

ADVENT



HERALD

Luke 9:28-30.

"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."

NEW SERIES. Vol. II.

BOSTON, SATURDAY, SEPTEMBER 23, 1843.

No. 8. WHOLE No. 386.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON.

BY J. V. HIMES.

TERMS.—\$1 per Volume of Twenty-six Numbers. \$5 for Six copies. \$10 for Thirteen copies, in advance. Single copy, 5 cts.

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

Christ, the Resurrection.

BY JOHN EAST, M. A.

In thy furrow, darksome grave,
Low, beneath thy heavy clod—
Deep, below the keel-ploughed way,
Where no living foot hath trod,—
Safe, though long forgotten, lie
Seeds of immortality.

They must live: like precious grain,
Starting into life and bloom;
They must rise, for "He must reign."
Jesus, who despoiled the tomb—
He, the Resurrection, lives:
He the promised harvest gives.

See! the mighty Angel stands!
Hark! the resurrection blast!
Lo, the sickle in his hands
Reaps the harvest in at last:
Heaven is filled with glorious store,
Gathered to its golden floor.

O my soul! is Jesus thine,—
Thine, his resurrection power?
'Tis enough:—thv dust resign,
Till thy Lord's triumphant hour;
Vile and worthless as it is,
It shall share thy spirit's bliss.

The Mystery of the Gentile Dispensation.

(Continued from our last.)

to the people destroyed forever, apply all the eye predictions of the prophets, concerning the latter days, exclusively to the church of Christ;* while we, who believe that in the letter it refers to the Jewish nation, firmly believe that the church will not only participate in that glory, but will even be exalted to a higher glory. These predictions are, therefore, in a measure, common ground to both parties. Let us examine together the features of this glorious church. What peace, what blessedness, what world-wide dominion is promised to it! All nations shall flow unto it; kings shall minister unto it: its oppressors shall come bending unto it; they that despised it shall bow down at the soles of its feet; it shall be "an eternal excellency, a joy of many generations!" All that is glorious and beautiful in the creation is resorted to, in order to picture to man's imagination its beauty and glory; the silver, the gold, the precious stones; the pine, the myrtle, and fruit-trees with unfading leaves: pure streams of living waters, a sun that is never withdrawn, and a "glory of the Lord," far above the brightness of that sun! We see that the greatness of his subject, far exceeds the prophet's powers of expression: He pictures the glorious vision as well as human language enables him to do; but how weak is language to convey an idea of a glory that "eye hath not seen, nor ear heard!" Thus much concerning it, however, is very plain; it is not the description of a spiritual glory, merely, but of an outward and visible glory: "The glory of the Lord shall be revealed, and all flesh shall see it together;" (Isa. 40:5); and in the latter days "the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills." Isa. 2:2. It is to be seen and known, honored and resorted to, by all the intelligent creatures of God.

Now there are some features of the church, in the present dispensation, that bear a measure of resemblance to those of the glorious church.

* We believe that the nationality of the Jewish nation is forever destroyed—excepting as the saints of all ages among the Jews, who shall come up in the first resurrection, may have a relation with each other in the glorified state. So far as any prophecies have future reference to them as a nation, we regard them as referring to such connection in that state. And those which respect the church as a whole, we apply to the church triumphant in the resurrection.

Even in its humiliation, the church is to be "the light of the world;" a "city set on a hill." The world is to recognize it as something different from itself. But is the world to flow to it? Are the men of the world to say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths?" Isa. 2:3. No; the world is to hate the church, even as it hated the church's Lord: "If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18, 19. Is it to enjoy outward quiet and prosperity; the abundance of peace extended to it like a river, "and the glory of the nations, like a flowing stream?" No: in the world it shall have tribulation; its members shall be persecuted, reviled, shall have all manner of evil spoken against them falsely, for Christ's sake. The world shall know them not, because it knew not Christ; shall hate them, because they do not belong to it. Shall it be said that all these declarations have reference only to the believers of the first age? Nay; the same prayer of our blessed Lord which testified the world's hatred of them, was uttered "not for these alone, but for them also which shall believe on" Christ "through their word." John 17:20. But is not the humiliation of the church but for a season? Is there not a period coming when all that the prophets have spoken of her glory shall be accomplished? Yes, the day of her glory will come; her humiliation is but for a season; but I find nowhere in the revelation of God a termination to this season, previous to the termination of this dispensation. I find that the latter days of this dispensation, instead of being times of peace, holiness, and spiritual prosperity, are to be "perilous times;" in which "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5. I find that "evil men and seducers shall wax worse and worse, deceiving and being deceived;" (Tim. 5:13); that because iniquity shall abound, the love of many shall wax cold;" so that it shall be a question whether the Son of Man, when He cometh, shall "find faith on the earth." "And Enoch, also, the seventh from Adam, prophesied of these, saying: Behold the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." Jude 14-18.

So far, then, is it from being the case, that the world is gradually to slide into the church, until it be entirely absorbed in it, that we find the wickedness of the world is to be most rampant, and its oppression of the children of God, most grievous, at the time when Christ comes to deliver His church. While the prophets of old, overleaping this present dispensation,

which "was not made known unto" them, end their predictions with visions of peace and joy, the prophecies of our Lord and His apostles, which chiefly concern the dispensation, conclude with "distress of nations with perplexity," war, famine, and pestilence; "men's hearts failing them for fear, and for looking after those things that are coming on the earth." Luke 21:26. And the church, instead of being dismayed at these things, is to regard them as harbingers of her time of rest:—"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

There is a certain feeling of awkwardness when a Jew speaks of the glorious promises made to his nation, arising from the knowledge that a great majority of Christians are ready on hearing him, to raise an outcry about "Jewish pride," and "carnal notions of an earthly kingdom." If this be a portion of the "reproach and byword" that must be borne, then it must be endured patiently; but I can declare with all honesty, that no one is more fully convinced than I am, that, instead of pride, to us, as a nation, "belongeth confusion of face;" and that the love of God which yet rests upon the Jews is "for the fathers' sake." But whether I be thus reproached or not, I must state the truth of God as it is.

It must be very clear to every diligent reader of the Old Testament, that the main, nay, the almost exclusive subject of it is, the Jewish nation. With the exception of Proverbs and Ecclesiastes, which are a collection of general maxims, and the book of Job, and the first twelve chapters of Genesis, which relate to a period anterior to the existence of the Jews as a nation, the whole of this Divine revelation is occupied with the origin, the history, and the future destiny of this people.* Other nations, indeed, are mentioned; but it is either in a slight and cursory manner, or it is on account of their direct connexion with Israel. If any one is disposed to be startled at this statement, let him simply cast his eye over the list of the books into which the Old Testament is divided. What do the five books of Moses contain, but the origin and early records of this people? What is the subject matter from Joshua to Esther inclusive, but the history of this people? And what did the visions beheld by the prophets relate to, but the destiny of this people? Much of what was once prophecy, has now become history; but the final promises remain to be accomplished, as a test of the faithfulness of Him who hath said: "If ye can break my covenant of the day, and my covenant of the night, that there should not be day and night in their season, then may also my covenant be broken with David, my servant, that he should not have a son to reign upon his throne."† Jer. 33:20, 21.

That the Jews should occupy this prominent position in the Divine revelations of God, appears less wonderful when we consider, that to

* This is true in an important sense: but we regard this nation as being so particularly alluded to, on account of its being the depository of God's revealed truth, and the receptacle of the righteous persons who lived for many ages. Aside from those considerations, we do not understand that the Jewish nation was more an object of regard than other nations. The "future destiny" referred to we regard as that of the pious among them, who, with the Gentiles to be subsequently added, will constitute the mighty nation of the redeemed.—Ed. Her.

† The Son of David, who is to reign on his throne, all understand to be Christ. All who look for his personal reign place it subsequently to the resurrection. When this is fulfilled in its fulness, it is to be as enduring as the sun, moon, or stars, and consequently has respect to the eternal state. Over the resurrected righteous of the Jewish nation, we understand that Christ will thus reign.—Ed. Her.

them, and to them only, "were committed the oracles of God." That which was entrusted to their care, contained what they were most concerned to know, and what they were most interested to preserve the record of. If God in His mysterious wisdom chose one nation to be the recipient and depository of His communications, it is not surprising that the substance of these communications should have a direct connection with that nation. But if it be granted that this is the case, and I think it can hardly be denied, then it must be admitted that a due consideration of this fact is absolutely necessary to the right understanding of that Divine communication. If the past and future history of the Jews be the subject of a revelation under our consideration, we can hardly be expected to understand this revelation aright if we leave the Jews entirely out of view, and read it under the impression that it refers to a different subject. Yet this has been a very common error. A familiar example of it may be seen in the headings of the chapters and pages of the authorized English version of the Bible. The careful reader will find many extraordinary statements in these authorized comments on the word of God; I shall content myself with citing one; the fifty-fourth chapter of Isaiah. If there could be any doubt as to its relating to the Jewish nation, the third verse would settle the question: "Thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." But what is the heading of this chapter in the authorized version? "The prophet, for the comfort of the Gentiles, prophesieth the amplitude of their church, their safety, their certain deliverance out of affliction, their fair edification, and their sure preservation." Can we wonder that a Jew, on reading this, should believe what his brethren tell him, that the Gentiles have falsified and corrupted their translation of the Old Testament?*

Two very opposite, yet equally erroneous courses have been pursued in regard to the Scriptures of the Old Testament. The German expositors of the Neologian school, whose critical acumen leads them distinctly to perceive that it is, as I have stated, a history of the Jews, and who conceive that the history of the Jews closed with their dispersion, and that they exist no longer as a nation, but merely as a religious sect, these expositors naturally look on the Old Testament as a mere record of bygone events: of no farther use to us than any other record of past history. The orthodox divines, in Britain and elsewhere, believing with the Jews that the Old Testament is the inspired word of God, but in general agreeing with the divines above mentioned, that the Jewish national history is at an end,† are driven to interpret of the Christian church all those passages that will not fit into the past history of the Jews.‡

* Dr. Watts is very ingenious in this species of transmutation. He renders Ps. 45:9 as follows:—

"Behold at Thy right hand,
The Gentile church is seen."

