury has instructed the Collector of New York, the New York "Sun" says, to reduce Custom House expenses at least ten per cent. This will effect an important saving for the government—about \$100,000 per annum.

The first striking clock was made in Arabia, where the arithmetical figures were invented, and the first Encyclopaedia prepared.

A journalist has discovered that, all things considered, railways are very slow, and behind the age. He says, that when travelling he blushes to think the message on telegraph flies like lightning, while he is lazily creeping on at only thirty or forty miles an hour.

There has been a storm and freshet in Indiana, on the White Water River, doing much damage to the White Water Canal. The destruction of property was immense. A large number of hogs were drowned.

A New Orleans house has seized the English ship Royal Saxon, from Londonderry, at Philadelphia, for \$20,000, a debt against the English owners, who have failed.

Mr. Daniel Sawyer, a worthy farmer, aged 66 years, was run over by his oxen and killed in Bolton, on the 4th.

Advices from Louisiana speak of continued fine weather for the sugar crop, which would be abundant.

In Cuba, at last accounts, the weather had been very favorable, and, the hurricane season being passed, a very large crop was expected. New sugar would be in the market early in December.

The lake imports of breadstuffs at Buffalo for the first week in August, show a large increase, as compared with the corresponding week last year.

The girl who killed and burned her step-mother has been tried at Pittsburg, and a verdict rendered of not guilty, she being considered of weak intellect, in consequence of disease.

An officer writing from the city of Mexico, says: "I believe the war has just begun, and will not terminate with this generation."

Serious difficulties have arisen between Peru and Bolivia. The government of the latter charges that the citizens of the former have attempted to produce a revolution in Bolivia. Both have called extra sessions of Congress.

Madame Restell has been found guilty in New York of a *misdemeanor*, not manslaughter, for which she was indicted. The punishment of her offence is imprisonment for one year!!!

Correspondence.

A Sermon.

By N. N. WHITING, delivered in the Big Tent at New York, Friday morning, Oct. 1st, 1847.

Text—Jam. 5:7—"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

Among other striking facts that showed the ruin that came upon our natures in consequence of sin, the speaker remarked, was this one—the peculiar nature of the moral discipline under which God placed his people here on earth. Man had fallen, in consequence of his transgressions against his Heavenly Father, had broken the communion he once had with Him, and became a creature of earth, with earthly hopes and objects before his mind. Now, in his recovery, God had not only sent his Son to bear our sins in his body on the tree, became manifest himself in the flesh, died, and ascended, bringing life and immortality to light; but he operated on the hearts of those whom he saved,—a change which made them truly new creatures in Christ Jesus. Henceforth, when light broke into the soul, new desires were created, new feelings sprung forth, and the emancipated sinner felt that he belonged to a new and better world. Said Christ to his apostles, "They are not of this world, even as I am not of this world." Old things have passed away, and all things have become new unto him. The sinner was an inhabitant of another, a better country—had another home, other kindred and brethren, when he had gone over to the Lord's side.

The believer was then placed under a discipline, just as was the soldier. It was not enough that the soldier should leave his country and bear arms, but he must use them, and in the conflict of fighting he learned his profession. So with God's children: they had all to fight the good fight of faith on earth. They must "walk by faith, not by sight."

But while an impenitent sinner, he could not feel his Creator touching as it were the heart-springs of action. He might admire the spirit of kindness and love that pervaded all Christ's labors. But when Christ came and healed the eye of the mind, causing him to see in a new spiritual sense the loveliness of God's character and attributes, when he looked at spiritual things in this light, they appeared as realities to his soul. This new sense was faith. The man that had that faith wrought in him by the Divine Spirit, would realize the truth of all God had said and done. God's map, or panorama, of a better state, would be unfolded to his vision; and in proportion as faith was large, so would these things appear realities to him.

From these views of the subject, we were able to account for the fact, that he had such a love for Jesus Christ. When a man saw Christ with an eye of faith, it was as the Sun of this world. He saw the Be-all and End-all of the world, had a peculiar love for him, and in proportion to the strength of his faith, he saw Christ.

