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

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### The Prayer of Habakkuk.

With fear I was speechless, I trembled, O Lord, At the sound of thy voice, The might of thy word, O'er heaven his glory

razue, sickness, and death And fires in his pathway Were lift by his breath. He stood on the heavens, And measured the earth; Divided the nations, Struck down in their mirth

In their high habitations, The moon and the sun, Stood still in their courses O'er broad Ajalon.

the anointed, death in each blow igh the fig shall not blossom,
r fruit bend the vine;
igh the folds shall be empty,
stall filled with kine;
will I be joyful,
I trusting his grace;
waiting for mercy,
ough hidden his face.

#### The Work of the Messiah.

BY RIDLEY H. HERSCHELL,
PASTOR OF A CHURCH OF CONVERTED JEWS IN LONDON, ENG. (Continued from our last.

AFTER the giving of the law, which the aposoffered up burnt-offerings and peace-offerings, but Jehovah. The formation of the golden work;" and if we could see the end from the Moses prayed for the people." Num. 21:4-7. He took the blood of these offerings and sprin- calf was a direct breach of the second com-kled the half of it upon the altar, and with the mandment; they made an image, and bowed order to mercy—judgment to the few, in mercy rest he sprinkled the people and the book of the down before it. True, they proclaimed a feast to the many.

but of humanity. Moses piteously confesses his inability to bear the burden and responsibility of his office. He cries unto the Lord, "Wherefore hast thou afflicted thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me? I am not able to bear all this people alone, because it is too heavy for me.' Num. 11:11-14.

Moses had not long been chosen by the people as their mediator, until he was called upon to perform another branch of his mediatorial work. He had been the medium of communication between God and the people; he had offered up sacrifices for the sin of Israel; he was now to act as the intercessor, as the pleader

with God that He would forgive their sins.

I believe most readers of the Pentateuch are conscious of a feeling as if the follies of the children of Israel were almost incredible; as if the sin of making the golden calf, so soon after the awful transaction at Sinai, were next to impossible. This delusion, I am convinced, arises from not taking into account the effect thought to do unto his people." Ex. 32:7-14.

produced on our own minds by the brevity of I pretend not to explain how, or in what the narrative. The history of the golden calf seems the key to the explanation of all idolatry It is evident the people of Israel viewed Moses as the visible representative of God; and fear-ing he had left them altogether, they desired Aaron to make another visible representation of God (" make us an Elohim"), which should go before them. It is impossible to imagine that any other people, even in a state of the most savage ignorance, could believe that a little image which had no existence until their to appear before Sinai; he took sacrifices, and mediately after the command to have no God ment from time to time; but it is "His strange atoning blood. That fiery law, which was or- minded of the union of superstition and frivo- again such a mediator.

type, the type of that Prophet, like unto Him, and behold, it is a stiff-necked people: now, who was at once to be priest and offering. In therefore, let me alone, that my wrath may wax

who was to be the Deliverer not of Israel only, this would still have been a fulfilment of the muring and discontent, "the people cried unto promise to Abraham, only with this difference, Moses, and when Moses prayed unto the Lord, that the line of descent would commence with the fire was quenched." Num. 11:2. When the younger son of one of the descendants of an evil report was brought of the promised Levi, instead of the younger son of Isaac .- land, they again complained and said, God. "And Moses besought the Lord his God, will this people provoke me? and how long and said, Lord, why doth thy wrath wax hot will it be ere they believe me, for all the signs ple. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this your seed, and they shall inherit it forever .-

tentions; I take the Scripture narrative simply as I find it. From the time of Abraham and this people, from Egypt even until now.

But there was something dearer to the heart of God that we had died in the land of Egypt !" Moses than his own honor—the honor of his "And the Lord said unto Moses, How long against thy people, which thou hast brought which I have showed among them? I will forth out of the land of Egypt, with great pow- smite them with the pestilence, and disinherit er, and with a mighty hand? Wherefore, them, and will make of thee a greater nation, should the Egyptians speak and say, For mischief did he bring them out, to slay them was again faithful to his office, and urged his in the mountains, and to consume them from former plea with yet more earnestness, "Then the face of the earth? Turn from thy fierce the Egyptians shall hear it, and they will tell wrath, and repent of this evil against thy peo- it to the inhabitants of the land;" and so he goes on, pleading that God's gracious presence with His people, that He is seen by them face to face, and that His cloud is over them, is known by report to these inhabitants; and that land that I have spoken of will I give unto if He should destroy this people the nations would say, "Because the Lord was not able to And the Lord repented of the evil which he bring this people into the land which He sware unto them, therefore, He hath slain them in the wilderness. Pardon, I beseech thee, the inisense, the Lord repented and changed his in- quity of this people, according unto the greatness of thy mercy, and as thou hast forgiven onwards we find the Lord accessible to the interpretation of His people. What a relief it is the Lord said, I have pardoned according to thy tercession of His people. What a relief it is to turn from the tortuous theology of those thered against Moses and Aaron, and upbraided who, under cover of what they are pleased to them with having "killed the people of the term "the immutability of God's processes". Lord "God covered at the control of the control of the covered against Moses and Aaron, and upbraided them with having "killed the people of the term "the immutability of God's processes". term "the immutability of God's purposes," Lord," God commanded them to remove from at once deprive man of his responsibility, and among the congregation, that He might con-God of His love and tenderness, to the simple sume the murmurers in a moment. But Moand honest declarations of Scripture! Doubt- ses desired Aaron to take fire from the altar, earrings were melted to form it, could be the less, the inspired penmen believed in the "sove- and make an atonement for the people; in oridentical Being that brought them out of Egypt about three months previously. They, with all ern divines—nay, more firmly: for they are so Again, when "the soul of the people was much other originators of image-worship, must have strong in the consciousness of its truth, that discouraged because of the way, they spake they are not afraid of its being impugned, and, against God, and against Moses, Wherefore AFTER the giving of the law, which the apostiewed it simply as a representation of the interesting the Paul is instructed by the Holy Spirit to call "the ministration of condemnation" (2 Cor. 3: ors, however, worshipped the idol as being it and straightforward manner. The ground-work the wilderness; for there is no bread, neither the condemnation of the interesting the property of the checken 9), Moses had to act in another capacity, distinct from, yet intimately connected with, his doubtless this natural tendency of the human seems to be, "The Lord delighteth in condemmediatorial office. He had to act as a priest, mind to worship the visible, that caused the nation;" whereas, the Scripture saith, He "de- people to a sense of their sins, and they again the atoner for sin. He again summoned Israel prohibition against making images to stand im- lighteth in mercy." True, He executeth judg- appealed to their mediator, "Pray unto the Lord that he take away the serpents from us. And I have placed together these various in-

stances of the mediatorial character of Moses before my brethren, that they may the more eacovenant. He thereby showed not only that to Jehovah; but had He occupied their minds From this time until the day of his death, sily apprehend the character of the Prophet they could not draw nigh unto God with- when they were engaged in worship, they the great and distinguishing work of Moses;" that they may perceive they could not draw night unto God with when they were engaged in worship, they the great and distinguishing work of Moses, out a mediator, but that a mediator alone would not have "risen up to play." Who that was his mediatorial work; in after times they that the work of atonement and intercession was the distinguishing feature of the character priests; other prophets; but never had they again such a mediator.

The third moses, the time those, that the work of atonement and intercession was the distinguishing feature of the character priests; other prophets; but never had they again such a mediator. dained to life," which was calculated to promote, if adhered to, the creature's life and well-being, Moses knew would be a "ministration of naturally followed by the thoughtless revel.

Lord "bare them on eagle's wings;" delivered the assertion so of repeated in Jewish writerial characterial characteria death" to corrupt and fallen man; so that it And if we look nearer home, we shall find that them in every emergency; and yet, when each tings, that an atonement and a mediator are was not enough that he should be the medium through whom these commands were conveyed to them; it was also needful that he should be able to atone for those sins which the breach of these commandments would involve.

And I we look nearer nome, we shall find that them in every emergency; and yet, when each though them in every emergency; and yet, when each them in every emergency; and yet, when each they enacted the same unbelieving and rebellious part. Well might Moses seems recounted with such detail, for the express say unto them, "Ye have been rebellious against the Lord from the day that I knew you."—

While Moses was engaged in intimate communion with the Lord, who spake to him munion with the Lord, who spake to him "face to face as a man speaketh with his provide him in the wilderness, and grieve him." In the interpretation of the types of Scripture, I am disposed to think much confusion has arisen from expecting to find in the anti-type the same degree of separateness that appears in the type. When he offered up the sacrifices at the foot of Horeb. Moses himself, and the blood of the victims, formed but one type, the type of in the land of Ham, and terrible things by the shown that He was with Him? Did they not Red Sea. Therefore, he said, that he would reject the prophets of God? Never has any like manner, when Aaron and his sons were ordained to the priest's office, they, together with Moses, formed but one type of the Messiah. And why? Because no man was able to combine, in himself, even the shadow of the various evenlession that my wrath may wax here alone, that my wrath my wrath may wax here alone, that my wrath my wra to combine, in himself, even the shadow of the could not be insensible to the honor of being various excellencies that were requisite in Him progenitor of the chosen people of God; and upon them at Taberah, to punish their murspread, for eleven years before there was a

single Gentile convert.

But while Moses was a lively type of the true Mediator and Intercessor, he at the same time showed forth the weakness and insufficiency of a mere human agent. It requires the patience of a God to bear with the multiplied provocations of fallen man. The meekest of men, who had stood so many trials of his patience, at last gave way. At the waters of Meribah he dishonored God by impatience and unbelief; and on this account was not permitted to enter the promised land. This was a striking lesson to Israel of the inadequacy of a merely human Messiah, of a fallible mediator. This showed that the successful intercession of Moses rested not on his own merits, but on the merits of that Mediator of the covenant, whose love to fallen sinners formed the ground-work of Moses' intercession.

To the superficial reader of Scripture, the history of the children of Israel, from their departure out of Egypt till their establishment as a kingdom under Saul, appears but the annals of a people in a semi-barbarous, and almost a childish state. But to those who are able, under all the phases which society presents, to perceive the workings of a common humanity, it is an instructive chapter of the history of man. It is a picture of human nature divest-ed of the flimsy and glittering veil that the world's refinement throws over it. Is not the general course of the world still, a forgetfulness of God in prosperity; a hasty appeal to Him for help in the time of adversity; and forgetfulness again, when the judgment is removed? And what are all men around us so busily toil-What is it that prompts the labor of the merchant, and urges the student to his midnight task? It is the desire of obtaining the good things of this life. And what is it they weep over, when their efforts are unsuccessful, or when a sudden reverse has deprived them of their wealth? Is it, that they can no longer love and be loved; that they can no longer do good to their fellow-creatures; that they can no longer honor and serve God? No; the things whose loss they mourn are as ignoble as the good things of Egypt, after which the children of Israel wept. In their honest simplicity they confessed what it was they mourned:— "We remember the fish, and the cucumbers, and the melons." Men are less honest now, because more enlightened; they feel that the things on which their daily happiness depends, are not the things that ought to form the happiness of a rational and immortal being; there fore, by general consent they do not name "the fish, and the cucumbers," and all the other luxuries of the establishment; but each is conscious that these, and such as these, are really the good things that their souls lust after. Is-rael is man under the dominion of the fall; and the work of the Messiah is to deliver men from all the consequences of the fall; to bring them "from the bondage of corruption, into the glorious liberty of the children of God."

I might proceed from the Pentateuch through the subsequent records of Israel's history, through the Psalms of David, and the greater and minor prophets, and trace in them all the same features; the same recognition of the evil state of man and his habitation; the same hope of redemption to both through a Deliverer .-But this examination would far exceed my limits; I must content myself with directing the attention of my readers to a few of the more prominent points; leaving them to pursue the investigations more fully themselves .- (To be continued.)

#### A Plea for the Persecuted.

The arrival at New York of upwards of sixty Portuguese, driven by persecution from their own country, who have committed themselves to the care of the American Protestant Society, has awakened much sympathy in the communit some facts respecting the past and present state excommunication. of this people, and to appeal to a generous community for aid. Whether they are worthy of confidence, or have strong claims upon our benevolence, the reader can decide when he has a consisted with the facts we here published. become acquainted with the facts we here pub-

besides children, were under a prosperous course of instruction. His self-denying efforts for the Portuguese, who had no special claims of Bible on him, made at first a favorable impression on the municipal authorities of Funchal, the chief city on the island. They passed a vote of thanks to Dr. Kalley for what they styled "his is thanks to Dr. Kalley for what they styled "his is thanks to Dr. Kalley for what they styled "his is thanks to Dr. Kalley for what they styled "his is thanks to Dr. Kalley for what they styled "his is thanks to Dr. Kalley for what they styled "his is thanks to Dr. Kalley for what they styled "his is thanks to Dr. Kalley for what they styled "his is the real bload and flesh of Legy Christ wants the coming winter which we have disinterested acts of benevolence, or philanthropy, such as the establishment of schools in different parts of the island, at his own expense, furnishing the people with medical attendance and medicines gratuitously," &c.

Dr. Kalley at the same time, gave the Portuguese Bible to all who desired to read it. All were destitute of it, and many had never heard of the existence of such a book as the Bible. Those now in this city can testify that they never heard of it, until Dr. K. informed them of its existence.

Soon after the people began to read and to learn the doctrines of the word of God, it was taken from them by the priests, and committed to the flames. But its influence was not consumed. As the little girl said when the priest burnt her Bible, "You cannot burn up the verses I have in my mind," so it proved to be with them. The truth had taken deep root in the heart, and the fruit appeared, They were forbidden to read the Bible or to meet for religious worship. But their love of prayer, and strong affection for each other, brought them together secretly in the night. The low, solemn voice of prayer entered the ear of God; but no hymn could be sung, as this would be the signal for the mob or the police to arrest them. When they could not safely assemble under a roof, they stole away into the fields and mountains in the night, and lifted their united supplications to God for their enemies. While thus engaged many were arrested and thrown into prison. They were bound with ropes, and most cruelly treated. Some who are now in New York have been in the dungeon two years, and some three years, whose only crime, in view of the priests, was reading the Bible.

Dr. Kalley was the special object of Papal vengeance. He was illegally imprisoned. As a subject of the British government, liberty of conscience and of worship was guaranteed by the treaty of England with Portugal. The government and the priests were obliged to release him from prison, after a cofinement of five months. But he was not suffered to reside in Madeira. His house was entered by the mob, excited by the priests, the windows broken—his splendid library, valued at \$10,000, with many Bibles, was thrown into the streets, and reduced to ashes. He was obliged to fly from mony of their excellent spirit. He says, "Never, of night. After such a night, how has the the violence of the mob, in the dress of a female, to a British vessel, and returned to Scotland.

