

ADVENT



Luke 9: 28-30.

HERALD

"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 Luxury of Luxuries.

Go thou and wipe away the tear which dims the widow's eye; Be a father to the fatherless, and still the orphan's sigh; Help thou thy brother in distress with open hand and heart; But do thou this when seen by none, save Him who dwells apart; Rejoice with those of spirit glad, upraise the drooping head, And to the wretched let thy words bring back the hope long fled; Forgive as thou wouldst be forgiven, and for thy fellows live; Be happy in the happiness thou canst to others give. These are the heavenly luxuries the poorest can enjoy; These are the blissful banquets of which men never cloy. Rich and poor, old and young, know this as yeshould— The luxury of luxuries is that of doing good! Wm. Hurton.

The Work of the Messiah.

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

MUCH has been written on the 53d of Isaiah; yet it is impossible, in an inquiry like the present, to pass it over in silence. The reception of this chapter by the Jews, is a standing proof how much the will has to do with belief and unbelief. Infidelity is not, as infidels pretend, from want of evidence, but from not seeking evidence: nay, in many cases, from a determination not to seek it, and to resist it when forced upon them. This chapter has been brought forward to the Jews by their opponents for the last eighteen centuries, as a conclusive proof of the claims of Jesus of Nazareth to be the Messiah; and yet they possess to this day no authorized exposition of this chapter! Many explanations of it have been given by Jewish authors; but none of them has been sufficiently satisfactory to the Jews at large, to deserve to be called the received opinion on the subject. Nothing can more clearly testify that this is the case than the expressive silence of one of their most sensible modern authors, David Levi, who gets over all difficulties by entirely omitting this chapter in his "Dissertations on the Prophecies of the Old Testament." He divides the book of Isaiah into fourteen distinct prophecies, and states that, "the ninth prophecy commences chapter 51:1, and is continued to the end of v. 12, of chap. fifty-two" (vol. i., p. 282); and that "the tenth prophecy commences chap. 54:1, and is continued to the last verse of chap. 55. (Vol. ii., p. 1.) What, then, I ask, is chap. 52:13, to the end of chap. 53? Is it not a portion of the book of Isaiah at all? No Jew will venture to assert this. Is it, then, no prophecy? This cannot be admitted, because it foretels future events as decidedly as any other portion of the prophet's writings. But it is clearly a prophecy which Mr. Levi thinks it wisest to let alone.

I cannot doubt that the utmost amount of Jewish skill has been expended on this chapter: and the product of it amounts to—nothing.—Ought not this to make a reflecting Jew pause and inquire, Why is it so? It is undeniable that the ancient Jewish commentators applied this passage to the Messiah; and it is evident that the most natural construction demands that it be applied to an individual. An individual has appeared who is asserted to be the one here spoken of. Is this some obscure person who has passed away, and left no trace on the world's history? No; it is One whose name and history are known wherever civilization is found; it is One who has "turned the world upside down." Has, then, the Individual in question cunningly adapted his actions to suit the predictions of this chapter? This might have been alleged had the prophecy

contained a detail of actions to be performed; but it predicts, not what Jehovah's "servant" was to do, but what he was to suffer, what others were to do unto Him; the fulfilment of which is beyond the skill of the cleverest impostor. I earnestly and affectionately appeal to my Jewish brethren, whether it is reasonable to set aside such claims without a full examination; whether it does not savor of a determination not to be convinced; nay, even of a fear, lest examination should necessarily end in conviction?

In this wonderful chapter, which is more like a history of Jesus of Nazareth, written after He had "poured out his soul unto death," than a prophecy uttered many centuries before His birth, we learn the atoning work of Messiah; that He was the true Lamb of the sin-offering, in whom all the types and shadows of the law had their fulfilment. This was His work of suffering and humiliation, that He might bring back fallen man to his allegiance to God, before He could establish His glorious kingdom in this revolted province of God's empire.

In the chapters that follow, the sin and oppression of Israel, with God's vengeance on their enemies, and the final glorious consummation, are dwelt upon alternately; the prophet, as his manner is, returning to narrate more fully the subject briefly noticed before. The work of Messiah is connected with these events by the declarations in 59:20, 61:1-3, and 63:1-6. The latter passage is an awful description of His coming in judgment, when He is "revealed from heaven in flaming fire, taking vengeance on them that know not God." 2 Thess. 1:7, 8. These concluding chapters of Isaiah, compared with their parallelisms in the other prophets, and in the New Testament, might furnish matter for a volume. I can only afford space for a few of them.

The state of the Jewish people, described in chap. 59, though in many respects applicable to them at various periods of their history, appears to me to refer especially to their condition after that restoration to their own land which we are yet expecting.* It harmonizes with the account given in Zech. 13:8, 9; 14:1, 2. In both passages this state of things is mentioned as immediately preceding the advent of the Deliverer. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him; and the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." 59:19, 20. Here is "the great and terrible day of the Lord" briefly hinted at; and then the "glory of the latter days" follows in magnificent detail. No attentive reader can fail to perceive the close resemblance between the latter part of chapter 60 and Rev. 21.

In chap. 65 there is the same allusion to an evil condition of Israel in the latter days, to which I have already adverted. A certain portion of them are charged with apostasy and wickedness, and contrasted with another portion, denominated the Lord's "servants" and "elect." In v. 9 there is a remarkable allusion to the Messiah, as King of Israel, that is generally overlooked, and applied both by Christian and Jewish commentators to the nation of Israel at large. "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains." Now the "seed out of Jacob" might be so construed; but the *יורש* "inheritor of my mountains," is most distinctly in the singular. "*ורש* and *ורש* are collectives," says Henderson. This I deny as far as the latter is concerned. When the participle *ורש* is used, it is put in the plural form. I could adduce several instances; but the fol-

* Or, as we should say, to Israel raised from the dead, in the new earth.—Ed.

lowing is the most striking, because the singular and plural follow each other in successive verses. "Is there no heir to Israel?" Jer. 49:1. Here *ורש* is the singular. In the following verse, "Then shall Israel heir [or succeed to] them that were his heirs." *Heirs* here is in the plural, *ורש*. I believe the Heir or inheritor here spoken of to be no other than the Messiah, the Lord Jesus Christ; the true heir of David's throne; the true inheritor of Immanuel's land. For, if Israel at large were meant as this heir, why say "out of Judah?" It is not Judah alone that is to be settled on the mountains of Israel in the latter days; for "thus saith the Lord God, Behold I will take the stick of Joseph, which is in the hand of Ephraim and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick;—I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel." Ezek. 37:19-22.*

I believe the threatenings contained, vs. 11-15 of this 65th of Isaiah, are not addressed merely to the apostate Jews of the latter day, but to nominally Christian and infidel nations, who shall then be found confederate with them "against the Lord and against His anointed;" when it is said to them, "Associate yourselves, O ye people, and ye shall be broken in pieces; take counsel together, and it shall come to nought; for God is with us." Isa. 8:9. This great and terrible day is followed by the restitution of all things: "For, behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind." 65:17. This was the promise that cheered and supported Peter. But many Christians in these times shrink from the idea of a new earth, as if it were a carnal notion. The following statement of a recent commentator embodies an opinion very generally received:—"Isa. 65:17, 18. Creation is here to be understood not physically, but in a civil and religious sense. The subject is Jerusalem and the Jews. Their restoration will be like a fresh springing into existence; and the constitution to be established among them will be entirely different from their ancient economy."† But is not this explanation directly at variance with the inspired commentary on the subject? Peter is not speaking of an ecclesiastical polity when he says, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up" (2 Pet. 3:10); he is speaking of a great convulsion of nature, similar to that when "the earth, being overflowed with water, perished." In the view of such a convulsion, it would be strange indeed to urge the prospect of a new social, or religious constitution, as that which is to support men's minds during the dissolution of the elements of nature. If the new heavens and new earth of Isaiah be a social or ecclesiastical polity, then are those of Peter the same; and then, as a matter of consistency, not only must the heavens and earth destroyed by fire, be also a constitution or polity, but the perishing of the old world by water must also mean the overthrow of some civil or religious system. If one part be figurative, so must the whole. But we know that the flood was a real, and not a figurative

* When they are thus restored, v. 15th says they will dwell there forever, under David (Christ), their King. It will then be the eternal state.—Ed.

† Why, then, do not the promises apply to all the righteous?—Ed.

inundation; and, therefore, we believe that the "new earth" of Isaiah and Peter, is a real and not a figurative earth. It is to be a new earth, not in the sense of a substance newly called into being, but of a substance renovated—formed anew.

After dwelling on the glory and blessedness of the renovated earth in general, and Jerusalem in particular, the prophet again glances at the evil state which precedes this glory; and his language corroborates, in some measure, the views of those who consider that there will be a remnant of believing Jews in Jerusalem in the latter days, who will be the special objects of Antichrist's wrath, and of the persecution of their unbelieving brethren. "Hear the word of the Lord, ye that tremble at His word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed." Isa. 66:5. If Gentile believers were here addressed, it is not natural to suppose that unbelieving Jews would be called their brethren. Another notion long entertained by students of prophecy is also strongly confirmed in this chapter; that the restoration of the Jews to their own land, previous to the second advent of Christ and final consummation, though it may include a considerable number of the nation, will yet be but partial; as it is here distinctly stated, that "after the wonderful display of the Lord's glory, when He "will come with fire, and with His chariots like a whirlwind," (v. 15), a great number of Jews are to be brought out of different countries to the holy mountain Jerusalem, for an offering to the Lord.*

Wonderful time, when "Jerusalem shall be a rejoicing, and her people a joy!" Alas! they have hitherto been a joy to none; they departed from the Lord, and rebelled against Him, until He was obliged, for the honor of His name, and the vindication of His character, to "make their plagues wonderful," so that the nations hissed at them, and made them a reproach and a bye-word. But God hath promised that they shall be a joy; and has linked the blessedness of the whole earth with the blessedness of His chosen people. "Rejoice, O ye nations with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people." Deut. 32:43. "At that time they shall call Jerusalem the throne of the Lord; all nations shall be gathered into it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." Jer. 3:17. Was this fulfilled at the return from the Babylonish captivity; and is it the present position and condition of the nations? †

I earnestly entreat my readers to do what I have neither time nor space to do for them; diligently to study those passages to which I have directed your attention, and to compare them with those parallel passages to which the marginal references and their own recollections will direct them. I feel sure they will be convinced that the work of Messiah was not only to redeem the souls and bodies of His people, but "to establish the earth," to "make all

* This must include only the pious; for (2 Thess. 1:7-10) "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

† No; it will be fulfilled in the new earth in the new Jerusalem.—(See Rev. 21.)—Ed.

things new," to reign as king over a renovated world; to restore the outcasts of Israel; to gather the dispersed of Judah; to make Jerusalem a praise in the earth, and her people a joy.

We have next to consider the testimony of Jeremiah in regard to the advent and work of Messiah. There is an interesting peculiarity about this prophet, which is worthy of notice. He not only prophesied of Israel's approaching woe and degradation, and their ultimate deliverance by the Messiah, but he was brought deeply into the experience of the sufferings of Israel, and of the Messiah. Like the royal prophet David, he found the way into the valley of vision lay through that of humiliation and trial. He was indeed "the man who had seen affliction;" but he was also permitted to see a glorious termination to all the sorrows of his beloved people, in the days when "Judah shall be saved, and Israel shall dwell safely."

The Lord Almighty, who had known him, and destined him for a great work, even before his birth, was pleased to permit him to spend his early years in quiet and retirement, probably at his native town of Anathoth. Even after the delivery of his first prophecy, it would appear he had not attracted great notice; since, five years afterwards, in the eighteenth year of Josiah, when this king wished to inquire of the Lord, he sent Hilkiah, and the others, not to Jeremiah, but to Huldah, the prophetess. 2 Kings 22:13, 14. I do not conceive that this was simply because she dwelt in Jerusalem; because Anathoth, not being more than about four or five English miles from Jerusalem, the distance could be no bar in the way of sending to Jeremiah, had he been the prophet at whose mouth the mind of the Lord was usually learnt. I am rather disposed to believe that, as the strongest trees are of the slowest growth, so he who was to be set "over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant;" he who was to be "a defenced city, and an iron pillar, and brazen walls, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land," (Jer. 1:10, 18,) was kept in retirement from the busy scenes of the capital; that by meditation and communion with God, he might gain the strength that was needful for the arduous duties to which, in after life, he was to be called. Those young and fiery spirits, who think they cannot be useful in the Lord's cause, unless they press forward at once to occupy some prominent and important station, may learn from this, that the more the instrument is prepared and fitted for its work, the better able will it be for the highest and noblest service. How many a one, in riper years, has mourned the loss of that leisure and retirement, which, in his youth, he foolishly despised, and rashly abandoned!—(To be continued.)

The New Jerusalem.

REV. JOHN CUMMINGS, D. D.

The scenes first recorded in Rev. 21:1-3, 10-21, follow the Advent of Christ, and as plainly precede the long expected millennium.

First of all, as it seems to me, the earth will be purified by the last fire, as it is written in 2 Pet. 3:10, "The day of the Lord," that is, the day in which is fulfilled the promise of his coming, "will come as a thief in the night;" or, as it is elsewhere written, "Behold, I come as a thief." What then takes place on this day? "in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." The same startling event is also described in verse 12. "Wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat."

When this overflowing fire shall have wrapped the world, and consumed all that is in it, and, having done its mission, has passed away, Christ and his risen saints shall descend from their aerial glory upon the purified earth, called in verse 13, "the new heavens and the new earth;" and this descended company is here described as "the Holy City, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." This glorious spectacle is just the fulfilment of the prophecy of Isaiah 65, 17; "For, behold, I create new heavens and a new earth. I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." The Apocalyptic description in this twenty-first chapter, is also the fulfilment of a kindred promise made

by the mouth of Ezekiel (chap. 37:24). "And David my servant (i. e. beloved servant) shall be king over them, and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. I will set my sanctuary in the midst of them for evermore. My tabernacle, also, shall be with them: yea, I will be their God, and they shall be my people."

This New Jerusalem coming down out of heaven, is just the sealed ones out of every kindred and tribe and tongue, that is, the 144,000,—those who had "washed their robes and made them white in the blood of the Lamb,"—the sackcloth-wearing witnesses, once all but extirpated from the earth—"a woman," once concealed in the wilderness—now coming down in their resurrection and holy bodies, like a cloud of glory, to reign on that earth on which they suffered so much and so long.

This scene is the realization of a vision thirsted for during eighteen centuries, Rom. 8: 19,—"the manifestation of the sons of God," "the adoption, to wit the redemption of the body;" and also of John 17:21, "That they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me;" and also of Gal. 4:26, "Jerusalem, which is above, is free, and is the mother of us all." The old Jerusalem is thus forgotten in the richer glories of the new, and the first Paradise lost in the lasting splendors of the second, and the "vision of peace" is no longer prophecy, but performance and blessed fact; all this erection of glory, magnificence, and beauty, shall rest and shine on that very earth which Satan has usurped, and sin has harassed, and clouds and darkness have hung over for so many thousand years of pilgrimage and evil. God's ancient city, the dim type, was called by expressive names: "the city of the Great King;" "City of God;" "Beautiful for situation, the joy of the whole earth." These expressions, it is plain, exceed the scene actualized, even in Solomon's reign, in which they had no adequate counterpart; they were rays shot from the future, they had their rest on the then present, but their light from the future. Ancient Jerusalem wrecked the divine idea of a city, just as Adam wrecked God's great idea of a man; but God's purpose is frustrated in neither—it moves over their respective ruins to its perfection, and they both find that perfection, the one in Christ, and the other in the New Jerusalem.