God had placed man under the moral discipline of faith, to be trained on this hard field of our earth, and as a good soldier to enter the contest, and continue to do good service to the end.

"Be patient therefore, brethren, unto the coming of the Lord." It was obvious enough to him, Mr. W., that the ancient church laid very great stress upon the truth of the coming of the Lord. It was no sunshine campaign that the apostles and holy men of old had fought; there were storms and darkness around them continually. They had to stand with the shield of faith, not against the prejudices of certain sects, but against a banded world. The inner eye of the mind was opened, and they saw so clearly the better country in store for them, that they lost sight of all other objects that encompassed and beset them—Such was the strength of their faith, that they once made an arithmetical estimate as to the dimensions and weight of all the afflictions that pressed upon them. "Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." This, continued the speaker, was the result of the calculation. Persecutions, scourging, chains, and death, they termed light afflictions; the period of endurance they termed but for a

moment. But there were evident seasons when they felt as men under their sufferings. There was no want of tenderness in Saul of Tarsus when he bade his countrymen adieu; he must have felt the bitterness of parting with faithful, long tried friends as much as any one. And when a father, or brother, or relative, took the sword against them, they must have felt as men ordinarily feel under such circumstances.

We would find, continued the speaker, on examining the Bible history of the church in its purest age, that there was an impatience manifested for the coming of the Lord. This might be thought a strange assertion to his (Mr. W.'s) hearers, especially when at the present time, instead of an impatience being manifested for his coming, there was an evident unwillingness to even hear about it. The apostle Peter, in his second epistle, in replying to the question of the scoffers, "Where is the promise of his coming?" observed, that "the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Why, he, Mr. W., would ask, did the apostle make the remark, if it had not been that the church was longing and looking with eagerness for their redemption, and deliverance from their conflict with the world, that they might enter into the rest of the saints, and wear the crown of righteousness?

Saul had something of this feeling, when he remarked that he had a desire to depart and be present with the Lord. It was so with Moses, when leading the Israelites through the wilderness; but he waited patiently the will of the Lord for forty years. That long and weary pilgrimage was a trial of Moses's faith. Thus it was that the faith of the holy men of old was disciplined.

The amount of moral discipline a man needed to fit him for glory, the speaker said he did not know. Man was like a child in pupilage, placed under the control of his parents: as soon as it began to read and understand, it would fancy it had the judgment of a man, and to question whether it did not know as much as its father. So with God's children: they thought they knew sometimes more than the Lord did, and that in such and such matters God should take the course they had marked out. This was a common trait in our moral nature. The meek and quiet spirit of the little child was the spirit of true Christianity; "for except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven." After a man's conversion, there was a process necessary to make him more and more humble, to make him see his own sinfulness, and assist him towards the point to which Christ came, when he said, "Not my will, but thine, be done."

Waiting patiently was consonant with the highest degree of activity. Rom. 2:7—"To them who by patient continuance in well-doing, seek for glory, and honor, and immortality: eternal life." Persevering in doing what was right was in truth Christianity.—Analogous to that position, he might suppose that the commander now waging war on the borders of this country was spoken to by one of his soldiers, who complains of the hardship and danger to which he is exposed, and desires that he may get away from the camp. What would the commander say? Why, soldier, you must have patience till your government makes peace. What would be understood by this answer? Why, that he must fight on. That was perseverance in what the military man termed well-doing. So the Christian soldier was to persevere in fighting the good fight of faith, and thus be trained for glory and immortality, and made fit to meet his Lord.