The Portuguese who were guilty of reading the Bible, were persecuted without mercy. The sentence of excommunication was thundered against them from every Roman Catholic pulpit. One now in the office of the American Protestant Society was among the first who fell under this awful sentence. A friend was excommunicated with him. These two were declared by the highest ecclesiastical authority in Madeira, "to be excommunicated by the curse of Almighty God and of the blessed St. Peter and St. Paul, with those of Gomorrah and Sodom, and with Korah, Dathan, and Abiram, whom the earth swallowed alive for their disobedience. Let no one give them fire, water, bread, or any other thing that may be necessary for their support. Let no one pay them their debts. Let no one support them in any case which they may bring before a court of justice. Let all put them aside as rotten and excommunicated members, separated from the bosom and union of the Holy Mother Catholic Church, and as rebels and contumacious."

persecuted people, or should give anything to who had given it to them, if they might now The object of this address is to present their just debts, was threatened with the same regard it as their own, and do with it as they pleased. Their benefactors inquired the reason

night. On one night five houses were set on fire while the inmates were asleep. The These refugees are natives of Madeira, an island under the government of Portugal, containing about 100,000 inhabitants, all Roman Catholic. A few years since, Dr. Kalley, of Scotland, a very philanthropic and benevolent man, made Madeira, his place of residence.

From his own purse he sustained teachers and and even females were excited to tear his flesh furnished books, until upwards of 800 adults, on his cheek while he was lying upon the

Notwithstanding these cruelties, the number of Bible readers and of Christians increased. was condemned to be publicly executed. After about three years severe confinement in the dungeon, she is in Trinidad. Some of her children are now in this city. Her nephew is we have rented buildings, where they can live here, who had the charge of eighty schools established by Dr. Kalley in Madeira. When established by Dr. Kalley in Madeira. the persecution began, the first notice he had board. of his danger was on awaking in the night he found eighteen of the police about his house, who had come to arrest him. He rose and the community, to clothe them with warmer rushed out of his house, and escaped to the mountains. The government then commissioned 200 soldiers to arrest him. They pursued him upwards of a month, but were not able to find him. During this time he never meal, meat, fish, potatoes, rice, coffee, tea, sugar, slept under a roof, but on the soil, or in caves of the earth. He had no change of linen, and the Society require money to sustain these, and was reduced to a state of starvation. The to supply the wants of our missionaries, who are manner in which he was saved from death is worthy of notice. The place in which he had concealed himself was unknown to the Chrisbrethren we are prepared to bear witness. Not tians as well as to the soldiers. There was only one human being that knew where he was, any one, not even her parents, that she knew who constantly employed five or six men on where he could be found. But she stealthily his farm. This man was taken from his farm, God, kept him from starvation, and gave him strength to reach the deck of a British vessel. this statement by a particular account of indi- prison. vidual sufferers that would be interesting and thrilling. One of the men now with us, when arrested, had his arms crossed, and bound in that position; and kept in the dungeon twenty-

the British Navy, who was an eye-witness of their condition. Our sleep has been disturbed perhaps, were the members of any church more keenness of our anguish been increased in the ke-minded one toward another, according to Never was there simpler faith, simpler hope, simpler love. Their humility, gentleness, guileless simplicity, and burning love, were seen and acknowledged by their most bitter enemies.'

A Portuguese merchant, who was reckless n religious subjects, said that "if he were called upon to choose a religion suddenly, and vithout further thought, he believed he should ix upon that of these people, because he saw hem suffer without complaining."

The mate and steward of the vessel, in which were two hundred and eleven of these converts going to Trinidad, frequently said, " that they

A little incident on this vessel furnishes a fine illustration of their spirit. There was on to Trinidad, who had been their bitter persecu-tors. The family was very poor. Through the kindness of British Christians, the converts

for their spiritual welfare.

Donations of money, clothing, and provisions, should be directed to the American Protestant Any person who shall speak in favor of these had received some clothing. They asked those of such a question. They replied it was their The persecution of the Bible readers, Prottants, Calvinists or Presbyterians, as they were good to them that hate you, and pray for them which despitefully use you, and persecute you." Then they divided their small supply of clothing with their enemies. These enemies public-

man, made Madeira his place of residence. Solicitous for the welfare of the Portuguese, whom he found in the deepest ignorance, he began to establish schools for their benefit.

and died of their wounds. One man who had a family of six or seven children, whose house thousand took refuge in the West India Islands; numbered ways, is especially shown in the upwards of 600 in Trinidad. About fifty of those who are in New York came directly from those who are in New York came directly from Trinidad, and the others from St. Kitts.

Their desire is to form a Colony in the Western country, where they can cultivate the soil, educate their children, and have the gospel preached to them. The Society expects to send them West as soon as it can be done. priest is the real blood and flesh of Jesus Christ, wants the coming winter, which we have not yet been able to make.

When they first arrived, we took them to the together, and we furnish them with provisions more economically than we could hire their

They had no clothing suitable to our climate. We have been able, through the benevolence of garments. Still clothing will be acceptable. Shawls and cloaks for winter are much needed and also boots and shoes for men, women and children. All kinds of provision, such as flour,

brethren we are prepared to bear witness. Not a murmur has been heard from them, although they must at times have been sufferers on actook flour from the barrel, when her mother was absent, and baked a cake in the ashes.

She then rolled it in her apron, and seizing an not hard to lie in the dungeon so long when he opportunity, she ran into the mountains and gave it to him. On this he lived four days. This cake, and this only, with the blessing of Lord Jesus Christ and in the Bible." We then reminded him that Paul and Silas prayed and sang praises to God in the prison. Yes, he He sailed first to Demarara, then to Trinidad, said, he often thought of that, but he was for-and finally to this city. We cannot protract bidden by the priests and officers to sing in

Such is a brief statement of the case of our expatriated and suffering brethren. The plea for aid is found in the facts of their history. Is it not a plea that comes with irresistible power o months.

What was their conduct, and what their feelpist? Who can hold his money with a firm ings under such cruel treatment? Much inter-est will be felt in this inquiry. Capt. Tate, of need of it? Our hearts have bled in view of morning, when we have met them, and found Christ Jesus, than the little flock at Madeira. them cheerful and happy, with the very smile of heaven on the countenance! No sadness, no despair, no complaint; but the full-hearted expression of gratitude to God for the blessings they enjoy, and for the hope of a better inheritance in a brighter world.

The principle on which we appeal in behalf of these persecuted brethren is stated by Him before whom every reader will soon appear, and hear him say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and the reverse. Matt. 25:34-56. We assure you the Portuguese are not the only persecuted ones. Converts from the Church of Rome, under the labors of had never seen folk love one another as these folk our missionaries, in our own country, have suffered severe persecution. But we cannot now give a narrative of facts. We plead earnestly for the persecuted, and for the means requisite board a Roman Catholic family, as emigrants to sustain them and the missionaries who labor

Society, 150 Nassau street, New York.

HERMAN NORTON, Cor. Sec. of American Protestant Society. November, 1848.

#### The French Revolution of 1848.

SERMON, PREACHED IN THE CHURCH OF ST. STEPHEN, WALBROOK,

BY THE REV. GEORGE CROLY, LL. D.

"The earth is the Lord's, and all that therein is; the compass of the world, and all that dwell therein."

The declared desire of the God and Father of all, is the happiness of all. And this glorious and merciful desire, though shown in unness of Nature; the next, in the truths and rewards of Religion; and the last, in that constant control of Kingdoms, by alternate prosperity and punishment, which, like the attraction and repulsion of the planetary forces, keep those moral planets in their course, and prevent the confusion of the System.

If one of the most powerful and magnificent of those kingdoms has now burst from its orbit, and threatens to force all the rest along with it:

"——Such as if Nature's concord broke, Amid the constellations war were sprung, And planets rushing from aspect malign, Of fiercest Opposition, in mid sky Should combat, and their jarring spheres confound.'

It is not merely within the province, it is the actual duty, of the pulpit, to investigate the cause of changes which so deeply involve the happiness of all human beings; to clear up the gloom thrown by such vast and ruinous events over the contemplation of the Christian; and, so far as such high tasks may be within the reach of our infirm faculties, to "vindicate the ways of God to man."

The laws of morality are always the same, whether acting on the smallest, or the largest scale; whether throwing light into the individual bosom, or illustrating the conduct of nations. But there is a memorable difference in their application. Kingdoms have no future state; there can be no reserve of punishment or reward for them, beyond the grave. Here their retribution must exist, or not at all. We lose the whole lesson, unless we see the scaffold, the execution, and the tomb.

But, direct retribution on individuals would break up the whole order of Society; for it must extinguish the whole discipline of the human heart. When the blow was struck, penitence could find no place, reformation would be too late, righteousness could plead no conversion, and gratitude offer no prayer. We thus see, more and more, the wisdom of the command in the parable of the Tares, "Let both grow together, until the harvest." Still, the principle of retribution is not altogether extinguished, in the instance of man. The general tendency even of the most personal vice is, to produce personal suffering. There is a silent avenger on the step. The sentence is already written. Intemperance inflicts decay. Profligacy cankers character. Extravagance dilapidates fortune. Until disease, contempt, and beggary consummate the ruin.

There are exceptions; and we may be sometimes startled with the splendid impunity of notorious want of principle. Yet, who is to know the reality of things? Who can fathom the depths of the heart, perhaps, at the moment, palpitating with the dread of detection; bittery shrinking from its own success; or glancing down the long vista, at the end of which it sees only sorrow and shame. To how many of the most showy figures and exulting countenances of society is the agony of the Spartan boy no

But, the Future State is the true rectifier; as it is the true life of man. Here he is but the infant in its cradle, limited in capacity, in suffering, in enjoyment, in everything. There he shoots up to his full stature at once, with the Universe for his range: "Sown in dishonor, raised in glory; sown in weakness, raised in power," with angelic faculties for angelic thoughts, purposes, and happiness. There all shall be known, and all explained. There the moral difficulties of life will disappear, as if a man looked down from the zenith upon our world rolling through the sunlight, and saw nothing of it but its smooth splendor. But, there too will "the judgment be set, and the books be opened."

Every portion of society has its temptation, the poor man in his poverty, the rich man in his wealth; the law is universal. The tempta-tion of kingdoms is power. And their especial punishment always refers to their especial crime.

Wars of accretion. punishment always refers to their especial crime. Wars of aggression constitute that crime. And the punishment of those wars will be found to be the principle, on which the Divine Government uniformly acts in the sufferings of European thrones.

In inquiries of this nature, I propose no pic-turesque interest: I leave to the historian all the romance of action, and to the philosopher all the romance of thought; to the one all that field which he makes living with combats and councils; and to the other, all that loftier clime which he fills with the ethereal shapes of his fine speculation. The Christian teacher, intent only on ascertaining the divine rule, discards all the interposing brilliancy of the world, un-

its tumults: and, like the patriarch on his travel, with night and the wilderness alone around him, waits for the vision, which shows the providential "angels ascending and descending." I mean to offer not even a historic sketch. My purpose is simply, to demonstrate a great principle in the government of the world.

Since the rise of modern Europe, nearly a third of every century has been consumed in war. Its Gothic invaders knew nothing but moment training the future devastator, and pre-arms; they had been cradled in arms, and by paring the nursling of the wolf for the founder long preparing its own ruin. It had insulted arms alone they had obtained possession and power. The hardships of their German and Scandinavian life, had made Southern war a indolent empire, with the fierce instinct of men born of the forest, the seashore, and the storm. Yet, even in the collisions of those early sovereignties, rude and hurried as they were, it might not be difficult to discover the principlethat wars of aggression are the especial object of divine punishment.

But I commence the inquiry, from the middle of the Seventeenth Century, the period which first formed a system of Balanced Power in Europe; the direct purpose of that system, being, to preserve the peace of nations; by from the throne. This aggression was even in monarch, the majestic spirit, and captivating protecting the weaker States against the ambi-direct violation of a treaty.† Its punishment elegance of his queen, and the domestic fondtion of the stronger; and by combining the efforts of all States to forbid all wars of aggres- the Grand Alliance began. The famous war of their dungeon, excited universal sympathy in

This was an immense advance. It was the virtual erection of a Tribunal in the centre of Europe, to which all might appeal. A Tribunal, not dependent on the caprices of popular will. or on the fragile authority of barbaric thrones, but founded on the eternal maxims of justice, out of the rank of leading powers, for nearly a national necessity, and human welfare; invisi- hundred years. ble, yet to be felt in every future transaction of In the middle of the century another war, kingdoms; and irresistibly appealing from the then unexampled for the rapidity and violence violences of the hour to posterity and to God. This discovery was to statesmanship, what the discovery of the circulation of the blood was to the science of the frame. It showed the mutual importance of every part of the European structure; the means of counteracting its distempers. of sending life through its smallest nerve, and The international law of Europe is the noblest memorial of civilization.

On this point, the contrast between the an-cient and the modern worlds is of the most remarkable kind. In the ancient world, wars of aggression were universal, and yet were seldom punished. It would seem as if God, indignant at the offences of heathenism, had abandoned man to the work of his own hands; suffered left him to raise thrones, only that he might be overwhelmed in their ruins. All the great kingdoms of antiquity fell in rapid succession, but one, and that one reserved, only to bring all nations within the circle of Christianity. "There were giants in the earth in those days," and, as in the days before the flood, the earth was "filled with violence." The fall of those kingdoms was scarcely to be accounted for on the ordinary grounds of national evil. In general they exhibited but few of the symptoms of decay Some fell, like the Babylonian king, in the height of national luxury, with their thousand princes feasting in their halls; some in the her wounds, during the next fifty years. field, in the vigor of life, and with the sword which had swept the half of Asia before them, still gleaming in their hand; some, like Titans prostrated by the thunder-bolt.

Yet, of all the chief sovereignties of modern Europe, since the origin of its ten diadems, but one has perished: \*\* an unchanged duration of a thousand years. This was the work, almost the miracle, of Christianity. The primal the growing activity, and the solid system, its nostrils was from above.

It is equally striking, that this distinction between the ages of Heathenism and of Christianity should have existed, almost to our own day. While the pettiest European kingdom has remained unmoved, empires, as mighty as the Babylonian or the Macedonian, have risen in the East, and fallen in the height of their ascendancy. The empires of Genghiz and of Tamerlane, whose foundations covered the land from the wall of China to the Euxine, and whose strength was wholly irresistible in their day; the empire of the Moguls in India, the empire

\*Poland—a country, however, which, by being an elective Monarchy, could scarcely be reckoned in the great and bold; closes his perceptions to the

lanche, let loose, we know not how; but sweeping everything before it, and gathering everything into its mass, as it thundered down; and each, like the avalanche, no sooner stopping in behind but fragments of the wreck which it had of an empire broader than the Roman.\*

the eighteenth century, though often devastating neglect. Relying on the policy of the old sovepastime, and they rushed upon the languid and and desperate; but all dwarfed beside the magnitude of the war with which it closed. The French Revolutionary War is still without a pomps and formalities of its predecessors, floatival, in the recollections of human havoc and ing in the old gilded galley of Louis XIV., with human crime. Yet, through the whole series all its purple sails, and perfumed airs, and emof those earlier conflicts, the principle of pun- broidered streamers, had forgotten that it was ishment on the agressor is, with more or less distinctness, steadily sustained.