In this chapter of the Apocalypse, therefore, we have dim ancient predictions fully realized, prelibations and forestates of distant blessedness fully met—shadowy outlines filled up, and the deep yearnings of humanity, and the fervent prayers of saints, responded to in music, in beauty, and in glory. It is at this period that (Heb. 12:22) "ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven; and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant."

This city reveals its origin in our presenting its definition. It is not an emanation from the earth, but something deposited on it. It does not grow like a tree out of the earth; it comes down like a divine thought, perfect in all its structure, radiant with glory, the creation of God, a thing of heaven to adorn the earth, a meeting place for God, and them that are his. It is a Holy City. This is the secret element of its perpetuity, and beauty, and excellence. Holiness is immortality, "Nothing that defileth can enter," and, therefore, nothing that can originate and feed decay can fasten on it. There is no weed, nor briar, nor thorn, nor upas-tree, in that regenerated soil, and therefore there is no root of bitterness, or bitter bud of woe. It is called also, by St. Paul, "The city of the living God." Athens was the city of Minerva, and Rome of Mars, and were the cities of dead gods; but this is the city of the living God, supported, sustained, and enriched by his presence, and pervaded throughout its universal structure by his living energy and love. It is also called in verse 10, "that great city,"—great, not in its material, but moral grandeur,—great in the glory that hovers over and around it, like a rainbow round a fountain; having all the elements of enduring greatness, because inhabited by the "great King." It is described as Jerusalem, or, as this word means, the vision of peace. The first vision perished in the storms and clouds of war, and even in its noonday splendor it was an imperfect type of this new and glorious scene. Then the Sun of

Righteousness had risen but a few degrees above the horizon, and Jerusalem, and all its towers, projected a long and cold shadow over the earth. But, in the days of the New Jerusalem, that sun has ceased to be horizontal, and has become vertical, and all shadow is sunk beneath the glory that streams down, uninterrupted by passing cloud, and yet neither scorching the earth, nor wearying its inhabitants.

It is also called the New Jerusalem, not only as a contrast to the old, but as ever continuing to be new. It is like the "new song" which hovers perpetually round it, as musical and sweet, after it has been heard a thousand years, as when it first sounded in the sky. Infinite things alone never pall upon the taste, infinite beauty never grows old, and infinite excellence never wearies. Our homes on earth have but alloyed delights, and the fairest of them all are not attractive enough to render change unnecessary; but the scenes and beauties of the future city shall never lose their lustre, or diminish their attractions. At its commencement, and in all its after cycles, this song shall be sung: "We have a strong city. Salvation will God appoint for walls and for bulwarks."

It is next described as having in it "the glory of God;" this is plainly the shechinah, or that bright glory that burned on the mercy-seat between the cherubim in the ancient temple, and was to the Jew the visible and standing evidence of the favor and presence of God. It shone on the pillar of fire in the wilderness, burned on Horeb in the bush, and was plainly a ray from Him who is the brightness of the Father's glory and the express image of his person. There is, therefore, no doubt that the Lord Jesus will be manifested in the New Jerusalem, in some such glorious manner, so that every eye shall see Him.

This idea is still more fully brought out in verse 3. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God." This is plainly an allusive reference to Exod. 40:34: "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."

This dwelling of God with us in glory in the New Jerusalem, is the fulfilment of a promise made 1490 years before the advent of Christ, in Leviticus 26:11, "And I will set my tabernacle among you; and I will walk among you, and will be your God, and ye shall be my people;" and also of another, pronounced 587 years before the advent of Christ, in Ezek. 37: 22, "Ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God."

"He will dwell with them," is, literally,—He will be the shechinah among them;—the word meaning strictly to be a dwelling. Thus the declaration in the commencement of the Gospel of St. John, for instance, is a clear allusion to the shechinah. "The Word was made flesh, and dwelt (or shechinaed) in the midst of us." "Go up to the mount, and I will be the glory;" (i. e. the shechinah). (Haggai 1:8). "That the glory may dwell," i. e. that the shechinah may be "in our land." (Psalm 85:10).

Just as the glory took up its residence in the tabernacle, so the Body, from which it was a reflected splendor, which is Christ, the unquenchable shechinah, will take up his residence in the New Jerusalem. This is "the glory to be revealed," to which the Apostle alludes; and "the King in his beauty," of whom the Prophet speaks; and the fulfilment of the promise, or rather hope, "We shall see him as he is." We have Christ in the midst of us now in his special and gracious presence, and we see him "through a veil darkly," as he is enjoyed by "two or three met in his name;" "whom, having not seen, we love, and whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." Some saw him as the "man of sorrows, and acquainted with grief;" others saw him in his resurrection body,—all beauty and perfection. Stephen saw him, "at the right hand of God," in his own essential glory. Some may be standing here who shall see him in his triumphant procession from the skies. "He cometh with clouds." "To them that look for him he will come the second time without sin unto salvation."

In verse 11th it is said, "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal."

The word used for light is not φως, nor λυχνος, the ordinary expressions, but φανερων. This last word means a luminary, and involves the idea of rule. "The sun to rule the day,"

is an expression of its meaning. The word is also applied to the Urim and Thummim, or precious stones on the breastplate of the High Priest, on which the impinging rays of the glory that dwelt between the cherubim disclosed the counsel of God in times of perplexity and doubt.

The same word is likewise used in the sense of a window; or means of transmitting light. So Christ is the medium of all the light and glory that rests on the New Jerusalem; then, as now, the only means of intercourse with God. Not one ray of everlasting joy, not one rivulet of living waters, not one blessing of the throne or of the footstool will reach us even there, save through the mediation of Him, who is the great and only Mediator between heaven and earth.

"A great and high wall" is declared to rise around the great city; a plain evidence that outside are foes, who require to be kept off the sacred enclosure which they would otherwise enter, as Satan entered Paradise. These enemies are the same that are alluded to in chap. 20:8; and these walls are the literal accomplishment of the promise,—"Salvation will God appoint for walls and for bulwarks." "I, saith the Lord, will be unto her a wall of fire round about, and the glory in the midst of her." Omnipresent love within, an omnipotent power without, are the prerogatives of the New Jerusalem. Psalm 48 is literally her glorious charter. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain as of a woman in travail. Thou breakest the ships of Tarshish with an east wind. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it forever. We have thought of thy loving kindness, O God, in the midst of thy temple. According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following. For this God is our God forever and ever: he will be our guide even unto death."

The twelve gates, or literally gate-houses, are the entrances by which the righteous enter—all for entrance, but none for exit. And that it may be seen that there is abundant access for the representative number, 144,000, that is, for all the people of God, these gates are stated to be twelve in number. There is no element of exclusion anywhere but in man. There is room in the New Jerusalem—room in the twelve doors of access—room in the affections of God—in the atonement of Jesus—in the welcome of Calvary—in the offers of the Gospel—and none are excluded save they that exclude by incapacitating themselves.

There are also twelve sentinels. This alludes to the custom of planting sentinels at the gates of ancient cities. Thebes, with its hundred gates, had a hundred sentinels to keep watch and ward. The temple of Jerusalem had its unceasing militia in its priests and Levites; and Paradise lost had over its approach the flaming cherubim to resist all reproach to its sacred enclosure. These angel sentinels are there to defend the inmates from all hostile elements without, and thus to fulfil, amid millennial glory, the functions they now rejoice to discharge at present,—of being ministering spirits to the heirs of salvation.

These gates were so arranged, that three faced each point of the compass; and thus they fulfil by their distribution the promise of our Lord,—"They shall come from the east and from the west, and from the north and from the south, and sit down with Abraham, and Isaac, and Jacob;" and these constitute that sublime gathering which shall be "the manifestation of the sons of God."

The city had "twelve foundations, and on them the names of the twelve apostles of the Lamb." The apostles laid the foundations of the Christian Church ministerially, that is, they proclaimed Christ alone the foundation. "Other foundation can no man lay;" and they themselves were the first laid upon it in the superstructure that commenced at the resurrection of the Lord. In former times he who laid the first stone identified himself with the fabric,

and was covered with a portion of its glory. Thus Tacitus states, that when the Roman capital was built, all sorts of persons took part in laying the foundation, that it might be felt to be the protection and the pride of all. Yet the apostles are not described as the foundations, but only as having their names inscribed on the foundations; and even these names, so justly venerated, are legible there, not in their own light, but in the light of the Lamb. This is, perhaps, a response to the Redeemer's promise,—“In the regeneration, when the Son of Man shall sit on the throne of his glory, they shall sit on twelve thrones, judging the twelve tribes of Israel.” Peter, we here see, had no primacy in the first Jerusalem, and he has plainly none in the second.—(To be continued).

Atonement—A Historical Reverie.

BY MRS. HARRIET BEECHER STOWE.

It is now nearly noon, the business and most bustling hour of the day—yet the streets of the holy city seem deserted and silent as the grave. The artisan has left his bench, the merchant his merchandise; the throngs of returned wanderers which this great national festival has brought up from every land of the earth, and which have been for the last week carrying life and motion through every street, seem suddenly to have disappeared. Here and there solitary foot-falls, like the last pattering rain-drops after a shower, awaken the echoes of the streets—and here and there some lonely woman looks from the housetop with anxious and agitated face, as if she would discern something in the far distance. Alone, or almost alone, the few remaining priests move like white-winged solitary birds over the gorgeous pavements of the temple; and as they mechanically conduct the ministrations of the day, cast significant glances on each other, and pause here and there to converse in anxious whispers. Ah! there is one voice which they have often heard beneath those arches—a voice which ever bore in it a mysterious and thrilling charm, which they know will be hushed to-day. Chief priest, scribe, and doctor, have all gone out in the death procession after him—and these few remaining ones, far from the excitement of the crowd, and busied in calm and sacred duties, find voices of anxious questioning rising from the depths of their own souls—“What if this indeed were the Christ?”

But pass we on out of the city, and what a surging tide of life and motion meets the eye, as if all nations under heaven had dashed their waves of population on this Judean shore. A noisy, wrathful, tempestuous mob, billow on billow, waver and rally round some central object which it conceals from view. Parthians, Medes, Elamites, dwellers in Mesopotamia and Egypt, strangers of Rome, Cretes and Arabians, Jew and Proselyte, convoked from the ends of the earth, throng in agitated concourse one on another—one theme in every face, on every tongue, one name in every variety of accent and dialect passing from lip to lip; “Jesus of Nazareth.”

Look on that man! the centre and cause of all this outburst! He stands there alone! The cross is ready! it lies beneath his feet. The rough hand of a brutal soldier has seized his robe to tear it from him. Another with stalwart arm is boring the nails, gazing upward the while, with a face of stupid unconcern. There on the ground lie the hammer and nails—the hour, the moment of doom is come! Look on this man, as upward, with deep sorrowing eyes he gazes towards heaven. Hears he the roar of the mob? feels he the rough hand on his garment? Nay, he sees not—feels not; from all the rage and tumult of the hour he is rapt away. A sorrow deeper, more absorbing, more unearthly, seems to possess him, as upward with long gaze he looks to that heaven never before closed to his prayer—to that God, never before to him invisible. That mournful, heaven-searching glance, in its lonely anguish, says but one thing; “Lo, I come to do Thy will, O God.”

Through a life of sorrow, the realized love of his Father has shone like a precious and beautiful talisman in his bosom; but now, when desolation and anguish have come upon him as a whirlwind, this last star has gone out in the darkness, and Jesus, deserted by man and God, stands there alone.

Alone! No—for undaunted by the cruel mob, fearless in the strength of mortal anguish—helpless, yet undismayed, stands the one blessed among women—the royal daughter of a noble line—the priestess to whose care was entrusted this spotless sacrifice. She and her son, last

of a race of kings, stand there despised, rejected, and disavowed by their nation, to accomplish dread words of prophecy, which have swept down from far ages to this hour.

Strange it is, in this dark scene, to see the likeness between mother and son, deepening in every line of those faces, as they stand thus thrown out by the dark background of rage and hate, which like a storm-cloud lowers around. The same rapt, absorbed, calm intensity of anguish in both mother and son, save only that while he gazes upwards towards God, she, with like fervor, gazes on him. What to her is the deriding mob—the coarse taunt, the brutal abuse? of it all, she hears, she feels nothing. She sinks not, faints not, weeps not—her whole being concentrates in the will to suffer by and with him to the last. Other hearts there are that beat for him—others that press into the doomed circle, and own him amid the scorn of thousands. There may you see the clasped hands and upraised eyes of a Magdalen, the pale and steady resolve of John, the weeping company of women who bewailed and lamented him; but none dare press so near, or seem so identical with him in his sufferings, as this mother.

And as we gaze on these two in human form, surrounded by other human forms, how strange the contrast! How is it possible that human features and human lineaments essentially alike, can be wrought into such heaven-wide contrast. MAN, is he who stands there, lofty and spotless, in bleeding patience! Men also are those brutal soldiers, alike stupidly ready at the word of command, to drive the nail through quivering flesh or insensate wood. Men are those scowling priests and infuriate Pharisees. Men, also, the shifting figures of the careless rabble, who shout and curse without knowing why. No visible glory shines round that head; yet how, spite of every defilement cast upon him by the vulgar rabble, seems that form to be glorified. What light is that in those eyes! What mournful beauty in that face! What solemn, mysterious sacredness, investing the whole form, constraining from us the exclamation—“Surely this is the Son of God.” Man's voice is breathing vulgar taunt and jeer:—“He saved others, himself he cannot save.” “He trusted in God—let him deliver him if he will have him.” And man's also, clear, sweet, unearthly, pierces that stormy mob, saying—“Father, forgive them, they know not what they do.”

But we draw the veil in reverence. It is not ours to picture what the sun refused to shine upon, and earth shook to behold.

Little thought those weeping women, that stricken disciple, that heart-broken mother, how, on some future day, that cross—emblem to them of the deepest infamy—should blaze in the eye of all nations, symbol of triumph and hope, glittering on gorgeous fanes, embroidered on regal banners, associated with all that is revered and powerful on earth. The Roman ensign that waved on that mournful day, symbol of highest earthly power, is a thing mouldered and forgotten, and over all the high places of old Rome herself, stands that mystical cross, no longer speaking of earthly anguish and despair, but of heavenly glory, honor, and immortality.

Theologians have endlessly disputed and philosophized on this great fact of atonement. The Bible tells only that this tragic event was the essential point, without which our salvation could never have been secured. But where lay the necessity, they do not say. What was that dread strait that either the Divine One must thus suffer, or man be lost, who knoweth?