And in Ps. 69:8, he says:—

"Amongst my brethren and the Jews,
I like a stranger stood;
And bore their vile reproach to bring
The Gentiles near to God."*

† This goes to the other extreme. We apply them equally to all, both Jews and Gentiles, who by being not broken off, or by being grafted in, become branches of the good Olive Tree, and alike partakers of the root and fatness thereof.—Ed. Her.

‡ I am aware that the Rev. Thomas Scott, and some others, have seen the literal restoration of the Jews; but these are exceptions to the general rule.

† We dissent from all these, and apply them to the Jews who shall be restored by being raised from the dead, that they may inherit the promises, the conditions of which they complied with.—Ed. Her.

So long as we confine our quotations to single verses, this may often be done without violence; because what the Lord says to comfort His chosen nation, may be equally applicable either to individuals or communities in like circumstances. Take the following often quoted verse as an example: "To comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." This may with propriety be applied either to a lonely afflicted saint, or to the Christian church, or to any portion of that church. But let us go on with the context, and see what the Christian church has to do with it. "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers." Isa. 61:2-5. Again: the latter part of the forty-ninth of Isaiah: "Kings shall be thy nursing fathers, and their queens thy nursing mothers," &c., is applied to the Christian church in the latter days. The heading of the chapter in the authorized version may be considered a fair epitome of the views of commentators; "Christ being sent to the Jews, complaineth of them: He is sent to the Gentiles with gracious promises: God's love is perpetual to His church. The ample restoration of the church: the powerful deliverance out of captivity." But it is very evident that chapters fifty and fifty-one are a continuation of the same subject treated of in chap. 49. What, then, is the Christian church to make of the following verse? "Where is the bill of your mother's divorce, whom I have put away? Or which of my creditors is it to whom I have sold you?" Isa. 50:1. Being unable to fit this upon the church, the commentators kindly give it to the Jews; and so the whole prophetic scriptures are interpreted upon a see-saw principle; the curses and denunciations being allotted to the Jews, the blessings and glorious promises to the Christian church.

The evils of this mode of interpretation are manifold. The word of prophecy, instead of being as the Holy Spirit calls it by the mouth of Peter, a "sure word," becomes a mass of confusion and uncertainty; instead of being a bright and steady "light that shineth in a dark place," to which we "do well to take heed," it is but the fitful aurora borealis; brilliant and beautiful, indeed, but incapable of guiding the traveller through the dark and gloomy night.—(To be continued.)

"Watch."

BY CHARLOTTE ELIZABETH.

"Deliver us from the evil one," is the prayer which our Lord has instructed us to put up; and it is much to be regretted, that we are accustomed to use a different form of expression, calculated to withdraw our attention from the great personal adversary, and to present to our minds a vague notion of evil in general.—Whatever isolates man, separating between him and the rest of God's creation, is inimical to his best interests. He looks on the inferior animals, and forgetting in how many respects their natural sensibilities resemble his own, he becomes their cruel oppressor. He dooms them to protracted hunger and thirst; he overworks them until every sinew of their exhausted frames is wrung by the anguish of intolerable fatigue; he breaks the endearing ties by which the Lord of all has seen good to sweeten their humble existence; and standing on a haughty eminence of superior intellect and conscious immortality, he degrades some of the most marvelous of God's works, using them as mere tools for the supply of his artificial wants, the gratification of his avaricious propensities; until the whole creation, groaning and travailing in pain together, sends up a fearful cry into the ears of Him who from the glorious high throne of his eternal Majesty, stoops to feed the young ravens that call upon him. Man was placed in dominion over the beasts of the field and the fowls of the air, that he might exercise a becoming vicegerency, brethren as they all are of the dust out of which his own body is so curiously formed; but Satan fills his mind with pride, and hardens his heart against the pleadings of natural feeling on behalf of those who have no voice to utter in their own cause; and so, man, standing superciliously aloof from the creatures that his sin has subjected to vanity, works the work of devils in conniving at, if not

wantonly inflicting, needless torments upon them.

Again, as below, so above his own scale of being there are races with which he is nearly affianced: not corporeally as here, but spiritually. These he cannot see, therefore he resolves to banish their existence from his thoughts. He is aware that of such superior creatures, one class is ever about him for good, the other for evil; but what little he may have incidentally gathered on that subject he heeds not: and as to enquiry, he considers it a worthier employment to explore the depths of the earth for the fossil remains of some extinct species of animal, which had he met with it alive, he would probably have hunted to death for his barbarous sport, than to seek a clearer knowledge of those beings among whom he must, assuredly and inevitably, dwell to eternity.—Such insolation, we repeat, is most injurious to man: God never intended it for him. The record of creation, the repeated injunctions to mercy, and the beautiful provision made for its exercise under the glorious code of Israel's law, all declare on the one hand, as do on the other the many revelations given of angelic ministry and of Satanic malice, that man is not authorized to lose sight of his actual position as a link in the chain of created being.

"Watch and pray, that ye enter not into temptation," said our blessed Lord. Against what were they to watch? He had apprised them long before, when he had taught them to pray, "Lead us not into temptation, but deliver us from the evil one," and had also put in their mouths a plea for being thus guarded, thus delivered: "For thine is the kingdom, and the power, and the glory, forever." The evil one seeks to usurp God's dominion within us, to stir us up in resistance to His power, and by our rebellion, our ungrateful, unblushing scorn of His pure law, to tarnish the glory that rests upon His Church. We pray that Satan may not succeed in so seducing us into the robbery of God; we pray to be delivered from his wiles; and our prayer is accepted, if it be offered up in sincerity, the heart accompanying the lips, and with willingness on our part to watch against the approach of that from which we have prayed to be delivered.

When the Christian, in pursuit of his lawful calling, finds himself entering those ways where the ungodly take council, and sinners walk, and scorners fix their seat, he knows that he must watch, and feels that he must pray. Temptation will surely then assail him; the lust of the flesh, the lust of the eye, and the pride of life, will each find its suitable incitement prepared: the fear of man will bring one snare, the love of man another; and he has no difficulty in realizing the presiding presence of Satan and his angels in the haunts of mammon, or among the splendors of earthly pomp, or where contending parties strive for mastery in the field of worldly distinction. He does not love such scenes, but duty calls him into them, and he goes softly, humbled in spirit, wary in mind, taking heed lest, in the abundance of stumbling blocks, he should fall. Thus the six days of labor pass, and how joyful is the Sabbath dawn, releasing him from such necessary exposure to temptation. He thinks, perhaps, with a sigh of compassionate sorrow, of those who, turning the grace of God into licentiousness, will certainly keep a Sabbath to Satan, and use the day of release from worldly business as an especial opportunity for sinning greedily in other ways than those of covetousness and strife; but he goes himself to the house of prayer under a delightful conviction, that in seeking the sanctuary of God, he flies from the presence of all his foes.

And so he does; but alas! God has as yet no sanctuary on earth into which those foes cannot enter. There is nothing in consecrated walls to repel them; nor is the most devotional frame of mind that man can bring himself into, a safeguard against their near approach. Rather does our consciousness of being on hallowed ground, and its attendant feeling of security, encourage the wily foe to do his boldest and his worst. Where two or three are gathered together, with Christ Himself in the midst, there stands Satan, or some trusty emissary of his, at their right hand, to resist them. We are not left to conjecture whether it be so or not; our Lord distinctly expresses it, when explaining the parable of the sower: "Then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." Matt. 8:12. This, indeed, refers to a case where no true faith exists; but it proves that when the word is preaching, Satan is at hand to render it of no effect; and where is the Christian who has never realized the presence,

even in the hour of real communion with God, of something over which he has had to mourn as being sadly opposed to that spirituality of mind, that joy and peace in believing, which he knows he ought to attain unto?

We do not rightly estimate the enormous power of the enemy in those times and in those places where he may be considered as suffering an effectual check. A man may know "the plague of his own heart," but he will gain very little in his efforts to subdue it, if he thinks he has that alone to strive against. It is the Devil whom we are told to resist; and if half the prayers that we put up against the evil of our nature, were directed against him, personally and by name, we should soon experience a relief that is now more hardly and more partially obtained. Inquiry into the character and extent of Satanic power, however successful, is nothing without a vigorous application of the knowledge gained to our individual case: it is to reconnoiter an enemy whom we do not intend to fight; and who laughs at the pointing of our telescopes, if not followed up by the pointing of our guns.

There are some who will be constrained to acknowledge, that the surest signal for distress and annoyance in every shape is the attempt to commence or prosecute some really good work; that so long as they give their attention to comparative trifles, or occupy themselves in a way productive of no particular advantage, in spiritual things, to themselves or others, they go on in tolerable ease and comfort: but let them attempt an aggressive movement on the Lord's side, and every thing is against them. There is no hinderance so great or so trivial, from the fracture of a limb to the mislaying or soiling of a sheet of paper, but it crosses their path; no suggestion, from that which leads to most sinful anger, or rebellious murmuring, or dishonoring doubt of God's faithfulness, down to the silliest fancy that can attract the moment's thought, but it will come in their way. Persons, whose habits are most studious, and whose thoughts need to be more especially abstracted from the passing events of the hour, will find in domestic confusion, the ailments of a family, the perverseness of servants, and the unreasonable encroachments of friends, sufficient to render their progress all but impossible: and perhaps in the midst of such opposition as it seems bootless to contend against, they are conscious of a tendency within toward that impious murmur, "It is vain to serve God."

In such a case, we pray for patience; it is well, for "Ye have need of patience." We ask more faith: it is better still, for "All things are possible to him that believeth." We resolve to persevere through every obstruction that can encumber our path; and that is also meet and right, and our bounden duty, "for in due season we shall reap, if we faint not."—But what a relief should we often experience, what freedom in our onward course, by one fervent, believing, understanding aspiration in these appointed words, "Deliver us from the evil one!"