In the second year of that century, the French galley was on shore. aggressor were overthrown, in a perpetual suc- Europe, and to this hour draw many a tear.

of its conflicts, shook Central Europe. In the last year of the preceding century, the Duchy of Prussia had been erected into a kingdom, by the ambition of its sovereign. It had been made a military power, by the rude vigor of his successor; and it took the sudden and brilliant successor; and it took the sudden and brilliant of the crown. The blood of the sovereigns of its conflicts, shook Central Europe. In the no punishment can be too significant, or too seof restoring the enfeebled energy of its existence. under the genius of its third monarch, Fred- was the first libation of those horrid ceremoni-

One of the first acts of Frederic was, to seize on a Province of Austria. From that act sprang the memorable "Seven Years' War." (From 1756 to 1763). This war, though brief, was the bloodiest known in Europe. constant succession of pitched battles, murderous on both sides; but the sufferings of the aggressor were fearful. Prussia was repeatedhim to be the prey of his own passions, and ly overrun, its capital was seized, its population was laid waste, as if by a pestilence. Its king, though exhibiting the highest rank of military talent and the fiercest intrepidity, yet, at length, saw nothing before him but death on the field, or by his own hand. He was finally rescued from utter ruin, not by his genius or his courage, but by the death of his most powerful antagonist, and the protection of his last ally. war was then suddenly brought to a close, but its punishment was long felt, in a depopulated kingdom and exhausted resources. Prussia retained the province for which she had begun hostilities; but she had scarcely recovered from

> I touch lightly on the war of England with alike in its policy and in its provocation, and begun reluctantly on both sides; but of all contest are still ominous and incalculable.principles exhibit only perplexity and perversion.

ments, the splendors, and the graces of France. the philosophy, the literature, and the political was startled by a sudden declaration of war. The temptation of enfeebling the strength of

\* They may be preparing; but will never perfect.

—Ed. Her.

† By the treaty of Ryswick in 1697, Louis XIV.
had acknowledged the title of William to the throne

first is conspicuous in the richness and loveli- thousand voices of earth, in its triumphs and each gathering force and rapidity, like the ava- the British Empire, by assisting the revolt of America, had been too strong for the royal integrity.\*

That declaration was but the "beginning of sorrows." But, even then, the punishment fell its course, than it dissolved, leaving nothing heavily on the aggressor, his fleets were destroyed, and his troops baffled. They brought borne along. The presence of England has no laurels from America, but they brought revochecked those outbursts of sovereignty in the lution. Their swords, useless in battle, bore on East; but the wilds of Tartary may be at this their points the Republican flame. It is not dethe middle class by its neglect, for, to national I pass rapidly over the general struggles of intelligence there can be no deeper insult than reigns, yet, unable to discover that it had lost their power; the Government, retaining all the entering on an entirely new navigation, when it suddenly found itself deserted by the tide-the

The events which followed, form the most the Grand Alliance began. The armies of the their dungeon, excited universal sympathy in

cession of defeats. His ambition was broken down, his military renown was trampled, he they spread to so vast an extent; they fall with was reduced to an ignominious peace, and was such weight upon the harmless; they so totally glad to find a shelter, even in its ignominy, for scorch and sear the gentle verdure of society; his dismantled throne. That war threw France they throw up such huge and repulsive obstacles to the progress of nations; and, so far as man may thwart the Divine will, they so daringly challenge it, by all the venomous subtle-ties, and burning passions of human evil; that

als, and mysteries of appalling crime, with which France swore to the spirit of anarchy.-(To be continued.)

### The State of Affairs in Europe.

To whatever country we turn our regards, ve are at once convinced that the liberty of the ress, inscribed on the banner of the late revoutions, finds itself in a state of subjection and servility unknown even when the censorship was most formidable. The people have taken the law into their own hands without trial or sentence. No matter what the pretext, whether "Jesuitism" or "Re-action," it overthrows and massacres all that offer any resistance to its tyranny. In Switzerland, the heroes of Propagandism waged a war against the press worthy the best days of French terrorism. At Vienna, the sovereign faction of the students commenced by burning the law which abolished the censorship, and have laid a violent hand upon newspaper editors. It is thus that we are con-demned to behold one excess giving birth to another. Every one attempts to be free without being able to control himself. Every one her American colonies; a contest still dubious wishes to dominate, and cannot cast off the yoke of his own passions, does not know how wars the most beneficial to both. It was a sharp, short operation, which severed the infant from the parent, relieving the one from an into respect the rights and the liberties of others. cumbrance which it could no longer sustain, tional throne and the unity of the empire. And and giving the other that independent existence what, after all, is the mainspring of their acsettlement of the European kingdoms was not for which it was made. (Begun in 1775—ended tions? A servile imitation of that party spirit its operation. But the vigor, the intelligence, in 1782). But the European results of the and misguided notions which have characterized the Paris propaganda, whose handiwork is The principle of punishment for aggression visible in every commotion in Europe. We stands out prominent, in a time when all other have seen it send its legions into the duchy of lians against diery of Treves and at Mayence; at Munich it For nearly thirty years of the latter half of the century, England and France had been at peace. The confidence of England was sincere, the cordiality of the people was unbound-ed, the English nobility delighted in the refine-Naples, as at Rome and Milan—at Berlin, as Naples, as at Rome and Milan-at Berlin, as ments, the splendors, and the graces of France. at Vienna—everywhere the propaganda fixes
The French nobility exhibited equal interest in the day and the hour, and pulls the strings that move the puppets-always ready to seize upon science of England. The connexion seemed every fault or act of negligence of a Govern-indissoluble; until the moment when England ment, or to take advantage of the misery of

\* It is strikingly confirmatory of this origin of the revolutionary movement, that nearly all the chief officers of the army sent to America afterwards figured in Republican politics: La Fayette, Custine, Lauzun, the Lameths, Beauharnais, D'Estaing, Rochambeau, Mattheiu Dumas, Gouvion, and Berthier. the masses. Dull-headed students and the scum people of Christ are gathering out from the world. and great was the company of those that published viour's strength, that his "grace is sufficient for arrives when the mob, who have been made use of for the great object, come, with weapons in their hands, to demand pay for their work. The same comedy is played everywhere, the object of which escapes the discernment of the people, until they are startled at the end, towards which they are dragged along. Barricades at Paris, barricades at Vienna and Berlin; general arming at Paris, comprising thieves and assassins, the same at Vienna and Berlin; down with the military at Paris, down with the military at Berlin and Vienna; Democratic abounding intercessory prayer! journalists and club-leaders proclaim the Republic at Paris, the very same occurs at Vienna, Berlin, and Frankfort. How can the people, then, be astonished, if this liberty, equality, Divine power can overcome. fraternity, so loudly proclaimed, should be everywhere attended with the same results-anarchy at Berlin and at Vienna; political, social, and economical bankruptcy on the banks of the Seine, of the Danube, and of the Spree. But wherefore extend the comparison?

Now that this ultra-Radicalism has been sucat Vienna, the bandage will fall from the eyes of those who ought, long since, to have disprecipice on which they were standing. The public is still excited by the events at Vienna. The issue will prove to the authors of these terrible calamities that they have no hope, and they will be made aware that the only liberty worthy of mankind is that liberty which is based on religion, on morality, and on right. These alone can establish union, confidence, and order, and ensure their blessings to the

Unhappily, that era seems still far distant, and, without daring to be prophets of bad tidings, we still fear that all is not over. Whatever may be the judgment of history on the sanguinary excesses caused by a handful of unprincipled men, they have, at all events, amply avenged Louis Philippe in France, and Metternich in Austria .- London Morning Chronicle.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, DECEMBER 9, 1848.

#### Extracts on Prayer.

FROM REV. E. BICKERSTETH. (Continued from our last.)

XII. ON THE SPIRIT OF PRAYER FOR THE EN-LARGEMENT OF THE KINGDOM OF CHRIST.

Amid all that sin and sorrow which the Christian sees in the world, observes in his family, or feels in his own heart, there is one bright prospect on which his eye can dwell with unmingled satisfaction, and in the anticipation of which his heart can exult with unbounded joy ;-the promised time when truth, and righteousness, and peace, shall universally prevail. That such a time will come, a simple-minded and humble reader of the Scriptures can have no doubt. Such passages as the following plainly point out an extension of the gospel which has never yet taken

"All the ends of the earth shall remember, and turn unto the LORD, and all the kindreds of the nations shall worship before thee." Psa. 22:27. "All kings shall fall down before him: all nations shall Psa. 72:11. 'All nations whom thou shall glorify thy name." Psa. 86:9. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved." Rom. 11:25, 26. "The kingdoms of this world are become the kingdoms of our LORD and of his CHRIST; and he shall reign forever and ever." Rev. 11:15.

This blessed consummation is in the Scriptures connected with the return of our coming LORD. No time of universal rest, peace, and holiness is promised in the New Testament to the church of CHRIST, all "continued with one accord in prayer and suppli-

of political writers give the signal, the enlight- The great hope of the church is the resurrection of it." Psa. 68:11. The church of Antioch "fasted you;" and these things being duly impressed on your ened bourgeoise follow them, until the moment the saints at our Lord's coming, and the establish- and prayed," and then sent forth BARNABAS and SAUL mind, in his strength seek to overcome this evil. ment of his kingdom. 2 Thess. 1:5-10.

But for this we are to be earnestly praying : "looking for, and hastening unto, the coming of the day of Never, then, think a prayer to be at all complete, Gop," and the promised "new heavens and new earth, wherein dwelleth righteousness," (2 Pet. 3:13,) and offering up continually the last general wish of family, in your walks, with your relatives and friends, the church expressed in the Bible; "Surely I come or in the house of God, in which you have not asked quickly: Amen, even so come, Lord JESUS." What of God something relating to his ways being "made glorious and animating hopes does this prospect set before us, and what enlarged encouragements for

kingdom of Christ shall universally prevail, it is no go; and for all who conduct or support missionary less manifest that there are difficulties which only a efforts. As a real Christian, you will be an immense

There are many opposing powers of a nature that and the increase of the communion of saints. no arm of flesh can subdue. Man may contend with man with some hope of success; but in contending the darkness of this world, and with spiritual wick- ship, applies here. Let Christian assemblies in every edness in high places," we want Divine aid. We cessively put down at Paris, at Frankfort, and must pray with the prophet, "Awake! awake! put for the coming of Christ's kingdom: and it should on strength, O arm of the Lord!" How can Satan be one of the happiest signs of its approach. be dethroned from his palace, the heart of man, "till cerned their real interests, and perceived the a stronger than he shall come upon him and overcome

> Many of the great promises of Scripture relative to that happy period of which we have been speaking, seem to call for the spirit of prayer.

> Observe the determination of the Saviour and his church: "For Zion's sake I will not hold my peace, glory:" (Isa. 63:1, 2:) and then notice how this derusalem a praise in the earth." Vs. 6, 7.

the harvest to be great, and the laborers few, inlowed be thy name, thy kingdom come, thy will be offered up to Gon! done in earth as it is in heaven." Doubtless when We make light of distractions on account of their "all the ends of the world shall remember and turn commonness; but God greatly condemns them. A unto the Lord, and all the kindreds of the nations curse is pronounced on those who do "the work of shall worship before him," (Psa. 22:27,) those peti- the Lord deceitfully," or negligently. Jer. 48:10. tions in the Lord's prayer, with its simple but sub- God declares, "I know the things that come into lime and magnificent conclusion, "Thine is the king- your heart, every one of them." Ezek. 11:5 Sins dom, and the power, and the glory, forever and ev- in public worship must be peculiarly offensive to the er," will receive a more manifest accomplishment holy God. Solomon says, with marked emphasis, than ever they have yet done. We are told in Isa. "I saw the places of righteousness, that iniquiry was 14.11, "Thus saith the Lord, the Holy One of Is- there." Eccles. 3:16. rael, and his Maker, Ask me of things to come, concerning my sons, and concerning the work of my presses this duty : "I exhort, therefore, that first of Saviour, who will have all men to be saved and to but their heart goeth after covetousness. come unto the knowledge of the truth;" (1 Tim. 2: 1-4;) and again, he says, "Brethren, pray for us, ing those things which concern his immediate worthat the word of the Lord may have free course and ship. Thus we find NADAB and ABIHU punished be glorified, as it is with you.'

We have also examples to encourage us thus to pray. David prays, "Have respect unto the covenant, for the dark places of the earth are full of the within thy walls, and plenteousness within thy pal-Luke 6:12-16.) The apostles, after his ascension,

on that great mission to the Gentiles, the benefits of which ultimately reached even to England. Acts 13.

which does not include the heathen world. Never be satisfied with a prayer, either in your closet, in your known on earth, his saving health among all nations.

Pray for all the societies engaged in this work, either at home or abroad; for all the missionaries While it is clear from various promises, that the sent forth among the heathen; and all preparing to gainer by the enlargement of the kingdom of CHRIST.

And as this is the duty of individuals, so there seems a special efficacy in united prayer. Much "with principalities and powers, with the rulers of that has been said on social, family, and public worpart of our land, come frequently together to pray

> Let love to your Saviour, benevolence towards man, your own interest in this promised and happy era, the remarkable signs of the times, and your plain and positive duty, all combine, and influence and excite you really and often to pray, "Thy kingdom come."

XIII. ON DISTRACTIONS IN PRAYER.

Observe the nature of distraction. It is the wanand for Jerusalem's sake I will not rest, until the dering of the heart from God. Some indeed manifest righteousness thereof go forth as brightness, and the this in public worship, by the wandering of the eye, salvation thereof as a lamp that burneth. And the the irreverence of their outward behavior, unnecessa-Gentiles shall see thy righteousness, and all kings thy ry whispering, and salutations; but I would rather dwell on the root of the evil-the wandering of the termined zeal in seeking to promote the light and glo-heart. In the midst of a solemn prayer, the heart ry of the church is approved and required; "Ye that will be dwelling on an earthly business, or pursuing make mention of the Lord, keep not silence; and a vain pleasure. It will be engaged in thoughts of give him no rest till he establish, and till he make Je- doing good, on a subject foreign to the prayer then offering up with the lips, or be led aside to circum-Observe the directions to pray. Our LORD, seeing stances relating to the subject of our prayer.

To some, almost the whole of their prayers is, as structed his disciples to use this means of obtaining times, little else but one continued distraction; they them: "Pray ye, therefore, the Lord of the har- have not a single thought really offered up to God in vest, that he will send forth laborers into his har- any part of the service; and, alas! if the thoughts of vest." Matt. 9:38. One half of the prayer which most Christians during their worship were expressed he has taught us daily to use, relates to this: "Hal- with their prayers, what strange petitions would be

It is an awful character described by DAVID:-"There is no faithfulness in their mouth, their inhands command ye me." St. PAUL thus earnestly ward part is very wickedness, their throat is an open sepulchre, they flatter with their tongue." Psa. 5:9. all," (as a matter of chief importance,) "supplica- Observe, too, how this sin agrees to EZEKIEL's destions, prayers, intercessions, and giving of thanks, be cription. (Ezek. 23:31.) "They come unto thee as made for all men;" and he afterwards adds, "For the people cometh, and they sit before thee as my this is good and acceptable in the sight of God our people, -for with their mouth they show much love,

> Gop has ever shown himself to be jealous respectwith death for offering strange fire before the LORD. Lev. 10:1, 2. We read that Uzzah was smitten with death for touching the ark of Goo." 2 Sam, 6:6.