To this question answer a thousand voices, with each a different solution, urged with equal confidence—each solution to its framer as certain and sacred as the dread fact it explains—yet every one, perhaps, unsatisfactory to the deep questioning soul. The Bible, as it always does, gives on this point not definitions or distinct outlines, but images—images which lose all their glory and beauty, if seized by the harsh hands of metaphysical analysis; but inexpressibly affecting to the unlettered human heart, which softens in gazing on their mournful and mysterious beauty. Christ is called our sacrifice, our passover, our atoning high priest; and he himself, while holding in his hand the emblem cup, says, “It is my blood, shed for many, for the remission of sins.” Let us reason on it as we will, this story of the cross, presented without explanation in the simple metaphor of the Bible, has produced an effect on human nature wholly unaccountable. In every age and clime—with every variety of habit, thought and feeling, from the cannibals of New-Zealand and Madagascar to the most enlightened and scientific minds in Christendom,

one feeling, essentially homogeneous in its character and results, has arisen in view of this cross. There is something in it that strikes one of the great nerves of simple, unsophisticated humanity, and meets its wants as nothing else will.—Ages ago, Paul declared to philosophizing Greek and scornful Roman, that he was not ashamed of this gospel; and alleged for his reason this very adaptedness to humanity. *A priori*, many would have said that Paul should have told of Christ living, Christ preaching, Christ working miracles, not omitting also the pathetic history of how he sealed all with his blood; but Paul declared that he determined to know nothing else but Christ crucified. He said it was a stumbling-block to the Jew, an absurdity to the Greek; yet he was none the less positive in his course. True, there were many then, as now, who looked on with the most philosophic and cultivated indifference. The courtly Festus, as he settled his purple tunic, declared he could make nothing of the matter, only a dispute about one Jesus who was dead, and whom Paul affirmed to be alive; and perchance some Athenian, as he reclined on his ivory couch at dinner, after the sermon on Mars Hill, may have disposed of the matter very summarily, and passed on to criticisms on Samian wine and marble vases. Yet in spite of their disbelief, this story of Christ has outlived them, their age and nation, and is to this hour as fresh in human hearts as if it were just published. This “one Jesus which was dead, and whom Paul affirmed to be alive,” is nominally at least the object of religious homage in all the more cultivated portions of the globe; and to hearts scattered through all regions of the earth this same Jesus is now a sacred and living name, dearer than all household sounds, all ties of blood, all sweetest and nearest affections of humanity. “I am ready not only to be bound, but also to die for the name of the Lord Jesus,” are words that have found an echo in the bosoms of thousands in every age since then; that would, if need were, find no less echo in thousands now. Considering Christ as a man, and his death as a mere pathetic story—considering him as one of the great martyrs for truth, who sealed it with his blood, this result is wholly unaccountable. Other martyrs have died, bravely and tenderly, in their last hours “bearing witness of the godlike” that is in man; but who so remembers them, who so loves them, to whom are any one of them a living presence, a life, an all; yet so thousands look on Jesus at this hour.

Nay, it is because this story strikes home to every human bosom as an individual concern. A thrilling voice speaks from this scene of anguish to every human bosom: This is thy Saviour. Thy sin hath done this. It is the appropriate words, *thine and mine*, which make this history different from any other history. This was for me, is the thought which has pierced the apathy of the Greenlander, and kindled the stolid clay of the Hottentot; and no human bosom has ever been found so low, so lost, so guilty, so despairing, that this truth, once received, has not had power to redeem, regenerate, and disenthral. Christ so presented, becomes to every human being a friend nearer than the mother that bore him; and the more degraded, the more hopeless and polluted is the nature, the stronger comes on the living re-actant, if this belief is really and vividly enkindled with it. But take away this appropriate, individual element, and this legend of Jesus' death has no more power than any other. He is to us no more than Washington, or Socrates, or Howard. And where is there not a touchstone, to try every theory of atonement?—Whatever makes a man feel that he is only a spectator, an uninterested judge in this matter, is surely astray from the idea of the Bible.—Whatever makes him feel that his sins have done this deed, that he is bound soul and body to this Deliverer, though it may be in many points philosophically erroneous, cannot go far astray.

If we could tell the number of the stars, and call them forth by name, then, perhaps, might we solve all the mystic symbols by which the Bible has shadowed forth the far-lying necessities and reachings-forth of this event “among principalities and powers,” and in “ages to come.” But he who knows nothing of all this, who shall so present the atonement as to bind and affianc human souls indissolubly to their Redeemer, does all that could be done by the highest and most perfect knowledge.

The great object is accomplished, when the soul wrapt, inspired, feels the deep resolve

“Remember Thee!

Yea, from the table of my memory
I'll wipe away all trivial, fond records;

All saws of books—all forms, all pressures past
That youth and observation copied there,
And Thy commandment all alone shall live
Within the book and volume of my brain,
Unmixed with baser matter.”

N. Y. Evangelist.

The Pope Weeps!

The following article, which appeared on the 11th of August, in the eighty-third number of the democratic paper, *Il Popolano*, has created a great sensation abroad, and will show how in Italy—Catholic Italy—the Head of the Romish Church is treated. It is, in truth, a curious document:—

“THE POPE WEEPS!—It is said that, on reading the news, Pius IX. burst into tears.”—*Patria*, No. 39.

“The Pope weeps! Weep, ill-advised Pontiff—weep over thy lost crown of glory, so cheaply obtained, and redeemed with torrents of blood, by nations idolizing an empty name—an image of clay—the shadow of a man!

“Weep, O Pontiff! over the people thou hast betrayed—over the destinies of Italy thou hast so ill understood—and over thy timid and cowardly little soul, taking shelter under the sublime mantle of a religion which thou couldst have ‘reduced’ to its pure fountain, but to which, on the contrary, following the old custom of thy predecessors, thou didst but contribute thy share of shame and defilement!

“Weep, O Pontiff! Thou sceptred and living Antichrist—weep for thy well-beloved Germans, and hurl thy thunderbolts on the devoted heads of the contumacious masses, slaughtering them at the gates of Bologna the unconquered, and Milan the magnanimous: hurl them down, for they are henceforth without either point or consistency.

“The Pope weeps! Count Mastai—weeps because Providence, in the shape of an Austrian host, has not by chance, or not, yet given to the destinies of Italy that direction which thou so ardently dost desire; since it is now quite evident, that that Providence to whom thou hast consigned the fate of thy people, assuming in thee and in those about thee the character of improvidence and short-sightedness, was nothing else but thy ancient ally, the perfidious support of the *Simoniacal Papacy—the Empire!*

“Weep!—because that nefarious compact has not been fully consummated. Weep!—because Italy has still left to her free sons, free arms, and free senses.

“In order that Rome might tranquilly submit to the double yoke of thy demoralizing policy and northern despotism, thou hast in vain appealed to all thy saints; and it was right it should be so. Hast thou not, in thy cowardly phrenzy, even resorted to blasphemy? Hast thou not dethroned the Almighty, and placed in His stead the Virgin and the apostles as responsible ministers? Hast thou not rather to them than to Him entrusted the defence of Rome, hoping, perhaps, in thy dread of a Provisional Government on earth, that that Provisional Government in heaven might be more impotent, and less clear-sighted, than that of the God of vengeance—the God of terror—the God of retribution—who is on the side of the people, just as thou art on the side of kings?*

“Weep, weep! Father, no longer holy, because thy iniquitous commands to cease from strife have formed in echo and proved a vain sound; together with thy injunctions to respect blindly the treaties concluded by thee with the enemies of Italy, in the sinister and silent gloom of the Vatican!

“Weep! O, bosom friend of Loyola, since, should the followers of liberty fall as slaves by German hands, the followers of Ignatius will, nevertheless, win neither freedom nor immunity.

“Weep, O Pontiff!—because it is in vain that thou removest from thee whatever is honest and generous, and dismisst patriotic ministers; whilst thy most dreadful enemy, *Conscience*, will never quit thy side.

“Weep, O Pope! Weep scalding tears o'er the grave thou hast digged for thyself! Weep, because Italy is a glorious reality, whereas the Popedom is nothing but a contaminated name. Weep, because the first will rise more beautiful from the funeral pile thou hast erected for her; while the latter, through its old and present rottenness, will crumble amidst the exultation of emancipated nations.”

The article, of which the above is a literal

* “God . . . commits the direct protection of this city to the powerful guardians of Rome—the holy Virgin Mary, and to the principal apostles; and, though more than one sacrilege has lately afflicted the capital of the Catholic world, yet our confidence is not shaken on that account.”—*Papal Edict*, of Aug. 2d.

translation, produced an extraordinary sensation; fifteen thousand *additional* copies were sold of it, so great was the demand. The Archbishop of Florence launched a furious denunciation against it in the "Florence Gazette," calling it a mischievous, scandalous, heretical performance—but all to no purpose. The "Popolano," nothing daunted, ventured to reply to the Archbishop with great boldness, and ironically concluded his rejoinder by saying—"Well: as you find fault with our little essay, entitled, 'The Pope Weeps,' we are most ready to please you, and say, instead, 'He laughs in his sleeve,'" and so little did the prelatial wrath move the editor of that paper, that, on the 27th of August, the obnoxious article was re-produced, to satisfy the increased demand for it.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, JANUARY 6, 1849.

M. M. Noah on the Jews.

(Concluded from our last.)

Is there any promise of the Jews' conversion and consequent restoration?

We have seen that the promises of God are of two kinds—conditional, and unconditional. The promises to ABRAHAM and his seed were of the former kind, and will doubtless be unconditionally fulfilled. These promises were to the effect, that ABRAHAM and his seed should possess the land of promise for an eternal inheritance. Said God, (Gen. 17:8,) "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God." The promise is absolute, and was several times on different occasions subsequently repeated to ABRAHAM, to ISAAC, and to JACOB. The promise was as absolute in the case of ABRAHAM as in that of his seed: to both it was a promise of "EVERLASTING POSSESSION." No mere sojourn in the land of promise could be a fulfilment of it. ABRAHAM abode in the land, but "had none inheritance in it," even "so much as to set his foot on" of what God had promised to "give him for a possession." (Acts 7:4, 5). He went into the land and sojourned in the land "which he should afterwards receive for an inheritance," residing there "as in a strange country, dwelling in tabernacles with ISAAC and JACOB, the heirs with him of the same promise." (Heb. 11:8-10). As the sojourn of the patriarchs in the land of promise did not constitute its possession by them; no more does the residence in the same land, of the natural posterity of ABRAHAM, make them in its possession. A long list of the most worthy of his line are specified by the apostle as having "all died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." (Heb. 11:12-16). The mere residence in that land by the Jewish nation could never have been designed by the Most High as the promised possession of it: it was a temporary and probationary occupation of it. When the promise should be fulfilled the possession would be eternal; but when making provision for the probationary residence of the nation there, God commanded that "the land shall not be sold forever; for," saith the Lord, "the land is mine, for ye are strangers and sojourners with me."—Lev. 25:23. And so responds the Psalmist when he saith, "we are strangers before thee, and sojourners, as were all our fathers; our days on earth are as a shadow, and there is none abiding."—1 Chron. 29:15. As no mere residence in that land, whether as a nation, or as individuals, was the promised possession, so the longer continuance of the Jews, or another restoration of them there, under the same probationary conditions, would or can be no fulfilment of the promise. That evidently looked forward to another state of things,—to a state beyond the present transitory scenes—beyond the dark domain of the tomb,—to the "regeneration," when the silent graves shall have disgorged their prey, and the resurrected saints shall come from every land whither their dust has been scattered.

The promise to Abraham and his seed did not em-

brace all his natural posterity; it included only those of his descendants who did the works of Abraham. When the Jews boastfully said, "We have Abraham for our father," (John 8:39,) Jesus rebuked them with the reply, "If ye were Abraham's children, ye would do the works of Abraham." He denied their claim to be of Abraham's seed, and gave them a paternity of a far different character; for when they again claimed to have one Father, even God, the SAVIOUR said to them, "Ye are of your father the devil; and the lusts of your father ye will do." On another occasion he said to them, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."—Luke 13:28. And again, he said to them, "Except your righteousness shall exceed that of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matt. 5:20. The condition on which the Jews could enter, was that they "be converted, and become as little children."—18:3. Saith the SAVIOUR, "Not every one that saith unto me LORD, LORD, shall enter into the kingdom of heaven; but he that doeth the will of my FATHER which is in heaven."—7:21. The whole of Israel were not to obtain what they sought for: Paul testifieth that "the election hath obtained it, and the rest were blinded." As had been foretold, God gave them "the spirit of slumber, eyes that they should not see, and ears that they should not hear."—Rom. 11:8. The natural branches of the good Olive Tree that continued in unbelief were broken off, leaving only the "election" who should be final participants in God's saving mercy.

As we have seen that not all the natural posterity of ABRAHAM were included in the promises to his seed; so do we also learn, that the promises were not limited to those of natural descent. The blessing of God was promised to all who should extend their blessing to ABRAHAM (Gen. 12:3); and we read that "all the nations of the earth" should "be blessed in him."—18:18. God not only made provision for the breaking off the unholy branches from the Good Olive Tree, but for the grafting in of the other branches from the olive tree which were wild by nature, so that they also might partake of the root and fatness of the good Olive-Tree. Under the Mosaic dispensation, provision was made for the admission of strangers to all the privileges and immunities of the seed of ABRAHAM. God commanded them, saying, "One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance forever in your generations: as ye are, so shall the stranger be before the LORD; one law and one manner shall be for you, and for the stranger that sojourneth with you."—Num. 15:15, 16. The stranger from among the Gentiles, equally with the Jew, might thus come in and participate in the blessings vouchsafed in the covenant of promise. It was an easy thing for God to raise up children to ABRAHAM even from the surrounding nations. And when JOHN on one occasion said to the Jews, "Think not to say within yourselves, We have ABRAHAM for our father;" he also added, that "God is able of these stones to raise up children unto ABRAHAM."—Matt. 3:9. Thus "God is no respecter of persons;" and "in every nation he that feareth him is accepted with him," and becomes incorporated among the literal seed of ABRAHAM. And thus we find the words of the apostle verified, that "they are not all [i. e., the whole of] Israel who are of Israel: neither because they are the seed of ABRAHAM are they all children."—Rom. 9:6, 7.

The foregoing brings us to observe, that the promises to ABRAHAM and his seed were to come to them through CHRIST. Thus PAUL reasons, that when "to Abraham and his seed were the promises made," God "saith not, And to seeds, as of many; but as of one, And to thy Seed, which is CHRIST."—Gal. 3:16. Had there been no subsequent covenant with Moses on Mount Sinai, the opinion would not have so generally prevailed that the Jews, as such, were the peculiar objects of Divine favor, and had a special claim to the promises. For we read (Rom. 4:11-13) that Abraham "received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

* Those who claim descent from the fallen angels, might quote this as a proof text in their favor.

Thus we find that the promise to Abraham was confined to no particular nation. The Mosaic covenant had respect to the Jews as a nation; but this covenant was entirely conditional. It was based, with all subsequent promises, on the principle, "Do this, and live;" or, "Do that, and die." God placed the nation of Israel in the land of promise on probation. Had they been faithful to their covenant obligations to their God, it would seem that they would have been blessed finally in a manner similar to the blessings promised in the new earth. This will be seen by the following parallel texts:—

In Lev. 26:11,12, after enumerating various blessings which should result to the Jews from their obedience, God said: "And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people."