One of the important uses of watchfulness combined with prayer, is to ascertain what form of supplication is most acceptable before the Lord. Now, Satan is the personal enemy of Christ in a sense, and to an extent that can be applied to no other. He is at once the originator, the director, and the leader of every species of rebellion in heaven and earth. When the Son of God took our nature upon him, and became in fashion as a man, Satan opposed him to his face, tempted, insulted, and finally used to the utmost his permitted power, instigating the treachery of Judas, the malignity of the Jews, and the cruelty of the Romans; throughout the whole narrative of our Lord's suffering sojourn, we trace this accursed spirit, not only in his deeds but by name: and surely it behooves us to remember all this, and to put honor upon Him who came to destroy the works of the devil, by continually seeking his all-sufficient help against the conquered, but still mighty and dangerous adversary.

It is when we would draw nigh to God, with an earnest appeal against Satan, or persuade others so to do, that we find ourselves most furiously resisted in the outset, most truly set at liberty in the end. It is when we resolve to fight neither with small or great, but only against him who is king of the infernal hosts, that he will be discomfited, and his legions thrown into confusion. Not that evil in every shape ought not to be most steadfastly resisted, but he who is pointed out to us by that significant appellation, "Your adversary the devil," is surely to be singled from the throng of which he is the head, and who all act in subordination to him.

All God's people undergo temptation, though not at all times, yet so very frequently, and in so many different forms, that the presence of an evil influence must be almost continual, and the power of suggesting sinful or foolish imaginations must be widely possessed and exercised among the tempters. The mind has an eye, and before that eye pictures are held, sometimes consisting of the most ordinary concerns of daily life, accompanied with suggestions of an anxious, an irritating, a covetous, or other evil character, while the Christian is earnestly laboring after a composed spirit, and a collected mind for the service of the sanctuary.—Whatever may be his usual occupations, his favorite studies, his prevailing wishes, these are so made use of as to oppose a bar between him and the simply devotional frame after which he longs, often intermixed with distressing doubts, vain speculations, and presumptuous reasonings, connected with the very duty that he is engaged in. What a terrible display should we behold if the mist were suddenly dispelled, and our eyes opened to discern these devils at their work in the midst of a congregation, who, probably consider themselves safely housed from any such intruders, and are therefore deficient in watchfulness against them! One, perchance, is in the pew, suggesting to the hearer disparaging thoughts of the minister, telling him that such a style of preaching is not calculated to profit him, and that he should seek elsewhere an instructor better suited to his case; while another in the pulpit whispers to the preacher that he is not in his proper sphere: he has reaped too little fruit of his labor there to have any warrant for thinking it his destined post of usefulness, and thus the tie on both sides is weakened, and the enemy snatches away, even from the renewed heart, many a precious grain of gospel seed, calculated to increase sixty or a hundred fold, if rightfully received and prayerfully retained. And thus he breaks many a tie that would prove a mutual blessing; inducing a wavering mind and restless habits, often leading the humble, zealous, pastor eventually into some snare of popularity, some sphere where personal vanity is gratified at the expense of spiritual mindedness; and he who began by desiring to know nothing but Jesus Christ and him crucified, ends by preaching himself and not Christ Jesus.—(To be continued.)

The Offence of the Cross.

It is obvious to every reader of the Testament, that the preaching of our Saviour, and his apostles, at times excited great hostility. Many of their hearers were roused to madness and execrations. Why was this? Was there anything arrogant or offensive in the manner of their address? No. Our Saviour, in outward deportment, was mild and gentle as the Spirit of heaven; and Paul, divinely inspired, assumed no imperious airs.

What then could have aroused that bitter and unrelenting hostility, which led to the crucifixion of the one, and the daily martyrdom of the other? It was the sentiment, it was the doctrine they preached. There was something in the plan of salvation they proclaimed, offensive to the sinner's heart. What then was this sentiment, this doctrine, this plan of salvation, which they preached, which so stung to madness the hearts of guilty men, that they thrust their fingers into their ears, and rushed upon the preacher to destroy them?

Imagine Paul to have gathered around him a concourse in any of the cities of Asia Minor, or of Greece, and thus to have addressed them. "Brethren! we have one common Father.—He has informed us by his prophets, and finally by his Son, that the sorrows and sins in which we are now involved will soon all terminate forever, and the dark night of life will give place to the dawn of a happy and eternal morning. Every one of you, no matter what your present character or woes, will, the moment you die, ascend into heaven, an angel of glory spiritualized, purified, enraptured. No matter what crimes you may have already committed, or intend still to commit, all will be forgiven and forgotten in another world. Love then, and serve this heavenly Father now, and it will promote your happiness in this life, for all wrong doing carries with it its own punishment. But if you unwisely still choose to live a life of sin, though you must expect to suffer the natural consequences in this world, I can assure you that you have nothing to fear hereafter, but look forward to endless and perfect happiness in the life which is to come."

Look now, for a moment at the concourse assembled around the apostle, listening to his discourse. There stands the assassin, whose

hands are red with the blood of the last night's murder, and who is plotting new deeds of robbery and blood in the dark hours to come.—His eye brightens, and even his malignant features are forced into such a smile as can curl upon a fiend's lip. "This is glorious tidings indeed," he says, "too good, I am almost afraid, to be true. There is no devil, then; no hell; no retribution for my life of crime. This is good news indeed. Paul is the preacher for me. Long life to Paul!" he shouts from the crowd.

Is this the "offence of the cross?" Is this the preaching which extorted execrations from the crowds of Lystra, and Derbe, and Antioch; and brought from murderous hands stones, and every missile of death around the head of the devoted apostle.

But here stands another man; a rich profigate, squandering health and fortune in the worst scenes of voluptuousness and debauchery. With eager mind he listens to the doctrine of the apostle. "This," he says, "is truly delightful. It is just the religion for me and my associates. It is far better even than the pagan system. For when I heard of Tantalus, suffering eternal thirst; and Sisyphus toiling unceasingly up the hill in everlasting disappointment; and Ixion whirled around eternally by the revolving wheel, I trembled in view of my life of sin. But now I find that there is no awful judgment, no condemning sentence, no scenes of retribution. The apostle says that it will be for my interest to obey God now, but I think that I will enjoy the pleasures of sin in this world, and the pleasures of holiness in the world that is to come, and thus can I judge which of the two I like the best."

Is this the "offence of the cross?" Is this that preaching which so bitterly aroused the hostility of the carnal mind? Can it be possible that Paul preached in this way, and that wicked men stoned him for it, and cried, away with such a fellow from the earth, it is not fit that he should live? Answer this question, ye who say "that after death there is no judgment;" that "the dead shall not stand before the bar of God;" that "no man shall awake to shame and everlasting contempt;" that "the wicked and they that fear not God, shall not be cast into hell." Tell us where is the offence to the carnal mind in the cross you preach?

Let us contemplate another supposition.—Paul goes to Corinth, the boasted intellectual eye of Greece; the emporium of philosophy. He gathers around him a large concourse of the haughty nobles, the self-righteous moralists, and the proud philosophers of the academy, and the grove, and thus addresses them.—"Brethren, I have come to teach you some new views upon the subject of religion. There is one God, infinitely wise and good. He has sent a messenger, called his Son, either an angel of very exalted character, or a man, it is uncertain which, to instruct us respecting our duty. That messenger has taught us that if we cherish feelings of gratitude towards our heavenly Father, and are just and benevolent, we shall soon be taken to the mansions of heaven. Whatever may have been your past sins, repentance will blot them out. This Teacher died to prove the sincerity of his. If you do not live an upright life, I do not know what will be the future consequence. Whether there is any punishment hereafter, and if so, how long it will continue, or how severe it will be, I cannot tell. But this I can assure you, that if you are only just and benevolent in your dealings, and grateful to God, you are going as fast as time can bear you to the mansions of eternal bliss."

Is there any offence of the cross here? Is there a single word in this address which can plunge the dagger of conviction into the sinner's heart? Is there an idea here which can arouse the dead conscience, and awake the remorse of the self-righteous and the proud?—Would not the Scribes and Pharisees of Judea greet such an orator with commendation and flattery, rather than with denunciation and contempt? Is there any unrenowned heart which can perceive anything offensive or unpalatable in this doctrine? The sinners of Judea would no more stone a man for such preaching as this, than would the worldlings of our own land. Where, then, is "the offence of the cross?"

Let us, then, make one more supposition, and from the recorded sermons of the apostle, let us select such truths as the Holy Spirit testifies that he did preach. Paul enters the marketplace of a dissolute city. The report runs through the thronged streets, that "these men who have turned the world upside down, have come hither also." The proud Pharisee, the

self-righteous Scribe, the conceited philosopher, the debauchee, the robber, and the beggar gather around him. "Fellow-mortals," says the apostle, "you have all broken the law of God, incurred its penalty, and are justly exposed to the doom of eternal destruction. You are all so sinful in the sight of God; the depravity of your hearts is so deep and inveterate, that you must be radically changed, regenerated, before you can be made fit for heaven."

"God himself had pity on your lost condition, and, in the person of his Son, took upon him human nature, and bore the penalty of the law in your stead; died upon the cross, to make atonement for your sins. And now through the virtues of this atonement, God is ready to forgive you all, guilty as you are, if you will repent of your sins, trust in this Saviour, and commence a new life of consecration to his glory. These are the conditions upon which salvation is now offered to the world; and there is no other way by which any soul can be saved, for all are alike lost in their guilt and condemnation. Accept these terms, and God will purify your heart and receive you to heaven. Reject them, and you must be eternally consigned to the world of woe, with the devil and his angels."

Now look at the audience. Agitation and murmurings are manifested, as when the rising storm begins to move and speak in the boughs of the silent forest. "What!" says the Pharisee, "does he tell me that I am depraved in heart; a guilty and condemned sinner?"—"What!" says the self-righteous moralist, "is there no merit in my prayers; no merit in my punctilious observance of the ceremonies of the law? Is god-like human nature to be thus vilified? the divinity within us to be thus traduced? Away with such a fellow from the earth."

