

ADVENT



HERALD.

"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."

VOL. XI. No. 23.

BOSTON AND NEW YORK, JULY 15, 1846.

WHOLE No. 271.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY

AT NO. 9 MILK STREET, BOSTON,

BY J. V. HIMES.

TERMS—\$1 per Volume of 26 Numbers. \$5 for Six copies. \$10 for Thirteen copies.

All communications, orders or remittances for this office, should be directed to "J. V. HIMES, Boston Mass." (post paid). Subscribers' names, with their Post-office address, should be distinctly given, when money is forwarded.

The Christian Pilgrim's Expectation.

While dark and ever changing scenes
Beset the weary pilgrim's way,
How joyful does he hail the gleams
Of heavenly light bespeaking day.

When in deep sorrow oft he meets
With sad affliction's withering hand,
His burdened soul with rapture greets
Each token of the promised land.

By faith he views his trials o'er,
And all his weary wanderings cease;
While prospects bright'ning more and more,
Shall welcome him to peace.

Fair Eden's bowers appear in bloom,
Which blossom ne'er to fade away,
Whose tinted flowers of rich perfume
Shall live throughout eternal day.

Mansions on earth will Christ prepare,
With all celestial beauty drest,
For all who hope by grace to share
In triumph that eternal rest.

No scattered band will there be found
On Canaan's peaceful, heavenly shore;
But in a blessed union bound,
They will their Savior's name adore.

'Neath the whole heaven shall Israel claim
An empire for their heritage;
As kings and priests delight to reign,
And dwell secure from age to age.

No "pricking briar nor grieving thorn"
Shall more afflict fair Zion's sons;
The sacred, blest, sabbatic morn
Shall bring release to ransomed ones.

Soon shall immortal voices raise
Loud anthems to his precious name—
The heavenly host repeat his praise,
His glorious deeds of grace proclaim.

All tears will then be wiped away,
Sickness and death be known no more,
Angelic beauty ne'er decay,
And gladness reign for evermore.

Then shall the earth renewed rejoice,
That "former things" have passed away;
And groaning Nature's stifled voice
Shall hail the long-expected day.

In expectation still we wait
For Zion's favored time to come;
When saints will claim their priestly state,
And Christ shall reign on David's throne.

Portsmouth, N. H.

A.

The Burning of Moscow.

BY J. T. HEADLEY.

[The following description of the burning of the Russian capital is taken from a work entitled "Napoleon and his Marshals," just published.]

At length Moscow, with its domes, and towers, and palaces, appeared in sight; and Napoleon, who had joined the advanced guard, gazed long and thoughtfully on the goal of his wishes. Murat went forward and entered the gates with his splendid cavalry; but as he passed through the streets, he was struck by the solitude that surrounded him. Nothing was heard but the heavy tramp of his squadrons as he passed along, for a deserted and abandoned city was the meager prize for which such unparalleled efforts had been made. As night drew its curtain over the splendid capital, Napoleon entered the gates, and immediately appointed Mortier governor. In his di-

rections, he commanded him to abstain from all pillage. "For this," said he, "you shall be answerable with your life. Defend Moscow against all, whether friend or foe."

The bright moon rose over the mighty city, tipping with silver the domes of more than two hundred churches, and pouring a flood of light over a thousand palaces, and the dwellings of three hundred thousand inhabitants. The weary army sunk to rest; but there was no sleep for Mortier's eyes. Not the gorgeous and variegated palaces and their rich ornaments—nor the parks and gardens, and oriental magnificence that everywhere surrounded him, kept him wakeful, but the ominous foreboding that some dire calamity was hanging over the silent capital. When he entered it, scarcely a living soul met his gaze as he looked down the long streets; and when he broke open the buildings, he found parlors and bed-rooms and chambers all furnished and in order, but no occupants. This sudden abandonment of their homes betokened some secret purpose yet to be fulfilled. The midnight moon was sailing over the city, when the cry of "Fire!" reached the ears of Mortier; and the first light over Napoleon's falling empire was kindled, and that most wondrous scene of modern times commenced—

THE BURNING OF MOSCOW.

Mortier, as governor of the city, immediately issued his orders, and was putting forth every exertion, when at daylight Napoleon hastened to him. Affecting to disbelieve the reports that the inhabitants were firing their own city, he put more rigid commands on Mortier to keep the soldiers from the work of destruction. The Marshal simply pointed to some iron-covered houses that had not yet been opened, from every crevice of which smoke was issuing like steam from the sides of a pent up volcano. Sad and thoughtful, Napoleon turned towards the Kremlin, the ancient palace of the Czars, whose huge structure rose high above the surrounding edifices.

In the morning, Mortier, by great exertions, was enabled to subdue the fire. But the next night, September 15th, at midnight, the sentinels on watch upon the lofty Kremlin, saw below them the flames bursting through the houses and palaces, and the cry of "Fire! fire!" passed through the city. The dread scene was now fairly opened. Fiery balloons were seen dropping from the air and lighting upon the houses; dull explosions were heard on every side from the shut up dwellings, and the next moment a bright light burst forth, and the flames were raging through the apartments. All was uproar and confusion. The serene air and moonlight of the night before had given way to driving clouds, and a wild tempest that swept with the roar of the sea over the city. Flames arose on every side, blazing and crackling in the storm, while clouds of smoke and sparks, in an incessant shower, went driving towards

the Kremlin. The clouds themselves seemed turned into fire, rolling in wrath over devoted Moscow. Mortier, crushed with the responsibility thus thrown upon his shoulders, moved with his Young Guard amid this desolation, blowing up the houses, and facing the tempest and the flames—struggling nobly to arrest the conflagration.

He hastened from place to place amid the blazing ruins, his face blackened with the smoke, and his hair and eye-brows singed with the fierce heat. At length the day dawned, a day of tempest and of flame; and Mortier, who had strained every nerve for thirty-six hours, entered a palace and dropped down from fatigue. The manly form and stalwart arm that had so often carried death into the ranks of the enemy, at length gave way, and the gloomy Marshal lay and panted in utter exhaustion. But the night of tempest had been succeeded by a day of tempest; and when the night again enveloped the city, it was one broad flame, waving to and fro in the blast. The wind had increased to a perfect hurricane, and shifted from quarter to quarter, as if on purpose to swell the sea of fire, and extinguish the last hope. The fire was approaching the Kremlin, and already the roar of the flames and crash of falling houses, and the crackling of burning timbers, were borne to the ears of the startled Emperor. He arose and walked to and fro, stopping convulsively and gazing on the terrific scene. Murat, Eugene, and Berthier, rushed into his presence, and on their knees besought him to flee; but he still clung to that haughty palace, as if it were his empire.

But at length the shout, "The Kremlin is on fire!" was heard above the roar of the conflagration, and Napoleon reluctantly consented to leave. He descended into the streets with his staff, and looked about for a way of egress, but the flames blocked every passage. At length they discovered a postern gate, leading to the Moskwa, and entered it; but they had entered still farther into danger. As Napoleon cast his eye around the open space, girdled and arched with fire, smoke, and cinders, he saw one single street yet open, but all on fire. Into this he rushed, and amid the crash of falling houses, and raging of the flames—over burning ruins, through clouds of rolling smoke, and between walls of fire he pressed on; and at length, half suffocated, emerged in safety from the blazing city, and took up his quarters in the imperial palace of Petrowski, nearly three miles distant. Mortier, relieved from his anxiety for the Emperor, redoubled his efforts to arrest the conflagration. His men cheerfully rushed into every danger. Breathing nothing but smoke and ashes—canopied by flame, smoke, and cinders—surrounded by walls of fire that rocked to and fro, and fell with a crash amid the blazing ruins, carrying down with them red-hot roofs of iron—he struggled against an enemy that no boldness could awe, or courage

overcome. Those brave troops had heard the tramp of thousands of cavalry sweeping to battle without fear; but now they stood in still terror before the march of the conflagration, under whose burning footsteps was heard the incessant crash of falling houses, palaces, and churches. The continuous roar of the raging hurricane, mingled with that of the flames, was more terrible than the thunder of artillery; and before this new foe, in the midst of this new battle of the elements, the awe-struck army stood powerless and affrighted.

When night again descended on the city, it presented a spectacle the like of which was never seen before, and which baffles all description. The streets were streets of fire—the heavens a canopy of fire, and the entire body of the city a mass of fire, fed by a hurricane that whirled the blazing fragments in a constant stream through the air. Incessant explosions from the blowing up of stores of oil, and tar and spirits, shook the very foundations of the city, and sent vast volumes of smoke rolling furiously towards the sky. Huge sheets of canvass on fire came floating like messengers of death through the flames—the towers and domes of the churches and palaces glowing with a red-hot heat over the wild sea below, then tottering a moment on their basis, were hurled by the tempest into the common ruin. Thousands of wretches, before unseen, were driven by the heat from the cellars and hovels, and streamed in an incessant throng through the streets. Children were seen carrying their parents—the strong, the weak; while thousands more were staggering under the loads of plunder they had snatched from the flames. This, too, would frequently take fire in the falling shower, and the miserable creatures would be compelled to drop it and flee for their lives. Oh, it was a scene of wo and fear inconceivable and indescribable! A mighty and close packed city of houses, and churches, and palaces, wrapped from limit to limit in flames, which are fed by a whirling hurricane, is a sight this world will seldom see.

But this was all within the city. To Napoleon without, the spectacle was still more sublime and terrific. When the flames had overcome all obstacles, and had wrapped every thing in their red mantle, that great city looked like a sea of rolling fire, swept by a tempest that drove it into vast billows. Huge domes and towers throwing off sparks like blazing firebrands, now disappeared in their maddening flow, as they rushed and broke high over their tops, scattering their spray of fire against the clouds.—The heavens themselves seemed to have caught the conflagration, and the angry masses that swept it, rolled over a bosom of fire. Columns of flame would rise and sink along the surface of this sea, and huge volumes of black smoke suddenly shoot into the air, as if volcanoes were working below. The black form of

the Kremlin alone towered above the chaos, now wrapped in flame and smoke, again emerging into view—standing amid this scene of desolation and terror, like virtue in the midst of a burning world, enveloped, but unscathed by the devouring elements. Napoleon stood and gazed on the scene in silent awe. Though nearly three miles distant, the windows and walls of his apartment were so hot that he could scarcely bear his hand against them. Said he, years afterwards:—

"It was the spectacle of sea and billows of fire, a sky and clouds of flame, mountains of red rolling flames, like immense waves of the sea, alternately bursting forth and elevating themselves to skies of fire, and then sinking into the ocean below. Oh! it was the most grand, the most sublime, and the most terrific sight the world ever beheld!"

The Waldenses.

"As to the Waldenses," says BEZA, "give me leave to call them the very seed of the primitive and good Christian Churches, being those who have been so upheld by the wonderful providence of God, that neither those numberless storms and tempests, whereby the whole Christian world hath been shaken, nor those horrid persecutions which have been so directly raised against them, have been able to prevail upon them to yield a voluntary submission to the Roman tyranny and idolatry."

To illustrate the character of the horrible persecutions of these people, we present our readers with a single extract from Dr. BAIRD's Protestantism in Italy:

"But at length a greater storm than any that had preceded it, burst upon the devoted heads of these people. On the 17th of April, 1655 an army of fifteen thousand Piedmontese, four regiments of French soldiers, a German corps, and one thousand two hundred Irish, entered the valleys, under the command of the Marquis of Pianessa. Though repulsed at first, the marquis gained possession, by stratagem, of St. Jean, La Tour, Villar, Bobi, the village of Angrogna, and all the other points which were not in the highest portions of the country. Then, upon a signal being given from the crag of Castelluzza, near La Tour, such scenes of blood as this world has not often witnessed in modern times, among nations which pretend to be Christians, began on the twenty-fourth of that month to be enacted. Indeed, when we read the minute account of it which Leger and Sir Samuel Morland have given, accompanied with engravings illustrating the horrid acts of barbarity and wickedness which were committed, we are tempted to believe the work was not done by human beings, but by demons fresh from the infernal pit.