In the vision which John had of the new earth (Rev. 21:3), he says: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

From the above it would seem, that had the Jews been obedient in all things, they would have finally attained unto the very state that is described in the closing chapters of revelation. The same state is also brought to view by the prophets when they depict the glowing future of the righteous. By what successive steps that state would have been ushered in, we have not now the means to determine. All that we know is, that God would have effected it.

God gave that nation every opportunity to know and serve him. They were blessed above all the nations of the earth. For there was no nation so great that had God so nigh unto them, as the Lord our God was in all things that the Jews called upon Him for; or that had statutes and judgments so righteous as the law which Moses set before them.—Deut. 4:7. And they had only to take heed to themselves, to not forget the Most High, to have obtained possession of the promise.

The Mosaic covenant was a new covenant, and not made with Abraham: for Moses says, "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."—Deut. 5:3. And the consequence of breaking the conditions of that covenant would be, that they shall perish; for said Moses, "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God."—Deut. 8:19, 20. On the other hand, if they should lay up the words of the Lord in their heart and in their soul, binding them for a sign upon their hand, that they might be as frontlets between their eyes, teaching them to their children, speaking of them when they were sitting in the house, walking by the way, when they lay down and when they arose, and writing them on the door-posts of their houses, and on their gates,—if they would do all those, the Lord promised to multiply their days, and the days of their children in the land which the Lord swore unto their fathers to give them, as the days of heaven upon the earth."—Ib. 11:18-21. Therefore thus said the Lord, "Behold I set before you this day a blessing and a curse: a blessing, if ye obey the commandments of the Lord your God which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God."—vs. 26-28.

Thus it will be seen that this second covenant was purely conditional. If they were obedient to all the requirements of JEREMIAH, they were to abide in that land forever: but if disobedient, they were to be utterly destroyed, and perish like the surrounding nations. All subsequent promises to the Jews as a nation, whether conditionally or absolutely expressed, must have been made with a full recognition of the conditions on which their national existence depended. The unqualified conditions having been previously fully expressed, it was not necessary that afterwards they should be invariably connected with each subsequent promise to them, or prediction respecting them. All such predictions and promises are made on the divinely-revealed principle expressed by God when he says (Jer. 18:7-10): "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good,

wherewith I said I would benefit them." We need not enumerate how frequently the Jews sinned, how they departed from God's ordinances, how He punished them, dispersed them, and on their repentance restored them again and again to their land. The Lord did not subject them to the full consequences of their disobedience after a single trial. They had renewed and multiplied opportunities to regain the lost favor of the Most High. "The Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling-place." (2 Chron. 36:15.) Even after they had been subjected to the captivity of Babylon, their beautiful house had been burned with fire, and the wall of their city had been broken down, the compassion of the Lord did not forsake them. He gave them another trial in their own land, permitted the re-building of the Temple, and the restoration of the city. Even then, had they turned to the Lord, with their whole heart, and served him in sincerity and truth, He was ready to remit the forfeiture due for past transgressions, and renew the promises on the same conditions. In vision God showed to EZEKIEL the glory which even then he would bestow on them. He gave the prophet a symbolical representation of the city and Temple, then lying in ruins, to be re-built, with the pattern for its re-construction. As the closing act of this scenic representation, the prophet says (Ezek. 43:4, 7, 9): "And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. . . . and behold the glory of the Lord filled the house. . . . And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy name shall the house of Israel no more defile, neither they, nor their kings in their high places. . . . Now, let them put away their whoredom, and the carcasses of their kings far from me, and I will dwell in the midst of them forever."

Thus thorough repentance, and continuance in obedience, would have again secured to them the promise of the state which the saints will attain to in the new earth—the ultimate state promised to, and forfeited by their fathers. The succeeding portions of EZEKIEL'S prophecy shows that this ultimate state, when "the name of the city from that day shall be, THE LORD IS THERE"—(Ezek. 48:35)—was to be secured and ushered in by a strict observance of the Levitical ritual, the types and shadows of which prefigured the coming of the Messiah, to bear away the sins of the people in his own body. Consequently, those predictions, with their sacrificial ceremonies, could give no assurance of promise, beyond the first advent, if the Jews should not then prove worthy. It is evident that Moses regarded the law as binding on the Jews only to that epoch; for he distinctly recognizes the right of the future Prophet, whom the Lord their God should raise up unto the Jews, like unto him, (Deut. 18:15,) to alter, amend, or do away the law then enacted according to his good pleasure. When He should come, the Jews were commanded to "hearken unto him," and PETER adds, "in all things whatsoever He shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people."—Acts 3:22, 23. PAUL also shows us that the law was only preparatory and introductory to CHRIST'S coming, which he calls the coming of faith. He says (Gal. 3:23, 24.); "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-master to bring us unto [the coming of] CHRIST." When CHRIST came, the purpose designed to be served by the law was accomplished: consequently He "blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."—Col. 2:14.

Thus terminated the Mosaic covenant, leaving the Abrahamic covenant in full force,—"they which are of faith" being reckoned as "the children of ABRAHAM."—Gal. 3:7. As the promises under the law no longer exist, so neither does the curse: "CHRIST hath redeemed us from the curse, being made a curse for us. . . . that the blessing of ABRAHAM might come on the Gentiles through JESUS CHRIST." The passing away of this additional and conditional covenant cannot affect the validity of the previous and unconditional one: thus PAUL reasons (Gal. 3:17-19): that "the covenant that was confirmed before of CHRIST, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect; for if the inheritance be of the law, it is no more of promise; but God gave it to ABRAHAM by promise. Wherefore, then, serveth

the law? It was added because of transgressions, till the SEED should come, to whom the promise was made."

By slighting the conditions of the law, the promises vouchsafed under it were not only forfeited, but the nation to whom it was committed became liable for disregarding it. The interests of the cause of God had been committed, in a peculiar manner, to the keeping of the Jews. They were instituted as it were the husbandmen of the Lord's vineyard. To them were committed the oracles of God. "To them pertained the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."—Rom. 9:4. They had every inducement to be faithful to the interests intrusted to them. But when the LORD of the vineyard "looked that it should bring forth grapes . . . it brought forth wild grapes."—Isa. 5:2. When He sent servants to these husbandmen to receive "of the fruit of the vineyard," they beat, evil entreated, wounded, and sent them away empty. And when He sent his "beloved Son," instead of rendering him the reverence due to the Heir, they "cast him out of the vineyard and killed him."—Luke 20:15.—When the Saviour spake this parable, its application was so apparent that even "the chief priests and the scribes" perceived that it was spoken against them. What should be a fitting punishment for such unfaithful stewards? The Saviour said that the LORD of the vineyard should "destroy these husbandmen, and give the vineyard to others."—V. 16. He also told them that there should "be great distress in the land and wrath upon that people. And they shall fall by the edge of the sword, and shall be led away captive among all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled."—Luke 21:24. These predictions were all literally fulfilled.

Thus the Jews were deposed from the station to which God had elevated them. They were no longer to be the recipients of God's special favor. The "middle wall of partition" between Jew and Gentile had been broken down, by the abolition of "the law of commandments." Isaiah had predicted, (65:15), that the Jews should leave their name for a curse unto his chosen; for, said the prophet, "the LORD God shall slay thee, and call his servants by another name." In fulfillment of this "the disciples were called Christians first at Antioch."—Acts 11:26.—From that time the conditions of the new covenant came in force, which God had promised—a covenant "established upon better promises." Jer. 31:31: "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah." And Paul declares, (Heb. 8:6,) that this is the covenant of which CHRIST is "the Mediator." Under this, "he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Rom. 2:29, 29. Under this covenant, we see not how the Jews can claim the future fulfillment of any unfulfilled promises which were made under a covenant, the conditions of which they had violated,—the promises being consequently forfeited. The only promises of which there is any hope of a fulfillment, are those connected with the promised resurrection, when all who died in faith will be raised from their dusty beds and placed in possession of the promised inheritance. And this was their hope: they were all striving to "obtain a better resurrection." And thus has God promised to restore Israel (Ezek. 37:12-14): "Thus saith the LORD God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD."

In view of God's dealing with the Jews, we find no pre-eminence vouchsafed to them in the future. And consequently we see no evidence of their restoration to national or spiritual privileges, in the loosening of the chains by which they have been bound; but in these movements we see indications of the downfall of Satan's kingdom, when the LORD shall take to himself his great power, and shall reign.

The Yellow, or Golden Fever.

We suppose that all our readers are acquainted with the reports respecting the late discoveries of vast deposits of gold in western California. Capt. J. L.

Folsom, of the United States army, in a letter to Gen. Jessup, writing from San Francisco, Sept. 18th last, says:—

On the lower portions of the streams it is found in thin flat particles, resembling small golden fish scales. Higher in the mountains it is found varying in size, from the finest particles to pieces of five or six ounces in weight, and of all conceivable forms. Many of the largest pieces contain small portions of quartz and other granite rock imbedded in them. The coarse gold is dug out of the crevices among the rocks, in the dry beds of mountain torrents, with pickaxes, small iron bars, spades, butchers-knives, sticks, &c. In many places the streams flow over strata of coarse slate, or shale, standing vertically, and between the different layers the gold is deposited by the water.

As no one has yet found the gold in its native matrix, a question often suggests itself as to its origin. I believe the coarse gold is found near the spots where it originally lay in its native bed, and much of the fine gold has been swept down from the mountains by torrents of water. Almost all the rocks in Upper California are imperfectly organized, being soft and friable, and incapable of resisting the action of the weather. In the process of time, the mountains have gradually crumbled away into fine dust, and the gold has been liberated. The coarse gold, from its massiveness and great specific gravity, was not removed from the mountain sides, whereas the fine gold was swept off to the plains below.

The extent of these golden deposits it is impossible to conjecture. Gold has been found one hundred and forty miles above Sutter's fort. It is dug in great quantities almost all points along Feather, Jubba, and Bear rivers, and upon the American Fork and all its tributaries, upon the Cosumnes and Stanislaus rivers, and upon both sides of the San Joaquin river. It has been found at Bodega, on the seacoast, and at various points in the chain of mountains which separates the waters flowing into the San Joaquin from those which enter the Pacific, as far as Ciudad de los Angeles. It has also been found in considerable quantities in the earth of the plains near the mission of Santa Clara. It is thus known to exist throughout a region of country of more than six hundred miles in extent, and probably extends into Oregon.

The first discovery of these golden deposits was made as late as last February. It is, however, believed that the Indians knew of the existence of gold in that region. As soon as the reports of the discovery were believed at San Francisco and vicinity, a change almost magical in its nature pervaded the whole population. Lawyers, doctors, clergymen, farmers, mechanics, merchants, sailors, and soldiers, left their legitimate occupations, to embark on a business where fortunes were to be made in a few weeks. Villages and districts, where all had been bustle, industry, and improvement, were soon left without male population. Mechanics, merchants, and magistrates, were all alike off to the mines, and all kinds of useful occupation, except gold-digging, was at an end. By the first of last July, Capt. F. says, there were more than 3000 persons at the mines: and that number was being daily augmented. Says Capt. F.:

There were daily accessions from all parts of California, from Oregon and Sonora, and from the Sandwich Islands. There has been such a drain from the Islands that there is scarcely a mechanic left at Honolulu. The same is likely to be the case in Oregon, as every vessel comes in from there crowded, and we hear of a large overland emigration. Among the people engaged in the mines, however, there are many runaway sailors, deserters from the army, trappers and mountaineers, who are naturally idle, dissipated, and dissolute; in short, taken in the aggregate, the miners are the worst kind of laboring population.

Another writer says: "Almost all California to a man—men, women, and children, editors, merchants, lawyers, farmers, smiths, school-masters, academes, shoe-makers, speculators, millers, ministers, volunteers, loafers, blacklegs, &c., all with pick, shovel, and bowl, digging and washing in the earth; as busy as BUNYAN'S man, with the muck-rake, scraping together the sticks and straws! Wo to the morals of the country, and wo to the mouths that some months hence will want food."

This, remember, was the state of things half a year ago, before the reports had reached and been responded to from this country. More expeditions are being fitted out in all our principal sea ports; and adventurers of all classes are flocking to this El Dorado by thousands. And, if time should continue, the prospect is, that by another June there will be on the mining grounds a population of some hundred thousand.

The climate is thus described by Capt. F.:

I was in the mines about the 1st July; at that time the weather there was insufferably hot. I think it by far the most oppressive climate I ever was in. It is much more uncomfortable than the climate of Brazil at the warmest season of the year, and everything was literally parched up after a drought which had then continued for nearly three months, and which had five months more to run to the rainy season.

The sea breezes, which extend up the valley of the Sacramento, never pass the Sierra Nevada, and seldom penetrate even the lateral valleys and ravines of those mountains, and there was not a breath of air moving among the mines. The sun was blazing

down with more than tropical fervor, while his rays were reflected in ten thousand directions from the sides of the hills, until the atmosphere glowed and glimmered like the air in a furnace. I then foresaw (what has since happened) that there would be much sickness among the miners. These people had deserted their regular occupation; and a complete change of life, and an unnatural climate, could not fail to act unfavorably upon health. Their diet was bad, their labors were severe, and they were exposed completely without shelter, in the day-time, to a burning sun, and at night to the chilly atmosphere of the mountains. Many of them worked with their feet in the water, and inflamed their blood in a feverish climate by a free use of ardent spirits. The natural consequence followed. Many are now sick with bilious and intermittent fevers, dysenteries, camp fevers, &c.

He thus describes the morals of the people thus collected:

It is impossible to foretell what will be the ultimate result of this sudden development of wealth. It is sufficiently obvious, however, that the country will be prematurely filled by a restless, excitable, adventurous, and reckless population, and that extended agricultural or mechanical improvements are at an end for some years to come. Gambling, and all sorts of thoughtless profusion begin to prevail. The present excitement will attract vast numbers of the idle, vicious and dissolute. Refugees from justice from the United States, as well as other countries, will flock to California among the better disposed population, and will find shelter among the almost inaccessible fastnesses of the mountains, where such mines of wealth are now opened. These regions are of vast extent, and are remote from the regular settlements, and from the operation of the laws. In the solitary recesses of the Sierra Nevada are little clusters of men, with nothing but the trees for their covering, and no protection but their own vigilance and strength. Many of these people are known to possess very large amounts of gold (sometimes as much as \$20,000) wrapped in their blankets, where there is no eye to see and no agent to pursue the guilty. Is it strange, when the temptation is so great, that the robber and assassin should be abroad among the mountains? Many robberies and some murders are known already to have occurred; but little attention is excited by these events, where all are in the eager pursuit of wealth. No one can conjecture the extent of these outrages, for living witnesses are not at hand, and "dead men tell no tales." The strong and firm hand of Government must be promptly extended to save the country from the most revolting acts of violence.

Since then the state of the country has become much worse. Private letters received here from the gold mines of California are rather discouraging to those about starting for that region. They confirm the former reports as to the abundance of gold, but at the same time state that those who are in possession of the precious ore in any quantities, are marked, and often soon after disappear. Even some that have attached themselves to trains leaving the mines have been robbed, and trains on their way there have been plundered.