There may be an infirmity arising from the state of thy of imitation. (Dan. 9:2, 16, 17.) It is probable, general cause of our distractions is the power of Sathat on the very evening of the day on which our tan, the remaining strength of corrupt nature, and he himself went into a mountain, and continued all tian is born again of God, he has two contending parnight in prayer to Goo; and after thus praying all ties within-"the old man" and "the new man;"

flicted, the world abounds with wickedness, and the Holy Ghost was given, "The Lorn gave the word, selves:" but while you see this, know your Sa- who shall be able to stand."

Remember that JESUS CHRIST has opened up a plain way for communication between earth and heaven. How sweet the Divine testimony :- " Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated through the veil, that is to say, his flesh, and having a High Priest over the house of God; let us draw near with a true heart in full assurance of faith." Heb. 10:19-22. By him alone we can go to Gon; by him alone spiritual and heavenly blessings descend on us. How can you attain heavenly benefits, if the means of communication be neglected?

Send up fervent petitions for Divine assistance, especially when you first find that your heart is wandering. This is an effectual help. It engages the power of God against the power of Satan and sin. The Psalms are full of suitable expressions, that may be used with advantage. - "My soul cleaveth to the dust, quicken thou me according to thy word. Create in me a clean heart, O Goo: renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me." Thus contend against your spiritual enemies, and you must overcome them.

Determine to strive against wanderings. "Resist the devil, and he will flee from you." James 4:7. Are you not in general going carelessly to the worship of God, as a matter of habit and custom, without much thought of engaging your heart to approach unto him. This seems to be a too general case, from the enquiry, "Who is this that hath engaged his heart to approach unto me, saith the Lord?" Jer. 30:21. The heart must be engaged to serve Gon. We should resolve with JEREMIAH, "Let us lift up our hearts with our hands, unto Gop in the heavens.' Lam. 3:41. Before you enter on this holy duty, pause, and pray with David, "Unite my heart to fear thy name;" (Psa. 86:11;) as if he had said, "I find my heart divided, and my thoughts dissipated; gather in all my wandering affections; may they be fixed on one great object; may they all be united in this single act that is before me:"-

"That all my powers, with all their might, In thy sole glory may unite."—ken.

#### The Future State,

AS PRESENTED IN THE SCRIPTURES OF THE OLD TESTA-(Continued from our last.)

In a former No. we demonstrated the falsity of GIBBON's assertion that the future state, called by him the "immortality of the soul," is "omitted in the law of Moses." We now proceed to demonstrate the falsity of his other assertion, that it is only darkly in timated by the prophets.

'The prophets have spoken respecting the glorious future in language that need not be misunderstood. We shall have occasion only to quote from the prophecy of Isaiah. Looking beyond the present scene, he in prophetic vision saw that "It shall come to pass in the last days, that the mountain of the LORD's house shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of JACOB, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:2, 3).

The above Scripture is usually applied to the millennium; and there it evidently belongs. If then, as we think we demonstrate, that period is to be subsequent to the personal advent of Christ and the resurrection of the just, this Scripture brings to view a period after the probationary state of man shall have habitations of cruelty." Psa. 74:20. "Peace be bodily health or constitution, and the like, of which ended. This is evident from the context; for we timid and anxious Christians, who are most apt to read that "the lofty looks of man shall be humbled, es." Psa. 122:7. Esther, when the peculiar peo- be troubled by their wanderings in prayer, should not and the haughtiness of men shall be bowed down, hast made shall come and worship before thee, and ple of God were on the point of destruction, sends to lose sight of, in judging of themselves. Preston and the Lord alone shall be exalted in that day. For all the Jews to fast and pray, with her and her maid. observes, "One may aim at a mark, and do his best, the day of the Lord of hosts shall be upon every one ens; and their united prayers are heard. DANIEL's and yet be hindered, either by the palsy in his arm, that is proud and lofty, and upon every one that is prayer for the church, when in captivity, is well wor- or by one who jogs him when about it." But the lifted up; and he shall be brought low. . . . . And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the Lord directed his disciples to pray for more laborers, our unbelief of God's promises. Though the Chris- glory of his majesty, when he ariseth to shake terribly the earth." (v. 11-19). Thus the context indicates a period in connection with and subsequent to the night, on the following morning he chose his twelve and distractions mainly arise from the weakness of Advent. It also evidently synchronizes with Rev. apostles. (Matt. 9:36-38; 10:1-5; compared with faith, the strength of sin, and the temptations of Satan. 6:16, 17, when men will say "to the mountains and Remember, first of all, your entire dependence on rocks, Fall on us, and hide us from the face of him God. Know your own weakness. "We are not that sitteth on the throne, and from the wrath of the before that blessed hope; till then the church is af- cation:" and at length, on the day of Pentecost, the sufficient of ourselves, to think anything as of our- Lamb: for the great day of his wrath is come; and

revealed from heaven with his mighty angels, in sting? O grave, where is thy victory." flaming fire taking vengeance on them that know not Thus PAUL expressly affirms, that the saying believed) in that day."

LORD, as the waters cover the sea."

In the 24th of ISAIAH, the end of the present dispensation is again brought to view: "Behold the away, the world languisheth and fadeth away, the away." haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because shall reel to and fro like a drunkard, and shall be regloriously.'

In the 25th chapter, Christ's second coming is brought to view. The chapter commences with praise built." (v. 1, 2). The prophet proceeds (v. 6-8). the Lord God will wipe away all tears from off all her slain."-(To be continued.) faces: and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it."

The above is a most beautiful prediction of the CHRIST's coming. This is proved, 1, by the context; for in vs. 9 and 10 we read, "And it shall be said in that day "-the day above referred to-" Lo, this is our GoD; we have waited for him, and he will there are, who, for the purpose of bringing contempt save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dung-hill." 2. It is proved by the divine comment of the apostle. (1 Cor. 15:51 P. TROMPSON, Sunday morning, Nov. 26th, 1848, -55). He says, "Behold I show you a mystery; from the text, "Occupy till I come." (Luke 19:13). we shall not all sleep, but we shall all be changed, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last since, a man of property in one of the Eastern States,

In he 11th of Isaiah, we read of the Lord, that trump: for the trumpet shall sound, and the dead "with righteousness shall he judge the poor, and re- shall be raised incorruptible, and we shall be changed. prove with equity for the meek of the earth; and he For this corruptible must put on incorruption, and shall snite the earth with the rod of his mouth, and this mortal must put on immortality. So when this with the breath of his lips shall he slay the wicked." corruptible shall have put on incorruption, and this (v. 4). This slaying of the wicked must be in conmortal shall have put on immortality, then shall be nection with the second advent; for in 2 Thess. 1:7 brought to pass the saying that is written, DEATH IS -10, we lead that "the Lord Jesus Christ shall be swallowed up in victory. O death, where is thy

Gon, and that obey not the gospel of our Lord JESUS quoted from ISAIAH will be fulfilled when the righteous CHRIST: who shall be punished with everlasting dead shall have been raised, and the living changed, at destruction from the presence of the Lord and from Christ's second coming. It must follow, then, that the glory of his power; when he shall come to be the "face of the covering cast over all people, and glorified in his saints, and to be admired in all them the vail which is spread over all nations," which the that believe (because our testimony among you was Lord will destroy, is the vail with which man is shrouded by the curse. The "feast of fat things" After the slaving of the wicked, Isaiah proceeds to which the Lord will then make, must synchronize describe the condition of things. He says, "And with the bridal feast-the marriage supper of the righteousness shall be the girdle of his loins, and LAMB, brought to view in Rev. 19, when the church faithfulness the girdle of his reins. The wolf also shall be "arrayed in fine linen, clean and white; for shall dwell with the lamb, and the leopard shall lie the fine linen is the righteousness of the saints." down with the kid; and the calf and the young lion And the "mountain" in which the LORD of hosts and the fatling together; and a little child shall lead shall make this feast "unto all people," must be that them. And the cow and the bear shall feed; their brought to view in the 2d chapter of this prophecy,young ones shall lie down together; and the lion shall the "mountain of the Lord's house" which "shall eat straw like the ox. And the sucking child shall be established in the top of the mountains," to which play on the hole of the asp, and the weaned child "all nations shall flow," when "out of Zion shall shall put his hand on the cockatrice's den. They go forth the law, and the word of the LORD from shall not hurt nor destroy in all my holy mountain: Jerusalem." The wiping away of "tears from off all for the earth shall be full of the knowledge of the faces," also evidently points to that period brought to view in Rev. 21, in the new earth, when "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God LORD maketh the earth empty, and maketh it waste, himself shall be with them, and be their Gop." It and turneth it upside down, and scattereth abroad the is then that we read, "And Gop shall wipe away all inhabitants thereof. . . . . The land shall be utterly tears from their eyes; and there shall be no more emptied and utterly spoiled; for the Lord hath death, neither sorrow, nor crying, neither shall there spoken this word. The earth mourneth and fadeth be any more pain; for the former things are passed

We farther read in the 26th of Isaian, a confirmation of this application. Says the prophet, " In that they have transgressed the laws, changed the ordi- day shall this song be sung in the land of Judah: nance, broken the everlasting covenant. Therefore We have a strong city; salvation will God appoint hath the curse devoured the earth, and they that for walls and bulwarks. Open ye the gates, that the dwell therein are desolate: therefore the inhabitants righteous nation which keepeth the truth may enter of the earth are burned, and few men left. . . . . The in. Thou wilt keep him in perfect peace whose mind earth is utterly broken down, the earth is clean dis- is stayed on thee: because he trusteth on thee. Trust solved, the earth is moved exceedingly. The earth ye in the Lord forever; for in the Lord Jehovah is everlasting strength." He then contrasts the condimoved like a cottage; and the transgression thereof tion of the wicked with that of the just-shows how shall be heavy upon it; and it shall fall, and not rise those who dwell on high are brought down-how the again. And it shall come to pass, in that day, that lofty city is laid low, and brought to the ground, even the Lord shall punish the host of the high ones that to the dust-to be tread upon by the feet of the poor are on high, and the kings of the earth upon the and needy-while the way of the just is upright. earth. And they shall be gathered together, as He then recurs back to the resurrection. Speaking prisoners are gathered in the pit, and shall be shut up of the wicked, he says, "They are dead, they shall in the prison, and after many days shall they be visit- not live "-at the first resurrection the time here ed. Then the moon shall be confounded, and the brought to view-" they are deceased, they shall not sun ashamed, when the Lord of hosts shall reign in rise; therefore hast thou visited and destroyed them; Mount Zion, and in Jerusalem, and before his ancients and made all their memory to perish." But of the righteous he says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the to Gop for the wonderful things he has done. "O dew of herbs, and the earth shall cast out the dead." LORD, thou art God; I will exalt thee, I will praise This is evidently the first resurrection, presented in thy name; for thou hast done wonderful things; thy Rev. 20, all who have part in which will be blessed counsels of old are faithfulness and truth. For thou and holy, on whom the second death will have no hast made of a city an heap; of a defenced city a ruin; power, but who will be priests of God and of Christ, a palace of strangers to be no city; it shall never be and shall reign with him a thousand years, during which time the rest of the dead will not live again. "And in this MOUNTAIN shall the LORD of hosts No wonder then the prophet exclaims, "Come, my make unto all people a feast of fat things, a feast people, enter thou into thy chambers, and shut thy of wines on the lees; of fat things full of marrow, doors about thee; hide thyself as it were for a little of wines on the lees well refined. And he will de- moment, until the indignation be overpast. For hestroy in this mountain the face of the covering cast hold, the Lord cometh out of his place to punish the over all people, and the vail that is spread over all inhabitants of the earth for their iniquity: the earth nations. He will swallow up death in victory; and also shall disclose her blood, and shall no more cover

### Random Statement.

In the November number of the New Church Repository, we find the following sentence: "He who glory subsequent to the resurrection of the just at affirms what he does not know to be true, is justly as guilty before God as he who asserts what he knows to be false.'

> The above is doubtless a truth; and yet how many on a hated doctrine, are very ready to assert what they do not know to be true. Of this character we presume is the following extract from a sermon, as reported in the N. Y. Tribune of Nov. 28th, and preached in the Broadway Tabernacle by Rev. JOSEPH

abandoning his business, sold his possessions for the supposed we had a right to give, without being subcommon benefit, and watched daily for the coming of jected to taunting epithets. We also suppose Bro. the Lord. But when the predicted day arrived, and the sun rose and set with no appearance of fire and blood, and all things continued as they were, this man, instead of adopting new theories, or waiting for the result of other calculations, quietly resumed his business, and appeared to be as much engaged in the affairs of the world as if he had never heard of the Second Advent. On being asked whether he had given up the expectation of the speedy coming of Christ, he replied: "No, but a certain text of Scripture has struck my mind in a new light." "What is that?" "Occupy till I come!" "I see that I have no right to be idle, even if Christ is coming to-morrow, but I must continue to performall the duties of life up to the latest moment. And that is the true way to prepare for the coming of the Lord."

"It is to be hoped that this fortunate discovery has enabled that man, in the five years that have since elapsed, to regain the property which he so indiscreetly squandered, and to put his earnings to a better

If the Reverend gentleman were called on to instance the person he describes, he would doubtless be much puzzled. It is evidently a mith of his own, to throw contempt on the doctrine of the Second Advent. Had he familiarized himself with the facts of the case, he would have learned that Mr. MILLER, or his followers, never taught the squandering of property; and that only those squandered their property who perverted the teachings of Mr. MILLER. We suppose that Mr. MILLER is no more to be held responsible for the acts of those who pervert his teachings, than LUTHER is for the acts of MUNZER and others who perverted his. Mr. MILLER ever taught that we must occupy "till CHRIST shall come. And his followers have thus occupied. It is true that they became less miserly than before; did not so much regard the things they possessed as their own; more considered themselves as stewards of the Lord; when they saw a brother or a sister in need, did not so much as formerly shut up their bowels of compassion; and when they saw an opportunity for doing good with the Lord's money, their hearts and purses were more ever open, to assist the needy, or to extend the knowledge of their Master's kingdom. In short, they came into just that state of feeling and action respecting the things they possessed, that is described in the New Testament, and to which all evangelical ministers say they wish to bring their own people. We trust that but few have departed from this feeling of consecration of themselves and their all to Gop. Mr. T., occupying the position he does, should be the last man to speak reproachfully of a doctrine that has had the happy effect to bring Christians where he has ever taught that they should come.