"Houses and churches were burned to the ground. Infants remorselessly torn from the breasts of their mothers, and dashed against the walls or the rocks, or had their brains dashed out against each other; or two soldiers, taking each a leg, rent them asunder, or cut them in two with their swords. The sick were either burned alive, cut in pieces, or thrown down the precipices, with their heads tied between their legs. Women had their arms and breasts cut off. Men, after being indecently and barbarously mutilated, were cut up limb by limb, as butchers cut up meat in the shambles: they had gunpowder thrust into their mouths and other parts of their bodies, and then were blown up. Multitudes had their noses, fingers, and toes amputated, and then left to perish in the snow. (Dr. Henderson's *Vaudois*, pp. 21, 22.) Some, both men and women, were buried alive. Some were dragged by the hair on the ground at the tail of a mule. Num-

bers were cast into a burning furnace. Young women fled from their pursuers, and leaped down precipices, and were killed, rather than submit to their brutal violence. That these things occurred, we have in proof the depositions of more than one hundred and fifty witnesses, taken in the presence of notaries-public, and of the consistories of the different localities. Morland and Leger give all the details, with the names of the men and women who suffered the greatest cruelty, as well as the depositions of the witnesses.

"As soon as it was practicable, the moderator of the synod, the celebrated historian Leger, called together the principal persons who had escaped, drew up a statement of the particulars, and forwarded it to all the Protestant states of Europe.—The effect was instantaneous and tremendous. Remonstrances came from all of them in quick succession, and envoys were sent from several of them to put an end to this bloody affair by negotiation. Of these, one of the most energetic was Sir Samuel Morland, Cromwell's envoy, who addressed the Duke of Savoy, in presence of his mother, in language of extraordinary boldness. His concluding words were:—'In the meantime, the angels are seized with horror! Men are amazed! Heaven itself is astonished with the cries of the dying men! The earth blushes, being discolored with the blood of so many innocent persons. Do not thou, O God! do not thou take that revenge which is due to such aggravated wickedness and horrible villany. Let thy blood, O Christ! wash away the stain of this blood!'"

Twenty years more of oppression, and then came a war more horrible, if possible, than all those that preceded it. The Duke of Savoy, instigated by Louis XIV., issued an edict for them to abandon their faith and embrace Romanism, or suffer the consequences. They resist the order. They were attacked by a large auxiliary force of French troops on April 23, 1686, whom they had repulsed on that and the succeeding day, on the heights of Angrogna, with great success. But on the third day the victorious Waldenses, from some cause or other, agreed to lay down their arms, but too late found out their mistake. Fourteen thousand of them were thrown into thirteen prisons in Piedmont, in which, in the course of a few months, no less than eleven thousand died, from cold, thirst, or hunger. Two thousand children were carried away by the Catholics, to be brought up in their faith. The valleys, with all the goods of these people, were given up to the Roman Catholics. And the three thousand who survived were allowed to retire to the Protestant Cantons of Switzerland, which sent to intercede in their behalf. In August, 1689, secretly aided by the Prince of Orange, (afterwards William III., of England) the Waldenses once more returned to their native land. Dr. BAIRD, in 1837, visited the valleys inhabited by these people, and in his work above quoted, makes interesting mention of them.—*Prot. Telegraph*.

Family Worship.

BY D'AUBIGNE.

"As for me and my house, we will serve the Lord."—Josh. 24:15.

Domestic worship is the most ancient as well as the most holy of institutions. It is not one of those innovations against which one is easily prejudiced; it began with the world itself.

It is evident that the first worship, which the first man and his children rendered to God, could be no other than family worship, since they were then the only family existing on the earth. Then began men, says the Scripture, to call

upon the name of the Lord. Domestic worship must have been for a long period the only worship rendered in common to God; for as the earth increased in population, each head of a family establishing himself alone, *a priest unto God* in the place in which his lot was cast, presented to the Lord of all the earth, with his wife, his sons, his daughters, his men servants and his maid servants, the homage which was His due. It was only when by gradual increase men had infinitely multiplied that different families dwelt near each other, and then came the idea of offering to God a common adoration, and *public worship* had birth. But domestic worship had become too precious to the families of the children of God to be abandoned by them, and if they united with strange families in worshipping God, how much stronger reasons had they for persisting in adoring Him with their own families? So, when leaving the cradle of the human race, we transport ourselves under the tents of the patriarchs, we find there also this household worship.

Go with the angels to the plains of Mamre, when Abraham sits at his tent-door in the heat of the day; enter there with him and we shall see the patriarch, with all his house, offering a common sacrifice to God. "I know," said the Lord, speaking of the father of the faithful, "I know that he will command his children and his house after him, to keep the way of the Lord—to do that which is just and right." Public worship is established by Moses; he gives many ordinances;—a magnificent temple is to be raised. Will not domestic worship now be abolished? No; by the side of this temple, and all its magnificence, the meanest house of the faithful is to be filled with the Word of God. "These words which I command thee this day," said the Lord by Moses, "shall be in thine heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Joshua, in our text declares to the people that they, if they will, may adore idols, but that he will not mingle in their profane feasts, but withdraw into his own dwelling,—*he and his house will serve the Lord*. Job, rising early in the morning, *sanctified his children*, and offered burnt offerings according to the number of them all, saying: "It may be that my sons have sinned!" David, whose whole life is a continual adoration to God, and to whom a day passed in the courts of the Lord was better than a thousand days elsewhere, neglected not the domestic altar, when he exclaimed, "The things that our fathers have told us we will not keep from our children."

Transporting ourselves to the times in which our Savior appeared, we find domestic instruction in all the pious families of Israel. It is thus St. Paul was enabled to say to Timothy: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation. I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." Jesus, during his ministry, laid the foundations of domestic worship among Christians, when he said: "Where two or three are gathered together in my name, there will I be in the midst of them." St. Paul recommends it by saying: "Rule well your own houses, having your children in subjection with all gravity;—speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus

Christ." Yes, my brethren, if we penetrate into the humble dwelling of the early Christians, after having been under the tents of patriarchs, we shall find there also, this same family worship offered to the Lord, we shall hear in the distance those songs, which may have revealed the existence of the disciples of the Crucified to their persecutors, which they caused to ascend with joy before the throne of their Savior, because they feared him rather than men; we shall see them gathered together around these sacred books which they hide so carefully, lest they fall into the hands of those who would destroy them.

An illustrious father of the Church, Clement of Alexandria, about the commencement of the third century, recommends to Christian wives to make common prayers and the reading of the Bible their daily morning employment; then, he adds, "The mother is the glory of her children, the wife is the glory of the husband; both are the glory of the wife, and God is the glory of them all." And another father, not less celebrated, Tertullian, gave, a little while before, this admirable description of the domestic life of a Christian pair: "What a union is that which exists between two faithful ones, who have in common the same hope, the same desire, the same manner of life, the same service of the Lord; both as a brother and sister united according to the flesh, and according to the spirit, cast themselves together on their knees; they pray and fast together; they teach, they exhort, they mutually support each other with gentleness; they are together in the Church of God, at the table of the Lord; they partake of pains, of persecutions, of joys;—the one hides nothing from the other, the one avoids not the other; they visit the sick, they succor the needy, psalms and hymns are heard resounding among them; they strive to see which shall sing most fervently in the heart to God. Christ has joy in seeing and hearing these things, he sends them his peace. There, where two like those are found he is found also; and where he is no evil comes."

Leaving the humble dwellings of the primitive Christians, it is true that we find domestic worship becoming gradually rarer, but with what splendor did it re-appear at the time of the Reformation.—And what an influence did it then exercise on the faith, the manners, the intellectual development of those nations who returned to primitive Christianity! The period is not very distant in which it was found in all evangelical families. If our fathers have been deprived of its light, our grandfathers at least knew it. It flourished especially in the evangelical provinces of this kingdom, and we trust that numerous and precious fragments may yet be found.

My brethren, such has been in all ages a life of piety. Shall we be such Christians, or shall we not? "Do we wish to invent a new species of piety which shall agree very well with the world, or do we wish to retain that which God has ordained? Beholding this worship which passed from the tents of the patriarchs into the dwellings of the first Christians, and at length established itself in the household of our fathers, shall we not say, "As for me and my house, we will serve the Lord?"

But, my brethren, if the love of God is in your hearts, if you feel that, being purchased by a great price, you ought to glorify God in your body and spirits, which are His, where you delight to honor him, if not in your family, in your own house? You love to unite with your brethren in rendering public homage to Him in his temples; you love to pour out your hearts before him in your closet; shall it be only in the presence of the person with

whom he has associated your life, and of your children, that you do not wish to be employed of God? Will it be precisely there, that you will have no thanks to give? Will it be precisely there, that you will not have some favors, some protection to implore? You occupy yourself with everything in your intercourse with them. Conversation turns upon a thousand different objects; cannot your tongue and your heart find a word for God? Can you not lift up your voice in your family for him who is the true father of your family; can you not converse with your wife and children of Him, who may one day be the only husband of your wife, the only father of your children? The Gospel has produced a domestic society, which did not exist before it, and cannot exist beyond it; it would seem then, that this society, full of gratitude to the God of the Gospel, ought to be especially consecrated to Him; and above all, my brethren, such unions as families who call themselves Christians, who have even a respect for religion, and where there is never a question raised concerning God. What is the condition of immortal souls, who have been united, who never asked themselves who has redeemed them, who has united them, what is their destiny, their future, their end? What is the condition of those, who, seeking to aid each other in everything else, never think of assisting each other in "the one thing needful," of having a single conversation, of reading a single line, of pronouncing one prayer, which has reference to eternal interests!

Christian partners! Is it then only in the flesh and for time that you desire to be united? Is it not in spirit and for eternity? Are you then beings who have met only by chance, and whom a new chance, that of death, will soon separate? Do you not wish to be united by God, in God, and for God? Religion would unite your souls in immortal bonds! But do not reject them; every day increase their strength by the devotions of the domestic circle. Passengers, whom the same ship encloses, discourse of the place whither they go; and you, voyagers on the same vessel towards an eternal world, can you not speak of that world, of the route which conducts you thither, of your fears? "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ," says St. Paul; "for our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." But if you ought for yourselves to be employed for God in your dwellings, ought you not for those of your household, whose souls have been entrusted to you, especially for your own children?

You are much concerned for the prosperity, the temporal happiness of your own; but will not all this care cause your negligence in regard to their prosperity and happiness to appear in the stronger light? Your children are young trees which have been confided to you, your house is the nursery in which they ought to grow; you are the gardener. Alas! would you plant these young and precious shrubs in barren sand? And yet this is what does happen, if there is nothing in your house which causes them to increase in the knowledge and love of their God and Savior. Will you not prepare a favorable soil, fit to give them sap and life? What will become of your children in the midst of all the allurements which surround, and would lead them to evil? What will become of them in this restless age, in which it is so necessary to strengthen the soul of a young man by the fear of God, thus giving the frail barque the requisite ballast before launching it on the boundless ocean? Parents! in whose families your children find the

spirit of piety, take pride, then, in adorning them with all manner of outward gifts, in introducing them into the society of the world, in granting all their whims, in allowing them to walk according to their own desires, and you will see them vain, proud, idle, disobedient, impertinent, extravagant! They will treat you with contempt; and the more fond the indulgence you have bestowed, the less will be the regard they will exercise towards you in return.

It is such conduct as this, which is too often seen; but ask yourselves if you are not responsible for their bad habits and their wicked practices, and your conscience will reply that you are; that you eat of the bread of bitterness which you have yourself prepared. May you learn from this, what has been your sin in neglecting the means in your power for action in their heart, and may others be warned by your misfortune, and educate their children in the fear of the Lord! Nothing is more healthful for this end than domestic piety. Public worship is often too vague, too general, and not sufficiently interesting for children; they know not how much of the worship in particular they are to take to themselves. Lessons properly recited, if they are alone, will perhaps easily induce them to regard religion as a study similar to that of foreign languages or of history. Example here as elsewhere, and even more than elsewhere, will affect more than precept. It is not sufficient to teach them by means of elementary books, that it is their duty to love God, but we must also show them that we love him. If they see that no homage is paid to that God of whom they are told, the best instructions become useless; but by means of family worship, these young plants will increase as a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; your children may quit the paternal roof; but they will recall in distant lands the prayers offered under that roof, and those prayers will protect them. If any one has children or nephews, let them learn first to show piety at home, says the Scripture. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

What gentleness, what peace, what true felicity, will not a Christian family find in the establishment in its midst of the domestic altar, and uniting together in sacrificing to the Lord! It is the employment of the angels in heaven; and blessed are they who anticipate these pure and immortal joys! Behold how good and how pleasant it is for brethren to dwell together in unity!—It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment; for these the Lord commanded the blessing, even life evermore." Oh, what kindness, what new life, piety spreads throughout a family! In a house where God is forgotten, there is harshness, ill humor, ennui. Without the knowledge and the love of God, a family is but an aggregation of individuals, having for each other more or less of natural affection; but the true bond, the love of God our Father in Jesus Christ our Lord, is wanting. Poets are full of beautiful descriptions of domestic love; but alas! the reality is often very different from their pictures!—Sometimes this arises from want of confidence in the providence of God, sometimes from the love of riches, sometimes from a difference in character, or an opposition in principles. Oh! what troubles, what miseries in the bosoms of families. Domestic piety will prevent all these evils; one can draw from it a perfect confidence in the God who "feedeth the birds of the air;" we

can draw from it a real love for all those with whom we are called to live; not an exacting, suspicious love, but a merciful love, which excuses and forgives, like that of God himself; not a proud love, but a love humble, and accompanied by a feeling of its own faults, of its own misery; not a changing love, but a love as immutable as eternal charity. "A voice of singing, of triumph, and of deliverance, resounds in the tabernacle of the just." When the hour of trial come, that hour which sounds sooner or later, and oftener more than once in the dwellings of men, what powerful consolation will domestic piety afford! Where are trials experienced, if not in the bosom of families? Where then but in the bosom of families ought the remedy for trials to be found? What grief is there in an afflicted family which has not this consolation! The different persons who compose it, mutually increase their sorrow.