The state of things is not likely to be improved by the rush of thousands of reckless characters who are fast flocking to that country. It will be so much easier to murder and rob the one who has picked his thousands from the sands, than to gradually accumulate at the rate of five dollars an hour, that many will be tempted to enrich themselves in the shortest way. Add to this the want of food which there must be for such a mass of people, and the distress which must follow from famine, the intensity of the climate, and the degraded morals of thousands there, can be better conceived than described. We fully believe that multitudes on multitudes will go there only to die. For the sake of a little paltry gain, they will peril their lives and eternal all. We hope that none of our readers will be humbugged by these visions of sudden gain. Dr. HUMPHREY, in the *N. Y. Evangelist*, has the following judicious remarks respecting the gold fever:

In sober earnest, this gold fever is becoming a very sweeping, a very alarming epidemic. Thousands of our young men are rushing to the sea-board, eager at any expense to find the shortest passage to the land of promise, while thousands more are panting to reach it, through the wildernesses and deserts of interior routes. Vessels loaded with adventurers, goods, and provisions, are fitting out with all possible dispatch—some for the Isthmus; some by way of the stormy Cape; and each man straining every nerve to realize his golden dreams in advance of his neighbors.

The object of this extraordinary rush for California is, to dig up gold, or purchase it with merchandise and provisions, at enormous profits. Thousands and thousands will go, who are well off, and doing good business, and enjoying all the blessings and privileges of social and religious life at home. All these they are leaving behind them. And what will be the history of this unparalleled scramble for gold? There is no presumption in predicting that it will be a melancholy and admonitory one. A large proportion of the adventurers will die there. During a part of the year, the mineral region is very unhealthy; and though a majority of the gold diggers may retire during the rainy season, many will linger and dig their own graves. Intoxicating drinks will be poured in like a flood, as soon as wind and steam can convey

them there, and will inevitably make the most frightful ravages, both among the whites and their Indian auxiliaries. In the absence of all religious restraints and privileges, not only will the bad wax worse and worse, but those who have been religiously educated, will be exposed to temptations which, it is to be feared, but few will have the firmness to resist.—Drunkenness and revelling will reel and slaver and vociferate, without shame and without restraint. By hundreds, if not thousands, all the golden findings of the day will be gambled away in the night. Feuds will break out, and blood will flow. In short, that great Bible truth, that the love of money is the root of all evil, will be most fearfully illustrated. Some, no doubt, will scrape together "more than heart could wish" of the yellow dust. A few may return and bring it home; but will it prove a blessing to them or a curse? Who does not know that large fortunes, suddenly acquired, far oftener than otherwise, drown men in destruction and perdition. Whatever a few may gain, it requires no spirit of prophecy to foretell, that, taking an equal number from the same classes of those who go to seek their fortunes in the new *El Dorado*, those who stay at home, and content themselves with the gradual earnings of sober industry, will in the end be infinitely better off. The safest regions to dig for gold, are those, where turning up the soil fills the hand of the reaper with the "finest of the wheat" and other precious grains.

By the foregoing we would not wish to be understood as opposing our readers seeking a golden country.—There is a land the "placers" of which are more richly stocked with gold than are the sands of California. The capital of that country is paved with gold. Its gates are of pearls, and its walls of precious stones. The climate of that country is free from all miasma. No chilling winds, burning heat, or poisonous breath, will pollute the atmosphere: so that the inhabitant shall never say, I am sick. Those who go thither will be all righteous. Thieves, murderers, gamblers, &c., will gain no admittance there; so that those who lay up treasure in that world, need never fear that it will be wrongfully wrested from them. Death will get no entrance there, to snatch us from the prize just as we are prepared to enjoy it. In that country God will "wipe all tears from their eyes, and then shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." And "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." There will be no famine there; for in the midst of the city, on either side of the river, will be the tree of life, bearing twelve manner of fruits, and yielding its fruits every month." That is a golden country to which all may safely look—to which all are justified in eagerly desiring to go, and to which none will repent of having gone when they shall have once reached its happy shores.

TO CORRESPONDENTS.—GEO. PHILLIPS.—In condemning "the prevailing spirit and practice of war," we by no means understand that it calls in question the wisdom and justness of those wars which the Most High directed Israel to wage against the proscribed nations, that had filled to the full the measure of their iniquity; nor that it reflects at all on the justness of the war of the Lamb at the final battle, when the Lamb shall overcome the hosts of the wicked. The resolution was expressly designed to bear against the modern prevailing sentiment in favor of such abominable wars as those of modern times. Bishop POTTER, of Pennsylvania, thus justly speaks of these:—

And what, in principle, is war? It is the *duel between nations*, differing in no respect from the duel between individuals, except that the successful combatant is allowed to carry off as spoil, the effects of his vanquished antagonist. It is an adjournment of great questions of international right or courtesy from the bar of temperate discussion and peaceful arbitration before seers, to the bar of chance or mere force. It is an appeal from the reason and conscience of the parties themselves—from large views of their true interest, and from the moral judgments of mankind, to the exploded trial by combat of the middle ages. Alas! alas! that eighteen hundred years after the coming of the Prince of Peace, this relic of barbarism should still be clung to by nations calling themselves Christians; and God grant that the penalty which they are now suffering, and which has been treasuring itself up for ages, may deter us from following their dazzling, but dangerous example.

It is nearly a month since we sent bills to more than 800 persons; yet we have since heard from only one fourth of those to whom we sent—leaving more than 600 still to be heard from. There are also more than that number to whom we have not sent bills, who are indebted for the present volume of the *Herald*. Will all let us hear from them as soon as practicable? We are indebted to those from whom we have heard, for their prompt attention to our request. At the close of the volume, we shall discontinue from a large number that we do not previously hear from. We hope to hear from all. Those who are unable to pay, have only thus to inform us.

Correspondence.

Hope.

Jesus, we look for thee—hasten the year
When thou shalt with angels in glory appear;
When the crown of the earth shall be laid at thy feet,
And the white-robed with rapture thy presence shall greet.

Jesus, we wait for thee—hasten the day
When thou shalt creation in beauty array;
When from dust and from ashes the sleepers shall rise,
And the Bridegroom and Bride shall meet in the skies.

Jesus, we watch for thee—hasten the hour
Of release from the foe and from death's dark power;
When the holy visions of Faith shall blend
With the victor's song that knows no end.

Jesus, we long for the moment to come
When we'll joyously greet our heavenly home,
On those peaceful shores which never will be
Kissed by one billow of Time's troubled sea.

Thus looking, and waiting, and watching, we pray
Thy kingdom to come.—O take us away!
And if there is aught of joy or of bliss,
Or hope in the Christian's heart, it is this.

In that tearless, painless, deathless world,
The banner of love will be ever unfurled;
We will never go back, but will hurry along,
And hasten to join with the blood-washed throng.

O, that beautiful land is fair and bright
As the mystic pomp of the starry night;
When the throne and the brilliant crown are given,
We shall revel amid the splendors of heaven.

D. T. T. JR.

"Let Brotherly Love Continue."

It is highly necessary that we give heed to this admonition of the apostle Paul (Heb. 13:1) at the present time, when we are surrounded by the perils of the last days; for if we go on recklessly with regard to this command—one of the most important for the prosperity of the church—we show to all that we are seeking our own emolument and prosperity, instead of the good of the cause of God. Let us inquire—

I. What is "brotherly love"?

II. What are the evils by which it is discontinued?

III. How to remedy those evils.

I. What is brotherly love? It is the three-fold cord that binds the saints together in one heavenly "brotherhood." It is the first ripe fruit on the "branch" "grafted" into the "good olive tree," which increases in beauty and loveliness, and sheds its heavenly and benign influence upon all that comes in contact with it. Its sweetness and mildness are manifest even to its bitterest enemies. It originated—Where? Who can tell? O, heavenly attribute of Deity! "God is love." Brotherly love is manifested to all the household of faith without dissimulation. It has no relation with that vile, subtle deceiver—hypocrisy. It does not wear the cloak of false charity before your face, and say, "dear brother," &c., and at the same time have secreted the dagger of hatred. No, no. It always appears in its true colors, reaching forth the helping hand in adversity, as well as in prosperity—in gloom and in glory; it remembers those that are in "bonds, as bound with them;" its interests are the interests of the cause; its fruits are manifest to all who are not blind.

II. The evils by which it is discontinued are many and strong. We shall not attempt to name them all here, only a few.

1. *Pride of opinion* is one of the destroying evils of brotherly love. There always have been, and still are, some individuals who have distinguished themselves at the expense of the cause and "weightier matters," and thus bring themselves into notoriety, at least with a certain class—those that are begotten to their likeness—for like begets like, and "like priest like people." They make some wonderful discovery, or get up some extraneous question, and make a "hobby" of it, ride Jehu-like, scattering in their train murmurings, envyings, strifes, seditions, &c., until they have ridden it to death, and then endeavor to breathe into its nostrils the breath of life, by the aid of the sympathy of the people. Should any one advance an opinion opposed to theirs, he is set upon as an apostate, a heathen, or, to say the least, as a fool, or the veriest hypocrite; and thus by strife about words to no profit, brotherly love is severed by the sword of contention, and discontinued.

2. *Sectarianism* is a fruit of pride of opinion, or an evil that grows out of it. A paralyzing influence is felt when this hydra-headed monster is found wandering; it separates very friends, and makes them bitter enemies, and destroys that heavenly union which preserves the church militant from the abyss of ruin. It was manifested in apostolic times by some saying, "I am of Paul," "I of Cephas," &c. Paul told such that they were carnal; and the carnal mind is not subject to the law of God. The fruit of its labor is carnality, and that is death. (Rom. 8:8.) It is like the poison of the serpent distilling through the system, producing death, unless some powerful antidote can be taken to counteract its influence.

3. *Evil surmising*, which creates jealousy, is another of those destroying evils. Jealous that some one beside themselves will be considered greatest, or a leader or commander among the people, they will be watching for something to confirm their surmising, and when they suppose they get it, they proclaim it upon the house-tops; but, it is the mote in their own eye, or their green glasses, which makes everything look like a beam, or greenish. Thus, by destroying the influence of others, they think they

make themselves out to be great. All this serves to cut the three-fold cord, and to scatter the flock of Christ to the mercy of a merciless set of wolves.—Let them remember the doom of Korah, Dathan, and Abiram.

III. How to remedy those evils.

1. Are we proud of our opinions, and striving to exalt ourselves above all, so as to be, like Saul, a head and shoulders above the common people? We should remember that we have forsaken our first love, repent, and humble ourselves under the mighty hand of God.

2. Has sectarianism blinded our eyes, so that we think those who disagree with us in sentiments (of minor importance) are selfish in their motives? or has it prejudiced our minds in favor of those who agree with us, and think it is Christian-like to contend with those who do not see with our glasses, speaking words of bitterness, and writing with pens dipped in gall? We should remember, that we ought to stand fast in one spirit, with one mind, striving together (not against each other) for the faith of the gospel; in this way we shall not be terrified by our adversaries. We should build each other up (not pull down) on our most holy faith, and, above all, keep the commandment, "Let brotherly love continue."

3. Has evil surmising, or jealousy, caused us to stain or blacken the character of a brother? We should repent and ask his forgiveness, and make reparation, and thus restore fellowship.

Finally, break your allegiance to the devil, and be a servant to Jesus Christ, the freest being in the universe. Show to all men that you are Christ's disciple. Love the brethren out of a pure heart fervently, and if we are not mistaken, brotherly love will continue. Amen.

S. I. RONEY.

Letter from Bro. S. Chapman.

DEAR BRO. HIMES:—After writing you from South Kingston, R. I., Oct. 10th, I remained in that State a few days only, during which we visited the friends in Coventry, Providence, and North Scituate. In Coventry there remain Bro. R. Madison and family, and a few other precious souls, holding on to the faith, expecting redemption soon.

The church in Providence, under the care of Bro. Fassett, seemed to be in a prosperous state. So did the church in North Scituate, which, for several years, has been favored with the counsel and occasional labors of Bro. Bellows.

From North Scituate we commenced a zig-zag course for this place, but stopped on the way, and performed labor, more or less, in the following places.

Spent a Sabbath with the church in Abington, Ct., where Bro. Huntington has had the charge, and has so faithfully defended the cause of God against Shakerism, "shut-door," feet-washing, and other similar evils, for the past few years. That church is now in a comparatively healthy state. The brethren from Williamsville, South Killingly, Brooklyn, and Hampton, were present, and the season was truly delightful. That being one of my old fields of labor, we spent several days there in visiting from house to house, and found it mutually pleasant and profitable to do so.

Spent a night in Bro. Northrop's family in Chaplin (the only Adventists in C.), all of whom are in the faith. Of that little church and its location, it may be said, in a limited sense, "Ye are the light of the world," &c. The Bible and "Advent Herald" are its constant companions, both of which are duly appreciated.

Visited the scattered brethren in Ashford, Marshfield, Willington, and Tolland, and were enabled to "strengthen the things which remained." Our interview with Sister Lathrop, in the latter place, was mutually refreshing, while she informed us of the goodness of God in the recent conversion of her sons, for whose spiritual welfare she had for several years agonized much in prayer.

Met with the church at Square Pond one evening, and had a precious season. They highly appreciate the society and occasional labors of Bro. Adrian.

Spent a Sabbath with the church in Enfield (Jaw-buck). The season was reviving. They have recently erected a commodious little tabernacle, in which to worship; and the Lord has abundantly blessed them in so doing. Bro. Roney, lately from St. Lawrence Co., resides there, and preaches to them occasionally, whereby they are strengthened.

On our way from Enfield to Hartford, we called on a few friends at Warehouse Point, who, amidst oppression and severe trials, are determined to press their way into the kingdom.

We then visited the church and family connections in Hartford, and found it pleasant once more to mingle with old acquaintances, especially brethren and sisters whom I love, and who embraced the "blessed hope" at the same time, and under the same preaching. By request, I addressed them one evening, touching the "burdens" of the prophets. The season was pleasant, and I should think mutually profitable, notwithstanding it is intimated by the best authority (Matt. 13:57) that a prophet (and on the same principle a preacher) "is without honor in his own country, and in his own house."

Spent one Sabbath with the church in Wallingford, and found them steadfast in the faith, notwithstanding they have occasionally listened to teachers, "who concerning the truth have erred, saying that the resurrection is past already." (See 2 Tim. 2:18.) That is, the "first resurrection," in which all who have a part must escape the second death. (See Rom. 20:6.) Although this "saying" in other places has "overthrown the faith of some," I am truly thankful that the evil has not prevailed very extensively in my native State.

Seasonable notice being given, we met the Bristol and Plymouth brethren one evening, at the house of

Bro. Atwater, in P. The attendance was good, the word was effectual, and the interview was protracted to a late hour, during which we were forcibly reminded of the joyous and successful seasons in which we mutually participated in the year '42. Those brethren lie very near my heart.

Returned to Hartford, and took our leave of the brethren and my own children, considering it very doubtful whether we met them again in time.

Then, to close our labors in Connecticut, we visited the brethren in Windsor, East Hartford, Wapping, and Suffield. Found them generally abiding in the faith. Spent a Sabbath in the latter place, and were pained to find some at this late hour, even of my own children in the gospel, who had fallen into a lukewarm state, and become unprepared to meet the Lord at his coming. But we were cheered to see others in that place steadfast in the faith, having made advances in the divine life. Such received the word with joy, and were profited thereby. The Lord reclaim the backslider, and preserve the faithful to the day of his coming, is my sincere prayer.