"This is a babler, truly," indignantly exclaims the philosopher; "he seems to regard all our wisdom, the logic of the schools, the acute speculations of our most powerful minds, as of no avail in reforming the world; and preaches salvation through faith in one Jesus who was executed upon the cross. He must be either a fool or a madman; and whichever he may be, he is unworthy of my attention."

"Let us stone him," exclaim the debauchee, and the robber, and all the loose fellows of the baser sort; "let us stone him. He says that we are going to hell; that unless we repent we shall be forever miserable. He is dishonouring God by such horrible doctrine."

But pressing through the crowd, there gather around the apostle, a multitude with tearful eyes and sorrowful countenances, and anxiously inquire, "Sir, what shall we do to be saved? We feel that we are the guilty creatures you have described us to be. We deserve God's eternal displeasure. Can there be mercy for us?"

"Yes," replies the apostle, "there is mercy for you all. This blessed Jesus has made full atonement for our sins, and now, whosoever cometh to him, he will in nowise cast out. Trust in him, openly confess before men, and consecrate your life to his glory, and he will pardon you and purify you from every sin, and present you faultless before the throne."

Enlightened by the Holy Spirit, they joyfully embrace these offers of salvation. And as there can be no temptation to make a false profession; for by that profession they put life to hazard, Paul does not delay to test by time the reality of their conversion. One after another of the young converts stands before him; and he baptizes them with pure water, in the name of Father, Son, and Holy Ghost.

This is the offence of the cross. This is the gospel of Christ. This is that faith which to the Jew is a stumbling-block, and to the Greek foolishness; but which, to them that are saved, is the wisdom of God, and the power of God.—*Rev. J. S. C. Abbott.*

The Great Teacher.

"Never man spake like this man." Such was the testimony of persons who could not, for a moment, be suspected of partiality, and would never have uttered this eulogy if it had not been wrested from them by an admiration, the expression of which they were utterly unable to suppress.

"Never man spake like this man."—And so you would have said if you had heard him preach. Never mortal had such doctrines to deliver, and never mortal taught in so solemn and impressive, yet so tender and affectionate a manner.

The philosophers of antiquity—they only skimmed the surface of things; they talked

about the loveliness of virtue, and the odiousness of vice; they speculated about the immortality of the soul and the life beyond the grave, and professed to look forward with mingled hope and fear to an hereafter, concerning which none could speak with satisfaction or with certainty. And as for the scribes and Pharisees, who sat in Moses's seat, they only sophisticated and polluted the purity of his morality by their adding to the cumbrous mass of rites and ceremonies, by which his dispensation was distinguished, innumerable traditions and enactments of their own. But this man—he went at once to the spring of action in the human heart, he unfolded the foundation of moral obligation in the bonds that bind the creature to the Creator. He taught the spirituality, and purity, and perfection of the law of God. He threw a strong and steady light upon the regions of futurity, and surrounded his hearers with the dread transactions of the judgment day, and the enduring realities of the eternal world.

"Never man spake like this man."—So Nicodemus thought, when, in reply to his address, he laid down the fundamental doctrine of his gospel, and said, "Verily, verily I say unto you, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." So Nathaniel thought, when, casting at him his mild and piercing eye he said, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." So Zaccheus thought, when he climbed into the sycamore tree because Jesus was to pass that way; and he turned unto him and cried, "Zaccheus, make haste, and come down; for to-day I must abide at thy house." So Peter thought when he would have reproved his Master; but the Lord turned, and looked upon Peter, and said, "Get behind me, Satan, thou art an offence unto me; for thou savorest not of the things that be of God, but those that be of man." So the scribes and Pharisees thought, when he took off the mask of hypocrisy, by which they sought to impose upon the people, and exhibited their character in all its true, odious, and disgusting colors, and thundered out the anathema, "Wo unto you, scribes and Pharisees, hypocrites! how can ye escape the damnation of hell?"—So Pilate thought, when, in reply to his question—half, perhaps, in veneration, and half in scorn—"Art thou a king?" he answered, "Thou sayest that I am a king. Thou hast announced my true and proper dignity; I am a king; but my kingdom is not of this world. I lead no conquering armies to the battle, I press not for thrones and palaces, through fields of carnage and seas of blood. To this end was I born:—and for this cause came I into the world, that I should witness unto the truth."

No matter where—no matter when—no matter what he said—whether in the Temple surrounded by the doctors of the law, hearing and asking them questions, or whether on the deck of the vessel, surrounded by the fishermen of Galilee; or whether in the towns, and cities, and villages of Judea, healing the sick, and raising the dead: or whether at the tribunal of Pilate, the object of contempt and scorn.

"Never man spake like this man."—There was a power, and an authority, and an influence in all that he said that none could gainsay or resist. The gabbling scribes heard him, and they were confounded. The haughty Pharisees heard him, and they were abashed. The frantic *demoniac* heard him, and he was still. The *diseased* heard him, and he felt the impulses of health beat in all his veins. The *dead* heard him, and broke his silence, and arose.

"Never man spake like this man."—And yet the power and authority with which he spoke was not that which thrones, and sceptres, and diadems confer—it was not the power and authority of racks, and gibbets, and dungeons—it was not the power and authority of princes and potentates of this world, who send their conquering armies to enforce their commands, and hurl the thunders of their artillery against all who dare to resist their mandate. No; but it was the power of light beaming upon the understanding—it was the power of truth making its way to the conscience—it was the power of God speaking to mortals by his Son.—*Doctor Raffles.*

Personal Piety.

My son, if thou lookest for sound comfort on earth, and salvation in heaven, unglue thyself from the world, and the vanities of it; put thyself upon thy Lord and Saviour Jesus Christ; leave not till thou findest thyself firmly united to him, so as thou art become a limb of that body whereof he is head, a spouse of that

husband, a branch of that stem, a stone laid upon that foundation. Look not, therefore, for any blessing out of him; and in, and by, and from him, look for all blessings. Let him be thy life; and wish not to live longer than thou art quickened by him: find him thy wisdom, righteousness, sanctification, redemption; thy riches, thy strength, thy glory. Apply unto thyself all that thy Saviour is, or hath done. Wouldst thou have the graces of God's Spirit? fetch them from his anointing. Wouldst thou have dower against spiritual enemies? fetch it from his sovereignty. Wouldst thou have redemption? fetch it from his passion. Wouldst thou have absolution? fetch it from his perfect innocence. Freedom from the curse? fetch it from his cross. Satisfaction? fetch it from his sacrifice. Cleansing from sin? fetch it from his blood. Mortification? fetch it from his grave. Newness of life? fetch it from his resurrection. Right to heaven? fetch it from his purchase. Audience in all thy suits? fetch it from his intercession. Wouldst thou have salvation? fetch it from his session [sitting down] at the right hand of Majesty. Wouldst thou have all? fetch it from him who is "one Lord, one God and Father of all, who is above all, through all, and in all." Eph. 4:5, 6. And as thy faith shall thus interest thee in Christ, thy Head, so let thy charity unite thee to his body, the church, both in earth and heaven. Hold ever an inviolable communion with that holy and blessed fraternity. Sever not thyself from it, either in judgment or affection. Make account there is not one of God's saints upon earth but hath a property in thee, and thou mayest challenge the same in each of them; so that thou canst not be sensible of their passions; and be freely communicative of all thy graces, and all serviceable offices, by example, admonition, exhortation, consolation, prayer, beneficence, for the good of that sacred community. And when thou raisest up thine eyes to heaven, think of that glorious society of blessed saints who are gone before thee, and are there triumphing, and reigning in eternal and incomprehensible glory; bless God for them, and wish thyself with them; tread in their holy steps, and be ambitious of that crown of glory and immortality which thou seest shining on their heads.—*Bishop Hall.*

Gethsemane.

Passing out of the Jaffa gate, we rambled down the Valley of Gihon, around the base of Zion, to the Pool of Siloam. At this point my companions left me, and I continued my walk alone, up the valley of Jehosaphat, not displeased with the opportunity of a solitary wandering among the tombs, and of standing alone upon the sacred soil of Gethsemane. Again and again had I passed by the enclosure, but could not bring myself to enter it; now, however, I was alone, and soon to depart from the Holy City, and my feelings had been softened by a walk among the tombs. At the foot of Mount Olivet, just opposite St. Stephen's Gate, a rude stone wall encloses about a quarter of an acre of ground, in which stand eight ancient olive trees, some of them very large. There is little doubt that this enclosure was the spot of our Saviour's sufferings on that fearful night when he was betrayed.

Musing on the affecting narrative of the Evangelist, I approached, climbed over the tottering wall, and sat down at the foot of a gnarled and shattered olive, that seemed to my excited imagination, as if it might have stood there and heard the Saviour's cry, "Father, if it be possible, let this cup pass from me." The stillness of the place was oppressive. The Temple wall almost overhangs the spot, but no hum of life comes upon the breeze over its gloomy battlements. My heart sunk deeper in sadness as I heard the croak of a raven that flew over the apparently deserted city. All that remains of Gethsemane harmonises with the sad associations of the place. No one can walk under its venerable olives, and think of the meek sufferer who once poured out upon its soil "great drops of sweat and blood," and yet in his agony cried, "Father, not my will but thine be done," without a deeper love for the Redeemer, and a stronger "fellowship of his sufferings." Mine eyes were constrained to attest the power of the place over the heart, and, as I rose to depart, I involuntarily exclaimed, "I must go hence and never again shall I see thee, O Gethsemane!—But I shall see the Lord of life and glory coming the second time without sin unto salvation; and may I so live as to hail him at the resurrection, with the exclamation, Come, Lord Jesus, come quickly." *Dr. Durbin.*



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, SEPTEMBER 23, 1845.

Doctrines of the Bible not of Heathen Origin.

It has been a favorite argument with infidels, that the doctrines of the Bible were learned by the writers of the Old and New Testaments, from contemporary heathen philosophers.