His taunt that property was "indiscreetly squandered," and might have been put to a "better use," is on a par with the taunts of all who might be disposed to doubt the truth of any doctrine thus extended. If the doctrine of Christ's personal coming and reign, is a doctrine of the Bible, and there it is clearly and repeatedly enunciated,-which he cannot gainsay,-no better use can be made of one's money, than to aid freely in its promulgation, in connection with other doctrines of the gospel, to the multitudes of our fellow men who are living and dying without Gop and without hope. The love of souls, sympathy for perishing sinners, should prompt energetic efforts. Let no man dissuade any from endeavering to save

COURTEOUS.—"We have obtained and read the 'Three Lectures of J. W. Bonham,' delivered in England, on 'The Eternal Punishment of the Wicked not Annihilation.' We had seen the Boston organ of endless misery's notice of this work, which led us to desire to see the puffed 'Lectures.' They are, in our mind, a most singular failure—quite a good echo from Boston, Massachusetts; and a pity if Boston could not praise its own child. At another time, we may give our readers a specimen of the double-faced character of that abortion."

A friend has called our attention to the above notice-in a late number of Bro. GEORGE STORRS' paper, from the pen of the editor-of Bro. Bonham's tract. Justice to Bro. B. requires us simply to state, that his "Lectures" were written, preached, and published in England, at his own expense, unknown to us until we received a copy in print. Bro. B. had never resided in Boston, and till we receiving a copy of his Lectures, we did not know his views on the subject; and although he was our agent in London. we cared as little. On receiving a copy of the work, we perused it with much pleasure, and gave the following notice of it :-

"NEW WORK .- 'The Eternal Punishment of the Wicked not Annihilation. By J. W. Bonham.' We have received from England several copies of the above work, which was embraced in three discourses delivered by Bro. B. in London. We have perused it, and find it a very thorough and conclusive argument. We have a few only for sale. Price, 15 cts."

The above was our unpretending notice, which we

jected to taunting epithets. We also suppose Bro. BONHAM had a right to publish his views, without subjecting himself to such epithets as are applied to him by Bro. STORRS.

DR. CHANNING FOR RELIGIOUS REFORM.—The learned and eloquent Channing, in one of his late works, holds forth the following language in relation to the worldly spirit of subserviency, which characterizes the current religion of the day. He says:

"As a general rule, the Christianity of the immediate followers of the Lord. Then the meaning of a Christian was, that he took the cross and followed Christ, that he counted not his life dear to him in the service of God and man, that he trod the world under his feet. Now, we ask leave of the world, how far we may follow Christ. What wrong or abuse is there, which the bulk of the people may think essential to their prosperity, and may defend with outcry and menace, before which the Christianity of this age will not bow? We need a new John, who, with the untamed and solemn energy of the wilderness, shall cry out among us, Repent! We need that the Crucified should speak to us with a more startling voice, "he that forsaketh not all things, and followeth me, cannot be my disciple." We need that the all-sacrificing, all-sympathizing spirit of Christianity should cease to bow to the world.

"It is a solemn duty to speak plainly of wrongs which good men perpetrate. It is very easy to cry out against crimes which the laws punish, and which popular opinion has branded with infamy. What is especially demanded of the Christian is, faithful, honest, generous testimony against enormities which are sanctioned by numbers, and fashion, and wealth, and especially by great and honored names, and which, thus sustained, lift up their heads to heaven, and repay rebuke with menace and indignation."

D'AUBIGNE AND UNION.—At the close of a late public address in Geneva, this distinguished historian and theologian uttered the following truly Catholic sentiment. He remarked :--

"I have one wish to express to-day. It is, that if it be possible, and as much as lieth in us, there may be no more controversies with brethren! Let Chrisbe no more controversies with brethren! Let Christian union be realized! Are we not called to this duty by the surprising events of our days? What will become of the church, in the midst of national convulsions, and when the most fatal errors are already triumphant ;--what will become of the church, if its members are not cordially united, according to the will of its Divine Head? Have we not one Spirit, one Lord, one Father? Are we not one mystical body in

Yes, "if it be possible, and as much as lieth in us," we should avoid all controversy "with brethren." But it is impossible to live in peace with some who profess themselves "brethren."

CONTROVERSY .- "I am persuaded, that but little good is effected by what is commonly called religious controversy. There is so much of self-love mixed up with our opinions, especially in religion and politics, that it is next to impossible for one man to correct the errors of another. The pride of self-derived intelligence is far stronger than the love of truth: and the experience of Mr. JEFFERSON, -who once remarked, that he had never known an individual convinced, by argument, of error of opinion on either of these subjects, -is the experience of every observing man."-New Church Repository, p. 655.

There is much truth in the above. To convince a man of error, we need to pray for Gon's agency.

DR. Tyng preached an Advent discourse in his new church, in New York, on Thanksgiving Day. Gov. Young was present. His text was, Rev. 17:15. He showed that the present commotions in Europe, instead of springing from religious principles, was a war against the LAMB, which would soon be succeeded by his personal reign, &c.

Bills.-We have begun this week to send out scribers We hope all will attend to them as soon as they can. We have received the money from some to whom we have sent, before they could have received their bill Such will excuse us.

To Correspondents .- H. M'D .- We are unable to answer your question, except to say, that you look for more than the Saviour explained the tares to denote. All the truths we are to draw from it he gave We are not to make parables go on all fours.

"THE RADIATOR."-This neat and spicy sheet continues its weekly visits, being published on Thursday of each week, at Clinton, Oneida Co., N. Y. It is a miscellany of general literature, science, and foreign and domestic intelligence.

Wanted.—We are in want of No. 24 of the last lume of the Herald. Will some one who has a volume of the Herald. Will som spare copy on hand send it to us?

### Correspondence.

Come, Lord Jesus, O, Come Quickly! By the ills that we feel,

By the anguish we share, By our sighs for thy coming, O, Jesus, prepare To descend from thy station In glory on high, And save us, for all things Betoken thee nigh.

The nations are angry, The foemen are stirred, The famine and war-cry Together are heard Men's hearts are now failing, For fear of their doom, For dark clouds of evil Are thick'ning in gloom,

The future is hidden-From the eye of the sage, The thrones are all trembling 'Neath popular rage; The great men are howling, As Babel comes down,-The way is preparing
To set up Thy throne.

Come quickly! we pray thee, O come! for we wait To hail thee with rapture, Enshrouded in state; When vengeance before thee Flames red through the sky, And all hearts are opened To thy searching eye.

The wicked are scoffing Because you delay; All flesh is corrupted, As in Noah's day;
And the cities of Siddim,
That sank in the flame, Are not more unworthy Than what now remain

Then, O kind Redeemer, Descend, and restore The earth to perfection And beauty once more; O, banish corruption, And death, its compeer, Sin, sinners, and Satan, From their dwellings here.

Come quickly! we pray thee, Nor let thy delay Encourage the scoffer In his wicked way : For black is the darkness The faithless do throw On the signs thou hast given Thy coming to show.

But bright is the glory, And pure is the ray Discerned in thy promise
By children of day;
And loud is their shouting— Thine Israel below-For their King to descend With sling and with bow,—

To conquer the demon Of death, and prepare A home for his children, All shining and fair; Their peace shall brood over The world like a dove, In eternal love. C. T. CATLIN.

## Review of "Anniversary Conferences."

In July last, two weeks after the publication of the proceedings of the conference meetings of brethren and sisters, who assembled from different parts of our country, in New York and Boston, Bro. Marsh, editor of the "Harbinger," commenced a series of articles in his paper, calling in question the right of brethren thus to assemble. These meetings he denominated "Anniversary Conferences."

After a column of remarks, by way of introduction, he proceeded to caution his readers to "ponder well what we [he had] said," that they might "be prepared the better to appreciate our [his] motive in the work before us [him]," etc., and then comes to

"THE ORGANIZATION."

what plans might be laid, or measures devised, there can no more be an issue than in individual plans and measures; and a man has just as good a right to condemn Bro. Marsh for publishing the "Advent Harbinger," as he his brethren and sisters, for their united plans to spread the truth. Well, reader, how do you suppose he sustained his position? Hear him:—
"That a regular Annual Advent Conference has

been permanently organized, is evident from the fol-lowing facts: (1) Such a conference for a few years past has been annually held in New York and in Boston. (2) The report of the conference, recognizes it as a conference. (3) The organization of its annual sessions, is marked with all the formality and ecclesiastical or conferential order of the oldest organized conferences, councils, or synods which exist among the sects."

"the report of the conference" does recognize "it as a conference." (What else, in the name of common sense, was it?) If it was not a "conference," it was nothing! (3) We admit the third specification also:—and what then? Why, just nothing at all!

1. What is a conference? It is a meeting of two or more persons, to confer, or consult together, for any given purpose or object. Very well: such were our meetings. This was what made them "conferences."

2. What is a "permanent organization?" Before answering this question, we observe, that the attempt to prove them a "permanent organization," was for the purpose of giving them a legislative character: for, if they have no legislative character—if they were merely spontaneous gatherings of the brethren, yearly or annually, they are divested of their obnoxious features. Now, were these meetings such, or is there a "permanent organization?" We know there is no such thing; and Bro. Marsh knows it now. he did not when he attempted to prove it, he had no better evidence of it than the infidel has of his ac-ceptance with God, and he has since been apprised of

the fact.

Bro. Marsh is not ignorant of the usages of the "oldest sects." He and we know full well, that all the similarity there was between them and us, consisted in the mere appointment of officers, and man-

ner of conducting the meetings.

If Bro. Marsh is capable of editing a paper for the edification of his brethren, he is also capable of understanding the sense in which the Secretary used the phrase, "permanent organization." But that our readers may understand it fully, we call their attention to the published reports:—"Bro. Hutchinson was appointed chairman pro tem., i.e., for the time being, or present, in order to a complete organization of the meeting. In no other sense was the phrase, "permanent organization," used. So far, then, from any transactions, connected with the opening of the meeting, affording the least evidence of our resolving ourselves into a legislative body, the whole transaction shows there was no such thing done. The New York conference adjourned to Boston, and the Boston conference adjourned to—Where? If Bro. Marsh will find its location anywhere in the universe, we will confess him right, and ourselves wrong.

In the "oldest organized conferences, councils, or synods" "among the sects," Bro. Marsh well knows they have their "stated clerk, or scribe," who stands from year to year, and whose business it is to keep a record of the names of members, and of all the do ings of the body, from time to time; that they have stated times for meetings; and that it is his business to give notice of the time and place of such meetings, etc. etc. When they adjourn, it is to come together again, by virtue of their constitution. How unlike this were our meetings! Nothing like this has been done by, or has an existence among us! When our conferences were convoked, it was by mutual consen —they were spontaneous gatherings; when they adjourned, they did so from day to day to the last, and then they adjourned to MEET NO MORE! From that moment there has existed no organization, called a conference, among us. I was amazed at the pertinacity of Bro. Marsh when I denied his assumption, and called his attention to the fact, that the conference adjourned without day, and, consequently, had now no existence—(did you ever!): he went right into a labored argument to prove that it did exist!— And no doubt he succeeded with himself, though, like Dr. Weeks' other Apocalyptic witness, it may

But why spend so much time to refute what every individual, who attended the conferences, knows to be false? Because others have been made to believe it was true. Had no one else been affected, I would not insult the common sense of my brethren and sis-ters by asking them to listen to arguments and state-ments of facts to disprove figments of imagination, which they know have no real existence. as soon undertake to prove that moonshine was not

we say to you, brethren beloved, who were not at our meetings, there is NOT now, nor has there been, in existence, any organized body, called an "ecclesiastical conference," or meeting, since the evening of June 1st, 1848! So much for a phantom!

THE "RULE" OF TRIAL.

Bro. Marsh took it hard when I called him "lawgiver and judge." But did he not attempt to try his brethren and sisters, who dared to exercise their liberty in Christ by coming together to pray, sing, preach, exhort, and contrive—yes, contrive plans for carrying forward the work of God?

Let us see. He says: "Now, before testing the correctness or incorrectness of this conference organization?" (2) "" we next for decide by the table FILE."

"THE ORGANIZATION."

Under this head, his first effort was to prove that there exists a "permanent organization." If he failed in this, he well knew he failed entirely. If there is no "permanent organization," no matter that the chair of judgment? If not, no magistrate ever did. But further: "And as we profess to be strictly a Bible people, the Bible of course must be that RULE." Might we not—nay, ought we not, to expect a little of Bible as our "rule" of trial? But shall we have it? No! No!! NO, NOT THE FIRST WORD!! You may look for it till both your eyes and heart ache but it is not there!

Bro. Marsh goes on :- "Well, does the Bible anywhere, either directly or indirectly, justify such an organization? It does not. We repeat it—it does not. And further, the history of the church clearly rayses that and clearly proves that such organizations, or ecclesiasti cal conferences, were unknown to the church during the first centuries of the Christian era. Hence, according to the perfect rule laid down in the Bible and the example of the primitive church, such or ganizations are superfluous, and everything that is superfluous is wrong." Let us try the rule laid down Here are three specifications.—We admit them all.

(1) "That a conference has been held."

(2) That

(2) That

(3) Let us try the rule laid down by our "lawgiver and judge"—(he has now become "lawgiver" also). We say the "rule" is of his

"judge" long enough to try him by his own rule, or law—(a rule is law). Well, "the Bible does not justify" "organized conferences;" because "the lin the great day of the harvest. justify" "organized conferences;" because the Bible" says nothing for or against them, therefore they are "superfluous," and "everything superfluous is wrong!" What makes them "superfluous?"—
The silence of the Bible! But the Bible is silent about the publication of religious papers,—the publication of religious papers is, therefore, wrong? and Bro. M. is doing that very wrong! (I recollect when Bro. C. B. Turner called his attention to this fact: he treated it with contempt, and called it "fallacious reasoning," and referred Bro. T. to his article of the same week, on "anniversary conferences," where is a specimen of "reasoning" that will make a man's heart ache.) But "ecclesiastical conferences were unknown to the church during the first centuries of the Christian era,"—therefore "they are superfluous" and "wrong." Religious newspapers "were unknown to the church during the first centuries of the Christian era," therefore the characteristic of the characteristic of the characteristic of the characteristic of the characteristics of th the Christian era,"—therefore they are "superfluous" and "wrong." So we might multiply ad finitum. Bro. Marsh may pour just as much contempt on the application of his own "rule" as he pleases, (he made a law, and I tried him by it); he can no more free himself from it, than from the judgment of the great day.

The remaining paragraph is taken up with abundance of talk about a "Bible people"—doing the "work of the Bible"—"What does THY WORD teach?" etc., but not one syllable from the Bible on

the subject.

There being nothing in the second number, except human "rules," I pass down to the last paragraph, which is a gross misrepresentation of the meetings. I refer to the expression, "making rules, or legislating for the church." How could Bro. Marsh pen such an expression? He neither has, nor can, put his finger on one act of legislation by his brethren at the conferences last May. No, not a step towards it! Call you this a "good spirit," that can prompt a man to misrepresent his brethren?