From S. we came to Blandford, Mass., and spent a night. On short notice the friends—say twenty-five to thirty in number—collected in the evening at the house of Bro. Hastings for social worship. The word was well received. The interview continued without interruption till near midnight, and was attended by the Spirit of the Lord in such a manner, that it will doubtless be remembered by us mutually till he comes. That is truly a devoted people.

Spent the next night at a Bro. Allen's, in Chester. The "Advent Herald" being patronized by him, the whole family seemed at once to be acquainted with me and my course since I entered the missionary field, a few years since. From my inmost soul I do thank God that he has in almost every place, or section, in the five States where I have labored, brought into the faith such warm-hearted, benevolent brethren and sisters, who consider it a privilege, rather than a burden, to entertain strangers and pilgrims, whom they esteem as the true servants of the Lord. To such I would say, in the language of Jesus, "Thou shalt be recompensed at the resurrection of the just."

We then came to Cheshire and Adams, where we remained several days. Respectable and attentive congregations collected evenings and on the Sabbath, to hear us proclaim, with unshaken confidence, the immediate coming of the Lord. Bro. Zenas Campbell, a late convert from Infidelity, (whose name was mentioned in my last, but through mistake published R. Campbell,) and others of like precious faith, attended our meetings in each town, and became exceedingly revived in spirit. In their sphere, they contributed much in confirming the word. To say the least, it may be added, that much prejudice was removed from the minds of that community. Had it not been so late in the season, we should have remained there, and performed much more labor in that section. I ardently wish that some brother, who is sound in the faith, who may be at liberty, would step in and complete the work, and receive souls for his hire, which is, by far, the best salary a man can have. See Matt. 24:45, 46. If no one should heed the call soon, I will return, if possible, and do the work myself, provided the brethren there should think it best, and write me to that effect. I hope, however, that some good brother, who is more at leisure, will see to that.

From A. and C. we came to Esperance, N. Y., 27 miles west of Albany, where we spent two or three days, and preached evenings to attentive congregations. The inheritance of the saints was announced as the subject for the last evening. A commodious school-house was well filled, and all were gratified to see the minister of the Congregational church present, and to observe the attention he paid to the word, while we read the Scriptures, from Genesis to Revelation, occupying at least two hours, showing that the final abode of the saints will be this old earth renewed, agreeable to "the promise made of God unto our fathers." The brethren were greatly comforted, and we hope (rather confidently believe) the minister and others were instructed from the "sure word of prophecy."

We then came to Cooperstown, where we spent the Sabbath. During the day Mrs. C. and I separated; she, by request, attended the Christian church a few miles from the village, in company with a Sister Wood, where, after preaching, Mrs. C. had opportunity to talk out her faith, and persuade the people to make speedy preparation to meet the burning day. It appears the word was well received, as an invitation was given her to repeat the visit in company with her husband.

The same day I met a company of Lutherans in another direction, who gave candid attention to an exposition of Matt. 24th, and I trust it was not labor spent in vain. At evening we met the friends in the village, and endeavored to impart unto them "meat in due season." We hope the effort was not entirely lost, as some few appeared to receive the word with joy.

From C. we came to Norwich, much fatigued, where we stopped with a sister of mine, and rested a few days. She being in the faith, and her husband, though professedly a Universalist, being very kind and friendly, their neighbors were called in, and we had an interesting season in conversing on the subject of the blessed hope. Spent a few hours only as we passed in calling on the brethren in the village. We intend to visit them soon.

On Saturday, the 28th ult., we came to this place. Notice being given, the friends came together for worship on the Sabbath, not only from this neighborhood, but from Gorman, McDonough, and Lineklaen. After preaching, the Lord's Supper was administered; the season was very solemn, and, indeed, the whole day was one of more than ordinary interest. Since that time, we have remained in this section, holding meetings here and in McDonough on the Sabbath,

and evenings during the week in all the towns above named. Considerable interest is being awakened in several neighborhoods. Next week, on Friday, by consent of the minister, Rev. Mr. Pool, I have engaged to commence holding a series of meetings in the Congregational church in Lineklaen, which will continue at least over the Sabbath. I am told that Mr. P. is a constant reader of the "Advent Herald." This probably accounts for such an unexpected open door to us in L. What may be the result, we cannot now determine, but shall trust in the Lord, as we have hitherto done, and would humbly repeat our request, that the brethren remember us at the throne of grace. Considering the present state of things, we have decided to remain in this section a while, and perhaps for the winter. Our Post-office address, therefore, till I write again, will be Pitcher Springs, Chenango Co., N. Y. Yours, my dear brother, still waiting, "knowing that the kingdom of God is nigh at hand."

Pitcher Springs (N. Y.), Dec. 20th, 1848.

Letter from Bro. J. P. Weethee.

DEAR BROTHER HIMES:—I have at length arrived at home, after an absence of nearly four months. My labors from the 1st of November to the 13th of December were very arduous, being scattered over an extensive region difficult of access. I preached at Shelley's Island, and was introduced to Brother and Sister Shelley. I found them an interesting couple. I delivered one discourse in Middletown to a small audience. There is in that place, much prejudice against the doctrines of the Advent; yet there is still a small company of noble Bereans. Friends to the Advent still find an excellent home at Sister Thompson's. I spent two days in Shiremanstown. With the brethren in that place I was well entertained. There is found a company of warm-hearted believers. I put up with brother J. Adams, formerly a minister of the "Church of God." He now preaches to the Advent Church at Shiremanstown. He is a man of intelligence, and possesses ardent piety. Pleasing in his manners, and animated in his address, he has the necessary elements of a popular speaker. Could he be called out, so as to devote his undivided attention to the ministry, he would become in a high degree useful. I visited a few of the brethren in Harrisburgh; I found them still holding fast to the "blessed hope." On the 4th of November I arrived in Centre county. In that region we continued over two Sabbaths, laboring in connection with brethren Boyer and Lanning. The first Sabbath was spent at Bellefonte, the county seat of Centre county. The day being stormy, and the appointment not generally known, but little impression was left on the people. The way was opened for a good hearing hereafter. My next Sabbath appointment was at a Union meeting house on "Bald-eagle," about eight miles from Bellefonte. The location of that series of meetings had to be changed, in consequence of the illiberal spirit of the United Brethren. Though the edifice was erected for all denominations; and it had been decided that all should give way to strangers passing through the country, yet they persisted in holding a meeting over two Sabbaths, and thus shutting the door against us. When such spirits are in authority, the land must mourn. In those neighborhoods I delivered twelve discourses. The weather was gloomy, and I had but little opportunity of making any lasting impression. My principal object was to learn the state of the cause in that field, where brother Boyer commenced his public labors in one of the final proclamations. The efforts of that brother have not been in vain. He has toiled through many deprivations, until, in the providence of God, he has erected the standard of our coming King triumphantly—amid the most deadly opposition. I speak in praise of brother Boyer's efforts, as they are certainly deserving of high commendation. His labors, in some places, have changed the entire face of society. One instance is the following: On Mash Creek, at the foot of the Allegheny mountains, dwells a society of industrious, active-minded, and warm-hearted believers. In former days their almost weekly entertainments were balls and social parties. They heard the common preaching of the day, without any other effect than to harden them in their wickedness. A stranger entered their community! he introduced the subject of a coming Saviour! they heard—BELIEVED—REPENTED—were PARDONED. More than sixty persons became converts. Now their dancing and revelry are turned into holy aspirations for the establishment of the kingdom of our God. Brother Boyer has formed six societies, containing nearly two hundred members. They are preparing two church edifices, one in Milesburgh, the other on Mash Creek. In that region the cause is rising, and flourishing. Brother Boyer has a valuable assistant in brother Lanning. That brother is devoted to the cause, and is very studious, and has zeal, tempered with knowledge. From Centre Co., I went to Clearfield, by invitation of brother Frank, of that town. The churches of that place were closed against us, and the only place where we could hold a meeting was the Court house. And from it two ministers had resolved to exclude us, so that we might find no resting place in the town. The Lutherans had resolved to commence a protracted meeting at the same time and place with ours. A number of citizens, not considering this fair play, petitioned the Lutheran minister to hold his meeting in the Methodist meeting house, as it had been offered him. This he refused, and commenced his meeting in the Court house on Friday evening, when mine was to commence. As soon as his appointments were over, each evening, the officers of the Court gave us the use of the house, and I preached after him until Monday evening, when he gave way, and I continued over the following Sabbath. On the last Sabbath I baptised four persons, three of whom were converts under brother Boyer's preaching, about five

weeks previous. The impressions left in that place, I think, were good. I then learned for the first time, that we held to doctrines that we kept back from the people, (secret doctrines). This had been reported by a Methodist minister. By request, I stopped in Wheeling and spent one day in the family of brother R. Jackson. I found him and his companion firm believers in the near Advent, but moments of social converse passed sweetly. There are a few Advent believers in Wheeling, who desire lectures on the subject of our coming King. I passed through the old field of my labors, on the Muskingum. I found the cause still sustained, under the labors of brother Butt. He is highly esteemed, and is doing service to the general interests of the Redeemer's kingdom. I arrived in Cincinnati on the 13th. Found the congregation in as good a state as circumstances would allow. I am now at home, and with a mind full of reflections upon the scenes of the past four months. Starting from the borders of the grave, with a body weakened by protracted illness, under the rule of the dog star, I commenced my journey alone, and among strangers. During my trip I have travelled over three thousand miles, in all kinds of ways, preached over one hundred times, formed many tender associations among new friends, and returned with renewed health, and with far more exalted ideas of the nature of our calling. I feel thankful to God for his protection, and for the many seasons of past enjoyment, being resolved to spend the strength he thus gives me in furthering his blessed and glorious cause. Amen.
Cincinnati, Dec. 21st, 1848.

Letter from Bro. R. R. Watkins.

DEAR BRO.:—I believe we have arrived at a period in our history, the most solemn, the most momentous. When I read the Word of God, and reflect on the condition of all nations, I am convinced that we are upon the threshold of the immortal state—that soon, very soon, the tremendous battle will be fought, which will result in the entire subversion of all earthly kingdoms, and the establishment of that Kingdom which "will be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve him." In view of this, I am prompted to "give all diligence, to add to my faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity." To have heard the glad tidings of the near proximity of the kingdom of God, is to me a source of unspeakable consolation; and no earthly consideration could induce me to forego the bright prospects of the future, or dissolve my connexion with a people of "like precious faith." I look upon the position we occupy in the moral world, as a lofty one; I view it as a high honor heaven has conferred upon us.—The world, I know, think differently; they look upon us with an air of derision; but this does not derogate from our exalted position; for "those things which are highly esteemed among men, are an abomination in the sight of the Lord." It is the aim of the church in Baltimore to "hold fast the profession of their faith without wavering;" and though some few of the brethren have alienated themselves from us, yet I think there are indications that their places will soon be filled.

Bro. Mills recently labored with us a few months, with a zeal commendable; he left us, temporarily, to preach in Pennsylvania, but was taken sick, and he will be under the necessity of returning home. Bro. Brewer came among us a few weeks ago, at the solicitation of Bro. Mills, for which we with united voices praise the Lord; his labors have been very acceptable. The burden of his preaching has been, holiness of heart in view of impending judgments. He has created quite an interest here; our meetings are attended much better than they had been for some time past, and we are favored with the presence of Him who has said, "I will never leave you, nor forsake you."

As Bro. Brewer has other engagements, and as we are without a pastor, we have written to Bro. Litch, hoping to secure his labors for a short time; we want an efficient laborer, one deeply imbued with the spirit of Christ; the crisis demands it; the cause in which we are engaged is the cause of God, and it must be sustained.

We derive great benefit from reading your valuable paper: we cannot but think it is one of the best religious periodicals in the land. We rejoice that in conducting it you have manifested none other than a Christian spirit, and that you have not diverted the attention of your readers to irrelevant subjects, unless it became absolutely necessary in the defence of the truth. We trust your paper will continue to be what its title purports—the "Advent Herald." We sympathize with you in your trials, and are determined to do what we can to sustain you: our prayer is, that you may be clothed with the "whole armor of God," so that you may successfully "wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Yours, in hope.
Baltimore (Md.), Dec. 25th, 1848.

Letter from Bro. J. W. Blake.

DEAR BRO. HIMES:—We feel thankful to you for your expression of sympathy concerning our late trials, we have truly been brought to mourn over the desolation of our little Zion. It seemed for a time that all was gone, by the cunning craft of Clayton and the Mormon prophet and play-actor, Adams, his colleague. It was truly a dark time. They succeeded for a while, but it is past. I most sincerely think their only object was to proselyte, not to improve the spirituality of the church. I would say to the Advent churches, (and I say it in love and as a warning

to the friends, without prejudice,) Dear brethren everywhere, beware of them—we have tried them.—May God in mercy convince them of the error of their way, is my prayer. I charge Adams with being a Mormon, and T. G. Clayton with abetting him. The above state of things was brought about during the absence of Bro. Mills, our pastor. But in the providence of our heavenly Father, Bro. and Sister Brewer came among us, they found us discouraged and almost scattered, and our meetings dwindled down to not more than a dozen. When they commenced their labors at first, our congregations were small, but they visited from house to house, praying with and urging the friends to attend our meetings, and their labors have been blessed. Our brother has not only brought out of the treasury things new and old, but presented the evidences of the end of all things in such a manner, that many have been awakened to see the truth as they never saw it before. One instance was, a young man, a member of one of the churches, came in to listen to a discourse on entire consecration, and was so much impressed with the necessity of it, that he has since attended our prayer meetings; and in one of them he arose, and stated, to the encouragement of us all, that his mind had been prejudiced against the Adventists, and by what he had heard of us we had been set forth as fanatics; "but," said he, "I never heard such sermons on holiness, and on the Scriptures. If this is Adventism, from this time forth I am an Adventist!" and he has since, by his conduct and faithful attendance, given evidence of his sincerity. The doctrine of entire consecration, without which no man can serve the Lord, begins to interest the brethren more and still more. We never had it so clearly set forth, nor felt the absolute necessity of it before, as we do at present; and we feel determined, by God's assistance, not to rest short of it. May God help us to "follow peace with all men, and holiness, without which no man can see the Lord." We would be glad if we could keep Bro. and Sister Brewer with us for some time; but his engagements are such that he cannot stay with us much longer. We have, however, prevailed on him to remain with us, until we can be supplied with a pastor. Bro. Mills, our former pastor, is sick in Philadelphia; and in all probability will not be able to lecture again this winter. Yours, in hope.
Baltimore (Md.), Dec. 22d, 1848.

Letter from Bro. I. R. Gates.

BRO. HIMES:—My course of lectures in Lynn, under God, accomplished good to some extent. I had to encounter an abundance of prejudice, and considerable bad weather. But still there "cleaved to us some honorable men and women." Elder Osler, of Salem, closed the series of lectures to general satisfaction.