What were the particular items that made up this discipline? he, Mr. W., would next inquire. We were not permitted to select our trials, no more than was the soldier permitted to select the road on which to travel, or the number of his enemies to encounter. God would not suffer his children, we were told, to be tempted above that they were able to bear. We could not know our particular trials, but it was enough to know, that when they came his grace was sufficient for us. It was thus with Abraham: he left his own country, and went forth into a strange land; nor did God tell him what difficulties he would have to encounter. He went forth by faith, trusting in God. And we were to pray for a fervent faith, that we might walk worthily of the profession whereunto we were called, and overcome the world; "for this was the victory that overcame the world, even our faith." In proportion as our faith was weak, so would our diffi-

culties increase, and grow formidable and discouraging. We should throw our burdens on the Lord, and rely and trust on him;—just as if we were travelling with a heavy, wearisome burden on our shoulders, and a giant should come along and say, "Here, give me this, you are not able to carry it." We were to roll our burdens on the Lord. The great difficulty was, however, that we thought we knew how to carry them better than he could. When we were weak, then were we strong. If we felt our own weakness and insufficiency, then was the very time the Lord would take our burden in his arms, and carry it.

"Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." The husbandman sowed his seed, enclosed it carefully in the earth one day, but did he expect to reap its fruits the next day, or in a week? No. The price of labor was not to be received at the moment the labor was performed. We were to wait till it received the early and latter rain, before we came home with our sheaves shouting.

We were also to be firm minded. One great difficulty that hindered us from making progress in religion, was the want of firmness of mind. The firmness of mind in the Christian was not the firmness of nerve manifested in the world, but it was a steady reliance upon God.

To some of the assembly, who had been waiting patiently for the coming of the Lord during the last three or four years, it would seem as though they had lived a century, and had endured a vast amount of suffering and trial. But he would have any who thought in this wise, to look back at the holy prophets, and men of old, and see how long some of them endured. Three score and ten years' afflictions they suffered, laboring in an un-friently world. If we had any standard of piety, he, Mr. W., said, let us have the ancient standard, not the modern one, as generally set up, of measuring ourselves by ourselves. If this was not enough, see what our Lord suffered.—The disciple should not be above his Lord.

There was another consideration. Christ had not made his great arrangement for salvation, and for his coming in great glory, merely for the sake of his elect. He had taken a wider and more consistent view of the subject. There was not another place where sin could be forgiven, and God was long-suffering to us-ward, not willing that any should perish.—In all reason we ought to bear the heat and burden of the day, in order that souls might be converted to Jesus Christ, and be made mete for immortality and eternal life. We should look not on our own burdens, but on the multitudes around us that were without God and hope in the world. We were to keep in stant in prayer, and pray much for dying sinners around us. If we loved souls, we would not become impatient, but seek to increase the number of Christ's future household. The spirit of selfishness required a great deal of watchfulness. It was very natural for men to make themselves the centre of their hopes, and bring all other things into subordination to them. We should be guarded on this point. "Charity seeketh not her own." The apostles and prophets had endured all manner of suffering, that sinners might be saved. Such was the spirit of Christ—such should be our spirit.

"Be patient therefore, brethren, unto the coming of the Lord." The settled fact was he would come. He would appear the second time without sin unto salvation; and that time would come soon enough. The wicked would fall soon enough under the Divine displeasure.

In conclusion, Mr. W. desired that God in his mercy might enable them all to exercise this patience, to walk by faith and not by sight, so that they might go steadily forward, relying on their Heavenly Father faithfully, and obeying his blessed commands.

Letter from Bro. E. Galusha.

[The following letter was written to Bro. J. COLE, of Salisbury, N. Y., with permission to send it for publication.]

Dear Bro. Cole:—My health is good, never better; and my views of all the essential doctrines of the Second Advent of our blessed Lord unchanged, and unabated. I still firmly believe the only return of the Jews (except individual conversion, which Paul calls engraving) will be when God "opens their graves, and brings them into their own land, and makes David [Christ] king over them," as taught in Ezek. 37th,—that the millennium will commence at the personal appearing of Christ, when the pious dead will all be raised,

and the living saints changed,—that all the proud and the wicked will be destroyed by fire, the earth and the elements thereof melt down, and the heavens be wrapped together as a scroll, and all things made new,—that the kingdom of Christ and inheritance of the saints will be the earth renewed, which they will possess for ever and ever. I still believe that Christ is at the door, that the signs of his coming have appeared, that we have the right interpretation of the prophetic numbers, and the only indefiniteness as to the time of the coming of our Lord consists in the imperfection of human chronology. I know of no important prophetic event for which we should look before the sounding of the third wave [seventh trumpet], when the kingdoms of this world will become the kingdoms of our Lord.