But what was Bro. Marsh doing at that very time? Acting on the principle of the thief, who runs and cries, Stop thief! stop thief!!—legislating and sending out his "rule," through a medium "unknown to the church during the first centuries of the Christian

CONFERENCE " ACTS."

After two numbers dovoted to proof of the existence of a phantom, he proceeded to review our "acts." I shall not stop to notice this at all. Here, like his arguments on "organizations," he set up a man of straw, and then battled it lustily. I suppose we have a right to give expression to our views in a united capacity, as much as in a separate, individual, or isolated. I suppose I have as good a right to lay before one brother, two, or ten, any plan I may have in my mind for preaching God's blessed truth, and ask his or their opinion about the wisdom of it, as I have to ask them about anything else .-That plan may be wise or unwise—I may devise and act upon it without the advice of my brethren, or with. The principle is the same. If I have a right to ask my brethren to co-operate with me in it, and then, if they assent, all our separate plans beone united, and we are in harmony, and all is peace. But this is the ghost of legislation that haunts some minds by day and by night. Only let every man act on his own hook, no matter if one renders the other's labors an abortion—have no concert of action—this is liberty, and all is well!

I desire no such liberty. I desire to act in concert with my brethren as much as possible.—Union is strength, if united in the truth.

G. NEEDHAM.

#### Letter from Bro. J. Merriam.

Bro. DEARLY BELOVED: -- "According to the good hand of my God upon me," I have been blessed with the privilege of laboring in this section of the vine-yard, and have recently witnessed such cheering developments of divine power accompanying the glad tidings of the kingdom, that I thought it might be profitable to communicate a word of intelligence to the brethren who are "waiting."

Bro. Gates held a series of meetings at Windsor last week, in a place where the community had received but little light on the subject of the Advent. The thousand and one evil reports respecting us from the "father of lies," had anticipated our arrival, and reared so mighty a bulwark, that it required some effort to demolish it. Many good people were in great doubt, whether we were deceivers or honest men; but when they saw the reviving power of the doctrine, and the heavenly, sanctifying energy that attends it, prejudice gave way to tenderness of spirit; and not only were their sanctuaries thrown open, but the door of almost every dwelling was open for our admission. Such cordiality and hospitality among those who were just investigating the subject, was as grateful as it was unexpected. As we went from house to house, and met our friends in the social circle, it was truly delightful to witness the heart-felt contrition on the part of the wanderer, solicitude on the part of the impenitent, and the triumphant shouts of joy among those who had endeavored to be faithful, but were now awakened to newness of life. The crowded auditory, and listening ear in our public meetings, gave sure indications that the hand of God had removed the barriers against the truth. Every heart seemed open; and as the surface of the ocean is moved by the breath of heaven, so the mass of mind in that community were moved by the power of the Most High. If the brethren there continue to investigate in child-like simplicity, and with a firm re-liance on the teachings of the Word and Spirit, there can be no doubt of a happy result. And should they erect that light which God has given them, and of

In Hallowell, the work advances gloriously; Bro. Gates recently baptized five persons there. In West Gardiner a storm of persecution was raised against the doctrine, manifesting itself in popular tumult; but the Lord overruled it for the futherance of the gospel.

There seems to be an efficient door of usefulness opened throughout this entire region; and were faithful and judicious laborers to cultivate the vineyard, the church would be edified, and the gleanings of the harvest gathered in. As an instance of candor on the part of professors in this section, I would name the Baptist clergyman in this place, together with the official members of his church, who gratuitously invited me to occupy their house last Sabbath, which invitation I accepted; the invitation was repeated. One of the hearers was converted the same day. The Lord is evidently at work in this place, for which we render all the glory to his name. Yours in Chris-

Palermo (Me.), Nov. 20th, 1848.

#### Extracts from Letters.

From Cheshire (Mass.), Nov. 27th, 1848.

DEAR BRO. HIMES :- Some in our midst are seeking to be great, or wish to be at the head. Such should remember that Jesus is at the head, and they (if Christians) but the branches. Others are too sensitive to live in this world; for it takes a considerable portion of their time to look after their reputation.— These should remember, that if they will love God with all their heart, and their neighbor as themselves, all things will work together for their good. Some are so fearful that they shall run into fanaticism, that they will not come within four hundred miles of the truth; whilst others have run over the mark. Such should remember that there is a medium ground to stand upon. Some are wanting in moral couragedo not possess all that magnanimity of soul, and uncompromising zeal, that seem to be necessary to fit them to be special messengers that Jesus has chosen to give the last note of warning to this ruined world. Let such tremble lest the blood of souls be found in their skirts. Some have lost sight of the proclamation (Rev. 14:6, 7), and have turned aside to build up another interest; they seem to have more of human sympathy to drive their engine than of the Holy Ghost. Let such remember, that none but those who are identified with this last message, will be able to stand when Jesus comes. Some who profess to be called of God, are waiting to see whether they shall be supported if they go. Dear brethren, if God has called you to this work, he will take care of you, his word for it. Venture all upon that word, and in his name go forth, remembering that he that goeth forth bearing precions seed, shall doubtless come again

rejoicing, bringing his sheaves with him.

Notwithstanding all the conflicting elements, there is a noble company of valiant ones who are striving for the unity of the Spirit, whose hearts are knit to gether in love, and who are earnestly contending for the faith which was once delivered to the saints; hearts and hands open to every good work. No sacrifice would be too great for them to make in order to give the glorious truth of our soon coming King.
R. V. Lyon.

From Springville (N. Y.), Nov. 21st, 1848.

DEAR BRO. HIMES :- I have never seen the time, since the glorious doctrine of the advent of Christ first saluted my ears, that its truths seemed so precious to me as they do at the present time. They are to me like manua to the soul; and as the children of Israel eat manna in the wilderness until they came to the borders of Canaan, so I expect to live on the promises of God and this truth until I arrive at the promised rest of the saints. Without this hope, in this time of commotion and trouble, it seems to me that I should be like a ship in a storm, without anchor or rudder, when the ocean boils with rage, throwing wave after wave mountain-high. Whichever way we look, there is nothing but commotion and strife; evil men and seducers wax worse and worse; apostacies from God and truth seem to multiply, and I am led to enquire what shall be the end of these things. I am almost alone, there being but three or four here who believe in the doctrine. But blessed be the Lord that there are even a few who believe in the Saviour's near approach. A. R. UPSON.

From Enosburgh (Vt.), Nov. 24th, 1848.

I cannot but observe the difference that there is between Adventists and other professors. There are in this place sixteen who take the "Chronicle," a religious paper of the Congregational order. There are others of the church who are poor, but who have expressed themselves thus: "O, how I should like to have the 'Chronicle,' but I am not able to get it." The publisher would, perhaps, think himself insulted if they should ask him to give them the paper for a year. Neither do the able brethren do anything to supply such. But God hath not so dealt by me.—I have been known and identified as an Adventist, but my poverty has not prevented my reading the best of papers—the "Heraid."

We have never withheld the "Herald" from the worthy poor; and while we have the means we never shall. Many of the donations sent to us for personal use, have been appropriated to send the Herald to the poor. But all such should endeavor to aid us by obtaining new subscribers.

From Lewiston, Nov. 20th, 1848.

DEAR BRO. HIMES :- It would afford me pleasure which they have now seen the power, as a beacon to to be able to respond more liberally to your call for guide the voyagers of life, their own souls will be as relief, believing, as I do, that your necessity is at

least equal to your profession. The few yet remaining here, bearing the name of "Millerites," are not able to boast of high attainments in the Christian course; yet I believe we love the cause, and delight ourselves in the immutable promises of Him who, after he has prepared "a place, will come again," Being much scattered, we have no regular place or time of worship, and meet but seldom—when some of our travelling ministering brethren chance to come of our travelling ministering brethren chance to come this way. Bro. Litch passed by us some time since; we feel to regret not being favored with a call from him; we feel of but little consequence, in every sense of the word, yet we would respectfully request those whose business it is to "feed my lambs," to call upon us as often as possible. We need their reproofs, their admonitions, and their encouragements; and if they need anything we can afford them, they will find us happy in dividing with them. Yours in bonds not easily broken.

A. Gray, Jr.

From Worcester (Mass.), Nov. 1848.

Prom Worcester (Mass.), Nov. 1848.

Dear Bro. Himss: — Your remarks upon the Hartford Conference, in the "Herald" of Nov. 25th, move me to say a word, which, to prevent any misapprehension of my position, I ask you to insert.

On the Saturday before the Conference, I arrived in Springfield, to fulfil my appointment for the Sabbath following. I was in total ignorance of the conference being appointed, until a ministering brother mentioned it to me the same day. He showed me mentioned it to me the same day. He showed me the circular, and said he thought I had better go. I went. You say: "We learn that the principal subject of consideration was, that of uniting the 'Advocate 'with the 'Harbinger,'" &c. Such was not my "subject of consideration."

Let me say further, that if any suppose that I agree with Brn. J. Turner and S. C. Chandler in the view of the 1000 years of Rev. 20th being in the past, they are utterly mistaken: and with the view of the latter brother, and others, of the first resurrection being spiritual, I have no more fellowship than

tion being spiritual, I have no more lend that with Swedenborgianism and Shakerism.

Let me add, Bro. H., that 'I have no concern in secret movements. Yours for the cause of Christ, H. HEYES.

From Elizabethtown (N. J.), Nov. 22d, 1848.

Dear Bro. Himes:—I have just returned from Philadelphia, where I spent the Sabbath very pleasantly with the brethren. They are looking with anxiety for the return of Bro. Litch.

As to Elizabethtown, the truths of the Advent

faith occupy about the same place in many minds that the Saviour did in the minds of many of the chief rulers who believed on him, but did not confess him, lest they should be cast out of the synagogue. At least, I have heard them reason in the same manner. Here one would be reminded of the remarks of Mr. Depping relative to Galileo: "We cannot help deploring the weakness of the human mind, which we reflect, that, perceiving the most glorious truths have, in every age, found the greatest difficulty in gaining belief among men; while errors have invariably lastead of rising to spread with extreme rapidity. Instead of rising to the height of Galileo's genius, his ignorant and superstitious contemporaries required him to descend to their grovelling standard." There are those here that love the appearing of the Saviour, and wait with anxiety for that event.

I leave here to morrow for the north part of New York, Ohio, Michigan, &c. Yours in hope.

C. B. Turner.

On the death of Bro. Wm. W. Bassett, who died at Springfield, Mass., on Saturday, Oct. 14th, 1848, leaving a wife and two children.

Tune-" The God of Abraham praise." They who in Jesus die, For evermore are blest A while beneath the turf they lie, In peaceful rest: Their toils and sorrows past, They only wait to rise At the great trumpet's joyful blast, To endless joys!

We sorrow when they leave; But sweeten'd are our tears: grieve not as the hopeless grieve, For Christ has died before, And all in Him who sleep, Like Him shall live for evermore—

In hope we weep. Sister, to Jesus cling; Children, His love obtain: soon his praises you shall sing-He comes to reign! Great God! the widow guard,

Protect the fatherless: O may they share the saints' reward.
The mourners bless. H. H. H. HEYES.

n North Springfield (Vt.), Dec. 1st, 1848 BRO. HIMES: -In the "Herald" of Nov. 18th, appears a communication from Woodstock, Vt., which ontains a sentence calculated to give an injuious in-nence to the cause of God. Says the writer: "We are blest with the labors of Bro. Dow, and other ministering brethren." Now, among the "other ministering brethren," is J. G. Bennett, whose case was investigated at Claremont a few months since.

The call for that meeting was given through the "Herald" a sufficient length of time for all concerned to meet and act. The brethren met accordingly, and after an examination of the evidence, the mittee visited the accused, and offered to defer the decision, or favor him in any way possible. But after all, they could obtain no satisfaction. He also gave them to understand, that he did not want another in the council

The few yet remain-"Millerites," are not feb. 26th, 1848: "We as a committee are agreed that the following charges brought against Elder J. G. Bennett, are fully sustained; and until he shall fully remove them, and make ample concession, and retrace his steps, we can no longer recognize him as a fellow-laborer in preaching the glad tidings of the kingdom at hand.

1st. Propagating privately the doctrine of spiritual wifery, or the coupling together of the sexes not man and wife.

"2d. Evading and denying the same."

Bro. Dow, referred to in that letter, is an associate of Bennett, and does not hesitate to accompany him in attending meetings, with a few disaffected brethren from different places. If those brethren are dissatisfied with that decision, and believe him to be an injured man, duty to him and to the cause of God demands that they call a second meeting; or otherwise, it as strictly demands that they acquiesce in that

How brethren, professedly looking for the coming of the Lord, can pursue a course tending to distract and divide the cause of Christ, is more than we can solve. We entreat such to pause and reflect on the issue of such a course. As ministers of Jesus Christ, we feel no liberty to pass such things unnoticed.
I. H. Shipman,

From Hatley (C. E.), Nov. 20th, 1848.

Bro. Himes:—The cause in this place is on the rise. A number have of late been converted, and others are enquiring what they shall do to be saved. The cry of peace and safety has been the means of opening some blind eyes, and should time continue, we expect, during the conference which is to be held here on the 4th of January next, to see much good done, which is our desire and prayer to God. Yours looking for Jesus. A. WADLEIGH.

### Miscellaneous.

PANORAMA IN PALESTINE.

Dr. Hawes, in his impressions of foreign travel, describes the following panorama from the lofty summit of Safet:—
"While travelling in Syria and Palestine, one can

hardly fail to receive a deeper and more vivid impression of the truthfulness of the Scriptures. The Holy Land is indeed a local commentary on the Sacred Volume. One who visits that land with the love of the Bible deep in his heart, and a competent knowledge of its contents in his mind, will continually meet with illustrations of its geography, history, prophecy, comparisons, and images. He will feel that he is in the land of the Bible; and he will find it the best guidebook he can have. I felt this deeply when in that land, and I ofted said, either the Bible must be true, and in the land and are any any above. or Judea an unreal thing; and all the objects and scenes which there meet the eye must be dreams.— Take a position on the lofty hill on which Safet is built, or on any of the highlands around Nazareth, and a vast panorama is spread out to your view, every part of which reminds you of some locality, some historical event, some great transaction recorded in the Scriptures. Mount Hermon raising aloft its snowy head, with the sources of the Jordan, and the beautiful vale through which it flows; the Sea of Tiberias with its interesting localities, and the mountains of Moab stretching along in the east, like a waving line drawn on the horizon—the Mount of Beatitudes, where Christ preached to the multitude; Nazareth, where he was brought up; Tabor, where he was transfigured; Nain, where he raised the widow's son to life; Gilboa, where Saul was slain; Endor, where he went to consult the woman who had a familiar spirit; Shunem, where Elijah restored to life the Shunamite's son; Mount Carmel, rising in the distance, where he usually resided, and where he sent his servant to watch the cloud as it rose from the sea por vant to watch the cloud, as it rose from the sea, portending rain; Jezreel, the royal residence of Ahab, and the great plain of the same name, lying below, the scene of many a bloody battle recorded in the Bi-ble;—all these, rich in Scriptural associations, lie spread out before you as on a map; and as you con-template them, the whole scene of sacred history rises to view with a new and wonderful sense of reality. to view with a new and wonderful sense of reality. The same impression I telt, when from the top of Mount Gerizim, I looked upon the frowning front of opposite Ebal, and gazed u on the charming piece of ground which Jacob gave to his son Joseph, visited the tomb of this his beloved son, and the well where the Saviour once sat and refreshed himself, wearied with his journey, and traced for many a nile the road he was want to travel as he went to and from Largeshe was wont to travel as he went to and from Jerusa-lem through Samaria. Being on the spot, amid these sacred localities, and seeing how exactly they corres-pond with the references made to them in the Scriptures, the truth of the Inspired Volume comes home power to the mi..d, and impresses itself with a livelier interest on the heart.