Last week I spoke three times in Bro. Elam Burnham's neighborhood, and enjoyed a very pleasant season with his family. Sunday I spoke twice in a private house in Essex, in the evening attended a funeral with Bro. B., and in the afternoon a prayer-meeting, which was truly refreshing. On Monday evening the basement of the Congregational meeting-house was obtained, the committee stating that they thought it quite probable that we could have it until Thursday night. But at the close of my second discourse, there came a message that we could have the house no longer. The report had gone over town, that I believed the saints would be taken up, and would remain with Jesus until the world should melt, and come back to its Eden beauty and glory. But God opened another place. The Universalist house in the village was offered, but I did not feel able to give the price asked. But the minister, Mr. Baker, was so goaded by the two discourses that I delivered in the Congregational house, that he offered his house free if I would discuss with him the subject of Christ's personal coming and the end of the world. I readily acceded to this proposition. We chose three moderators, and they announced that the discussion would continue two evenings. I gave Mr. Baker the privilege of opening and closing the discussion. We spoke alternately, each occupying half an hour at a time. At the close of the first evening, the committee of the house refused to let us have it for the next evening. Thus we were again disappointed, and when we were on the eve of a most signal triumph over all the errors of Essex. But thank the Lord, I had the privilege of addressing upwards of five hundred people, who paid the best of attention to the evidences of our blessed hope.

Our little company here are prospering under the labors of Bro. Elam and Eustis Burnham, who are much beloved by the people. Their meetings are well attended. Bro. E. Burnham has drawn up a plan by which the whole community have joined together to build a free meeting-house on the spot where stood the second Congregational church. I design to return and speak one week in their house, should time last for them to erect one in the spring.

I design to spend six or eight weeks in Troy and Burnt Hills, N. Y. Should any wish me to visit them in that section, they will please write me, to the care of Dr. T. G. Bucklin, West Troy, or J. Knight, Charlton, N. Y.

Essex, Dec. 28th, 1848.

Extracts from Letters.

From Addison, Dec. 12th, 1848.

DEAR BRO. HIMES:—I can truly say, that I have never seen the time since I embraced the doctrine of the Advent of Christ being near, that it appears so dear to me as it does at the present time. It is like water to a thirsty soul in a desert. As the children of Israel fed on manna in the wilderness, so I expect, by the grace of God, to live on his word until Christ shall come to take his kingdom, and sit on the throne of his father David. Then we all shall see eye to eye; then there will be no more death. We shall

live and be with Christ when this mortal shall have put on immortality, and death be swallowed up in victory.

Surely the present time is big with interest and events, which should cause us to examine our hearts, and see if we have any hatred or malice there. Let us love as brethren, and esteem others better than ourselves. Let our conversation be in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body. He will then render to every man according to his works, and save those who by patient continuance in well doing, seek for glory, honor, and immortality, eternal life. Let our moderation be known unto all men—the Lord is at hand. Praise the Lord for this hope.

The brethren and sisters here are steadfast in the faith of the kingdom being near at hand. Pray for us, for we are few in number.

Dear brother, the "Herald" has been read by me in days gone by with much delight; but of late have not felt that interest in it, in consequence of its controversy with the two papers; nor do I believe that it is for the interest of the Advent cause. I shall rejoice when it stops, so that the paper may be filled with food that will lead us to God, and fit souls for the kingdom. I am aware that you stand in a tried position; may God give you grace and wisdom, and give you strength to blow the gospel trumpet, that sinners may be ready to hail that day with joy, and not with grief.
D. SMITH.

[We thank Bro. Smith for his rich epistle. We had much rather fill our columns with such than unprofitable controversy. We hope others, whose souls are filled with the blessed spirit of our coming Saviour, will follow his example.]

From Watson (N. Y.), Dec. 26th, 1844.

DEAR BRO. HIMES:—I approve, with all my heart, of the course you have taken with regard to the "Advent" question and "conferences." I awfully fear that the influence of contending about the term "annual conferences," for I cannot see much else involved in the subject, will prove very injurious, by prejudicing those who have not perused both sides of the question. Trust in the Lord, dear brother, and he will strengthen and sustain you; and in the coming day of gathering, you will be gathered in the garner of the Lord, with all his faithful ones, "to love and sing as angels do."

I am alone in this section, and the only preacher I have to sympathize with are the Advent papers and books I peruse. My heart is made to rejoice while I read the communications from the laboring brethren scattered over the land; I long to meet with them in the renewed earth, where there will be no more parting, and where the wicked will cease from troubling, and the weary will be forever at rest. I am still looking for "this same Jesus," who was taken up into heaven, in like manner to return, heralded by a holy retinue of angels and glorified saints, to receive his weary bride, and crown with everlasting rejoicing all who are looking for and loving his appearing. Then let us all be instant in season, and out of season, for the day of the Lord cometh, yea, it hasteth greatly.
H. ROBINSON.

From Square Pond (Ct.), Dec. 23d, 1848.

DEAR BRO. HIMES:—I am yet toiling on, endeavoring to keep the light before this last generation of my fellow-men. I have been wading through severe trials of late, the cause of which may be learned in Bro. Jones' last letter. I have been identified with this cause from the first, and I have attended most all the conferences. I have grieved over the misrepresentations concerning them, and hoped they would cease, but hoped in vain. And now I am glad to see the truth come out. Bro. Jones has told it, and all the brethren will see it plainly. In relation to yourself, your trials must be severe indeed. I sympathize with you, and hope you will be sustained.
I. ADRIAN.

Obituary.

DIED, at Bloomington, Ill., of Typhoid fever, after a sickness of about six weeks, on the 24th day of August last, in the 20th year of his age, C. F. BULLOCK. He left the world with "an assurance of a happy home in heaven." When about 13 years old he lost a pious mother, and about 17 he was called to part with his favorite sister, about 22 years old, who was his guiding star, and a very angel of purity. She could not leave him until he had promised her that he would prepare to meet her, or rather join her in the world to come, for she was a strong Millerite. They were both attentive readers of your papers, tracts, &c., as well as their mother before them, until their death. Never, I trust, will be forgotten the scene of my dying daughter, for they were my children. She had suffered long and most severely, and often wished most anxiously to be at rest. On the morning that she died I had gone some two miles from home. She thought herself dying and wished me sent for, which of course was done. When I returned and entered her room, she said, "Well, father, I sent for you, but it has seemed as though you would never come. I have suffered terribly this morning, but I feel better now." I said to her, Well, Emily, for that was her name, you have often expressed a wish to go home and be at rest, the Lord is calling for you, and you will soon be with him. She said, "Do you think so?" I answered, Yes, I am sure of it. She lay silent a moment, and then said, with an emphasis, "Thank the Lord." She examined her own pulse, her hands and fingers, and was satisfied that she had but a few moments to stay with us. She then took a most solemn and affecting leave of us. Immediately after, she said, "My sight is gone. I cannot see." I said, "Cannot you see me, or the window?" She said, No.

Soon, however, she said, "O I can see." She was asked what she could see. She answered, with a voice full of heavenly sweetness, "I can see angels." And the next moment she was with them. I felt, and who would not, that a convoy of the heavenly hosts were sent to take her to that home she had so much longed for, and for which she appeared to be so eminently prepared. I could state many other things concerning her, of much the same nature, were it advisable.

My son died far from me, in a strange land; but though so young and favored with bright prospects in this world, yet I am comforted with the assurance that he died cheerfully, gave up all, and resigned to the will of the Lord. He, too, has fallen asleep in Jesus. Well, death has robbed me of my children for a while, but I trust in God that they shall soon come again from the enemy's land, and I shall be permitted to rejoin them where parting will come no more forever.
C. BULLOCK.

Miscellaneous.

FOLLY OF INFIDELITY.

The London "Times" of Wednesday, Oct. 11th, has the following remarks, which are of a character not often found in that journal:—

"Man has for the most part misconceived the use of the great facts which have been graciously placed within his reach through the instrumentality of science and research. In his fond conceit he would throw aside his allegiance to God, and, arrogating to himself the command of the very elements, would, from having learned to use, fool himself into the vain imagination that he could create the world afresh, and fashion it more in accordance with his finite understanding. To this end does the Age of Reason insidiously urge its victims; nor are they few, for the plant is of rapid growth. Deadly though the poison is, which lies concealed within the captivating exterior of this plant, we fear that there are few of its cultivators who have taken the trouble to analyze it and to test its properties with patient assiduity and an earnest desire to elicit the truth. Captivated by the perfumed atmosphere which ever floats around the object of their admiration, they are dead to all its inherent defects; and pluming themselves on their own fancied superiority over those who acknowledge the trammels of loyalty, subjection, faith, and allegiance to the Supreme, they on all sides spread their toils for the wavering and wanderer from the folds of the true Shepherd. Of these there is never any lack, and many there be who fall into the net thus laid for them, for the creed of the Freethinkers is, to minds untutored by education and moral culture, a most inviting study; it can be shuffled off or on, as the humor suits, with the slightest exertion of the wearer; and, if it hold out no prospect of reward, it at least is silent as to punishment. Little matter of wonder is it, then, that during the excitement of pursuit, and at a period when the life-blood courses through man's veins and arteries with healthy rapidity, such notions as were professed by a Bolingbroke, a Volney, or a Shelley, appear in their holiday attire. If, however, we trace these men in their hiding-places, and sift their secret thoughts in that fearful moment when the pulse flags, and the limbs refuse their office, while the restless soul, hanging between heaven and hell, can find no city of refuge, and compare their last hours with those of the meek but steadfast believer and the practical Christian, the tiara will soon drop from off the worthless theory, and the doubting disciple of a creed which begins and ends in nothing will be rudely awakened to his danger, and fly for succor and protection from his own devices to the foot of his Saviour's cross."

THE RIGHTS OF WOMAN.

"The rights of woman"—what are they?

- The right to labor and to pray;
- The right to watch while others sleep;
- The right o'er others' woes to weep;
- The right while others curse to bless;
- The right to cheer the comfortless;
- The right to comfort all that mourn;
- The right to love whom others scorn;
- The right to shed new joys on earth,
- The right to feel the soul's high worth,
- The right to lead the soul to God
- Along the path the Saviour trod—
- The path of meekness and of love,
- The path of faith that leads above;
- The path of patience under wrong;
- The path in which the weak grow strong;
- Such woman's right, and God will bless
- And crown their champions with success.

Mrs. B. Little.

ON PRAYER.

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempers; prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity and the sister of meekness; and he that prays to God with an angry, that is, with a troubled or discomposed spirit, is like him that retires in a battle to meditate, and sets up his closet in the out quarters of an army. Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass, and soaring upwards, singing as he rises, and hopes to get to heaven, and climb over the clouds; but the poor bird was beaten back by the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest, than it could recover by the libration and frequent weighing of his wings; till the little creature

was forced to sit down and pant, and stay till the storm was over, and then it made a prosperous flight, and did rise and sing as if it had learned music and motion from an angel, as he passed sometimes through the air about his ministries here below; so is the prayer of a good man.

Prayers are but the body of the bird; desires are its angel's wings.—Bishop Taylor.

Foreign News.

The British steamship Europa, Capt. Lott, arrived at Boston last Sunday, the 31st ult., bringing news two weeks later from Europe.

On the 7th ult. various parts of the coast were visited by a heavy gale from the westward.

The election for President of France took place on Sunday, Dec. 10th, according to previous announcement, and terminated on Monday evening, without the slightest disturbance. On Friday and Saturday some rioting took place, but it does not seem to have been beyond a street row. The contest lay between Gen. Cavaignac and Louis Napoleon, the number of votes tendered for Lamartine, Rollin, and Raspail, being so comparatively insignificant, that they may be left out of the consideration of the result.

In the Chamber, all parties are literally thunderstruck, the partisans of Bonaparte scarcely less so than those of Cavaignac. A majority was expected, but none expected such a universal acclaim as that which has burst upon Paris from every quarter of the country. It is said that Louis Napoleon will probably have six-sevenths of the whole vote cast. The danger now is, that in the "entrapment" by which the people are now affected, the cry of "Vive l'Empereur" may be seriously raised, and if so, the most sagacious would find it difficult to say what would be the result.

It is said that the newly-elected President proposes to raise Gen. Cavaignac to the rank of Marshal of France.

Spain.—The Carlist bands are everywhere pursuing their triumphs and depredations throughout the northern provinces.

Portugal.—The advices from this country are mostly occupied with details of intrigues at the palace. Saldanha is fulfilling the anticipations formed respecting him, and instead of adopting conciliatory measures, is endeavoring by any means to get rid of his opponents.

There is no doubt, a correspondent states, but some great political movement is approaching.

Germany.—The fears which were entertained lest a serious breach should occur between the German central power and the Swiss confederation, in consequence of the attempts of German republican refugees in Switzerland to excite disturbances in Germany, have been allayed by a promise of the Swiss federal council to remove all obnoxious political refugees.

THE ADVENT HERALD.

BOSTON, JANUARY 6, 1849.

Another New Year.

Since our last, we have entered on the duties and trials of another year of life's limited duration. When threescore years and ten mark the little span of human life on earth, the passing of each year is a serious draft on man's probationary state: but in view of waiting for the Lord from heaven, the passing of that period is more serious still, and reduces the remaining portion to a more narrow space by each successive subtraction.

It is always profitable to contemplate the past; and never more so than on the recurrence of these great landmarks in chronology, when the sun has again returned to the point in the heavens from which a twelve-month ago it departed on its annual circuit.

The past year has been one memorable for the occurrence of great events. If time were to continue for ages, it would form an epoch in modern history.

The London British Banner thus glances at the scenes which have transpired during the past most eventful and remarkable year:

"A dread uncertainty hangs over the future of the nations of Europe. The form they may ultimately take, and the spirit of which that form will become the body, none can tell. No inference from any existing data, at all approaching probability, can yet be drawn; but it seems beyond doubt that these kingdoms can never become what they were, and that, in the end, the cause of true religion will be the gainer. No year, in European history, has been so signalized by political convulsion and constitutional change. The year 1848 had scarcely dawned, when the work of overturning began—opening with the insurrection of Sicily, on the 12th of January, and on the 29th the new Constitution was proclaimed; on the 20th, the King of Denmark expired, and the 29th announced the granting of a new Constitution; and the 7th of February proclaimed a like blessing for Sardinia.—From the 7th to the 12th, the subject of Reform was fiercely debated in the French Chambers; on the 22d the people of Paris rose against the constituted authorities; on the 24th the Monarchy fell, and a Re-

publican Government was set up in its place! On the 8th of March, the freedom of the press was proclaimed in Saxony, and the censorship abolished; on the 13th, the spirit of Revolution broke out in Vienna; the chains of the Empire, in a moment, were snapped asunder; Metternich, the patriarchal High Priest of the temple of Austrian despotism, fled, and the Imperial Deity did homage to the throne of constitutional freedom! Five days after, the rhyming king of Bavaria cast away the crown he had so unworthily worn, and made way for another. On the same day, the flame of revolution burst forth in Berlin. It were long to recount the series of smaller changes,—suffice it to say, all the minor powers of the Continent have been, more or less, revolutionized. From the Atlantic to the Vistula, every throne has been shaken. The shores of the Baltic and the mountains of Sicily, have alike been swept by the mighty whirlwind! The laws, governments, and armies of fifteen centuries, departed like a scroll—they are gone! At eventide they existed in full power, and, in man's esteem, in more than pristine glory, and on the morrow they were not! The regal master of a million of soldiers in the morning, in the afternoon found himself abandoned, helpless, alone, on the brink of destruction, and fled for his life! The question, then, for Christian philosophy is the bearing of these unparalleled events on the kingdom of God upon earth. Viewed in this relation, the subject is vast and grand. The inhabitants of the chief Continent on the globe—the home of knowledge and wealth, of wisdom and power—while buried in deep sleep and in chains, as if roused by the Archangel's trumpet, awoke, lifted up their heads, felt the burden of their chains, and but frowned on their oppressors, who, overwhelmed with fear, either fled or fell before them!"