You say a certain minister in conversation agrees with you on several points, but is cautious about advocating them in public. That is one of the principal causes of hindering the progress of the Advent cause. Not only do many ministers who are convinced of the truth of the doctrine avoid preaching it, but I fear some of them even oppose it, for popularity's sake. They dare not deviate from the established creed of the denomination, lest their good name, or their fine prospects, should be effected thereby. Some who once acknowledged the truth, and preached it, when they found it unpopular, soon became bitter opposers, and thus seemed to atone for the sin of preaching what they believed to be the truth of God's word, by abusing those who continued faithful to their own convictions at the peril of their reputations. I sigh over the sad deterioration of the ministry. Its bold independence is gone, I fear. There are few who would become martyrs sooner than deny the faith.—I sympathize with those who stand alone in defence of the glorious doctrine of the kingdom. But it is far better to stand alone, upon the imperishable pillar of truth, than with a multitude, on the sinking quick-sands of error; for Jehovah is the God of truth, and he will vindicate it, and sustain all those who adhere to it.

The church in Perry did not drop my name from their record because of the doctrine which I preach, but because they were misled by the press, and supposed I had renounced them and the denomination; and on learning their mistake, they rescinded their vote, and published the facts in the "Baptist Register." I hold my standing with them with their full knowledge of all my sentiments, and my open and public indication of them. Indeed, most of the church agree with me. I have preached a dozen Advent sermons to them, and they appear always glad to hear me.

I am glad to hear from you, that there is a prospect of your church's coming to take action against slavery. It is astonishing that so many of the churches of our denomination can, by silence and inaction, virtually aid the horribly wicked system of slavery, which John Wesley justly called the "sum of all villainy," and "the vilest that the sun ever saw." But the cause is very palpable—an idolatrous regard for the popularity of the denomination, and a greater love of peace than purity.

As to whether it is consistent for a church to attend to the Lord's Supper, admitting there be a few who are lamenting the low state of the church, I can only say, that it is inconsistent; but they should cease doing that which is wrong rather than that which is right, to restore consistency. The few ought not to be deprived of their privilege on account of the many. As every one must stand or fall to his own Master, let those who are faithful partake of the feast, warning all the delinquents faithfully, and then if the unworthy partake, they must settle it with the Master. If you faithfully reprove and exhort your erring brethren, and give them to understand that you have no fellowship with their wrongs, and cannot endorse their defective character, I doubt whether your good, or theirs, or the cause, would be promoted by your leaving the church or communion. They who partake "unworthily, will eat and drink condemnation to themselves;" and you having rebuked them, and not suffered sin upon them, i. e., not having approved, or winked at it, will be clear.

May God strengthen, comfort, and guide you to the end. Yours truly, in "the blessed hope,"

ELON GALUSHA.

Lockport (N. Y.), Oct. 25th, 1847.

QUERY.—Christ is "the way, the truth, and the life," so that no man can come unto the Father but by him; and "the way is so straight, and the gate [Christ is also the door] is so narrow, that few only find it"—how can all of any one age be converted? "OLD PATES."

LETTER FROM BRO. J. P. WEETHEE.

Dear Bro. Himes:—I purposed writing to you long since; but many circumstances have caused a delay to the present time. This extensive field, in which you formerly took so deep an interest, has changed materially in its character. Many who once stood firm, and held a prominent position in the Advent cause, have become weary and retired. Changes are still taking place. Yet we are not disheartened; nor are we disposed to lay down the weapons of our warfare, while so many dangers are impending, and so much remains to be done. Enduring to the end will alone be rewarded.