"So, take a position on the top of Mount Olivet, and view the scene that spreads around you, and you will seem to hear a thousand voices speaking to you of Scriptural events, and giving you a new and deeper impression of their reality. As you leave the city, you pass through St. Stephen's Gate, near to which is the Pool of Bethesda—you descend into the Valley of Jehoshaphat, cross the brook Kedron, and tread the same road that was wont to be travelled by the Saviour and his apostles, and up which he was led to the hall of Pilate on his way to trial. You enter the Garden of Gethsemane, the place of his last agony, and muse with deep emotion on the scenes of that dreadful night. You reach the summit of the mount, and near by, a little to the east, is the place ther interview with them. Therefore the council could do no less than publish to the brethren their decision. cision. As the readers of the "Herald" may not the village of Lazarus and his two sisters, Martha

and Mary; at your right is the road leading down to Jericho, winding round among the hills and valleys, till it loses itself in the dark, gloomy wilderness of the Saviour's temptation—beyond which is seen the Dead Sea, with all its solemn and affecting associations. At the south-west, distant some seven or eight miles, is Bethlehem, the place of our Lord's birth, hanging upon the slope of a lofty hill, and presenting a fine view of the Church of the Nativity. Beneath you, at the western base of the mount, winds the deep Valley of Jehoshaphat, and on the opposite hill lies spread out before you the Holy City—and as you gaze upon the scene, the 'tide of sacred history you gaze upon the scene, the 'tide of sacred history as a burden, and to attend on religious exercises reflows massively through the soul,' and the events of luctantly, as a thing of necessity, rather than a deflows massively through the soul,' and the events of ages, as connected with this spot, pass in rapid review before the mind. There is the site of the once joyous city, the city that was full of people, beautiful for situation, the joy of the whole earth, the place of kings and heaven's inspired messengers—the place of the visions of God, and of the ministries of angels—over which the Saviour wept as he descended, for the last time, from this lovely mount—where he taught and wrought miracles was condemned and taught and wrought miracles, was condemned and crucified, and rose from the dead. Absorbed in contemplating the past, and beholding the present poor, degraded condition of the city—the site of the glorious Temple, now occupied by the dark, unseemly mosque of Omar, and signs of desolation and ruin on every side, you seem to hear afresh, the voice of the Saviour, as, weeping, he uttered the prophetic words, If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace—but now they are hid from thine eyes! For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the day of thy visitation."

#### ALMOST BURIED ALIVE.

It is difficult to conceive of a condition more try ing and alarming, or more suited to fill the mind with dread and horror, than the idea of being buried alive. The late eminent and most worthy Philip Doddridge was once very near meeting the dreadful fate of being buried alive; and what made it worse, with a perfect

Consciousness of all that was passing.

He was supposed to be dead, having fallen into a state exactly resembling death, so far as the body is concerned. His pulse and respiration ceased, his limbs became rigid, his face assumed the sharp outline characteristic of death, and he remained in this condition until all the family, physicians, and friends, (all but one,) supposed his spirit had passed. That one was Mrs. Doddridge; her love refused to despair, and she continued to use remedy after remedy to restore animation; finally she poured a spoonful of brandy down his throat, and the powerful stimulus almost immediately dissolved the trance, and restored Mr. Doddridge to the command of his limbs, and to many years of distinguished usefulness. But for it, he had in all probability been buried alive, for the weather was warm, and he already shrouded for his lest chade. last abode.

He used to relate, with thrilling effect, his sensations during the time of his supposed death. He could not stir a little finger to give notice of his being alive, but his sense of hearing remained perfect, and his mind collected. He heard the fact of his being dead announced, and the outbursts of grief that followed, the directions for shrouding him, and the usual preparations in the chamber of death! Desperate, but vain as desperate, were his efforts to give some token of life—not a muscle could he move.— Even despair, and the immediate presence of a fate so appalling, could not rouse his body to perform the slightest of its functions. At last he heard Mrs. Doddridge call for the brandy, with a delight and rapture of love for her which the horrors of his situation may easily explain. He felt that he was saved, and he was saved.

### "WHOLLY THINE."

I am thy servant, wholly devoted to Thee, is the language of every new convert to righteousness to his Maker and Redeemer. It is a refreshment to the heart to be able to say this. How congenial to the state of his grateful heart are the utterances of this feeling by the sweet singer of Israel.

> All that I am, and all I have, Shall be forever thine; Whate'er my duty bids me give, My cheerful hands resign. Yet if I might make some reserve, And duty did not call, I love my God with zeal so great, That I should give him all.

our faculties, and such varied and ample means for their improvement; our knowledge and happiness, with a capacity for indefinite expansion and increase? Is entire consecration to the Saviour too generous a return for what he has wrought for us, in his teach-

ing and sufferings?

Is there a Christian on earth, who has not, at some time, felt that he was the Lord's? And did he not choose to be his? Might he have been another's, or devoted to other service than that of his Saviour, would be not have said, "Offer me no alternative.
The Lord is the portion of my soul? He will satisfy
me early with goodness. Pleasure unutterable may
be obtained in God, my exceeding joy. All the
fountains of life and delight spring up in him. The river of his pleasures continually flows to his children; the banquet of his love is continually spread; the welcome always cordial; himself always present; and in his presence there is fulness of joy.

Is this to think too worthily of God? Is he not adequate to confer all this happiness? Is there any enjoyment at all comparable to that which is felt by one who can rightfully, and with filial trust, appropriate language like this? Why then should we "forsake the Fountain of living water, and hew out to ourselves broken cisterns that can hold none?" Why not choose to be "kept in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life!" O what suffering comes from such woful, eriminal alienation!

It is a most injurious habit to regard religious duties light—the spontaneous expression of our inward emotions. Such obedience is of a very equivocal character—a hard up-hill work. It is not what God claims; it is unworthy of the Christian. It is love to God that makes duty pleasant, and binds the soul indiscolubly to his service. indissolubly to his service.

'Tis love that makes our cheerful feet . In swift obedience move

"This is the love of God, that we keep his commandments; and his commandments are not grievous."—Chn. Mirror.

#### PRIDE OF OPINION.

Men are often too proud to confess their errors, or to change when they are convinced that they are wrong. There is nothing more absurd than man's pride of opinion. For men to persist in an error, after they are convinced, lest, by giving it up, they should show themselves to have been mistaken, is madness. There is one thought that should humble the pride of opinion. It is this: All men have been, and still are, more or less mistaken in many important matters. To this we should add the fact, that wherein we are in error, if we do not correct ourselves, othwe are in error, if we do not correct ourselves, others will be sure to correct us, as human society progresses towards its higher destiny. When we look at ourselves as individuals, we see that we have arrived at our present position by a succession of changes, and yet we are ashamed to change. The whole path of life, from the cradle to the grave, is strewed with cast-off ideas and opinions. We have taken up an idea and brought it on with us for a time, and cherished it as truth, but after bringing it up for and cherished it as truth, but after bringing it up for some time, we threw it down and picked up another, or picked up two in place of it, for most men increase their ideas. These were retained for a time, and then cast off for others, and in this way we have arrived at our present positions, changing at every step, and yet all the time ashamed to change, lest the world should know that we had been mistaken. The same is true of society in general; for the changes of individuals in society effect changes in society, and all the changes of society are but the changes of individuals that compose society. The present state of the arts and sciences has been arrived at by a succession of changes. The principles of the several sciences which have been settled by one generation, have been rejected and exploded by the next, and yet men are proud of their opinions. All improvement involves change, and yet men are ashamed to change. If men will change from bad to good, and from good to better, the more rapid their changes, the better will it be for themselves and the world.—True Wesleyan.

#### CHRISTIAN,

Christian,

Are you down, flat on your back, in deep waters? Do troubles increase, rush, wave after wave? Do billows on billows rise! and roar? Has Satan locked you up in Doubting-castle? What do you intend to do? lie down and die—give up the ghost? Is this the problem? Nay, up! wake up! rouse up, "put on thy strength, O Israel!" Open the door, break loose from Doubting-castle—don't break the lock, don't pick it, take the key, the key of promise; God's Book is full of these keys. Take the key, it will fit exactly; the barred door will fly open instantly. Go about thy Master's business—visit the poor, the sick, the oppressed, "comfort the feeble-minded, support the weak, be patient toward all men." "He that watereth shall be watered again." No marvel at the doubting, and the dumpishness, and the gloominess, and the deadness of Christians. No marvel so many are down, down, nown! always down! They are are down, down, nown! always down! They are not awake to do their Master's business; they dose, they sleep. "Yet a little sleep, a little slumber, a little folding of the hands to sleep." The rod must be used.—Golden Rule.

## THE GOSPEL THE POWER OF GOD.

Sent from heaven, but little thought of-locked up in that trite small printed book, the Bible-lies the germ of moral renovation—the only secrets for making base spirits noble, and fallen spirits holy. Received into the confiding heart, and developed in congenial Is it too much to pledge to Him from whom we derive our being, and all that sustains and blesses it, ties of vital Christianity; and according as the recipient's disposition is energy or mildness, activity or con-templation, it creates a bold reformer or a benign philanthropist-a valiant worker, or a far-seeing thinker. In bolts that melt as well as burn, it flashes from Luther's surchaged spirit; and in comprehensive kindliness spreads its warm atmosphere round Melancthon's loving nature. In streams of fervor and fiery earnestness it follows Zwingle's smoking path, and in a halo of excessive brightness encircles Calvin's awful brow. In impulses of fond beneficence it tingles in Howard's restless feet, and in a blaze of in-door gladness welcomes Cowper's friends. But whether its manifestation be the more beauteous or the more majestic, of all the influences which can alter or ennoble man, it is beyond comparison the most petent and persuasive. In the sunny suffusion with which it cheers existence, in the holy ambition which it kindles, and in the intensity which it imparts to character, that Gospel is "the power of God."

## Foreign News.

By the Britannia, commanded by Capt. W. J. C. LANG, which arrived at this port on Wednesday, Dec. 5, we have received the European Times, of Nov. 18, from which we make the following selections :-

The total number of cases of cholera already reported in England, from its first appearance, has now reached 1039, of which 533 have proved fatal, and 331 are still under treatment. In Edinburgh the malady still prevails to some extent,-the new cases are scarcely ever under 20 daily; the deaths are from 5 to 10 daily. Upon the whole, we are inclined to hope that the disease has slightly lessened in violence; at any rate it has not made progress.

In the south of Ireland there have been some few partial indications of a renewal of the political storm. The project of a rescue of the state prisoners has been meditated by some rash persons around Clonmel. On the 8th instant a body of about 1000 or 1500 men assembled about a mile and a half from that town, and were being drilled by a student named O'Leary; it is alleged that they were about to advance on Clonmel, when the police and military made their appearance, and the whole dispersed. Seventeen of them were, however, captured, and sent to prison. The spirit of private revenge still lurks un quelled in various localities in Ireland. A bailiff has been murdered near Limerick; Mr. Moore, the agent of Lord Annesley's estates in Cavan, has been basely shot at from behind a hedge; and Mr. Daniel, a magistrate of Helston, in Westmeath, has been fired at in a similar mode, the shot having struck him in the left shoulder; his clothes were riddled with balls, but he escaped with life.

France.-The contest for the Presidency of this Republic begins now to assume a serious aspect; and parties are ranging themselves under the banners of the two chief candidates, Cavaignac and Louis of the two chief candidates, Cavaignac and Louis for paper and printing. We are obliged to say, to all indebted, either Napoleon, calculating upon future probabilities, rather they must pay us our dues, or we must close the office. We than being attached to either by the ties of regard or by a concordance of political sentiments.

Prussia.-At Berlin the suppression of the insurrection at Vienna, has produced momentous results. We have announced the formation of Count Brandenburg's Ministry. No sooner was the triumph of the Imperialists known at Potsdam, than the Prussian Court made up its mind to act. Accordingly, by a decree of the 8th inst., a proclamation was issued, transferring the seat of the Berlin Constituent Assembly to Brandenburg, a city about as far from Potsdam on the west, as Berlin is on the east. It was a bold step, calculated to relieve the "Right" from the terror of the populace of Berlin, but could only be carried into effect by firmness, and at the point of the bayonet. So the event turned out. The Assembly refused obedience, and passed a decree declaring itself en permanence; the excitement increased hourly. On the 10th, the Chamber persevering in its resistance, the Government announced its intention to use force to compel obedience. The requisite number of members to form a House assembled, and in the afternoon General Wrangel, at the head of 15,000 regular troops, entered the city, and sent an aid-de-camp to inform the President, that he had orders to close the doors of the Assembly. The members refused to disperse. General Wrangel cut off all communication with the Sing Academy, the place of meeting, and the members finding their position inconvenient, adjourned till the following day. It was generally anticipated that the Berlin mob would rise, but their leaders had sufficient influence to keep them quiet, and thus bloodshed was avoided. The troops bivouacked in the streets and squares on the night of the 10th, and not the slightest symptom of disorder was perceptible. The burgher guard during these proceedings, observed a sort of neutrality.

On the 11th, the King issued a proclamation. throwing himself upon the affectionate loyality of all Prussians, and dissolved the burgher guard, which was playing the part of a Pretorian band. The Asnappy to say that we enjoy peace, and a degree of prosperity man embly met the following day in a distant part of the city, and manifested an intention to resist by passive on our side, we should long ago have been swallowed up. But we force, relying no doubt upon the sympathy of the Prussian provinces. On the 12th inst. the city was "good way," looking for the kingdom of God. declared in a state of siege; the clubs were closed, and no gatherings were permitted in the streets. The disarmament of the burgher guard is now the point of interest.

The news from the Danish Duchies is still of a most warlike character, and the Danes insist upon the most warfike character, and the Danes insist upon the dissolution of the newly installed conjoint Government in Schleswig-Holstein. The English charge d'affairs is said to have declared that matters were now precisely in statu quo ante bellum. We said so many

A body of the insurgents has got back to France by Urdax.

From Italy we have very little news of interest. The idle threats of Charles Albert of renewing the war have all subsided; and the Austrians having maintained their position in Lombardy whilst their own capital was in danger, they will now, doubtless, remain unmolested.