But if, on the other hand, the family loves God—if it is accustomed to invoke in common the holy name of God, from whom proceeds every trial, as well as every excellent grace, how the bowed soul will be lifted up! The remaining members, the fragments of the family, gather around the table upon which is found the Book of God, that book in which they read of the resurrection, of life, of immortality, in which they find the certain pledges of the happiness of him who is no longer of their number, of their own hope. The Lord is pleased to send them in abundance the Comforter; the spirit of glory and of God rests upon them; an ineffable balm is poured into their wounds, and spreads there great sweetness; hence peace is communicated from heart to heart. They taste in some moments of a joy almost celestial.—"When I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff shall comfort me. O Lord, thou hast brought up my soul from the grave; For his anger endureth but a moment; in his favor his life; weeping may endure for a night, but joy cometh in the morning."

Who can tell, my brethren, what an influence domestic piety may exert over the whole face of society? What encouragements to this duty cannot all find therein, from the highest officer of state to the most humble artisan! If all would accustom themselves to walk in this way, not only in the sight of man, but in the eye of God, how would each one learn from it to be content in the station in which he is placed! Good habits would be formed; the powerful voice of conscience would be strengthened; prudence, decorum, talents, the social virtues would develop themselves with a strength altogether new. Behold what we may expect for ourselves and for society; "righteousness has the promise of the life which now is, and of the life which is to come."

The Sacred Mountains.

THE MOUNT OF OLIVES.

BY THE REV. J. T. HEADLEY.

The Mount of Olives stands just without Jerusalem, over the little stream of Kedron. Its height and magnitude would not entitle it to the name of mountain as we use the word; but being called such in the Bible, it belongs among the "Sacred Mountains." In moral grandeur it towers above all the preceding mountains that rise along the horizon of history.

It is difficult to recall any scene vividly that has been so often described and so long familiar to us as that which transpired on the Mount of Olives. The mind is prepared for every event in it, and hence cannot be taken by surprise, or held in suspense. But there are mo-

ments when the heart forgets all that it has ever heard, and seems for the first time to witness that night of suffering. The indifference which long familiarity has produced disappears before rising emotion, and that lonely hill-top—that midnight prayer—that piercing agony, with its bloody testimonial, and the rude shock of Roman soldiers, all, all, swim before the swimming eye, with the freshness of first sight, till the heart thrills and throbs at the wondrous spectacle.

But as morally grand and moving as that scene was, it caused but little talk in Jerusalem. The streets of the proud city were filled with careless promenaders—parties of pleasure were assembled—dissipation and revelry were on every side; and the quiet of the staid citizen's home was not interrupted by the tragedy Mount Olivet was to witness. Every thing moved on in its accustomed way, when, in an obscure street in the upper chamber of an inferior dwelling, a group of coarse-clad men sat down to a table spread with the plainest fare. The rattling of carriages, and the hum of the mighty city were unheeded by them, and you could see by their countenances that some calamity was impending over their heads. Few words were spoken, and those few were uttered in a subdued and saddened tone, that always bespeaks grief at the heart. At the head of the table sat one whose noble countenance proclaimed him chief there. He had won the love of those simple-hearted men, and now they sat grouped around him, expecting some sad news, but oh, they were unprepared for the startling declaration that fell from those lips: "This night one of you shall betray me." "Is it I?" "Is it I?" ran from lip to lip in breathless consternation. At length all eyes centred on Judas, and he rose and went away.

I will not speak of the conversation that followed, but amid words that thrilled every heart were heard such language as, "This is my blood shed for many;" and as the bread crumbled beneath his fingers, "This is my body;"—strange language, and awakening strange sensations in the bewildered listeners; and a mournful sadness rested on every face, as through the silent chamber rung those tones of tenderness.

Gradually the great city sunk to rest, the noise of wheels grew less and less, and only now and then a solitary carriage went rumbling by. It was midnight, and from that solitary chamber arose the voice of singing. The victim at the altar—the sufferer by the wheel, struck up a hymn at the moment of sacrifice—Was there ever before a hymn sung under such circumstances.

Through the darkened streets those twelve forms are slowly passing towards the walls of the city, cared for and noticed only by the police, whom the betrayer has put upon the track. Kedron is passed, and they reach the garden of Gethsemane. "Sit you here," says Jesus, "while I go and pray yonder," and taking with him only Peter, James, and John, he ascended the slope of Olivet.—As they paused on the solitary summit, the human heart threw off the restraint it had put on its feelings, and burst forth in tones of indescribable mournfulness, "My soul is exceeding sorrowful, even unto death; stay here and watch with me." Every prop seemed falling beside him, and in the deepening gloom and dread that surrounded him, he reached out for sympathy and aid. Then, as if recollecting himself and the task before him, he broke away even from those three remaining friends, and they saw with speechless grief and amazement his form disappear in the darkness.

Jerusalem is sunk in slumber and security, and nought but the tread of the

watchmen is heard along the streets.—The disciples in the garden of Gethsemane are quietly sleeping below, and all is still and solemn, as night ever is when left alone; and the large luminous stars are shining down in their wonted beauty. Kedron goes murmuring by, as if singing in its dreams, and the olive trees rustle to the passing breeze, as if their leaves were but half stirred from their slumbers. It is night, most quiet night, with all its accompaniments of beauty and loveliness.

But hark, from the summit of Mount Olivet rises a low and plaintive moan; and there, stretched on the dewy grass, his face to the earth, is seen the dim outlines of a human form. All is still around, save that moan which rises in a deep perpetual monotony, like the last cry of helpless suffering. But listen again; a prayer is ascending the heavens: and what a prayer, and in what tones it is uttered. Such accents never before rung on the ear of God or man: "Father, if it be possible, let this cup pass from me." It is still again, and nature herself seems to gasp for breath: and lo, there arises another voice, in tones of resignation sweeter than angels use, "Father, not my will but thine be done." Oh, what inexpressible tenderness is poured in that word, "Father"—the very passion and soul of love is breathed forth in it. Wearied and worn, that tottering form slowly rises and moves through the gloom towards where the three friends are sleeping—going in its humanity after sympathy. The pressure is too great—the sorrow and despair too deep, and the human heart reaches out its hands imploringly for help. "What, could you not watch with me one hour?" falls on their slumberous ears, and the lone sufferer turns again to his solitude and his woe. Prone on the earth he again casts himself, and the wave comes back with a heavier and a darker flow. Bursting sighs and groans that rend the heart again startle the midnight air, and down those pale cheeks the blood is trickling, and the dewy grass turns red as if a wounded man were weltering there.—The life stream is flowing from the crushed heart, as it trembles and wrestles in the grasp of its mighty agony.—Woe and darkness, and horror inconceivable, indescribable, gather in fearful companionship around that prostrate form, but still the prayer goes up, and still the voice of resignation hovers amid the tumult like the breath of God over a world in chaos, ruling the wild scene.

Oh, is this the form that a few days ago stood on this same height and looked off on Jerusalem sleeping below, while the sunlight around, and the fragrant breezes loaded with the scent of the pomegranate and vine, visited in kindness his brow, and the garden smiled up in his face from beneath, and garments were strewed before him, and branches of palm waved around him, and "HOSANNA TO THE HIGHEST!" shook the hill? Alas, what a change has passed over him. No hosannas greet his ear, but deep within his soul are voices of terror and dismay, striving, but in vain, to shake his constancy or darken his faith.

At length the sacrifice was paid, the fearful baptism endured, and the brow prepared for its chaplet of thorns. The agony was over, but the Son of God, weak and exhausted, lay helpless on the earth, when lo, a bright wing flashed through the gloom, and "an angel appeared strengthening him." Oh, no wings ever before passed the portals of heaven, with such lightning-like rapidity, not even when the birth-song arose from the manger of Bethlehem, as those which sped away for the Mount of Olives, and never before did they so joyously enclose with their bright foldings a human or divine form, as when they wrapped the

bloody, exhausted body of the Son of God.

The first act in the fearful tragedy had now passed, and the second was soon to commence. There was, however, to be an interval of insults, scorn and mockery.

Christ arose from the earth he had moistened with his blood, and stood beneath the stars, that still shone on as tranquilly as if all unconscious of the scene that had transpired in their light. Kedron still murmured by, and the night air stirred the leaves as gently as ever.—All was sweet and tranquil, when torches were seen dancing to and fro along the slopes of the hill, and the heavy tread of approaching feet was heard, and rough voices broke the holy quiet of nature; and soon Roman helmets flashed through the gloom, and swords glittered in the torch-light, and a band of soldiers drew up before "the man of sorrows." "Whom seek ye?" fell in languid and quiet accents on their ears. "Jesus of Nazareth" was the short and stern reply. "I am he," was the answer, but in tones that had more of God than man in them, for swords and torches sunk to the earth at their utterance, and those mailed warriors staggered back and fell like dead men. It was not the haggard and blood-streaked face over which the torches shed their sudden glare, that unnerved them so, for they were used to scenes of violence and of murder—it was the God speaking from the man.

"But so it must be, that the Scriptures may be fulfilled;" and the betrayer and his accomplices take up their fallen weapons, and freed from the sudden awe that overwhelmed them, close threateningly around their unresisting victim. With their prisoner they clatter down the declivity of Olivet, cross Kedron, and soon their heavy tread resounds along the streets of Jerusalem as they hurry on to the house of the high priest.

The night wanes away—the morning—the last dreadful morning approaches, and the scenes of Mount Olivet are to disappear before the terrible tragedy of Mount Calvary.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, JULY 15, 1846.

An Extra "Herald."

It has been the wish of many brethren in different places, that we should issue a sheet well adapted for general circulation, and filled with such articles as should be instructive and enlightening. Bro. Huse, of New York, proposed to take 1000 copies, if we should issue such a sheet. After thinking of the subject, we sent him word, that if he would communicate to us the matter he wished to have distributed through the medium of such a sheet, and we considered it appropriate, we would fill a number of the "Herald" with it, and publish extra copies enough to fill what orders should be forwarded for it.

The brethren in New York have had a meeting on the subject, and sent us the result of their conclusions.

MEETING IN NEW YORK.

At a meeting of believers in the speedy coming of our Lord Jesus Christ, held in New York, Thursday evening, June 25th, 1846, Bro. W. Sprague was appointed Chairman, and Bro. Wm. H. Smith, Secretary.

Bro. J. B. Huse, in explaining the object of the meeting, stated, That previous to the departure of Bro. Himes, it was proposed to publish one number of the "Advent Herald" for distribution, filled exclusively with matter suited to convince unbelievers that the coming of our Lord to judgment is nigh, even at the door. The editors of the "Herald" have signified their desire to do so, provided our brethren from abroad will furnish communica-

tions for this purpose. Whereupon it was moved, by D. E. Stearns, and seconded by Bro. I. E. Jones, that we appoint a Committee of five brethren, who are requested to take into consideration, adopt, and carry into effect the best plan to accomplish this desirable object.

On motion, it was resolved, that Brn. Sherwood, Merchant, Stearns, Huse, and Tracy, be appointed said committee.