For example: an infinity of testimony might be cited from PLUTARCH, SENECA, MAXIMUS of Tyre, PLATO, VIRGIL, HECATEUS ABDERITA, XENOPHANES COLOPHOMENSIS, ORPHEUS, CICERO, and a multitude of others, who have all asserted that the Pagans received but one supreme infinite, and self-existent God; unto whom the title of "Greatest" and the "Best," was alone ascribed. Their other divinities were of secondary importance. The infidel TAYLOR, in his *Diegesis*, attempts to demonstrate that the name of the god of Memphis, *Jao*, is identical with that of the God of ABRAHAM. He also by a collation of Christian and heathen sentiments, attempts to show that the entire Christian faith is found in pagan writers. By such arguments as these, many have supposed that the doctrines of Christianity are of pagan origin. Thus, CELSUS argued, "that the Christian religion contained nothing but what Christians held in common with heathens: nothing that was new or truly great."

Now, if it was satisfactorily proved that every article of faith respecting God and the future state, entertained by Christians, was also held by different heathen writers, it would be still far from being proved that the Jews and Christians were indebted to these heathens for a knowledge of such tenets. A doctrine believed by two contemporary classes of individuals, independent of all other evidence, might with equal propriety be claimed to have been derived by either from the other. That such beliefs had a common origin, would be more self-evident than that it originated with either one of the two classes, to the exclusion of the other. We must, therefore, go beyond the mere fact of the existence of points common to the belief of two classes, to decide their origin.

The writings of MOSES are of a higher antiquity than any other extant. The history of the creation, of the flood, of the destruction of the cities of the plain, are clearly narrated. The fragments of tradition respecting these events among the heathen are dim and misty, yet sufficiently definite to identify them. Now, common sense must decide that these last are more likely to have originated with the former, than the former with the latter. The truth of revelation we consider has been sufficiently demonstrated by the minute fulfilment of numberless prophecies. We shall not, therefore, here touch on the evidences which sustain that part of the question. We shall simply attempt to account for the coincidence of a similarity of belief by the heathen, on many points common to Jew and Christian.

All mankind had one common origin—descending alike from ADAM and NOAH. The traditions and teachings communicated to the human race previous to the building of Babel, must have been equally current among all portions of the family of man. For nearly two thousand years—one third of the entire period from the creation—the inhabitants of the earth sojourned together. Till this time, opinions held by any might be known to all.

After the call of ABRAHAM, he and his descendants were the chosen ones, that God honored as the medium of communication to the human race. We are not, however, authorized to conclude that the surrounding nations knew nothing of ABRAHAM's hopes and consolations. The views of the heathen which assimilated at all to the tenets of inspiration, are admitted by all to have originated in Egypt. This infidels admit, but claim a paternity older than that of MOSES; for this, however, no evidence is adduced—except of its Egyptian origin. Now, there is no place more likely than Egypt to have been familiar with the faith of the people of God. ABRAHAM, ISAAC, and JACOB, each in turn, sojourned in Egypt; and the descendants of JACOB there sojourned to the end of four hundred and thirty years from the time of

the call of ABRAHAM. It was therefore to be expected that the Egyptians should have been more familiar with the doctrines of Israel respecting God and a future state than any other nation. As the Egyptians were the first civilized, it was natural that other nations should copy their opinions. As the Jews became a nation, they also would more or less exercise an influence over surrounding nations—particularly as they became powerful, and exerted a controlling influence, as they did in the days of SOLOMON.

An infidel in New York city once avowed to a clergyman, that he "had no doubt the Israelites had obtained their religion from the Greeks, and particularly from the philosophy of PLATO." The minister replied: "Your argument would be worthy of some consideration, were it not that PLATO says, that what he and the Greeks in general knew of the gods, they learned of the Israelites."—*Dr. Nelson.* PLATO informs us, that one of the Syrian narratives from which his countrymen obtained their knowledge, was the *Fraternity* of the human family, and that man was made out of the dust; and with the Bible PLATO taught, that man was the last living thing produced in the creation.

It is, however, not true that the points of similitude between the belief of some of the heathen writers and the Scriptures, were of universal prevalence among the heathen. SOCRATES tells us, that the things relating to the existence of the soul after death "were disbelieved by the greatest part of mankind." CEBES tells us the same thing; and CICERO says that it was contradicted, not only by whole troops of Epicureans, but also by the most learned of the other sects. ARISTOTLE was so far from believing it, that he held death to be the most terrible thing in nature, as putting an end to all things. And LIPSIUS confesses that it was controverted by the stoics.

It is evident, therefore, that down to the time of CICERO, the prevailing heathen view, with here and there an exception, was, that death was a state of eternal unconsciousness.

PLATO was born at Athens B. C. 429. In his twentieth year he became a disciple of SOCRATES, with whom he continued ten years, till the death of SOCRATES. He then travelled in Egypt, and various countries, and, according to RITTER'S *An. Phi.*, he obtained a knowledge of the true God among the Jews of Phœnicia; and he afterwards taught, with other things, that he learned of the Jews "the existence of an eternal and unchangeable Being, we call God."

The more pure-minded of the heathen only, seem to have looked with favor on the doctrine of a future state. As CORNELIUS was a devout man, and feared God, with all his house, so did other persons doubtless among the Gentiles fear and worship God according to the light that was in them. PLATO was remarkable for the purity of his life and morals. He ever complained of those heathens who rejected the doctrine of a future state, that they were not good enough to receive it; and he asserted that the advocates of materialism "must be made better men before they can be enlightened as to their error, and that then only will they be able to recognize within them the truth and reality of the soul, and of justice and reason, and confess that there are realities which are neither tangible nor visible." He insists that "man ought not to form any conception of God, except as a Being, purely good, inexorable to the prayers or offerings of the unworthy."

While the better sort of heathen had an expectation of a future state, they seem to have thought but very little of a resurrection from the dead; and most of them reckoned it impossible. When PAUL spoke of the resurrection to the Athenians, they regarded him as a "setter forth of strange gods." Dr. PEARSON, however says, that "the Gentiles did themselves confess that some particular persons did return to life after death. They could not rationally deny the resurrection wholly." He says that "there were also histories amongst the Gentiles of several who rose to life after death;" and says that PLUTARCH mentioned one, "who rose the third day, and PLATO mentioned another, who revived the twelfth day after death." (See *Creed*, p. 565.) Those were doubtless nothing but cases of resuscitation before actual death; yet it shows that they believed the dead might come to life again; for otherwise PLATO and PLUTARCH would not have spoken of them as dead. It is, however, still true that the most of the heathen believed as one of them says:—

"But we, the great, the mighty, and the wise,
When once we die, unknown in earth's dark womb,
Sleep, long and drear, the endless sleep of death."

On these lines, Dr. CLARKE justly remarks: "A more cold and comfortless philosophy was never invented."

The similarities between the Jewish and some heathen customs show that the latter must have come in contact with the former. Dr. CLARKE says, that those who have asserted that MOSES borrowed from the Egyptians, neither know the Mosaic code, nor are acquainted with the Egyptian mythology. And Dr. PRIESTLEY says, that those who thus suppose, can "never have compared them together." Speaking of what PLATO learned from the Jewish Scriptures, Dr. CLARKE says: "PLATO has borrowed much from MOSES;" and "the republic of PLATO, when stripped of what it has borrowed from MOSES, is the aerial figment of a philosophic mind."

TERTULLIAN asserts, that all the ancient heathens borrowed their best notions from the sacred writings: he says: "Which of your poets, which of your sophists, have not drunk from the fountain of the prophets? It is from those sacred springs that your philosophers have refreshed their thirsty spirits; and if they found anything in the Holy Scriptures which hit their fancy, or which served their hypothesis, they took and turned it to a compliance with their own curiosity"—*Apologet.*

Dr. CLARKE says: "One of the most complete imitations of the tabernacle, and its whole service, is found in the very ancient temple of HERCULES, founded probably by the Phœnicians, at Gades, now Cadiz, in Spain." He also says: "The heathens borrowed their best things from Divine revelation, both as it refers to what was pure in their doctrines, and significant in their religious rites. Indeed, they seem in many cases to have studied the closest imitation possible, consistent with the adaptation of all to their preposterous and idolatrous worship."

From the foregoing, we conclude that those who attribute to any scriptural truth a heathen origin, know not whereof they affirm, and dishonor the teachings of inspiration. And consequently, this argument of "heathen origin," so loudly cried by the infidels of France and others, is pointless, fallacious, and sophistical.

Bro. J. P. Weethee.

Bro. W. has now been with us one week. His health is fully restored, and he is able to labor abundantly in the cause. A brief notice of his tour East will be found in another column.

He delivered three very interesting discourses in Chardon-street Chapel on Sunday last. His views of the principles of symbolic exposition were new, and differ, in their details, from those entertained by many lecturers among us; but in the conclusions, we all agree. We would urge our readers to hear him, if possible, next Sunday, when he will lecture three times. We assure them, they will be richly paid. We would also say, that he will commence a course of lectures in the Big Tent next week.

As we have many inquiries in regard to the history and former standing of Bro. WEETHEE, we have thought it not improper to give the following facts in relation to his public life, which he has heretofore modestly withheld from us.

He graduated in the Ohio University in 1832, and commenced the study of Medicine the same year, in the town of Athens, where the University is located. He made a profession of religion in the fall of 1832, and attached himself to the Cumberland Presbyterian church. He continued the study of medicine two years. In the fall of 1834, he felt it his duty to change his intended occupation, and look to the ministry. He accordingly joined the Pennsylvania Presbytery in the same fall, and commenced the study of Divinity. At the same time, he removed to Uniontown, Pa., and took charge of Madison College, located in that place. In the fall of 1835, he was licensed to preach in the Presbyterian church, but continued in the Presidency of Madison College until the spring of 1842. In August of that year, he first met with Bro. MILLER'S Lectures, and commenced their investigation. In October following he removed to Ohio, and took charge of Beverly College. In the winter of the same year, he received the *Midnight Cry*, and soon after commenced proclaiming the Advent near. He relinquished his position in the College, and devoted his whole time to this proclamation. In 1845, he was called to visit Cincinnati, where he has since continued.

Bro. W. is whole-hearted in the Advent cause, and is a true yoke-fellow. He heartily approves of the course of the *Herald*, and of our annual Conferences.