On the whole, the intelligence from the continent during the week has been of the most important and alarming character. In the face of the present troubles in Berlin, and with the experience of the French revolution before him, the imbecile and sanguinary despot of Austria has characterized his sucesses by the most atrocious and cold-blooded murders. anything were wanting to urge the people of Berlin, Frankfort, Breslau, and other places to revolt, Ferdinand of Austria has fearfully and fully supplied it, and we should not wonder to have intelligence, and that at no distant date, that these acts have raised a flame which neither regal nor imperial despotism will be able to extinguish.

BACK VOLUMES -- We have sets of the Signs of the Times, stitched, of volumes 2, 5, and 6, and of volumes 1, 4, 5, and 6, of the Cry, which we will sell for 25 cents per vol. They can be sent by mail. Those wishing for back volumes, should improve this opportunity.

We have four full sets of the Cry, excepting vol. 2, leaving 7 volumes in a set, which we will sell for \$3. Also two sets of the Signs of the Times and Herald, (old series,)-excepting vols. 1, 3, 7, and 8, -10 volumes for \$5. Those who speak first for these will secure them.

We have also a few volumes bound, for 75 cents

#### THE ADVENT HERALD.

BOSTON, DECEMBER 9, 1848.

SETTLEMENT OF ACCOUNTS .- Our Agents and subscribe will call to mind our notice a few weeks since, requesting them to settle their accounts with this office by the 1st of January next.— There is considerable due the office, and we need it to meet our bills meem just what we say. We do not beg, nor call for money to invest in any object foreign to the Advent cause, but for it. We have large bills to meet between this and the first of January, and unless our call is heeded, by a prompt remittance on the part of those who are indebted, the cause must, for the first time, suffer in our hands. Each one can raise the little sum that is due much better than we can raise the amount claimed by the paper maker and printer. shall be detained at home for several weeks, and we hope that our claim and request will not be disregarded. Let none fail to respond, under the impression, that others will make up the required amount without the sum they owe. Such a course would not be just. Let us have a full and hearty response.

In addition to the above, we shall have to raise about one hundred

and fifty dollars, to meet the remaining bills of the English Mission. This we must pay soon. We do hope that our friends, who have the means to assist us, will do so without delay.

We shall send bills soon to all who are indebted.

TO OUR SUBSCRIBERS IN THE BRITISH PROVINCES. We find, on looking over our books, that just three out of every four to whom we send the *Herald* in the Provinces, are in arrears for the same. Now, we have to pay 1 1-2 cents on every copy that we mail thither, or 39 cents per vol. As only one fourth of the number have paid, it follows, that for every dollar we receive, we are sending pa pers on which we pay four times 39, or \$1.56 postage—which amounts to above \$50 a year that we pay, besides the cost of the paper sent, above the receipts from the same sources. There is great negligence somewhere. We have twenty-one subscribers in Halifax, N.S., the money for whom was promised soon, when we received their names, but not a cent has been received. Yet we have paid 32 cents each week while we have sent the paper to them.—Now, what shall we do? We cannot write you each one individually, because the postage to the line is too great. We shall therefore be under the necessity of discontinuing the paper to those from whom we do not hear in a few weeks. Those in the Provinces. therefore, who fail to receive their paper after a reasonable time may ascribe it to their neglect to pay for the same.

Will Bro. LENFEST be kind enough to see about that portion of the above whose names he sent? Also, will M.D. be kind enough to remit the money he collected for those whose names he left with Such a course of neglect will soon break down any office. We hope for an immediate response.

CONFERENCES.-We expect to attend Advent conferences in

CONFERENCES.—We expect to attend Advent conferences in the places mentioned below, in the following order:—
Newton Upper Falls, Mass. (at Bro. Cunningham's), Dec. 9th, evening, and Sunday, the lith.
Northboro', Mass. (in the Advent chapel), Dec. 14th, 15th, 16th, and Sunday the lith, at lo A. M., and at 2 and 6 p. M.
Abington, Mass. (in the Town Hall), Dec. 22d, 23d, and 24th.—
Those who come from Plymouth may stop at the Centre Depot, and those going from Boston, at the North Depot. Friends will call on Bro. S. Ford. Time—10 A. M., and 2 and 6 p. M.
Boston, Sunday, Dec. 31st, and continue through the week. We shall keep the usual vacieth night, and continue the meetings in the following order:—Frayer and conference meetings in the morning, at 10 A. M., and 2 p. M., and lectures every evening during the week until Friday.
We shall be hanny to see the hysthran and sisters from the average.

We shall be happy to see the brethren and sisters from the sur rounding towns, who feel interested in the work of bringing souls to Christ, and who seek the peace and prosperity of Zion. We are happy to say that we enjoy peace, and a degree of prosperity that

CORRECTION .- In the last Advocate, Bro. HOLKINS reminds us of a statement we made Aug. 5th, 1846.—"How Bro. Marsh had \$20 sent him, which looked so like bribery, to get him to favor the spiritual resurrection, that Bro. Marsh sent the \$20 back."— Mr. Holkins says-" the \$20 never was [were] returned."

As we wish always to correct any wrong statements that we may months ago. The patched up truce could not last.

The Queen's troops in Spain seem to have gained a battle in Aragon, and dispersed the insurgents. Seven republicans were executed on the 5th instant. from the same source; and we know that Bro. MARSH considered that the last was sent to induce him to publish on the resurrection

A WOLF !- We understand that the old, notorious hypocrite and mpostor, MICHAEL HULL BARTON, whose abomin tiousness has been so often exposed, is now endeavoring to insinuate self among the Adventists of New Jersey and the Middle States. He professes to be an Adventist, has the appearance of great sand tity, claims to enjoy any amount of the Spirit, dresses like a Quaker, is full fifty, is rather bald, tall, and well calculated for an impostor, especially in getting spiritual wives, the main object of his devotion. He should not be countenanced in any meetings; and especially should be kept out of every family, if they value their peace or character. Give no place to the devil.

THE Harbinger of Nov. 25th re-affirms its false charge against th New York Conference, that its resolution, condemning "the pre-vailing spirit and practice of war," was understood "by all the con-ference" to "justify defensive war." He has had opportunity to know—having been repeatedly told—that not one member of the conference had any such supposition. It is a slander on the breth ren who were there assembled, made by one who was not present.

In the letter from Bro. GATES, published in our last, the nam "Bro. Pulling" occurs; it should have been Bro. BERKINS.

BRO, GATES commenced a course of lectures in Lynn, in the Freewill Baptist chapel, on Monday last. It will continue over Su

#### Summary.

The Albany newsboys are in the habit of jumping upon the cars as they pass out of the railroad depots, to sell their papers. In doing so, James Hayes, aged 14, fell under the wheels of the Mohawk and Hudson train, and was shockingly mutilated.

Dr. Devine, imprisoned at Poughkeepsie for the murder of Richard Wall, cut his throat on Saturday night, and was found dead in his cell next morning. He had been tried for murder, but the jury

Washington J. Merrill was burnt to death in Danville, N. H., in a shed in which he slept while tending a coal-pit. Intemperate, o

Mr. Morris, proprietor of a foundry in Galena, Ill., in a fit of men tal derangement, took a revolving pistol and shot two men-one his brother-in-law-and then blew out his own brains.

In Haverhill-street on Tuesday, a man, who was unloading tim-ber, had his thigh broken by a falling log. He was carried to the

Fresh instructions have been sent to our Minister in England con cerning the postal arrangements between the two countries, which

are not yet concluded.

Mr. Ray Marsh, of Buffalo, offers one thousand dollars reward for the recovery of his daughter, Amarillious Ann Marsh, aged 18 years, who left her father's house in that city on the 17th ult., suppo be enticed away by some villain.

Total number of deaths in New Orleans, from all diseases, from the 1st of May to Oct. 14th, when the yellow fever disappeared, 3322 Mrs. Nixon, of Medina, N. Y., while riding, called at an apothe cary's shop for morphine, to relieve tooth-ache; the boy in attendance gave her strychnine, which caused her death immediately.

re her strychnine, which caused her death im
TRUE HAPPINESS.

True happiness is not the growth of earth
The son is froitless if you seek it there;
'Tis an exotic ot celestial birth,
And never blooms but in celestial air.
Sweet plant of Francise! it is seeds are sow
In here and there a breast of neavenly mo
It rises slow, and buds, but ne'er is known
To blessom here—the climate is too cold.

Mr. Dingle, a farmer of Great Orcheton, has forsaken his farm, and commenced lecturing on the Millennium, saying he has been commanded so to do by a vision. He goes from town to town pro claiming that the Millem ial reign of Christ on earth will commence in the year 1830, &c. He has crowds of hearers and some believers. We do not think the man to be an impostor, but that he is under the influence of some hallucination.—Sherborne Journal. We do not learn the nature of his views on the subject.

The Whigs of the 5th ward in Boston celebrated the election of Gen. Taylor, by purchasing a thanksgiving dinner for every poor

family in their district, irrespective of party.

A correspondent of the New York Tribune says of France:—"A heavy veil hangs over our nearest future; we tap at the door of the Unknown; we scarcely know to-day, much less to-morrow; and we know no evening when we lie down, whether we shall wake up the next morning under the Empire, the Legitimist Monarchy, or the Red Republic."

On Saturday evening, Michael McDonald, of 66 Friend-street, was run over by a hack near the head of Hanover-street, and had his shoulder dislocated, and two ribs broken. The driver cleared out with his carriage as fast as possible.

About four o'clock on Saturday afternoon, an Irishman named John Farran, 40 years of age, fell into an unfinished well on Shurtleff-street, Chelsea, forty feet deep, breaking four of his ribs, and puncturing his lungs. Surgical aid was of no avail. He lived in great distress until II o'clock on Sunday night, when death put an end to his sufferings. At the time of the accident, another me at work at the bottom of the well, but escaped injury. Deleaves a wife and six children.

At Brunswick, Me., John, son of widow J. Brown, lost an eye and part of a hand, Stephen Royal had his arm broken, and Wm. Hutchinson was badly injured, by premature explosion of a cannon fired in honor of Gen. Taylor's election.

Six boys were severely burnt at Mount Pleasant, Roxbury, on Saturday last, by the explosion of a powder-mine which they had jus-

A horn seven feet in length, together with a huge rib and a leg A norn seven feet in length, together with a high to and a leg bone, were dug from Mount Holly, on the line of the Rutland and Burlington Railroads, Vt., on Friday. A horn, which corresponds with the above in size and appearance, was taken from the same hill

Merchant Pittsley, Eben Clark, and a boy, a son of the latter, were drowned on Sunday last, by the upsetting of a boat in Long Pond, Middleboro'.

James Seigler was killed in New York by the fall of an iron awning-post, which was blown down by the wind.

There are eighteen poor sinners in this neighborhood, who take the ground that they are all the saints there are living on the earth. Being all together, a few days since, they say it was the first time since the day of Pentecost when all the saints on earth have been assembled in one room. They believe the door of mercy is closed, Some of them have already been before the court for stealing. How they can subsist without is a mystery.-"He that will not work, neither shall he eat."

The name of the Frog Pond, on the Common, has been changed

"Shawmut Fountain,"—Shawmut being the Indian name for ston—signifying "Sweet-Waters."

#### BUSINESS NOTES.

E. W. Mead-You are correct in your account. We have sent you No. 7.

Buller, \$2.—You did not say for what it was to be applied; and as you have paid to the end of the present vol. (to 40); or the terait, we credit it on your book account. The 75 cts, from E. T. A. T. A. You did not say what he was indebted for, and to No. 40s in the fitter. As you did not say whether he wished to resumie, we will only re-send it to that time. We have now credited W. B. Porter to re-send it to that time.

No. 404.

G. W. Clement, \$5-" Books left at City Hall."-62 1-2 cts. due.

A. Clapp—Books sent.

A. L. P.—Shall it also go to Montrose? We will continue till licented.

A. L. P.—Shall it use to translate, the directed.

Elam Burnham—We have credited you \$2 21, to balance \$1 29, your book account, and the balance on the paper to No. 335.

S. Osgood, \$2—We have credited you to end of this vol.—to 404.

R. Starkweather—We find no trace of those letters, but have now credited E. Pettit \$2, to 378; A. W. Jackson \$2, to 424; A. Reaney, \$1, to 391; A. B. Brant \$1, to 404.

J. Danforth-We have sent you one of the papers you wish for

J. Daniorth—we have sent you one of the papers you wish for.— Ve cannot find the other.
C. Taylor—E. Thayer was credited \$1 to 415.
J. Fettinger—Your letter, enclosing \$7, was not received. We ave lost a great deal of money by the way of Albany this year.—There is some inquity in some Post-office somewhere, M. H., \$1—We sent the books to J. W. Hopkins, E. Brookfield.
M. T. H. Mathierson—Have sent the back Nos.
E. Tattle—Have sent you another bundle by Thompson & Livington's Express, to be left at Utica till called for.

The Lord willing, there will be a conference in Hatley, C. E., commencing Thursday, Jan. 4th, and continue over the Subbath. Bro. I. H. Shipman is expected. We would request the attendance of Bro. Edwin Burnham, as well as ministers and lay brethren generally. We hope to see a general attendance of behievers scattered over this region. (In behalf of the brethren.) A. Waddison.

#### APPOINTMENTS.

Bro. Hale may be expected at Lunenburg, or where Bro. Heath may appoint, Lord's-day Dec. 10th and 17th. He will come to Leominster by the A. M. train on Saturday.

Bro. Gates will commence a course of lectures in Essex, Mass., Dec. 13th, and continue over Sunday. Bro. Elam Burnham will make arrangements.

make arrangements.

I will hold a two days' meeting in Ashfield, Mass. (where the brethren shall appoint), commencing on the 9th, at 10 A. M. R. V. Lyon.

I will preach the evening of the 1th at Lawrence (new city), the 15th at Dover, N. H.; the third Subbath at Aew Durham Rigge; the 4th at Barnstead; the 5th at Pittsfield; the first in January at Mariboro', Mass.

The Lord willing, I will preach at Worcester, Sabbath, Dec. 10th; Brimfield, Monday evening, 1th; Three Rivers, Tuesday evening, 1th; Three Rivers, Tuesday evening; 1th; Arathory, Warchouse Foint, Ct., Tuesday evening, 1sth; Hartford, Wednesday evening, 20th; Werden, 20th; Hartford, Wednesday evening, 20th; Wednesday evening, 20th; Hartford, Wednesday evening, 20th; Wednesday evening, 20th; Hartford, Wednesday evening, 20th; Hart

The Advent Church in New York, under the pastoral charge of Bro. D. I. Robinson, meet at the Hall corner of Hester-street and the Bowery. Meetings three times on Sunday, and on Tuesday and Friday evenings.

The P. O. address of Bro. ELON GALUSHA is Walworth, Wayne Co., N. Y., he having removed from Lock port to preach the gospel of the kingdom to the Baptist church in that place.

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how far narrears.

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