The committee met for consultation on Monday evening, June 29th, a full attendance being present. The proceedings of the previous meeting being read, they proceeded to business in accordance therewith; and on consultation, it was resolved, that ministering brethren be invited to help on this enterprise, by forwarding to the office at Boston, *well written and timely articles*, as soon as convenience will permit. And to the end the whole ground be judiciously covered, we invite brethren to furnish *brief and lucid articles* on the subjects named.

Wm. Miller,—"Address to the Public."

E. Galusha,—"Address to the Ministry."

N. N. Whiting,—"Fulfillment of the Signs, and Use of the Prophetic Numbers."

J. Litch,—"Return, or Conversion of the Jews."

I. E. Jones,—"The Four Universal Kingdoms."

O. R. Fassett,—"Character and Chronology of the Kingdom of God."

P. Hawkes,—"On the Importance of Attending to the Teachings of God's Word, in Reference to the Coming of the Redeemer."

S. Bliss,—"The Two Resurrections, and Millennium."

Our brethren generally,—such articles as they think best suited to the wants of the people.

Brn. Hale and Clayton,—to collect miscellany, and assist the editor in preparing the whole for publication.

Moved, that Bro. N. N. Whiting be requested to examine, and correct, in connexion with Brn. Sherwood and Huse, the above resolution, and also to communicate with the office at Boston in our behalf, making any propositions to the editor regarding the form, &c., of the paper he may think proper.

Moved, that Bro. I. E. Jones be requested to communicate with each of the above named brethren as soon as convenient, that the whole may be got ready for publication as speedily as possible.

LETTER FROM BRO. N. N. WHITING.

Dear Bro. Bliss:—I am requested by the Committee, whose sentiments are represented in the foregoing proceedings, to solicit you to write an article on "The Two Resurrections." If my own request will have any weight in addition to their request, I would urge on you the duty of compliance with their wishes.

I would suggest that as one number of the "Herald" should be devoted to the publication of these articles, that all the papers beyond the number required for the supply of your subscribers, should be printed with *another title* than that of the "Advent Herald." Many are too much prejudiced to read a paper with the title which is well known to indicate the organ of the Adventists. For this reason I submit this plan for your consideration. Should you think with me, use your own discretion as to the title.

Your affectionate brother,
N. N. WHITING.
Williamsburg, (N. Y.), June 3d, 1846.

In relation to the above, Bro. J. B. Huse writes:—

Dear Bro. Bliss:—We forward to you the whole of our proceedings, that you may select for publication in the next "Herald," such portions as shall be deemed proper. We are anxious that our brethren abroad understand fully the object and importance of this effort, which may be the last of the kind to awaken a sleeping world to a sense of their danger. We hope, therefore, that every Adventist will know his duty, and forward large orders, enabling you to publish an edition equal to those of former days.

There is a class of honest minds, which it is desirable to reach, if possible, through this publication, that is, such as stand on neutral ground; some of whom suppose we may know nothing of the time of our Lord's coming, and others think that a knowledge regarding it is unimportant, if we are but ready.—Some of these are church members, and others are not professors of religion. They are all influenced, however, by the church and ministry.

Our brethren here have mentioned many subjects they think ought to be inserted in this paper, for instance, the "Seven Seals"—"In-

heritance of the Saints"—"Parable of the Ten Virgins"—"Miller's Rules of Interpretation"—"Declaration of Principles by Albany Conference," &c.

Some here already anticipate long, tedious articles, which persons not particularly interested, will not be induced to read. But we know your skill in the use of the pruning knife, and we submit all to you, trusting that God will give wisdom, and direct in this matter, that our fellow men may be enlightened, and some yet become prepared for the judgment.

Yours in Gospel bonds,
For Committee, J. B. HUSE.
New York, July 1st, 1846.

P. S. Some of our brethren think it inexpedient to alter the title of the paper, because you may obtain subscribers through this distribution.

The brethren referred to in the foregoing, will see the wishes and expectations of the brethren on this subject. We trust all who are requested to write on the respective subject indicated, will comply with the request, and forward to us their communications, as soon as may be practicable. From the topics mentioned, and the brethren who are requested to write, we think we can promise a useful and instructive sheet. We shall afford it at \$2 00 per hundred, which is one half the regular price of the "Herald." Those who wish for copies, are requested to forward their orders without delay. It is necessary that before we print it, we should know the number of copies that will probably be wanted, so that we may know the number to print; for the office is not now in a situation to have left on hand a large amount not ordered.

We design to issue this sheet about the first of August. We therefore wish to receive all orders and all communications for it, previous to that time. We want those who write should be short as practicable, and to the point. Study to crowd your ideas into a short space, so that every line shall contain a thought, and every paragraph awaken and kindle up the affections of the heart, and interest and instruct the higher faculties of the mind. But while we request short articles, we also request that justice be done to each subject. We hope all who write will carefully revise, and use the pruning knife on his own article.

By the above, our brethren abroad will know what we design and expect, and will act according to their own judgment in the premises.

Correspondence of the English Mission.

NUMBER II.

The city of Halifax—Conversation—The persecuted "hope"—Mountains of Ice, &c.

We arrived at Halifax, which is about 400 miles from Boston, in 48 hours, and there tarried three hours. Nova Scotia, of which Halifax is the capital, is a narrow peninsula, more than 300 miles long. It was settled in 1749 by a colony of a few thousand people from England, who settled at Halifax. The settlers are composed of people from Old England, New England, Ireland, and Scotland. The entrance to the harbor of Halifax is quite picturesque. The banks rise gradually from the shore, and are covered with a moderate forest of trees, though the soil appears inferior. From the bulwarks with which nature has happily surrounded the city, art has elevated her own, and is at present engaged in adding her contributions. We counted three or four fortifications. The principal one is very conspicuous, occupying the heart, and overlooking the whole city and neighboring region, including the pretty little town of Dartmouth, which is opposite. The streets are Macadamized, broad, and tolerably clean. The houses are two or three stories high, mostly of wood, and without elegance. The genius of improvement is not about here. There are of course, no very marked outward indications of affluence, though Halifax is said to be a place of considerable wealth. Quite a commerce is carried on with New Brunswick and the West Indies. Lumber is received from the former and exported to the lat-

ter place: in return for which West India goods are received. Capitalists obtain but 3 per cent. for their money; at which rate also it may be had from the Banks. Halifax is the principal naval station belonging to Great Britain in North America. There are 2000 soldiers stationed here. You meet a "red coat" or more on almost every pier, and at every turn in the streets. An enemy would be likely to get a severe blistering who should attempt to capture this well-protected city. Halifax furnishes England with a grand key to her possessions in North America. In case of war, it would be a very easy matter for her to sally out and prey upon the American merchantmen, and other vessels. It will be remembered that in the last conflict with England, Halifax was made the receptacle for the prisoners of war. The American people sometimes talk about taking the Canadas, and the other British Provinces: but to do this easily they might need some co-operation from within: and then it is a question, whether, as a whole, her Majesty's subjects in those parts are not as loyal as any over whom she stretches her sceptre. It might not be amiss in this connection to add, that the line of Bristol Steam Packets, in one of which we sail, is under the control of the Lords of the Admiralty, are each officered, in part, from the English navy, have towards a hundred men each for their crew, and are so built, that they may easily be converted into ships-of-war.

Among the passengers on board, which we omitted to mention in our previous letter, are Gen. Saunders, of N. C., the American Minister to Spain, together with the Secretary of Legation, Mr. Lobach, Hamburgh Consul, Capt. Elliot, late Minister to Texas from England, Rt. Rev. Bishop Fleming, and quite a number of other titled ecclesiastical functionaries. It is curious to note, with how much interest a distinguished man among us is pointed out, or a fellow passenger comes to be known whose name and station you did not suspect. These revelations are just progressive enough to make one feel that a new comer is daily in your midst, and to suggest new topics for reflection or conversation. We have had some of our charts and books in sight, and have occasionally had private conversations with some of the clergy on the great themes which so much interests our own hearts; but they do not seem very willing to be drawn into a discussion of these things: they profess to have no definite views of the future: the old hackneyed theme of "death" seems to occupy and absorb their thoughts far more than the "life" which is by Jesus Christ.

Here is a specimen or two of some of our occasional dialogues:—

Capt. H.—"What map is that?"

Bro. H.—"a map of the four Universal Monarchies, Sir."

Capt. H.—"Who is the publisher?"

Bro. H.—"He is on board—Mr. Himes, of Boston."

Capt. H.—"Mr. Himes! Why he is a Mormon, is he not?"

Bro. H.—"No, he is not a Mormon: if you wish to understand his peculiar views, you can read this volume, by the Rev. T. R. Birks, M. A., Fellow of Trinity College, Cambridge."

Capt. H.—"Is Mr. Birks an Episcopal minister?"

Bro. H.—"Yes, Sir."

The captain turned away with a significant expression, as much as to say, Mr. H. is in pretty good company!

Another:—

Passenger.—"I suppose that map and its accompanying explanation is in support of some theory."

Bro. H.—"It is to aid in the study of the prophetic Scriptures."

Pas.—"All explanations of prophecy are fanciful."

Bro. H.—"Doubtless many of them are; though I do not think they all are."

Pas.—"Well, the explanations of unfulfilled prophecy are fanciful: it must first be fulfilled in order to an understanding of it."

Bro. H.—"But how can it be understood after, if it cannot be before its fulfilment. How can

you say that a certain event fulfils a certain prophecy unless we can understand the prophecy apart from its fulfilment?"

Pas.—"The prophecy can be twisted to fit the event."

Bro. H.—"The event does not fulfil the prophecy, if the prophecy needs twisting to fit the event."

Such are some of the common notions that are entertained respecting the doctrine and the advocates of the "glorious hope." Almost every religion, not excepting that of the infidels, is regarded with some respect; but that of the poor Advent brethren is on a level with Mormonism, or below that of Mahometanism! Ours alone seems to have its cross: and we believe, will soon have its crown. Ours is one that we love to think about, talk about, and preach about: and if they equally estimated theirs, perhaps they would love to give similar proofs of it. That those who are seldom or never seen with the Bible in their hands, whose voices are never heard in prayer, or religious conversation, whose minds are evidently on the vanities and riches of this world, and whose mouths are filled with cursings, should be arraigned in haughty contempt of our hope, is not at all strange: for when the end of our hope is gained, theirs is for ever lost!

On the afternoon of the 5th, while off Newfoundland, we were served with a very rich entertainment: while at our dining table, an island of ice was announced to be in the distance: very soon all were on tip-toe to get a sight of this hoary-clad stranger of the deep. The tedium of a sea voyage can hardly be more agreeably broken than it is by the presence of one or many of these floating mountains, or pyramids of ice, which seem like guests from other worlds. The first we encountered was judged to be at least 150 feet high; supposing two-thirds of it to have been under water, and its whole height must have been 450 feet! We were several hours in passing through these terrible "lions," or, more properly speaking, *white bears* of the sea. At one time we could count 26. These icebergs are of pure fresh water, are formed at the north pole, and come down at this season of the year by Newfoundland. They sometimes appear of the most perfect form,—like rows of castles, or like dilapidated towers, from two to three miles long, and half a mile wide. The skill of the most cunning sculptor seems put to defiance here, and the purest alabaster or marble almost sinks in competition with these specimens from the quarries of the arctic ocean: when struck by the rays of the sun they shine like silver. We were told that in the progress of their emigration they sometimes lodge on the banks of Newfoundland, and there they furnish not only anchorage for the fishermen, but an abundance of the best water, which flows in rills from their summits. They are said to float sometimes as far even as the Azore islands: no doubt they are the modifying causes of the climate. It was, in all probability, by running against one of these Alpine castles that the packet President was scuttled and lost, leaving no soul to report its terrible fate. As it grew dark, we were very desirous of breaking acquaintance with our terrible visitors. The Captain ordered several hands aloft to keep a good look out, and we were happy to find ourselves safe the next morning: though, as we subsequently learnt, God's hand was graciously interposed, and we were thereby saved from destruction, when we were wrapt in sleep.

Scarcely had we done feasting our eyes with the above wonderful sights, before our vision was greeted with more animated objects, in the form of several whales: one of which was of large dimensions. So much for a life on the sea.—How apposite is all the language of Scripture—"This great and wide sea, wherein are things creeping innumerable, both small and great beasts."—Psa. 104: 25.