REMITTANCES for the *Herald* have come in very slowly and lightly since the commencement of the present volume. There is nothing more unpleasant to us, than to be under the necessity of calling on delinquents for our just dues. And while we feel the liveliest gratitude towards those who are prompt,

we are obliged to make an earnest call on those who are in arrears, to make speedy remittances, so that we may meet the weekly expenses of the office. Let none neglect this call, who can comply with it.

Our health is considerably improved, but not fully restored. We are able to attend to our duties in the office, and to the affairs of the Society here, but are unable to go out and labor as heretofore. Our sphere of active labors must, therefore, be more circumscribed than formerly, until our strength and vigor shall be restored. We still have a painful case of sickness in our family, that of a niece, eighteen years of age, of whose recovery we have no hope. She is happy in the possession of the "blessed hope." May our afflictions work for good.

"Glimpses of Glory."

In SCOTT'S Philadelphia Dollar Weekly Paper, we find the following article under the above head. It presents a very fair picture of the prevalent belief of the majority of the more intelligent believers in revelation,—those denominations which teach the future reunion of soul and body at the resurrection, and the final abode of the just in some unknown region, removed "beyond the realm of time and space." The vagueness of impression respecting the locality of the future state of rewards, strikes us as being necessarily the result of a superficial examination of Scripture, or a frittering away of the plain import of the inspired text.

"Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things, which God hath prepared for them that love him." [Note 1.] Yet, while we are not allowed to make any image or likeness of the invisible God, no where is it said, we may not picture to ourselves the happiness of the saints in heaven. So far from it, a picture is given us by which we may form a faint idea of that heavenly Canaan. We read of the city of twelve foundations—that city which had no need of the sun, neither of the moon to shine in it.

The locality of heaven we know not. [Note 2.] But that there is such locality we are assured, for Paul speaks of the third heaven, where were heard and seen by him things unutterable. Whatsoever is perpendicular to the centre of the earth, is up. We therefore know not whether heaven is above or below us; whether it is in the regions north, south, east, or west, of the earth. But it exists somewhere as a tangible world, on which saints shall tread, as angels have already done before them. It contains that house of many mansions, whose maker is God, where the beautiful vision shall ravish the soul, and fill it with unspeakable delight. It is spacious as well as glorious, for it was designed to contain that multitude which no man can number—even the innumerable company of saints and angels.

"There shall we bathe our weary souls
In seas of heavenly rest."

What species of joys shall delight the soul most, we know not, but the saints' joy shall be full. They shall know even as they are known. How transported was Peter at beholding but two prophets in the transfiguration. What shall it be when we see the vast multitude of prophets, martyrs, and holy men of God. How delightful to hear the concert of the heavenly choir, where angels on ten thousand times ten thousand harps, play the anthems of redeeming love. Heaven is to be like Christ. The bodies of the redeemed shall be glorious as the Redeemer's. They shall shine as the sun, and move with an energy ten thousand times greater than when on earth. They shall be spiritualized—that is, have the immortality of spirits—being free from all perishable parts. They shall converse forever—study God's works forever. History of redemption, as well as worlds afar in God's wide spread universe, shall be an eternal source of pleasure and delight. From the world, around which all other worlds revolve, we shall behold the stars and planets with the far-seeing eye, and while we shall still discern the beauties of those mathematical figures, according to which their eternal revolutions are performed. Perhaps, too, by angel guidance led, we may traverse the blue expanse of the starry spangled sky.

"Along the sapphire color'd road angelic feet,
Sandall'd with immortality, now tread
Hither and thither—to and from the seat of God"

The nature of the things in heaven we shall pry into and study forever. The fruits and flowers which grow there, shall afford sources of pleasant study and delight. If earth be so pleasant—if the earthly Canaan seem so delightful, what shall the upper land be of which it is but a faint type. The souls of the righteous, no sooner have shaken off the earthly tabernacle, than they pass into heaven. "To-day shalt thou be with me in Paradise," was the answer made to a dying penitent. But the souls of the saints rest in happiness, waiting for a re-union with their bodies, which are to be raised in power and glory. The reunion will be the cause of extatic delight and consummate perfection of bliss. "Here we see darkly as in a glass,"—there we shall see and have no dimness of vision. We shall know one another above. Our intellect shall be ever joyous, and ever expanding—ever bright and ever glorious, while on our heads shall be the starry crown of glory, that glory which fadeth not away.

Lo! there in contemplation's car,
Man shall career from star to star—
To view the various works of God,
By angels seen—by angels trod.

NOTE 1. How often is this text quoted to prove that man knows nothing of the things that God has

prepared for those who love him. This text only proves that man has originated no knowledge of his future abode, being dependent on the revelation in the written word, given by the spirit of God for every correct understanding of this subject; for the very next texts (1 Cor. 2:10-12), adds: "But God hath revealed them unto us by his Spirit [in the Word]; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God." Which things also we speak," &c.

NOTE 2. The locality of heaven, or rather the locality of the future residence of the saints, is one of the most clearly and explicitly revealed things in the entire Scriptures.

When God created man an immortal being on the earth, God gave the dominion of it to him. Sin lost him that dominion, and his immortality. God made provision for the recovery, by man, of what he had lost. That restoration was looked forward to with holy anticipation by patriarchs and prophets. ABRAHAM sojourned in the land of promise, as in a strange country, dwelling in tabernacles with ISAAC and JACOB, the heirs with him of the same promise, looking forward to a city which hath foundations, whose builder and maker is God—having in their life time no inheritance in the land of their sojourn, no, not so much as a space for the setting of their feet on, that was then their own, though God had promised to give it to them.—The Psalmist sung of the time when "we shall reign on the earth." ISAIAH foretold the creation of a new heaven and a new earth, in which the voice of weeping and the voice of crying should be no more heard; when the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands; when Zion shall be an eternal excellency, a joy of many generations; when her people shall be all righteous, and shall inherit the land forever; when Jerusalem shall be a quiet habitation, a tabernacle that shall not be taken down, not one of whose stakes shall ever be removed, or any of her cords broken; within whose land violence shall no more be heard, or wasting and destruction within her borders; whose walls shall be called Salvation, and her gates Praise; whose sun shall no more go down, or her moon withdraw itself, but to whom the LORD shall be an everlasting light, and her God her glory. King NEBUCHADNEZZAR beheld in vision the subversion of all earthly kingdoms succeeded by a kingdom set up by the God of heaven, which was to fill the whole earth, should never be destroyed, but should stand forever. DANIEL beheld till the kingdom and dominion, and the greatness of the kingdom under the whole heaven, should be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom. To the meek the Saviour promised the inheritance of the earth. "And we shall reign on the earth," was the song of the waiting spirits of the saints. PETER affirmed, notwithstanding the elements of this earth should melt with fervent heat, and be all dissolved—that according to the promise we look for a new heaven and a new earth, wherein dwelleth righteousness, or righteous persons. And JOHN the Revelator, in the lonely isle of Patmos, being in the spirit on the Lord's-day, saw in vision the new heaven and the new earth,—substituted for the old one removed;—and the holy city, the new Jerusalem, fresh from the hand of God, prepared as a bride adorned for her husband, whose foundations were garnished with all manner of precious stones, and whose gates were pearls, where tears shall be wiped from all eyes, and death, sorrow, and crying shall be unknown.

With such clear, positive, and repeated declarations respecting the earth restored being the final mansion of the blessed, we see not how any can talk of the locality of the righteous being unknown, or of man's roaming from star to star, on the celestial plains of the upper sphere. The second ADAM will give us Eden restored.

The Future of France.

We copy the following from the New York Spectator. It is a letter from a writer in Paris, whose prognostications of the future for France are of a rather gloomy character. The editor places considerable confidence in his correspondent's remarks, owing to the latter having foretold, in a former letter, the late insurrection in June last, and designated Gen. CAVAIGNAC as the man who would be raised by it to power and authority.

"The situation is more grave than ever, and all

things indicate an approaching crisis. The "red republicans" are working in the dark,—they are again organizing on a new basis, and preparing for a struggle with Gen. Cavaignac. Another appeal to force is inevitable. One of two immediate results must take place: Either the discussion on the report of the committee of inquiry will be stifled, or the arrest of Caussidiere, Louis Blanc, Proudhon, and Ledru Rollin will be demanded. In the first case, the unpunished instigators of the revolt in June will gain new confidence and strength from the Government's lack of energy; and, proud of their triumph, will seek to overthrow the Government. In the second, there will no longer be hope of safety for them except in a second and desperate attempt. For this they have been preparing all the last month. Two redoubtable clubs have entered into an alliance, and will henceforth act in concert. These two societies reckon not less than 50,000 members.

The new rules for the internal government of these political associations are terribly severe. The controlling authority is vested in a small and select directory, consisting of men distinguished by an energy and force of character which make them truly formidable. I cannot go more into detail on this point, and am not at liberty to answer the other questions you propose. The other association of which you speak has not yet joined that of "The Rights of Man," but there is reason to believe, that at least half its members will soon unite with the 50,000 who are ready to make an assault upon the Government. The three societies, of course, have ramifications in all the principal cities of the Republic; their names are known to the police, but not their organization, which has been the subject of diligent search for the last fifteen days; but nothing more is known, or will be known, than that preparations are going on for a "war to the knife," between the victors and the vanquished of June.

The legitimists are strong in hope and confidence. Their real strength still exists among the clergy.—The famous prediction of the 14th century, which the Jesuits and their followers of the Sacred Heart have spread so widely in America, is circulated here also. True, it takes effect only on the minds of the bigoted and ignorant; but you know the old saying, that "fools have been in the majority ever since the time of Adam."

Certain it is, that if Cavaignac is not overthrown by the "red republic," monarchy has chances of success; for it must be acknowledged, that Frenchmen want political wisdom and understanding; they are republicans under a monarchy, monarchists under a republic, and democrats above all, but with a universal desire in secret for the enjoyment of "privileges." Until political education is more advanced, there can be no stable and regular government in this country; nothing is possible save intestine discord and perpetual strife. Of this you will soon have a new and lamentable proof.