The Tabernacle, which was erected in 1844, was lost in the summer of 1846. The conditions of the ground rent were too severe for the diminished and discouraged congregation. The owner of the lot, taking advantage of the conditions of the lease, became the possessor of the building for a trifle—a mere song. From that time our congregation was a wanderer, up to the spring of 1847. During that space of time, some old, and as we supposed, unflinching Adventists, withdrew from us. . . . We have lost nearly all our men of property, and the cause is now mostly supported by the poor, and those in moderate circumstances. Our congregation is, perhaps, too lowly for some. Last spring we erected a very comfortable church edifice; and since the last Sabbath in May, we have had a quiet and convenient place of worship, with an increasing audience. While some are stepping out, others are coming in; and on the whole, I think the cause is on the advance.

In June last, I visited the region of my former labors, and was much pleased with the progress which is there being made. Bro. Butt is laboring with them with great success, and is much esteemed. We still have friends to the cause in Hamilton, and beyond there. We visit them occasionally, and are much delighted with their spirit. My time is closely occupied in the city. We have meetings twice in the week, and three times on the Sabbath. We have, likewise, a small Sabbath-school. I hope you will still remember us in your prayers, and in your labors of love. E. Jacobs has left us a very unpleasant position in this city; yet the Lord hath hitherto sustained us.

The "Herald" still brings us good news—many occasions for gratitude to God for his goodness and mercy. I see you still have trials; yet the Lord will finally deliver you. Go on, in the noble cause. The signs are certainly such as are calculated to fix our attention upon coming events—the advent of Christ, and the fall of all his enemies.

I have been an attentive reader of the opinions of my brethren since 1842. I have refrained from burthening your paper with my thoughts on the subjects of the Advent. Up to the present time, I have not written any article on the prominent doctrines of our hope. If it be thought advisable, I will send you a series of articles on the history of the seven-headed and ten-horned beast and his rider, together with all their connections. In those articles I design to show—1st. What power is symbolized by the seven-headed and ten-horned beast. 2d. The seven heads. 3d. The two horns. 4th. The little horn. 5th. The ten-horned beast. 6th. The image of the beast. 7th. His rider. 8th. The false prophet—the judgments of each power. I shall introduce the inquiry, whether a *wild beast*, or the horns of a wild beast, ever symbolized an ecclesiastical body? And whether, since A. D. 800, the German empire is not the beast on which the harlot rides to the judgment? And whether that imperial body is not the beast which Daniel sees slain, and his body destroyed and given to the burning flame. And whether the present signs in Europe do not point us to such an issue. These subjects I wish to present for an open and candid investigation,—binding on no person my views, but soliciting information from all. I have been looking at these subjects for nearly a year, and would now, with your permission, present them to the public. You will please let me know through the "Herald." Yours in the blessed hope.

J. P. WEETHEE.

Cincinnati (O.), Nov. 3d, 1847.

[We shall be glad to hear from Bro. Weethee, as he proposes. We desire all the light that can be thrown on this question, which is one of no ordinary importance at this time. We wonder that any vestige of the Advent cause is left in Cincinnati. The course of Mr. Jacobs, and his associates, was wicked and reckless enough to lay the best of causes in ruins. We hope Bro. W. will be sustained.]

LETTER FROM SISTER C. CHISMAN.

Dear Bro. Himes:—The blessed hope of soon seeing the Master comforts my own heart, and ought to be a great source of joy and consolation to all who truly love the Savior. But alas! we see many who profess to love the Savior, who seem not to comfort themselves with these heavenly words! How ignorant of these things is the sleeping world! How blind and stupid are the mass of professing churches! Did not our blessed Master teach us, by his own words—"When ye see these things begin to come to pass, then look up and lift up your heads, for

your redemption draweth nigh"? Likewise Paul, when speaking to the Thessalonians about the coming of Christ, and the resurrection of the dead, says, "Wherefore, comfort one another with these words." Ought we not, therefore, who are living in these last days, and beholding those signs, greatly to rejoice in view of our redemption? It appears as if the words of Peter are fulfilled to the very letter: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" It appears as if there would be something said about the coming of Christ to call forth this question from the lips of scoffers. We hear them saying, in every direction, "The times are all past, and the world is not yet burnt,—all things continue as they were before." But we are informed, that this world is reserved unto fire, against the day of judgment and perdition of ungodly men.