Our Lord's day was not one of much interest: the sea was very rough. The Captain, either from the fatigue, occasioned by being up most of the night, or because he did not wish to be importuned to have divine service on board, did not make his appearance until the day had nearly expired: so we had no service. The passengers, however,

were very quiet, and the day was passed in reading and conversation, on moral and religious subjects. O who would be imprisoned on the ocean, or anywhere else, where he could not respond to the welcome call, "O come let us worship and bow down, let us kneel before the Lord our maker." What Christian heart will barter, on any terms, the fervent songs, the humble prayers, the pious teachings, the hallowed intercourse of the disciples of Jesus Christ! The luxuries and fashions of this world soon satiate and disgust, the bread of heaven never cloy: the presence of Jesus is always grateful. O for fresh supplies of manna from that pure world to which these souls of ours aspire. To earth, to earth, let us all die, that we may live for heaven.

This is the ninth day of our being out: we have had two rather pleasant days only: we are sailing about 240 miles per day; and are quite restless to enter on the delightful work which is before us.

Atlantic Ocean, lat. 49 22 N., long. } B.
32 16 W., June 9th, 1846. }

Watchfulness.

The peculiar dangers to which we are exposed, and against which we should watch, are many. The first that I would mention is that of a cold and luke-warm state of mind. The Scriptures clearly set forth this as the peculiar character of the professed church in the last days, as we may see by referring to Rev. 3:15, 16, and 2 Tim. 3d and 4th chaps. And we know from our own experience, that it is almost impossible to avoid relaxing into this state ourselves. The danger from this source is augmented, too, from the peculiar position we as Adventists at the present time occupy.—We have had our minds greatly excited, and our hearts animated with the prospect that we were about to realize our hope. Our faith laid hold of this with all the tenacity possible; and believing in our hearts that we were to experience, and the world to witness, the fulfilment of so great things: that the eternal state was so soon to be ushered in—our minds necessarily were drawn up to the greatest tension;—under these circumstances we were disappointed. Our hopes were not realized, and we all have more or less felt the shock. Under such circumstances, the apostle would exhort us "To hold fast the profession of our faith without wavering." There is danger of a re-action most disastrous to our whole body. Some, under the severe trial of their faith, have already made shipwreck, lost their confidence, and no longer feel a deep and lively interest in the most glorious of truths. While others waver, O let us guard against becoming slack in duty, and indifferent to the dangers which surround us, and finally relax into a state of luke-warmness, which is so offensive to God.

The second source of danger, against which I would warn my brethren, is the allurements and attractions of the world, as well as its cares and perplexities. That we should be exposed to such dangers, the Scriptures, and especially the instruction of our Savior, clearly indicate. When speaking of the things that would exist prior to, and at the time of the Advent, he says, "As the days of Noah were so shall also the coming of the Son of man be." We turn to that eventful period, and we find they were given up to sensual pleasures and indulgences, "eating and drinking, marrying," &c. We now discover the same prevailing disposition in community for pleasurable gratification. And perhaps never, in the whole history of the world, was there more of a spirit of fleshy indulgence than now. The improvements and facilities of the day greatly contribute to its increase: there are more parties of pleasure in consequence. The fatal board is furnished with productions from all parts of the globe. The most delicious fruits

of the earth, and the spices of every clime, as well as the choicest meats, selected from the entire animal kingdom, are served up to regale the appetite of the voluptuous. Says the Savior, "Take heed to yourselves lest you at any time be overcharged with the cares and surfeiting of this life, so that day overtake you unawares." The above state of things is here clearly alluded to; some are warned against participating in them. Let us heed this admonition—keep separate from their parties of pleasure, these feasts, lest we be found when the Lord comes eating and drinking with the drunken. Let our fare be plain at home, lest, like the rich man, we be found to fare sumptuously, while others are suffering for the necessities of life.

Brethren, here are the rocks we are to shun, let us steer our little bark clear of them, and we will soon anchor in the haven of rest, beyond all temptation and sin. The world, its pleasures, its riches, its pomp, its show, renounce them. "Lay up your treasures in heaven." "Have your conversation there." Be always ready to say,—"give me Jesus,

And you may have all the word beside."

Brethren, there is a necessity also of urging upon you the importance of *waking* up to the duty of watching for the *immediate coming* of the Son of man. This duty is obvious from the fact, that we are more or less *asleep* to the occurrence of this momentous event. "Let us not sleep as do others." It is one thing to profess faith in the Advent, and another to be in the actual exercise of that faith. Oh, my dear brethren, I ask you, solemnly, seriously, I put the question to your hearts, do you believe that we are living in the grand era of this world's end, where the thrones of earthly power are to be thrown down, and the ancient of days sit? Do you believe that this world's history, as sketched by the ancient seers, under the divine alluminating spirit of him who only knows the end from the beginning, is now complete, and that the veil will soon be drawn which separates *time* from *eternity*? Do you believe that the *time* for events so exceedingly momentous and glorious as the standing up of Michael, the great Prince which standeth up for the deliverance of his people, and the awaking of those that sleep in the dust of the earth, is fully come? And finally, do you believe that the signs predicted by the Savior to betoken his coming, many of them have already occurred, and others which are daily under immediate observation, speak our Lord emphatically "at the door?" Alas, my brethren, how little do we realize these things. The Savior might well address us the language he once did his beloved disciples when on earth, "Oh fools and slow of heart, to believe all the prophets have spoken."

Again, the importance of waking up to this duty is seen when we contemplate the effect of examples. We profess to believe these truths, how deleterious our example if not living as though we did believe them. We say to the world, you are liable at any moment to hear the last trumpet summons us to the judgment. Are we sober? We say to them that the "Lord Jesus is to be revealed from heaven in flaming fire, taking vengeance on them that obey not the gospel." Do we feel their lost condition? Do we warn and entreat them to prepare for that coming? Besides, are we prepared ourselves? Do they see us armed with the whole panoply of the gospel armor? Are we *holy, pure*, spotless, and clad with the hope of Christ's righteousness, his signet on our hearts, and his name in our foreheads? If so, how enviable is our position; we show to the world in language that cannot be misunderstood, the Lord is at hand! Brethren, up; let us show our courage, and make a sure and final onset through the ranks of our spiritual foes; and when victory is achieved by the coming of our conquering King, we will exchange our armor for victory palms, and with transport of joy reign with our Redeemer forever. O. R. F.

Correspondence.

The two Horned Beast of Rev. 13th,
AND FALSE PROPHET.

Rev. 19.19, 20—"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

This text, if carefully compared with Rev. 13:11-14, will show the two horned beast to be identical with the false prophet. "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

1. The two horned beast performs miracles in the sight of the beast; so also does the false prophet. 2. The beast deceiveth those that dwell on the earth by means of his miracles; and thus also the false prophet. 3. The two horned beast directs the construction and worship of the image of the beast; the false prophet also, by miracles deceives and constrains the world to worship the image of the beast.

If I have succeeded in establishing the identity of the two horned beast and false prophet, I will next inquire, Is the two horned beast the Mahomedan power?

First. The two horned beast exerciseth all the power of the first beast, i. e., the beast with seven heads and ten horns, which continued in power forty two months, and then went into captivity.

Second. He also causeth the earth and them that dwell therein to worship the first beast which had the wound by the sword, and did live.

Is that first beast the Roman papal power? If so, has the Mahomedan power exercised all its power, and compelled the world to worship it? Has the Mahomedan power ever commanded all men to take the mark or sign of the papal beast, or commanded an image to be made to it, and all men to worship it? Or is there any prospect or probability of their doing it in the future? If not, then is there not a possibility that the order of Jesuits in the Roman church may yet fulfil the office of the false prophet more fully than has yet been done?

I shall endeavor to show in my future numbers—

1. That the Jesuits have been the principal instrumentality by which popery, as an ecclesiastical system, has been upheld and propagated, ever since the days of the Reformation.

2. That their success is mainly attributable to the performance of professed miracles, which they claim to be as well authenticated as those of the New Testament.

3. That their designs are a universal theocracy, or divine government.

4. Examine the present indications of a greater triumph than they have ever had.—And

5. Inquire if there are any facilities at hand for the construction of an image to the beast, which they might compel the world to worship on pain of death.

J. LITCH.

LETTER FROM BRO. A. L. POST.

Dear Bro. Bliss:—I deem it due to myself and the Advent brethren to define my present position. This might be done in few words to the readers of the "Morning Watch." I should only have to say, My position is substantially what it was. This, however, perhaps to very many of the readers of the "Herald," would not suffice. I therefore in short make a statement of the ground I occupy. I fully believe in the personal, pre-millennial advent and reign of Christ on the renovated earth. The clear

fulfilment of prophecy, with the signs of the present times, are indicative, to me, that that advent is emphatically near, at the door, and that glorious reign is about to commence. For this belief I have been denounced as a "Millerite." But denunciations cannot trouble the conscience, nor prevent the full protection of God, where the soul feels the happiness which truth yields, and feels the rock ground of the gospel principle underneath his feet. Such are my feelings. Until the recent conference in New York city, I never in reality participated in the proceedings of a regular Advent meeting. That meeting for the first I felt identified with, and yet even there, owing to circumstances, which I need not name, I did not express my views. This is the reason why I am more particular now. I considered that Conference to be what its designated name signifies—a meeting for consultation, mutual discussion and instruction upon the subject of the advent of our glorious Lord, and the best means of promulgating the teachings of the Bible on that subject. I attended the Conference as I would an Anti-slavery, or Temperance, or Peace Convention. Not as a gathering of delegates from churches, agreeing upon particular articles of faith, or a particular platform, nor as church members; but as believers in, and lovers of the doctrine that the Savior will so come again to earth, as he went from earth, and that without sin unto salvation to all who look for, and love his appearing. As such, however defective they may be in particulars, as a general I believe the Advent Conferences are God-approved, and God-blessed, as the other benevolent enterprises of this wonderful age are. I love not only the general doctrines of Adventists, but their humble spirit, warm-heartedness, and Bible simplicity, in manner and worship. To say, however, that I am satisfied with all their views, and especially that I am settled with them upon what is called "The Jew Question," would be saying more than I in conscience can. I am open to conviction, and seeking for light in the pure fountain of light—the Bible. I should however, perhaps, say that my views in relation to the Jews are not such as would require a process of special human effort for their conversion before the coming of the Savior. In other words, I do not believe the present condition of the Jews to be a particular obstacle in the way of the coming of the Savior at any time. The only definite time I ever was settled upon, is contained in the language of the Savior—"When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." Luke 21:28. "Know that it is nigh, even at the doors," &c. Mark 13:29.

But enough of my position, at present. I will strike the rock of truth, and see if I cannot bring out some few sparks of light, to cheer the pilgrim reader in this dark world. Subject.—The little stone kingdom of Daniel 2:34, 35—"Thou sawest till that a stone was cut out without hands, which smote," &c. I. The stone, a symbolical representation of the kingdom of Christ. 1. Not a representation of Christ, but of his kingdom. 2. The kingdom to be composed of Christ and his subjects, or followers. II. The material of the kingdom—stone. 1. Christ the foundation, tried, precious, chief corner stone. Isa. 28:16; 1 Cor. 3:11. 2. Christ's subjects, or Christians—"lively stones." 1 Pet. 2:5; Eph. 2:20. Material, precious, and durable. III. "The cutting out" of the stone "without hands," the foundation or organization of the kingdom. "Cutting out," a choice, or an election. 1. Christ, "to whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious."—1 Pet. 2:4. "I lay in Zion a chief corner-stone, elect, precious." v. 6. 2. All true Christians,—"Elect according to the foreknowledge of God the Father, through the sanctification of the Spirit," &c. 1 Pet. 1:2. When God shall have sent his angels, and they shall have gathered together his elect from the four winds, Mark 13:27, then the kingdom will be completely and perfectly organized. The stone will then, and not till then, have been completely cut out of the mountain.

IV. The office work of this stone kingdom. After it is completed, or "cut out," then it shall, 1. Smite the image. "Which smote the image upon his feet," &c. Not quietly, peacefully, and gradually affected, as the lump of meal is by leaven, but suddenly, and forcibly. 2. And break—"break them to

pieces," i. e., the nations represented in the image. It shall not leave them, and convert them to Christianity, and appoint over them Christian rulers, but overthrow and completely destroy them. As the Psalmist has it, (Ps. 2:9.) "Thou shalt break them with a rod of iron, thou shalt dash them to pieces like a potter's vessel."

V. The increase, if increase it can be called. "The stone that smote the image became a great mountain, and filled the whole earth." 1. This is to be after the kingdoms represented in the image shall have been broken in pieces, (text,) and become "like the chaff of the summer threshing floor," and the wind shall have carried them away, so that "no place can be found for them."—2. Then, and not till then, shall it increase. 2. It shall extend its jurisdiction over the "whole earth"—have "the uttermost parts of the earth for a possession," &c.