The prediction above referred to, says the editor of the Commercial, is said to have been made by a monk who flourished in the 14th century, and is to the effect, that in 1848 a republic would be established in France, followed by ten years of anarchy, after which the return of the lily (HENRY V.) would bring back peace, happiness, &c.; these to endure fifteen years, and then the end of the world to supervene.

"Great Words."

The news by the last two steamers announced that King CHARLES ALBERT had met with serious reverses, having been defeated in several severe battles with the Austrians, and compelled to retreat, relinquishing all the advantages he had acquired at the commencement of the war. Not only had the Austrians re-possessed themselves of their former foothold in Italy, but a division of their army had invaded the dominions of the Pope. This high-handed measure brought out the following despatch from the Pope. Its peremptory and threatening tone appears to have had the desired effect; for its demand was instantly complied with. A brother thinks that he sees in this the fulfilment of Jer. 50:43, 44. The following is the despatch, addressed to Cardinal MARINI, legate of Forli.

Your Eminence is aware that his Holiness, on all occasions, solemnly declared that he would strenuously defend the integrity and independence of the dominions of the Church. The word of the Holy Father is sacred. It is, consequently, contrary to his anticipation, and with extreme anger, he learnt that an Austrian army had dared to occupy the northern provinces of the Pontifical dominions, advancing in hostile array, requiring provisions for its troops, threatening with fire and sword, and thereby occasioning a collision, attended with deplorable consequences. For these reasons his Holiness has ordered me to invite you, immediately after reading the present despatch, which will be handed to you by Prince Carini, Senator of Rome, and Prince Annibal Simonelli, Member of the Chamber of Deputies, to proceed with them, without delay, to the head-quarters of General Welden, and demand from him an explanation of the motives that induced him to commit such acts of violence. You will enjoin him in firm and decided language to retrace his steps, and evacuate those provinces; notifying to him that, in the contrary case, his Holiness will recur to every means in his power to repel that unjust usurpation. Your reply will be expected with anxiety. (Signed) CARDINAL SOGLIA.

The Piedmontese Gazette, of the 24th ult., contains the following, dated, Bologna, 20th:—

"We are enabled to give the following particulars,

which we have every reason to consider correct, relative to the Pontifical deputation, which waited on General Welden. The object of the deputation was not to negotiate the evacuation of the Roman States by the Austrian troops, but to enjoin General Welden to retire with his force beyond the Po. General Welden acceded to the demand. He even declared that his battalions had already commenced their retrograde movement, and that his entire army would recross the river the moment he obtained a promise from the Pope that his troops should not join the enemies of Austria in the Lombardo-Venetian provinces. Until then he would leave a small garrison at Bondero and Pontelagoscuro. The fortress of Ferrara will continue to be occupied by the Austrians. The Pontificals may guard the frontiers if they think proper, and the troops, stationed in Romagna, will be at liberty to march forward, there being no clause to prevent them in the convention concluded between Welden and our deputation. No mention was made of Comacchio, and it is very probable that the Austrians will not insist on re-occupying the town. It would consequently be useless to place in it a strong garrison. It was said that Cardinal Marini expected that even the fortress of Ferrara would be evacuated by the Austrians."

The Massacre in Oregon.

The following narrative is by one of the survivors of the Oregon massacre.

*** A half-breed came to Doctor Whitman, and hired to work through the winter. One day he was at work for an Indian named Tamsicky, harrowing in wheat, and told him that the Doctor and Mrs. Whitman were scattering poison into the air, and would kill them all off; that he (the Doctor) knew they would all die, and he would get their wheat and all they had. He then proposed that, if they would agree to it, he would kill the Doctor and his wife, and all the Americans in their country. As they had a disposition to murder, and wanted satisfaction for the loss of women and children, it was no difficult matter to incite them against the Americans.

On the 29th day of November, the Indians convened for the purpose, apparently, of burying their dead, and continued coming in nearly all day. About one or two o'clock Margaret got up and went into the parlor to see the sick children—the first she had walked for three weeks. The Doctor and his wife were in the room, and an Indian came to the door and spoke to the Doctor, who went out into the kitchen. Mrs. W. now bolted the door, and the firing soon commenced. Kimble, Camfield, and Huffman were dressing a beef, in the yard, Sanders was in the school room, and the other men were at their work. I was in my room on the bed. The Indians commenced on all at nearly the same moment. They killed the Doctor, and wounded the three men at the beef, and killed a young man in the room with the Doctor and M. Gillyean the tailor. Margaret came back into our own room; I asked her what was the matter, she answered that the Indians had risen to kill us. A constant firing was now kept up. Sanders was killed in attempting to get to his family; Kimble got into the house with his arm broke, and got up stairs with the children.

Mrs. Whitman, being informed that her husband was not yet dead, with the assistance of another woman dragged him into the parlor. His head was badly mangled and his throat cut. She was shot in the breast, and Mr. Rogers got her up stairs, and he, by presenting a gun at the head of the stairs, kept the Indians down; but about sunset they promised that if Mr. R. and the rest would come down and go to the house where the emigrants were, they would not kill any more. Mr. R. with the assistance of an Indian, got Mrs. Whitman down, but no sooner had they got outside of the house than the Indians fired several balls into Mrs. Whitman, and kicked her bleeding body into the mud. They shot Mr. Rogers three times, and left him to die. A few minutes before this last occurrence, I had lifted up the floor and we got under, with our three children, and put the boards back in their place. We lay there listening to the firing—the screams of women and children—the groans of the dying, not knowing how soon our turn would come. We were, however, not discovered.

When it had become quite dark, and all was quiet, we concluded to leave everything, take our children, and start for the fort, which was twenty-five miles distant, knowing that if we remained till morning, death would be our portion. Taking John Law on my back, and A. Rogers in my arms, we started.—The first step we made outside was in the blood of an orphan boy. Some of the murdered had their heads split open; some were lying in the mud disembowelled. This night we travelled only two miles. We hid in the brush about fifty feet from the road, where, all the next day, we heard the Indians passing and repassing.

When dark came on we started for the fort, and got three miles farther. We then gave out, and again hid in the brush, and then spent another mournful day in the Indian country. When night came on, finding that Margaret was unable to travel, I took John Law on my back, and started for Fort Wallawalla, yet twenty miles distant. When I had arrived within six miles of the fort, I lay down in the wet grass till morning. About 9 o'clock I reached the fort, where Mr. McBean met me, and told me he had reported me among the dead. He gave me about half a pint of tea, and two small biscuits. When we had got warm, I asked for assistance to bring in my family, but was unable to procure any.

During the day Mr. Stanley came up from Fort Collville with two horses, which he offered me. At night we got a little more to eat, and an Indian being hired to go with me, I prepared for a start. Mr.

McBean said I must go to the Bishop on the Umatilla. I refused, but he said I must, for if we came back we could not have a mouthful of food. I asked him for some bread to carry to my family, for they had had nothing but a little cold mush since Monday. He gave me none, but Mr. Stanley gave me some bread, sugar, tea, and salt, and gave John Law a pair of socks, and a fine silk handkerchief. The priest gave me a letter to the Bishop. All being ready, we started, the Indian leading the way, and made all haste to get back to my wife and children. When we came near we commenced hunting, but could not find them, owing to the dark. We gave up the search until daylight; soon after we found them, almost perished with hunger and thirst. The Indian got water, and I gave them bread; and in about ten minutes we began to get ready to start; being so near the Indians that had committed the murders, our guide was anxious to return.

We started to go by the company's farm, and had not got more than two miles, where we got off at a creek, before we saw an Indian coming toward us; he came up with speed, and spoke very friendly to me, but told my Indian that he would kill me, and put his hand on his pistol. My Indian asked him if he was an old woman, that he would kill an old man that was sick, with a sick wife and children. After they had talked for some time, he replied that, as he never had shed blood, he would not; but said, tell him to hurry and be gone, for the murderers will follow and kill him before he gets to Umatilla. My Indian told me to hurry; we started, and the Indian followed close behind for some distance, and then left, and we soon got to the farm where we were to change horses. We were directed to stop here till night, but the Frenchman would not let us stay, for he said the Indians would be there before night. Here was the first fire that Margaret and two of the children had seen since Monday. We warned a few minutes, and started as though we would go to the Bishop's. When we were out of sight we turned, and thought we would risk going to the fort. We went on as fast as we could; but soon after dark Margaret gave out, and had to be tied to the Indian's back; but we got to the fort about 10 o'clock.

Mr. McBean helped us into an empty room, and we soon had a fire. We had hardly got warm before McBean came to me, and wanted me to leave my family with him, and go down to the valley by myself; but I refused to leave the fort, and would not go; but God fed us here until Mr. Ogden came up from Fort Vancouver, and brought the women and children here. We had to spend one month among the Roman Catholics and Indians, and fed for some time on meat, having but little bread. We helped to eat one horse, which gave my wife the dysentery.

Mr. Ogden, one of the principal agents of the Hudson's Bay Company, took us down to Oregon city. After we got to the city John Law died, and was buried in the same grave with Alexander Findley. I can say but little more about the massacre; we say, however, that it was nothing but the hand of Almighty God that delivered us out of the hands of these cruel savages. J. OSBORNE.

CANADA WEST.—Bro. LITCH will start for Canada next Tuesday, if Providence permit. On his way, he will lecture at West Troy, N. Y., on Tuesday evening, on the arrival of the cars from Boston. He will be glad to meet Bro. NEEDHAM there. In going West, he will not attend any appointments; but on his return, he will do what he can for those who may wish his labors. Letters may be addressed to him at Buffalo, N. Y., care of H. TANNER.

Bro. LITCH will go directly to Toronto, C. W., where Bro. WELDEN and CAMPBELL will be kind enough to meet him, and instruct him where to go from that place. He will call on Bro. CARLESS, and others of our subscribers in Toronto. Bro. WELDEN and CAMPBELL will arrange meetings for Bro. L. for three weeks, which will be all the time he can spend with them. He will be in Toronto in season to spend the first Sunday in Oct. We trust that arrangements will be made for an efficient campaign.