Says the New York Evangelist:

"The Revolution in France which elevated Louis Philippe, was the first outbreak of popular thought and power; and yet that movement was only preparatory to another. Within the past year, France has annulled her last experiment with the Bourbons, and at this moment she may have a Republican President under the name of Napoleon. What of convulsion, conflict, and bloodshed may yet be before her, we know not; but the character of the movement—the title it bears, the end to which it is tending, and its connection with the destinies of Europe and mankind, are not doubtful. We see Italy and the whole of Germany shaken. Metternich is down, and his master, the representative of the Cæsars, terrified by the people. The King of Prussia is like a tempest-tost bark, not knowing where to lay his course. The States of Germany are striving to confederate for their fatherland.

In Italy an attempt has been made to collect its scattered fragments into a nationality. Even the Pope has been compelled to act a farce of liberality and freedom. His subjects did not at first suspect the comic mask and the mock scenes of a painted drama, and shouted as if the Vatican had become the temple of liberty. Discovering the deception, they have stormed the sacred palace, and His Holiness at this moment may be a fugitive.

We believe that in this year we have seen the beginning of the end. Had the present state of Europe been prophesied fifty years ago, would any have credited the prophecy? The movements of Providence are made so consecutively, and appear so obviously the development of great laws, that we are brought forward to points of progress whose grandeur we can estimate only by contrasting them with the past."

The foregoing are facts alike true and marvellous. No believer in revelation, no student of the Scriptures can for a moment doubt that the hand of God is in this wonderful shaking of the nations; and, whatever may be the individual views respecting the interpretation of prophecy, all must admit these events are strikingly indicative of the speedy destruction of the kingdom of ANTICHRIST, and the establishment of the empire of the MESSIAH. The student of prophecy, in view of the past, may indulge glorious hopes of the future. Our hopes, unlike those of some of our contemporaries, are not strengthened by these events in man's moral improvement. The events of the past year have developed the depravity of the human race, as much as it has the instability of all human institutions. All human schemes will prove insufficient for the regeneration of the race. We see no grounds for hope of permanent improvement only as it is accomplished by the personal coming again to earth of the Second ADAM, and the removal by Him of the physical and moral disabilities of the curse from under the whole heaven.

ENOUGH SAID.—Those who have opposed the united action of our brethren, and their efforts to act in accordance with gospel order, are now so well understood, that we presume no intelligent and honest brethren will be deceived by them—let them back and fill their souls as often as they may. The only danger now is, that having found the unpopularity of their position, they will, to save themselves, endeavor again, by a change of issue, to saddle themselves on those they have slandered and maligned. Let none be deceived. A change of profession is no evidence of a change of heart. Our slanderers should not be received till their retractions are made as public as their charges have been. Our brethren having had their eyes opened as to the course of such, we hope it will not be necessary hereafter to fill our columns by reference to them.

Summary.

Jerome B., son of D. Mowry, of Clarksburg, Mass., was kicked by a horse on the 20th inst., by which his skull was broken. He expired the next night.

On Thursday morning, the 23rd ult., a man named Thomas Lee, residing in Stanton-street, near Willet, was instantly killed by the bursting of a gun, which he was in the act of discharging; a piece entered his head just above the eye, penetrating the brain, and causing instant death. The deceased, who had been here but a short time, has left a family in Ireland.—N. Y. Courier.

Gerrit Smith having thrown his lands in New York open to the free occupation of colored men, they have commenced a settlement and town, or village, at Florence. By the first of January they will have a building to hold seventy families. They will soon have grist and saw mills. They are aided by their white neighbors.

Seventy-nine new cases of cholera have occurred at the Charity Hospital, New Orleans, since the 20th ult., and new ones are hourly brought in. Three merchants have died. The community has been greatly excited in consequence of the Board of Health having emphatically proclaimed the disease epidemic. The weather is much cooler. There have been three cases at Lafayette.

The bird that soars on highest wing,
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest;
In dark and nightingale we see
What honor hath immortality.

The saint that wears Heaven's brightest crown,
In deepest adoration bends;
The weight of glory bends him down
The most when high his soul ascends;
Nearest the throne itself must be
The footstool of humility. Montgomery.

James McKenna, of Embden, was killed by the fall of timbers at a frame raising.

In Farmington, Mr. Handen had the main artery of his thigh severed by an axe that glanced in the hands of a fellow woodchopper, and died in two minutes.

In Canaan, Me., a girl named Joy committed suicide in jumping from his sleigh, to avoid a train of cars at the Worcester Railroad depot, Dr. Yorke, of South Boston, injured himself so that there was some fear of his bleeding to death. He was not aware that he was hurt at all till he discovered the blood filling his boot.

Barbee, a white man, has been arrested in Augusta, Ga., for shooting dead a negro, with whom he had been playing cards.

William J. Snelling, editor of the Boston Herald, died suddenly at his residence in Chelsea on Sunday morning. His age was 44. Soon after, his father-in-law, Simon Jordan, suddenly expired, in the same house, while consoling his daughter on the death of her husband.—His age was 65.

A visit to the tomb of the late Mrs. Maffit, has led to the horrible conception, that she was prematurely buried! The body, according to the New York Sun, was found turned on its face, and the shroud and hair disordered.

Thiel Lombard, of Ludlow, a man about 50 years of age, hung himself by a woollen comforter to the limb of a tree in the woods where he had been chopping.

Mary A., wife of Mr. Albert Harrington, of Providence, committed suicide on Friday morning, by drowning herself in Providence river. She had been subject to derangement.

A six horse team, crossing the railroad in Tewksbury, Mass., was struck by the train, and three of the horses killed.

The heavy fall of snow on Thursday night and during Friday, last week, so chilled the water in Pochs Pond, Chabiquid, that an immense number of bass were frozen to death. It is estimated that 60,000 lbs. have been taken from the pond, most of which have been sent to New York. We learn from Tisbury, that about 120,000 lbs. of bass were taken from Newton Pond, chilled in like manner.

Mrs. Rowe, of Roxbury, Ct., was burnt in the most shocking manner a few days since, while preparing to bake, and died in a few hours.

CONFERENCES.—We expect to attend Advent conferences in the places mentioned below, in the following order:—

- Troy, Jan. 12, 13, and 14.
- Sandy Hill, Jan. 15, in the evening.
- Fort Ann, Jan. 17, in the evening.
- Low Hampton, Jan. 19, 20, and 21.
- Addison, Vt., Jan. 22, in the evening.
- Bristol, 24th evening, Panton, 25, 27, and 28. Burlington, 29th evening. Waterbury, Feb. 1, 2, 3, and 4.

Brethren in the surrounding towns will come in and help us. Let us make a strong and united effort for the sacred cause of our coming Lord.

ENGLISH BIBLES.—We have received a few copies, with marginal references. Price, \$2 50. Also some at \$1 50.

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BUSINESS NOTES.

- J. H. Suttill—All right. You are now credited to 430.
- J. Burnham, W. Harmon, H. Bundy, G. W. Trefren, N. A. Hill, H. Emery, J. Harris, T. Northrop, J. Morgan, N. Clark, J. Hammond—All right.
- W. J. Blackwell—You have paid to No. 378.
- J. Leifest—Your account of the N. S. Mission is all right.
- E. L. Clark—The \$2 from Bro. Boyce was duly received, and paid to 430. You are correct respecting the book account. The \$2 pays Herald to No. 356.
- J. S. White, \$1—It pays for the book and to this number of your paper, which we stop, as you request.
- W. S. Miller—A. Phelps is credited to the time he discontinued his paper.
- S. I. Roney—Your acct is balanced.
- D. Luther—It was not received by us. It should have been sent direct to this office. We have, however, credited you to No. 404.
- S. Stone, \$1—Sent by the bearer.
- J. Wilson—Have sent.
- S. W. Gerald—Your paper has been sent regularly every week to Concord, N. H.
- J. M. Stevens—Will wait on you.
- J. Partridge—Sent to P. Johnson.
- J. Blake—Have credited you to 395—making it commence when you say.
- G. Needham—Received. Credit you \$3.

DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

P. SADLER, of Bloomfield, Pa., stops his paper, owing 3 50
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MARRIED—On Thursday evening, Dec. 28th, by Elder J. V. HINES, Mr. STEPHEN N. NICHOLS to Miss ESTHER CRAFT.

ADVENT meetings are held in Brooklyn, N. Y., in Grand Hall, Myrtle Avenue, near Bridge-street. Preaching thrice on Lord's day, and on Thursday evening, by Elder I. E. JONES. Prayer meeting on Tuesday evening.

The Lord willing, there will be a conference at North Scituate, R. I., to commence Friday evening before the second Sabbath in February, and continue over the Sabbath. Bro. Matthew Batchelor will be with us. Brethren abroad are requested to attend. (For the brethren.) D. C. TOURTELLOTT.

APPOINTMENTS.

Bro. Hale may be expected at Providence next Sabbath, Jan. 7th. The Lord willing, I will be at South Reading from Jan. 1st to the 10th, and at Portland from the 10th to the 21st. J. K. GATES.

The Lord willing, I will preach in Mount Holly, Vt., Monday evening, Jan. 10th; Shrewsbury the 10th, evening, and the 17th, all day; Bristol, Vt., Sabbath, the 21st. A. SHARWIN.

If the Lord will, I will preach in North Scituate, R. I., the third and fourth Sabbaths in January, and in Hopewell the first Sabbath in February. W. BURKHAM.

I will preach at Ashfield, Mass. Sunday, Jan. 7th, where Bro. Pulcifer may appoint, and three or four evenings following, as the brethren may think best. Also at Bristol, Ct., Jan. 14th; at Plymouth, (Bro. Atwater's), evening of the 15th. L. S. LUDINGTON.

The Lord willing, I will preach in the following places:—In New York city, Sundays, Jan. 7 and 14; Bridge-street, 4-11, evenings of 17th and 18; 4-11, 19-21; New Bedford, 22-24; Kent, 25-27; Litchfield Centre, Sunday, Feb. 4; Ellsworth, 6-8; Sharon, 9-11; Middle-town, Saratoga Co., N. Y., 14-16; West Troy, Sunday, 15; Conference in Esperance, six days, 20-25. Letters may be directed to New York till Jan. 15, and to Albany till Feb. 15. H. H. GROSS.

The Lord willing, I will preach at Manchester the first Sabbath in Jan., and at Lawrence the second.

I will preach the first Sabbath in Jan. at Marlboro', Mass., the 5d in Nushua; the 3d in Concord, N. H.; and the 4th in Amberg, Ms. N. BILLINGS.

If God wills, I shall fulfil the following appointments:—Toronto, 10th, 7 P. M.; Oakville, 11th, 7 do; Trudside, 12th, 7 do; Nelson, 14th, 10 A. M.; Father Campbell's, 15th, 7 P. M.; I. Brown's, 16th, 7 do; I. Burrows, 17th, 6 do. Let each one that may be interested in these appointments, pray that God's Spirit may be with us. D. CAMPBELL.

The Lord willing, I will preach in Springfield Sabbath, Jan. 7th, and at Jawbuck evening of the 9th. C. O. TOWNE.

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Receipts for the Week ending Jan. 3.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. In comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

- H. Murray, 417; L. A. Tolman, 417—each 50 cts.—J. Howells, 417; L. S. Phares, 443—each \$2 50—D. M. Beach, 417—\$1 50—J. Miller, in full; R. L. Lines, 430; H. Robinson (sent), 404; S. Joy, jr., 430; Wm. Colebatch, 417; M. Lunt, 404; J. B. Merriam, 430; I. Bixby, 404; J. Libby, 404; F. Burns, jr., 456; L. F. Allen, 430; M. Adrian, 404; M. M. Pierce, 430; E. Beckwith, 528; G. W. Burnham, 404; L. Parks, 430; L. Chandler, 404; M. Berkeley (sent book), 450; J. H. Hardy, 404; O. Doud (sent), 437; C. Bisbee, 430; N. Bache- lord, 430; C. S. Berry, 430; J. Jackson, 430; E. Newhall, 430; M. Daggett, 430; M. Beach, 430; E. Bissell, 359; J. Partridge \$25 paid last week; 430; R. Andrews, 352; W. C. Niff, 430; W. Tink, 430; Mrs. 378—\$1 due; R. Brewster, 404; M. C. Fry \$3 on acct.; 410; Mrs. E. B. Patterson, 420; Mrs. C. B. Briggs, 404; Mrs. O. Chandler, 404; I. Small, 417; D. Libbe, 418; S. Daloff, 437; Edie Lee, 2d, 430; S. H. Flanders, 430; E. Eaton, 400; J. Whyman, 404; M. Griffith, 430; N. French, 450; F. Smith, 430; O. Robbins, 404; W. M. Swinburne, 404; M. Phazon, 430; H. S. Larkin, 404; J. C. Wells, 411; M. Reynolds, 404; J. C. Callis, 404; A. Towne, 430; G. R. Rice, 438; B. W. Prescott, 404; S. Wood, 430; Thos. 436; A. W. C. Morris, 456; I. Ives, 424; E. Reed, jr., 430; Wm. Attenburgh, 434; H. B. Baldwin, 404; J. D. Botsford, 458; N. Grant, 404; C. Smith, 404; L. H. Cole, 404; J. M. Hobart, 416; S. W. Dow, 430; R. T. Harman, 404; W. Cook, 412; W. S. Miller (10 copies), 422; D. S. Chamberlain, 456; J. Elkins, 430; H. Graves (with book), 422; D. Burns, 430; A. G. Warren, 404; Thomas Bracken, 430; E. W. Woodbury, 404; E. Edgerton (with book), 398; M. M. Mansfield, 378; H. Ashley, 394; E. Wright, jr., 404; M. W. Bryant, 430; J. Nocke, 456; T. E. Morrill, 404—each \$2—J. Partridge, 430; How- Taylor, 3d, 404; S. G. Matthews, 404; R. Morrow, 404; W. C. Under- wood, 352—\$2 due; J. Gaff, 404; A. Jostup, 436; A. Lewis, 437; J. Belden, 436; C. Bullock (with C. H. B.), 430; R. Richards, 404; N. Thompson, 404; J. Coburn, 443; J. Parker, 404; D. Davis, on acct.; L. H. Benson, 404; J. Whitman, 404—each \$3—O. Hitchcock, 404;—\$4—Geo. Phelps (five copies), 424; J. W. Stewart, 428; D. Davis, on acct.; D. F. Wetherbee, on acct.; S. Melton, 404—each \$5—A. Clapp (on acct)—\$12.