Deductions. 1. The kingdom of Christ, as represented in the symbolic stone "cut out of the mountain without hands," has not yet been set up. It is only in process of formation or organization. The cutting out, choosing, or electing, "through the sanctification of the spirit," of the subjects, is now going on. When God shall have taken out of the Gentiles (Acts 15:14) a people for his name, when the last living stone shall be laid with "shoutings of grace be unto it," then the kingdom shall be completed, and set up on the earth.

2. The conversion of the world cannot be argued from the nature of office work, or increase of this little stone kingdom, either by the direct sovereign and elective power of God, or through human agency or instrumentality. These, if both are operative, only extend to the "cutting out" the material of the kingdom—the winning souls to Christ.

3. Wicked nations, and individuals composing them,—dwellers upon the earth,—and partaking of their wickedness, have nothing "but a fearful looking for of judgment and fiery indignation, that shall devour the adversary." Sudden and everlasting ruin—"finding no place," or the setting up of the glorious and everlasting kingdom of Christ. O what a day that will be to the wicked! Sinner, fly to Christ as your only hope. Professor, see that the blood of souls, and the unrebuked organic sins around, be not found upon you in that trying day.

4. The saints shall participate in the setting up, or establishment of that kingdom, and its subsequent dominions and glory. If Christ and his subjects constitute the material—the stone—the kingdom, then they have some part with Christ in the victory to be gained over earth and hell, at the "breaking to pieces," and the glory to be won.

"The kingdom, and dominion, and greatness of the kingdom under the whole heaven shall be given to the saints of the Most High." Enough. "Come Lord Jesus, come quickly." I might make many more deductions from the grounds laid down, but I leave the subject with this new skeleton for the reader to fill up, and carry out at his leisure. Here I will stop for the present.

Yours, &c., A. L. Post.

Montrose, (Pa.), June 30, 1846.

P. S. If a word of encouragement from me can do you any good, you have it. I am exceedingly well pleased with the "Herald." It is, so far as editorial ability, and mechanical execution is concerned, saying nothing of its moral worth, among the best publications of the day. Be sure, however, to keep up its spirituality and moral power. This will please the Lord more than all else besides, and do most good. A. L. P.

LETTER FROM BRO. N. FIELD.

Bro. Bliss—Dear Sir:—About seventeen years ago, I united with the people called in the West Reformers, Disciples, or Campbellites; and up to the time I espoused the Advent doctrine, and opened my house to preachers of that faith, I was esteemed a good man, and an orthodox preacher of the ancient gospel and order of things. The Reformation preachers made my house their home. I lodged, fed, and nursed them, and all who called on me, sick or well, of the reformation sect. And in return for my kindness to them and sacrifices for the cause, they manifested a warm friendship for me. But so soon as they learned that I also entertained Adventists, and was partial to the doctrine of the second Advent nigh, they became cold, formal, and reserved; and finally withdrew from me. From this indication of displeasure, they proceeded to other acts more decisive, of their hostility to me,

and the doctrine I had admitted to my pulpit. They assailed me as an errorist, an abstractionist, a disturber of the peace and unity of the churches, and finally succeeded in having me shut out of the meeting houses of a respectable number of the churches in this vicinity. A few are still open to me, but I apprehend that they will follow suit as soon as this new clerical influence can be brought to bear upon their prejudices and their fears.

You are aware of the fact, that the Campbellites have no ecclesiastical courts, such as are common among the other sects in the land. The decision of all questions, personal and doctrinal, is left to the congregations in their individual capacity. One church may disown a preacher; another may receive and cordially fellowship him. One of his fellow laborers in the ministry may denounce him as a heretic; another may defend him as a sound and pious preacher. One may read him out; another may read him in. Every thing is at loose ends, and a preacher's reputation for piety and orthodoxy depends upon the caprice of a bigoted, self-conceited evangelist, so called, or the ignorance and waywardness of a handful of illiterate professors called a church! This is about the way matters stand with this people; and this the way questions of ministerial character and orthodoxy are not unfrequently decided! Under such circumstances, a few prominent men, without the formality of convention, or judicial or disciplinary purposes, may rule the churches in their respective neighborhoods, and compass the ruin of any man, who may become obnoxious to Mr. Campbell, who is in reality the master spirit of the whole body. Whatever he says and does, is law with an overwhelming majority of the sect. His word is omnipotent; and when he decides a doctrinal question, or interdicts discussion, his decision is final, and from it there is no appeal. It is in vain to recur to his former professions of liberality and toleration, his professed willingness to hear all sides, prove all things, and hold fast that which is good; the matter is settled, and if the preacher guilty of differing with him, persists in promulgating his sentiments, the churches close doors against him. If there should happen to be a church too intelligent and consistent to obey the popish edict, at the expense of all their pledges and promises, it is immediately proclaimed by Mr. Campbell's satellites that the rebellious church is not a reformation church!—"Not one of us!" This I assure you is no fancy sketch, but sober reality. I am sorry to say it, but justice to myself and the cause of truth requires the disagreeable disclosure.

No man who is honest, and has independence enough to think for himself and discharge his duty, is safe in such a community. Experience has proved it, not only to my satisfaction, but to the satisfaction of many others, who have been induced to join them under the most solemn assurances that they should not be prescribed for differing with Alexander Campbell. In contradiction of their principles, they virtually make his interpretations of the Bible the creed. All their pretended anxiety to unite all Christians on the Bible alone turns out to be sheer hypocrisy. It is union upon Mr. Campbell's understanding of it, that they are laboring for. Their practice proves this to be their real object. For I am able to prove that they have cut off several preachers and churches for no other reason than that they differed with Mr. Campbell, and would teach sentiments adverse to his.

The sects against whom they have been so clamorous are far more consistent. No one can make the creed of the party. It must be done by a convention in which the whole body is fairly represented. And when made and published, every man knows what he has to believe and do, in order to have fellowship with them. But in the case of the Reformers, or Campbellites, it is far different. They have no voice in making the creed. What Mr. Campbell writes from month to month is adopted for the time being, whether it conflicts with his former sentiments or not. They seem to take it for granted that he is infallible, and are content to do as he dictates. It is only a few years since these people were few in number, poor and despised. Their preachers declaimed bitterly against the sects for their indolence, and declared it as one of the principles of the reformation that every man was bound to read the Bible and judge for himself; and that it was his duty to freely exhibit his understanding of God's word. They were desperately opposed to priest-

craft—the assumptions of the clergy, proscription for opinion's sake, and divers other things into which they have of late run with unblushing effrontery. But I forbear to dwell longer on their shameless violation of their solemn covenants with God and man. They have perfidiously broken them, and the sin be upon their heads.

As a respectable number of churches have shut their doors against me—and as there has been no formal remonstrances against it by an equal number, I am constrained to consider myself as expelled from the fellowship of the body. In the absence of an organized ecclesiastical court for the adjudication of cases of heresy, there is no other way of aiming at a knowledge of their will. I am, then, excluded from fellowship with the Disciples, or Campbellites, for holding and propagating sentiments adjudged erroneous by Alexander Campbell. These sentiments are, 1st. The pre-millennial coming of Christ, an event that may be looked for every day. 2d. That when he comes he will raise the righteous dead, and change the righteous living, and glorify them. 3d. That the present heavens and earth may be destroyed by fire, and from the chaotic mass will arise a new heavens and a new earth, which will be given to the saints for an everlasting inheritance. 4th. On this new earth Christ will found his kingdom, which will stand forever. His kingdom was not set up on the day of Pentecost, as Mr. Campbell supposes. He understands the two resurrections described in the 20th of Revelation to be spiritual, and the coming of Christ in person post millennial. 5th. I believe and teach that the New Jerusalem spoken of in Revelation to be a real city. Mr. Campbell says it is merely a figure of a happy state. 6th. Notwithstanding these points of difference, I have never made any of them a test of fellowship or matters of controversy with my reformation brethren, as they themselves can testify. Yet for refusing basely to surrender my right to teach them, and submit to a gag-law, I am excluded from their fellowship. Thus closes my labors with a people with whom I have been identified for nearly twenty years; and for whom and with whom I have suffered much reproach. Their boasted unity upon the Bible alone vanishes into thin air. For conscientiously believing and teaching what they do not understand or believe, they exclude from their fellowship one of their oldest preachers. They alledge nothing against my Christian character. Although I regret to dissolve connexion so long maintained, one in which I have enjoyed much pleasure, yet I cannot but believe that I will in the end be the gainer by it. God in his goodness will overrule it for his glory and my benefit.

Yours looking for the Lord,
N. FIELD.

Jeffersonville, June 24th, 1846.

LETTER FROM A DEAR BROTHER.

Dear Bro. Himes:—Time is still bearing us on its wings; week after week flits along, and each in turn brings the welcome messenger, "The Advent Herald," richly laden with the "delicacies of the season," to suit our taste; one feast is scarcely over when I feel the keen gnawing or craving appetite again looking forward into another week, and count the days until again I grasp the glad tidings of "the Lord at hand."

It is sweet to look back a few years and see how the hand of God has led us through many difficulties and trials, step by step, toward the inheritance, incorruptible and undefiled, that fadeth not away, reserved in heaven for us, who are kept, by the power of God through faith unto salvation, ready to be revealed in the last time, wherein we greatly rejoice, though now for a season, if needs be, we are in heaviness through manifold temptation; that the trial of our faith being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.

In glancing over my old Midnight Cry and Morning Watch this week, how vividly flashed before my eyes every scene of by-gone years,—and how endearing the recollection of the many "sweet counsels" I have had with "a few," who with me, were despised for our hope's sake. Oft have we received the taunt of a friend, the frown of the haughty, the finger of scorn, but, as oft have we returned it in a sigh of "Father forgive them, they know not what they do." But those times are past and gone, and here,

far removed from those dear friends, I find myself

Travelling alone life's thorny way,
No friend to soothe my sigh,
But "hope" looks upward, seems to say,
'Thy dearest friend's on high.

Whilst gazing on the past, and following down the stream of time to the present, every thing portends to strengthen our hope, and assure us that "our redemption draweth nigh." The national difficulties with England we may say are settled; that with Mexico is from present appearances not far in the rear, and all this, together with the world's convention about to assemble in London, to aim at the conversion of the world, has a tendency to throw all into the dead calm of a summer's evening, lit up with the brilliant rays of the sun of prosperity, shadows forth the auspicious day, when all shall say "Peace and safety."—How important that we give heed to him, who spake as never man did speak, and said, "When ye see these things begin to come to pass, know that it is near, even at the door." Gird up the loins of your minds, watch, and be sober, for at such an hour as "ye think not the Son of Man cometh;" at which time, methinks, there will be such a time of trouble as never was since there was a nation, even to that time; at "which time" I hope to be with all the humble followers of the meek and lowly Jesus,

Where I can bathe my weary soul
In seas of heavenly rest,
Where not a wave of trouble roll
Across my peaceful breast.

Yours in hope, W. F. F.
Pittsburgh, June 30th, 1846.

Bro. J. SEAVY, writes from Salmon River, Oswego Co., N. Y., June 22d, 1846:—

Dear Bro. Himes:—In this place there are no Adventists but myself. Bro. Mansfield gave a few lectures here some time ago, but very few would come out to hear him.—I have lent and distributed papers and pamphlets among those who were disposed to read them, but I know of no one who has been so much enlightened as to believe the second Advent just at hand. I lent brother Hale's excellent work on the Harmony of the Prophecies to a presbyterian clergyman who believes in a spiritual reign.—He read it, said "it did not alter his views,—he did not believe that Christ was coming at all." How much is this like saying, Where is the promise of his coming? If people will not believe the clearest and plainest declarations of scripture, and the creeds and confessions of faith in accordance with them of their own churches, what will they disbelieve next? How many are deceived by Satan, who, in the language of President Mahan of Oberlin, "is a real spiritual existence, of vast powers and resources, deeply read in all the arts of fatal error and deception, and with the profoundest knowledge of human nature, devoting with the most tireless perseverance his entire resources to one fell purpose, the corruption of the human heart, and its total alienation from God, and purity, and heaven; a being from whose wiles no one will escape, who, with the most careful circumspection, does not steadfastly resist the great enemy," "praying always with all prayer in the spirit."