We hear of many "lo heres" and "lo theres"; many are running to and fro, and knowledge is increasing. We hear of wars and rumors of wars, pestilences, famines, and earthquakes in divers places. The Man of sin has been revealed many years, and we are justified in looking for his destruction very speedily. In view of these things, what manner of persons ought we to be in all holy conversation and godliness? O! let us gird on the whole armor of God, watch and be sober, and keep ourselves unspotted from the world. Let our affections be placed on things above, and our lives hid with Christ in God, then, when the sinners in Zion shall be afraid, and fearfulness surprise the hypocrite, shall we dwell on high, and our place of defence shall be the munition of rocks. O, blessed thought! we shall be sheltered from the dreadful storm till the indignation be overpast. Then shall we shine forth as the sun in the kingdom of our Father.

The Adventists in this place are few, and have no preaching or regular meeting. Some of these belong to the different churches, and others, though not having their names recorded in any church's book, have them, I trust, written in the Lamb's book of life. Bro. Blair, from Greensburg, who came on a visit to his relatives in this place, preached to us from Rev. 20:4-6, and a more solemn and deeply-interesting sermon I never heard. Many who were opposed to the doctrine of the Advent near, listened with deep attention. Bro. Blair is in his seventy-third year, and has been a minister of the M. E. church more than forty years. He is a firm believer in the speedy advent of Christ, and mourns bitterly over the luke-warm state of the churches. May the Lord help us by his power, through faith, unto eternal life. Yours, in hope of speedy redemption.

Aurora (Ind.), Nov. 1st, 1847.

Bro. LEWIS INGALLS writes from Nunda, N. Y., Nov. 3d, 1847:—

Since my second birth, I have deemed it expedient to contribute to the promulgation of that faith which Christ on earth began. Having given a portion of my time in consulting the most approved authors of ancient church history, I am often led to ask, "Where, O where, Lord, is there any resemblance of the faith once delivered to, and enjoyed by the saints?" And if we have so grossly apostatized from primitive purity, how can we contribute to the Lord's glory? Can the lofty looks and feelings of man flourish in the last day? Shall the thoughtless, who indulge in evil lusts and pride, prosper then and thereafter? O, the dreadful judgments that hang, as it were, suspended over the perverters of the truth!—Sometimes I have wished that I had lived in the days of the apostles and martyrs, when vital, practical religion flourished, instead of a period wherein is revived the religion of the days of Constantine. I pray God to equip us for any work or matter that shall be his will for us to perform or endure: whether perils by land or sea; by the enduring of stripes, evil speaking, false accusations, fines, imprisonments, or exclusion from the ranks of professing Christians.

Bro. JACOB F. HUBER writes from Middletown, Ct., Nov. 11th, 1847:—

Dear Bro. Himes:—May the God of wisdom and of grace guide and support you still in your arduous work, and crown your labors with abundant success, that in the day of His coming you may have many stars in the crown of your rejoicing. By grace I am still determined to hold fast the beginning of my confidence firm unto the end, and to look for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. Many are, indeed, our trials and disappointments; but we have the heart-cheering promise, that all things shall work together for good to them that love God. And surely such amazing condescension and goodness on the part of our heavenly Father, should not only calm all our fears, suppress all our murmurings and complaints, but fill our hearts with rejoicing and thanks, even in the midst of our severest trials and deepest afflictions. Yes, my heart says, "Praise the Lord!" and my inmost soul does magnify his great and glorious name. O, blessed thought! and is it so, that worms of the dust, as we are, shall so soon behold our glorious Lord and Savior face to face, and in his image shine? May the grace of God quicken,

sanctify, and keep us unto the end, and then, with all the sanctified, grant us an abundant entrance into his everlasting kingdom!

Your beloved family, and faithful colleague, shall ever, with yourself, have a large share in my affections and prayers.

Dear brother, pray for me, and may we soon meet in glory, at the feet of our dear Redeemer.