Bro. M. M. MUMFORD writes from Sacarrapa, Maine, June 30th, 1846:—

Dear Bro. Bliss:—I feel a great interest in behalf of the doctrine of the "Second Advent," and I trust I shall continue to, until it shall no longer be an event for the future to reveal, but the great and grand reality itself shall have been witnessed. I also feel an interest in the means which are taken to proclaim this truth to the inhabitants of the earth.

The Herald has been an efficient means, through the help of God, in proclaiming to the sons of men scattered over the wide earth, that "The Lord is at hand," and the kingdoms of this world are about to become "the kingdom of our Lord and his Christ."

It gives me pleasure here to state that I have been and still am gratified with the calm, and steady, and consistent course manifested in the conduct of your paper, amid the surrounding elements of fanaticism and opposition. I rejoice to see the Herald still at its post, declaring the whole truth in this great cause.

The foundation of our hope is immutable as its changeless Author. Those who con-

tend against it know not what they oppose. "Our Lord will come again." This is our faith and our hope. The same glorious Redeemer will return to earth to take the kingdom, to whom it belongs. I give you the full assurance of my belief, in the language of the Herald, that that coming is near, is as evident as that it is pre-millennial. I trust, that our brethren who have gone to foreign lands to proclaim the truth, by the help of God, will shake the foundations of darkness, opening the way for the admission and diffusion of light. May we be prepared for that great and glorious kingdom, the time of whose establishment will form an era whose equal the world has not seen.

Bro. B. N. CHILDS writes from Worcester, Mass., June 20th, 1846:—

I want to say to all who are of like precious faith, to hold on to your confidence steadfast unto the end, for the grace that is to be brought unto us at the revelation of Jesus Christ from heaven; for I believe that the time is at hand.

I believe the Advent movement, I mean the rational part of it, has been of the Lord. Some have run into strange notions, or delusions, which have not been in accordance with the Scriptures, nor with common sense or reason; but we must pray for them, and hope for the best. I believe that all the honest hearted ones will be brought to a knowledge of the truth. We all have had great trials to pass through since the cry was first sounded, and nothing short of the grace of God could have kept us from falling. But thanks be to God, through our Lord Jesus Christ, who giveth us the victory. Our trials have been mostly in relation to time; but I am as confident as I ever was, that the saints do, or will know about when they are to possess the kingdom. I do not think that we are warranted in setting the precise day, nor ever have been; but after seeing certain signs, and the fulfilment of certain prophecies, we are warranted in saying it is near, even at the very doors, which is the only way we are ever to know which have been given. I believe we are directed to watch continually, that we may not be disappointed in our expectations. I feel to thank the Lord for the light that has been shed upon my mind from the word of the Lord since I first embraced the Advent faith. Knowledge has been truly increased, and is still increasing.

THE CHRISTIAN.

Tho' the murky waves of pollutedness roll,
(A delight to the wicked and sinful soul.)
The Christian, undaunted, unshrinking, alone,
Pursues the short journey to heaven his home:
And ever as he bends the suppliant knee,
A fervent prayer ascends, silent and free.

When dangers are lowering with fearful display,
And nought but trials seem to darken his way,
Nerved by the arm of Jehovah alone,
He clings to the cross till the victory is won:
And his soul is buoyant as ne neareth that home,

Where sin is debarred, nor sorrow can come.
When the vital sparks of his frame grows cold,
And the body with sorrow and care is old,
His joy is increased in a tenfold rate,
As he quits the scenes of this mortal state:
For his is a part in the regions of rest,
Where the sanctified dwell, and ever are blest.

W. J. McWILLIAMS.
Buffalo, (N. Y.), July 3d, 1846.

CHRIST'S CALL TO THE CHURCH.

Song of Solomon 2:10-13.

Hark! I hear a heavenly voice,
A call that bids my soul rejoice,—
Rise up, my love, my fair one, haste;
For lo! the winter time is past:
The rain is gone, the warblers sing,
The flowers salute the opening spring;
The turtle's welcome voice we hear;
The fig-tree and the vines appear
With early fruit; and sweet perfume
The grapes do yield.—My loved one, come!
From my embrace no longer stay.—
Arise, my fair one, come away!

H. HEVES.

Bro. S. R. BEEBE writes from Brooklyn, N. Y., June 27th, 1846:—

We have been much refreshed of late, in receiving "meat in due season" from Bro. Elon Galusha, Gates, and Bennett. The place of worship has been filled a portion of the time. Bro. Galusha gave us an excellent discourse last Sunday afternoon from 1

Cor. 6th, touching partly on brethren going to law before the unjust: but the sermon consisted mostly of an exposition of the last verse of the chapter—"Glorify God in your body, and in your spirit, which are God's." We felt strengthened by reason of this brother's presence, and in the manner that he gave the counsel of God to us. Truly, what a loss the brother must be to the denomination that he was formerly with. Bro. Bennett also discoursed to great acceptance,—a brother filled with much tenderness, and with the love of God. He preached with power on this subject, and that this is what will make the children of God have "boldness in the day of judgment." The Lord has been good to us, for which we feel glad, and praise his holy name, feeling additionally confirmed in the Advent nigh, "even at the door." We mean, by the help of the Lord, to occupy till he comes.

The great adversary probably sees that he cannot kill the Advent cause, and therefore have we not need to look well to his deceptions, fearing lest he will succeed in making it popular in some degree with the world!—We have need of much watchfulness, and prayer to be directed aright by the Spirit of God, in order that God may get all the glory.

Bro. I. ADRIAN, writes from Champlain, June 26th, 1846:—

Bro. Himes:—The interest I feel in the cause induces me to move my pen in giving account of the state of things in these parts. The Lord is with us, notwithstanding our love of this world. I have lately returned from a camp-meeting held at Borgon, N. Y. In giving report of that meeting, I am glad I can say the best of feeling prevailed. Oh praise the Lord, a happy union, and no extravagances; the power of God was with us, sinners were seen weeping on the ground, and when pointed to the Savior, they believed. I feel that this cause cannot die, and although we desert it, yet God will have a people, and our places will be filled; it will live, until the king comes.

I. ADRIAN.

Bro. A. H. BRICK writes from Fitchburg, N. H., July 6th, 1846:—

Bro. Bliss:—I feel an interest in the Advent cause. I wish the coming of Christ might be proclaimed among those who have not heard, that those who love his appearing may be made glad, that they may lift up their heads and rejoice, and that some who at present may not love his appearing may be alarmed at their condition, and be induced to turn unto God and live. I wish I could aid more in the promulgation of this "gospel of the kingdom," but I have not my thousands, or even hundreds of dollars, in houses or lands, or any other way; but I have an income of what I can earn with my own hands. Out of this, what I can spare at this time for the English mission, I now send to you.

Bro. J. D. JOHNSON writes from Manlius, N. Y., July 4, 1846:—

Dear Bro. Bliss:—Bro. Bywater, Pinney, and myself, came to this place at the request of a few scattered brethren in this region, to hold a grove meeting, June 26, Friday, and continued over Sunday. Very few meetings have been held here on the subject of the Lord's coming. The result seems to be favorable. Many professors are honestly inquiring, Are these things so? Some praise God that we came here, for the light which has been communicated, and the spiritual meetings they have enjoyed. There is a spiritual dearth among all denominations in this region. Since the meeting in the grove, where, the Lord willing, we expect to hold meetings to-morrow, (Sunday,) we have held meetings every evening at 6 o'clock in this place, on the steps of the Methodist meeting-house, a very good place, while the people are quite attentive and respectful. We have no offer of a meeting-house, although there are four in the village, which is about a mile from the grove. Singing is our bell. I trust that good will be done, notwithstanding many in the sects say almost all manner of evil of us falsely. I am more pleased with the plan of out-door preaching of Wesley and others, than I ever thought I could be for myself.—It has many advantages. The novelty of the scene draws out many who would not attend otherwise, and are most generally interested, especially when there is good spiritual singing. Much good might be done in this way in new places, by those who would go out like a Whitefield, full of faith and the Holy Ghost. We have many calls which we cannot supply.

Summary.

Revolution in Mexico!—Paredes Deposed!—*Restoration of the Constitution!*—*Santa Ana Recalled!*—The New Orleans Picayune of the 24th ult. gives the following important intelligence from Mexico:—"We received yesterday a copy of *El Locomotor*, of Vera Cruz, of the 8th inst. which is four days later than any advices received by the Falmouth. The news is important. A revolution had broken out in the Department of Jalisco. It commenced on the morning of the 20th of May in the city of Guadalajara. The battalion of Logos, followed by other bodies of military and by the enthusiastic populace, attacked the palace of the Governor. The assault of the insurgents was so prompt, that the guard had only time to make one discharge, by which one man was killed and one wounded. Some of the defenders recognized friends among the assailants, and refused to fire. The disaffection then became general, and some of the leaders of the Government troops were arrested, to save them from the fury of the insurgents. Some skirmishing ensued, and preparations were making for a general engagement, when General Duque, who had taken command of the Government troops, proposed a parley. This was agreed to, and the result of the deliberation was that the troops under General Duque should be allowed to retire with the honors of war, by a route designed by them, directly to the city of Mexico. Provisions were given them, and they were allowed till the 22d to prepare for their departure.

Don Jose Maria Tanez was at the head of the insurrection. A formal declaration was drawn up by the insurgents, proclaiming Santa Ana their Chief, and declaring that a new Congress should be summoned to be elected by the people, according to the electoral laws of 1824, to form a new constitution, in which the monarchical principle is to be excluded. It also provides that the Congress should meet four months after the liberating army shall gain possession of the Capital.—Don Juan Camplido is recognized as provisional Governor of the Department, and his oath includes the "repulsing of the infamous usurpation of the Americans."

On the 6th, Com. Ingraham, of the United States brig Somers, received despatches from the Yucatan Congress, proclaiming their neutrality in the pending war. The Somers sailed the same evening for Vera Cruz.

A letter from an officer of the U. S. squadron in the Pacific, dated at Mazatlan on the 19th of May, which says that the news of Thornton's capture had just reached them; and they were to sail the next day, or the day after, to plant the American flag in California, by the capture of Monterey and San Francisco. They had taken on board on the 19th a large number of shovels, spades, and axes, from which the writer inferred that it was intended to throw up fortifications at those places, in the capture of which they anticipated no more opposition than Commodore Jones met with in the capture of Monterey a few years since. The frigate Congress had not yet joined the squadron.

Great Fire at St. John's, New Brunswick.—At an early hour in the morning of June 27th, the block of buildings in the parish of Portland, owned by Messrs. Harris & Allan, and occupied by them as a foundry, workshops, &c., was discovered to be on fire; and the flames having gained much headway before being observed, the whole were destroyed, with nearly all their contents, consisting of a valuable steam engine, patterns, moulds, lathes, &c. The entire loss to the enterprising owners cannot be less than, if it does not exceed, \$40,000.

The Pope departed this life on the 1st of June. His Holiness had been indisposed during the last week of May, but on the 28th or 29th of that month he was deemed by his physicians perfectly recovered.

The member of the Sacred College most likely to succeed Pope Gregory XVI. is the Cardinal Franzoni, Prefect of the Congregation of the Propaganda. He is, however, considered friendly to the Jesuits, and will be, of course, opposed by France.

Great agitation continues to prevail in different parts of this country, especially in the Papal States, and it is to be feared that outbreaks will take place.

The account that 300 French prisoners had been put to death in Algeria is confirmed. Marshal Bugeaud was positively on the eve of returning to France, and remaining there. The Duke d'Aumale had arrived in Algeria.

The South American Wars.—Just before the Britannia left Liverpool, a vessel arrived from Montevideo, bringing accounts of General Rivera's return to that city, and the commotion that was raised by his presence. The English papers said that messengers came in this vessel from Mr. Onseley, to urge the speedy transmission of more troops. But the London Chronicle affirms that the steam frigate Devastation made steam for Buenos Ayres on the 25th of May, having on board a Mr. Hood, charged with instructions for the speedy and final arrangement of all the difficulties in the Rio de la Plata. It must be confessed

that Mr. Onseley and Baron Deffaudis have made a bad business of it.

More than six thousand dollars had been subscribed at Halifax for the sufferers by the fire at St. John's, and subscriptions were still going on. Vessels had left Halifax with provisions, &c. for the destitute inhabitants.

The steamer Unicorn had arrived from St. John's, and confirms the accounts previously published of the destruction of property, and misery among those burnt out.

Moral Obtuseness.

We cut the following from the "Christian Intelligencer," which copied it from the N. Y. Observer.