Bro. SETH COGSWELL writes from Leominster, Nov. 6th, 1847:—

Dear Bro. Himes:—It is with pleasure I embrace the present opportunity to communicate the deep interest I feel in the subjects brought to me by the weekly visits of the "Herald." They seem to arouse my feelings, and to increase my faith in the promises of God concerning the final deliverance of his spiritual Israel. I am led oftentimes to exclaim, "If God is not with the Adventists as a people by his Spirit, I know not where to look for it. The events that are taking place in the world bespeak, to me, the near approach of the Son of man. O that we may come and receive the truth of God's word, which tells us that the blood of Jesus Christ cleanses from all sin. Then shall we be ready to meet him at any hour." "Watch ye therefore; for in such an hour as ye think not the Son of man cometh." I feel interested in the prosperity of the "Herald," and hope it will not pass out of your hands, after having conducted it so long, and with so much satisfaction and pleasure to all that love the prosperity of the cause of truth.

Bro. GEORGE HILL writes from Guilford, Ct., Nov. 8th, 1847:—

Dear Bro. Himes:—For five years I have been a firm believer in the speedy personal coming of Christ; and the prospect to me is still glorious. It is truly a blessed hope, and I feel that we shall soon realize its consummation. It is with joy I hail your weekly and monthly messengers—the two *Heralds*. I feel thankful to the Lord that I am permitted to read these and other Advent publications from week to week. I rejoice to hear from those of like precious faith. May the Lord open the hearts of others to aid you more than we can, and prosper you, is my prayer. We have very little preaching in this place; but during the past year, Bro. S. Chapman visited us once, and Bro. S. S. Brewer twice. The Advent cause, which lies very near my heart, is very low in this place. We have had no regular meetings for six months past; so you see the Advent papers are much needed here to keep us alive. I shall be very thankful if you will continue to send me the papers, and I will do all I can for their support. Your unworthy brother, expecting speedy deliverance.

Sis. E. P. LUM writes from Seneca Falls, N. Y., Nov. 2d, 1847:—

Dear Bro. Himes:—I esteem the "Herald" more and more, and greatly rejoice and praise the Lord for the substantial instruction I get from it in these days of fables. The views you are giving us from week to week I fully approve. They are what I consider "meat in due season;" although some may think they belong to the one-idea system. My daily prayer is that you may be supported, and that you may continue to disseminate the truth until the King of Glory comes. Be faithful a little longer; though trials increase, deliverance is near. Our light afflictions will work for us a far more exceeding and eternal weight of glory. And, all things will work together for good to them that love God. O, how full of precious promises is the blessed Bible! The words of the Savior are as true now as when spoken to his disciples: "In the world ye shall have tribulation; but in me ye shall have peace." It is through much tribulation we must enter the kingdom. The great company that John saw gathered out of every nation, and kindred, and people, and tongue, clothed in white robes, and with palms in their hands, were those that had come out of great tribulation, and had washed their robes and made them white in the blood of the Lamb.

Bro. MATTHEW BATCHELOR writes from Pownal, Vt., Nov. 6th, 1847:—

Dear Bro. Himes:—I am yet alive and waiting for the Lord from heaven. The great truth of the Lord's coming has lost none of its interest to me. I have no doubt of the speedy coming of him whom my soul loveth. It is a source of grief to me that some, who were once waiting for Jesus, are now spending all their energies for this world. Never, since I embraced the Advent doctrine, have I seen the time when I would not rather part with all that I hold dear, rather than with it. A blessing comes with its reception, and those that hold to it have lasting peace. It is a shield and a buckler. (See Ps. 91:4.) I have no doubt it will live, and that God will have faithful witnesses who will hold it up; and we need not fear, for God will hold up those who stand by it. Praise the Lord. Let us all gird up our loins afresh, and put on charity, which is the bond of perfectness. Yours, in the blessed hope.