"Millerism" Winding up.—A correspondent of the N. Y. Observer says—"Last week as I was passing through the western part of Hamilton Co., O., in a most lovely grove, I saw an encampment, much like the gipsies' camps on an English common. I tied my horse and walked to a group of men engaged in putting up a 'tent.' I inquired what was the object of the encampment, and soon found, that this was the spot where the 'Adventists' are to congregate and wait till the world, with its wicked inhabitants, is to be consumed. They are gathering in from different places; a group had just arrived from Cleveland, Ohio, another, which had taken up with the 'Shakers' in an adjacent village, was expected. It is a second edition of Mormonism. They appeared to have no property; considered that the earth was the Lord's, and they his people, and that he would supply all their lack. They expect the dissolution of all things in a few days—the children of the first resurrection are with them every day, departed saints are their constant companions. I came to a farm house near the camp and inquired more about these deluded fanatics. The old German farmer remarked, 'they are de false prophets dat de Scripture talks of. I know one thing, I shall see dat mine cellar and barn be well fastened.' They number about 35 men, women, and children. Their appearance is squalid and dejected, and they are evidently laboring under a strong and wretched delusion."

That the above statement is true, we have no reason to question, with the exception that they were "Adventists." Why the principal religious papers persist in attributing all the fanaticism that exists to the Adventists, we cannot conceive. Those persons of whom they speak are Shakers, and are no more Adventists than they are Presbyterians or Dutch Reformed. This persisting in calling them what they are not, we cannot reconcile with moral honesty. It shows a moral obliquity that is inconsistent with the near expectation of the Millennium. The papers which publish the above are the more inexcusable, because the Herald is sent weekly to each of those offices. When will men be just?

"The End of the World."—We wish to remind our readers that this splendid painting will be removed from Boston next week. The proprietors request us to state that it will positively close on Wednesday, the 15th. It will be opened in Portland, on its removal from this city. We have expressed our approbation of the work frequently and fully. Many of our friends have visited the picture, and we have heard but one opinion expressed in reference to it, both as a work of art, and for its moral effect. It is truly a great master work of genius. Grand in conception, surprisingly perfect in execution, the coloring brilliant and beautiful, the anatomy and drawing correct, the representation of character accurate, the expression varied and striking, and the whole effect grand and sublime. It has been visited by immense numbers, sometimes 700 in a day, and we truly rejoice in its abundant success; for we feel that it is calculated to improve the mind and better the heart of every person who beholds it.

Bro. L. D. Mansfield informs us of the serious illness of Bro. Barry. He was recently taken with a violent hemorrhage of the lungs, while on his way to attend a camp-meeting at Manlius. His case was considered hopeless; though, from subsequent accounts, he appeared to be somewhat better. It is apprehended that he will never again be able to preach.

Bro. FIELD.—In another column will be found an article from Bro. N. Field, one of the oldest preachers of the sect of Campbellites in the West. It defines his position, both as respects his former associates and the Adventists.

We have received letters, papers, and books from our brethren by the "Britannia." We have another letter for our next. We shall make some rich selections from the works they have sent. We wish that hereafter they would put all their papers in a single wrapper, and direct them to the "Advent Herald," Boston. If they would do this, they would be received on the arrival of the steamer, and we learn at the P. O., there would be no expenses on them; but if directed to an individual, there will be postage charged.

TO CORRESPONDENTS.—Bro. A. HALL—The belief and practice of Adventists are different in different places, respecting the points you propose. The liberal ones have no test questions on those points.

Bro. I. R. GATES.—We thank you for those items of intelligence, and will for any more you can gather. We were aware of the movement, though not as particular as you give it.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

The Postmaster of Indianapolis, Ind., writes that the "Herald" is not taken from the P. O. by S. H. MILNOR. S. H. Milnor owes \$2 68.

I. W. MONTAGUE, of Hardwick, Mass., has stopped his paper, owing \$1 84.

JOHN DODMAN, of Palmer Depot, Mass., returns his paper, owing \$5 75.

C. R. GRIGGS, of the same place, has had his paper returned, owing \$1 50.

HENRY MARVIN, of Bennington, Vt., wishes his paper stopped. Mr. Marvin owes \$5 80.

T. W. CLARK, JOHN THOMAS, and G. W. TURNER, of De Witt, Ia., wish their papers discontinued, each owing \$4.

D. C. PALMER, of Londondale, Richmond Co., O., stops his paper, owing \$2.

ENGLISH MISSION.

(Receipts for English Mission—Continued from our last.)

Whole amount previously acknowledged,	\$612 18
Received since our last—from C. Wood,	
for J. D. Johnson,	10 00
J. W. Young,	1 00
W. Simpson,	1 00
A. H. Brick,	5 00
The Church in Essex, Vt.,	3 00
Mary Holden,	5 00
A friend in Maine,	1 00
J. Clark, 2d,	5 00—\$1 00
Whole amount received,	643 18
The whole amount expended for the present mission, as noticed last week, is	1207 25
Amount of expenditures over receipts, for which this office is responsible	554 07

BUSINESS NOTES.

Harriet S. Barber, of Ticonderoga, N. Y.—Your letter of June 12th, was received July 4th. It was post marked White Hall, N. Y., July 2. You say the enclosed is for the "Herald;" but there was nothing enclosed. The seal shows that it has been broken open, and re-sealed. If you had no occasion to open it after you first sealed, some one must have done so after it left your possession. J. Cole—The new postage law is different from the old. Now, postage has to be paid on papers from the place where they are actually printed. If the distance is right, your postage is doubtless right. Your Postmaster will let you read a copy of the law.

H. Buckley, \$1—The letter enclosing \$3 was received. S. Ayres, \$5—We cannot find your name on the Worcester list. Will you be so good as to inform us how your paper is directed, or how you receive, so that we may credit you correctly.

L. D. Mansfield—You did not give the first name of Bro. Case.

J. D. Johnson—We have no way of sending the books you speak of to Mr. Hemiway, and so credited him the whole on his paper account, as you will see per receipts. Bro. C. G. Y., of Bethany, is in arrears \$2, for two volumes of the "Watch."

CONFERENCES.

Providence permitting, there will be a Conference in Champlain, commencing Saturday, July 15th, 10 o'clock A. M., to continue over the Sabbath. Brethren from a distance will be provided for. Bro. Wyat, and we hope some brethren from the East will be with us. Brethren that come Saturday on the boat, enquire for I. Adrian.

The Lord permitting, there will be a Conference in Concord, N. H., to commence the fourth Friday in July, at 10 o'clock A. M., and continue over the Sabbath.—Preachers and brethren we hope will come in and help us. The meeting will be held in the "Advent Hall" in Spring-street.

An Advent Grove-meeting will be held in Shiremans-town, Pa., near Bro. Henry Rapps, to commence the last Tuesday in July, and continue through the week.—Brethren through that region are invited to attend.

I purpose, providence permitting, to hold a Conference in Springfield, Mass., to commence on Friday, August 7th, at 8 o'clock P. M., and continue over the Sabbath. Brethren in the vicinity are invited to attend.

T. G. CLAYTON.

The Lord willing, a Conference of Advent brethren will be held at Stillwell Prairie, Laporte Co., Ind., to commence August 27th, and continue over the Sabbath. Those who can consistently, are invited to attend. Lecturing brethren from various places are expected to be present.

There will be a Camp-meeting, commencing Monday, Aug. 10th, to continue till Saturday, on the Shakers' ground in Enfield, Ct., 1-2 miles east of Thompsonville, and 9 south of Springfield. Fare from Thompsonville depot to the ground for Monday and Tuesday, will be one shilling. Board during the meeting will be \$1 75 for men, and \$1 50 for women. Tents will be furnished. Each one will bring their own bed and bedding. All who can, are requested to bring tents. Companies engaging tickets of the New Haven railroad, will receive 1-3 discount. There is a rail-road from Hartford and Springfield to Thompsonville.

T. COLE,
H. MUNGER,
R. WILLIAMS, } Committee.

NOTICES.

MEETINGS IN NEW YORK are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square, and on Sunday, Tuesday, and Friday evenings in the vestry of the German Reformed church in Forsyth-street. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets. The meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillary-streets.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

*The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old place, the Saloon of the Chinese Museum, in 9th street, between Walnut and Chestnut-sts.

*The Report of the Rochester Conference, now received. It is contained in a neat pamphlet of 36 pages. It is published by Bro. Marsh, 20 1-2 State-street, Rochester, N. Y.—\$2 per hundred; 3 cts. single.

"SECOND ADVENT LIBRARY."—We have a few sets of the "Library" on hand, bound in sheep, which may be had for \$5 a set. The "Library" consists of eight volumes, and contains nearly all that we have ever published on the doctrine of the Second Advent of Christ. Our friends, by furnishing themselves with a set, would not only materially assist us, but obtain a large amount of useful and interesting matter (to the Bible student) rarely combined in so cheap a form.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cents retail, 33 1-3 wholesale.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

CRUDEN'S CONCORDANCE.—We have on hand a neat edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1 50, and the latter at \$1 25.

*We wish that all who return papers would be particular and give their Post-office address, as otherwise we cannot stop their paper. We have no other means of finding their names on our books.

*All letters or communications designed for this office should be directed (post paid) to "J. V. Himes Boston, Mass."

AGENTS

FOR THE "HERALD" AND S. A. PUBLICATIONS.

ALBANY, N. Y.—G. S. Miles.
BUFFALO, N. Y.—J. J. Porter.
CINCINNATI, O.—John Kiloh.
CLEVELAND, O.—D. I. Robinson.
DERRY LINE, Vt.—Stephen Foster, Jr.
HARTFORD, Ct.—Aaron Clapp.
LOWELL, Mass.—M. M. George.
MORRISTOWN, Vt.—L. Kimball.
NEW BEDFORD, Mass.—Henry V. Davis.
NEW YORK CITY—R. R. Hollister, 91 Delancy-street.
ORRINGTON, Me.—Thomas Smith.
PHILADELPHIA, Pa.—J. Litch, 3 1-2 North Seventh-st.
PORTLAND, Me.—Peter Johnson, 24 India-street.
PROVIDENCE, R. I.—George H. Child.
ROCHESTER, N. Y.—J. Marsh, 20 1-2 State-street.
TORONTO, C. W.—Daniel Campbell.
WATERLOO, C. E.—R. Hutchinson.
WORCESTER, Mass.—D. F. Wetherbee.

Letters & Receipts for Week ending July 10.

☞ We have annexed to each acknowledgment the number to which it pays. Where the volume is mentioned, the whole volume is paid for.

C. Chase (C. Herald), No. 12—25 cts.—I. Beebe (C. Herald 2 copies), No. 12; G. Widrick, 283—each 50 cts. L. Nichols, 269; G. Bray, v 12; M. Knowlton, 290. E. Shultz, 295; R. G. Atwell, v 12; I. R. Morse, v 11; A. B. Andrews (C. Herald 6 copies), 8; A. M. Bennett, 294; D. S. Chamberlain, 296; J. F. Chamberlain, v 11; W. B. Hovey, v 11; L. Weld, v 10; W. Dunkin, v 11; Geo. Hendry, v 9; G. Canfield, v 13; S. Thomas, 295; S. Dunham, v 12; W. Harris, v 12; S. Hurlbut, Jr., v 10; P. Curtis, v 12; A. W. Griggs, v 12; R. R. Hill, v 6; Wm. Boyer, v 12; J. C. Clark, v 11; W. Dolly, v 11; R. Files, v 12; S. Everett, v 12—(and \$2 for sundry persons for C. Herald); C. Hall, 282; M. Welcome, 261; J. A. Whittier, v 12; J. Beckwith, v 12; F. Haywood, 290; F. Pratt, 294—each \$1.—D. W. Johnson, v 12; W. Brown, 258; W. Simpson, v 13; E. Farnsworth, v 13; L. G. Gould, 294; A. Hemiway, v 12; S. Hargrove, v 13; Eld. Dexter, 262; J. Jewell, of Balton, Vt., (2 copies), 257; A. Colby, v 10—84 cts. due; E. C. Parks, v 8; W. Tink-com, 313; M. Coolidge, v 12; G. Gould, v 12—each \$2. W. B. Schermerhorn, 340; S. F. Clapp, v 11; S. Pierce, 206—\$2 40 more due; S. Robinson, 292; P. Johnson, on account—each \$3.—G. W. Crocker, v 11; E. Guard, 280; W. T. More, 339; E. Pennell, 347—each \$5.