Extract of a letter from Bro. HENRY FLAGG, dated Williston, Vt., Oct., 1847:—

I like the "Herald" better and better. I have always been particularly interested in the signs of the times; therefore what intelligence I

can get in relation to the religious, moral, and political condition of the world, is read with interest. Although my views in relation to the state of the dead and wicked are the same as those of the "Harbinger" and "Advocate," yet I love to read the opposite views of my brethren on that subject. I do not expect we shall see eye to eye until we enter the immortal state; but we can learn more and more of the truth until the consummation. I shall do what I can to sustain the Herald. Yours in the blessed hope.

Bro. WM. L. PIERCE writes from Holliston, Nov. 6th, 1847:—

Dear Bro.:—I would inform you that the "Herald" is a welcome messenger to us. We could not well do without it. We have no other Advent preacher, except the Bible. I therefore feel in duty bound to help sustain it. Go on, brother, fear not man,—trust in the Lord, and he will recompense you at the last day.

OBITUARY.

"Blessed are the dead who die in the Lord."

GOD in his providence, and for some wise purpose, has suffered affliction's heavy hand to be laid on me, by removing by death the wife of my bosom. She fell asleep on the 25th of Sept. She was sick only five days, with erysipelas. She retained her senses to the last, and seemed perfectly resigned to the will of God. I am left with nine children, the oldest 18 years, and the youngest but few days old when she died. This dispensation of God's providence is quite an affliction. Since last June, I have been prostrated by sickness, so as to be unable to labor, and have not enjoyed the blessed privilege of meeting with my dear brethren but three times since that time. But blessed be the name of the Lord, his promises are sure, and in him is my trust. I have no disposition to complain or murmur.—God's will be done with me and mine. A little son is sleeping quietly by her side, and I cherish a fond hope of soon seeing them again. My wife was converted in '43, and was baptized by our dear Bro. Barry; and I trust that she will be a star in the crown of his rejoicing. Just before she died she said, "I have nothing to keep me here but my family, and if it is the will of the Lord, I can leave them in his hands, and rest until the resurrection morning." When we thus lay in the grave our loved ones, we have a comfort that the world knows not. The apostle Paul has written, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." This is my comfort.

"Thrice happy morn for those
Who love the ways of peace;
No night of sorrow e'er shall close,
Or shade their perfect bliss."

Rochester, N. Y. W. BENNET.

WE are called to mourn the loss of our good Bro. WM. PRICE, who died the 10th inst., after a long and painful illness of more than a year, which he endured with perfect patience. If he had lived to the 25th of this month, he would have been 70 years of age. He was formerly of Worcester, and was the third or fourth person baptized by immersion in that place, and one of the few that formed the first Baptist church in that town. He was a happy convert, and has been a worthy Christian ever since. He removed to this city, with his family, a number of years since, and united with the Baptist church here. Some ten years ago he was greatly revived in his religious feelings, and has enjoyed much of the love of God most of the time since. In '42, he fully embraced the Advent faith, and rejoiced in the anticipation of soon seeing Christ, and of being with him in glory. He showed his faith by his works; and the consequence was, he was excluded from the Baptist church, the same evening with his daughter, myself and companion, in 1843. But he has fought a good fight—he has kept the faith, and has finished his course; and I believe a crown of life is laid up for him. He died in the blessed hope of very soon seeing the Lord come, when he would have glory, honor, immortality, and eternal life. He told me a few days ago, that he had not a doubt the Lord would soon come,—that we could not be mistaken,—that the Bible was true, and could not deceive us,—that the signs and events of the day show clearly that we are very near the judgment, and that we should every moment be prepared for it. Since 1842 he had lost his wife, and two sons.

Hartford, Nov. 12th. A. CLAPP.

DIED, on the 13th of Oct., Dea. A. COOMBS, in the 73d year of his age. The deceased was a native of the State of Maine, but emigrated to Clermont Co., O., thirty-six years ago. Father Coombs made a profession of religion more than fifty years ago; and during the whole of that time he has been a member of the regular Baptist church, and a faithful and devoted Christian. He always maintained an irreproachable moral and Christian character. For several years he had been an attentive reader of the "Herald." He died in the faith of the gospel. Our loss is his gain. He has left a large family, and a numerous circle of friends, to mourn his loss.

New Richmond, O., Nov. 3d. W. COX.