Bro. LITCH is our general agent, and will settle accounts for books and papers, as well as receive donations for the Tract and Missionary fund.

NO EFFORT YET.—No special effort has yet been made to increase the list of this volume of the Herald; and yet the most strenuous efforts are being made, by professed Advent ministers, in their several congregations, to cut off our whole list, and substitute opposing papers. The enemy is briskly and covertly at work. We call upon all our subscribers and patrons to make a new and spirited effort to bring up our list, and sustain us in our labors.

ILLNESS.—Our faithful fellow-laborer in this office, Bro. BLISS, has been confined to his bed for the last two weeks by sickness. He is now recovering, and will soon, we trust, be by our side again. His illness was caused by cold, &c., in connection with severe and protracted labors in the cause. He has labored unremittingly for the last six years in this office, and has been faithful in all things. We know not what we should have done in our manifold trials and perplexities, had it not been for his firm, constant, and efficient service. The prayers of our brethren are solicited, that he may be speedily and fully restored to his post of labor.

BRO. WETHEE'S appointments, for New York and Philadelphia, are recalled, till further notice.

Correspondence.

"The Fourth Kingdom upon Earth."

BY LEWIS HERSEY.

In contemplating the subject of the Fourth Kingdom, it should be constantly kept in mind, that, from some time before the birth of Christ, to the end of this world, it rules the whole earth; or, in other words, the world is the fourth kingdom; for we find in the outset, that whosoever men, beasts, and birds dwelt, God extended the rule of the first kingdom; but this not only devoured the whole earth, but waxed great to the host of heaven, and cast down some of the stars to the ground, and stamped upon them. It even attempted to devour the Son of God, and did finally break the Prince of the Covenant.—And when our blessed King of kings comes, this kingdom, in its last two forms—Beast and False Prophet—gather the armies of earth, and give him battle, thus fulfilling the words of Daniel: "He shall stand up against the Prince of princes, but he shall be broken without hand;" or, taken alive, and cast into the lake of fire. I have been greatly strengthened, as to our whereabouts in prophetic time, by these views; and I am therefore desirous of placing it before my brethren, that they may be comforted also.

FIRST VIEW.—DAN. II.

The iron legs of the Image very clearly sets forth the strength and durability of this kingdom; it says: As iron breaketh in pieces, and subdueth all things; so it shall break in pieces and bruise. It continues strong until we come to the feet, when a weakening process takes place, which could be nothing else than its being ravaged by the barbarians under Attila, &c. In the sounding of the first four trumpets (Rev. 8th) is shown us, in dreadful imagery, the work of introducing the clay, and the severing of the old Roman iron, by the Goths, Vandals, &c., out of which sprang up the ten kingdoms; and this is all that I can see in this first view, except the coming of the kingdom of God, and the entire image blown away, so that no place could be found for it.

SECOND VIEW.—DAN. VII.

Here the symbol is changed, and a sea-monster, with ten horns, great iron teeth, and nails of brass, stands before us. While Daniel was considering it, he perceived a little horn making its way up among the others, pushing out three by the roots. This little horn was to have the saints in its hands a time, and times, and an half, and was to make war and prevail against them until the final catastrophe. But now, lest the art and cunning of designing men should succeed in explaining away the action of the stone upon the image, in our first view, to be something short of the end of this world; the sublime scenes of the day of JUDGMENT are brought before us in this view, in their own inimitable symbols; the finale of which is, the entire beast destroyed and given to the burning flame, when the saints take the kingdom.

THIRD VIEW.—DAN. VIII.

Here the symbol is again changed. We find a little horn come forth from one of the four quarters of the earth, (into which the Greek kingdom had been divided,) and waxed exceeding great. This horn cannot possibly denote any other than the Latin; unless there were to be five universal kingdoms, which we know there were not to be. It seems strange to me, that any student of the Bible can, for a moment, understand this horn to symbolize Mohammedanism; of which it is said in Rev. 9th, under the first trumpet, that they should hurt only those men who have not the seal of God in their foreheads; and we know from history, that they prevailed only over Catholic and pagan countries. Whereas, this exceeding great power destroys the mighty and holy people; by peace destroys many; casts down the truth, and even some of the host, and stars of heaven, to the ground, and stamped upon them; stands up against the Prince of princes; but is finally broken without hand; clearly denoting, as in our first and second views, the end of this world.

We now pass over the second and third kingdoms. After the fourth kingdom had sent forth a decree, that all the world should be taxed, God gives to John, while in exile in the isle of Patmos, our

FOURTH VIEW.—REV. XII.

A great red dragon, with seven heads and ten horns, and seven crowns upon his heads, whose tail drew the third part of the stars of heaven, and cast them to the ground, stands before us. This effect of his tail among the stars, seems to correspond very exact with the action of the horn in our third view. In fact, this symbol combines the principal features of the second and third views, except the Papal, which God has reserved for our fifth view. We leave this symbol of the devil, well knowing that it does represent "the fourth kingdom upon earth," from its commencement until it gave its power, and seat, and great authority, to the triple-crowned Priest, about A. D. 538. But let us not forget that each and every one of John's civil government views only occupied a certain space of time, and not the whole length of the kingdom, as do each and every one of Daniel's.

FIFTH VIEW.—REV. XIII.

The symbol of the government that a minister of religion, who had swallowed up three kingdoms, and who exercised a controlling influence over all the rest of the Latin kingdom, now comes before us. How clearly the Spirit combines the emblems of the three former kingdoms in this beast.—He was like a leopard, had feet like a bear, and a mouth like a lion; and all the world worshipping before him. The same mouth that spoke great things and blasphemies against God, as in our second view; the war upon the saints

and his time to continue in the dominion, just the same, with one addition, viz., the power over all kindreds, tongues, and nations; which shows that he is supreme in the earth during the forty-two months. Notice the same seven heads and ten horns of our fourth view; but the crowns are passed from the heads to the horns, showing us, I suppose, that through this 1260 years, there will be ten kingdoms in the one Roman empire. That this time ended, and that he lost his dominion about A. D. 1800, I have not the smallest doubt. That then the "time of the end" began, I have no doubt; because the saints are no longer slain; the church is no longer trod under foot,—no longer in the wilderness. And now the last emblem of civil reigning power, in this world, comes before us in our

SIXTH VIEW.—REV. XIII.

"And I beheld another beast coming up out of the earth; he had two horns like a lamb, and he spake as a dragon." Mark, John does not see him up, as was the case with the first beast, but coming up. Why not say two horns like a ram? Evidently these two items are to be noticed. And what would they naturally teach us but a very brief reign—a short-lived power? In the first place he is called a beast, and it is the only time he is called so; every time that word occurs again in this book, it refers to the Papal beast, or to the one on whom the harlot sits. In chap. 16:13 he is called the false prophet, as is positively proved by comparing chap. 13:14—"And deceiveth them that dwell on the face of the earth, by the means of those miracles which he had power to do in the sight of the beast"—and chap. 19:20—"And the beast was taken, and with him the false prophet that wrought miracles before him—these both were cast alive into a lake of fire burning with brimstone." Indeed, these two passages are the only ones in which this beast is referred to, except in chap. 20:10, which is after his destruction, that I can find, in all of which he is called the false prophet. The DEMOCRATIC REPUBLICAN, or the government of the sovereign people, is, to my mind, what this beast symbolizes. He has a good appearance—he seems like a lamb; but he is a dragon within,—he is eminently deceptive. He has one head, two horns, and no crown; he cannot, therefore, symbolize the imperial government of Bonaparte, a view which I once, with others, entertained; for there is not now scarcely a vestige of his power remaining on earth. Whereas the power here referred to, is taken in full life and vigor, after the Lord comes, and cast alive into the lake of fire.

The Rev. Dr. Vinton, in the annual sermon before the last Massachusetts Legislature, in speaking of the Republican form of government, says: "It being false and unscriptural in its assumptions, and essentially atheistic in its nature—tends directly to lawless licentiousness—the despotism of a majority of a state—the supremacy of mere brute force." This description of Democracy is a very good solution of this lamb-dragon beast; and is the grand reason why the Spirit surnames him the "false prophet."

I freely admit that Bonaparte, whom God raised from obscurity to be a creator, as well as a deposer of kings, had a very important part to act in bringing the Papal beast into captivity, and so preparing the way for the development of the power now under consideration. The Reformation, under Luther, and others, and the American and French Revolutions, mightily prepared the way for its establishment.—How the people have taken it into their hands to reform their governments since then. How many Republics have been created. What has been the greatest trouble, since the fall of Bonaparte, to the old royal dynasties? *The determination of the people to govern themselves!* How royalty has groaned at the moving of the popular will. How woful did Austria, Russia, and Prussia feel, when the news of the "three days" in France and the Belgic revolution reached them. And how do they now feel, in looking over the present state of things in Europe.

"He exerciseth all the power of the first beast before him." The triple-crowned priest has had a controlling influence over the fourth kingdom during a great part of the 1260 years. And now, I would ask, what power, of recent origin, (for it cannot come into power until after the 1260 years of the preceding reign is out,) is exerting so great an influence in the world, in political matters, as Republicanism? Nay, has there any other power whatever come up since 1800, that still continues? His causing men to worship the first beast, I apprehend means, that he succeeds in turning their attention to political matters, so as to neglect their eternal interests.

He deceives them that dwell on the earth, by doing great wonders, or miracles, in the sight of the former power. And here I hardly know where to begin to recount the wonderful things of this 19th century.—Daniel had told us before, that knowledge should be increased at the time of the end. The particular form of the Roman kingdom, to which we are now attending, was to be prolific in such wonderful things as to be called miracles. Now let me ask any man or woman, of common observation, to think over how much they have heard, or read, or said, such as the following: "We live in an age of wonders." "This is an age of miracles." "There is nothing too wonderful for the times." "Who would have believed this a few years ago?" and, "Miracles have not ceased." Even Gen. Taylor concludes the account of one of his victories by saying, "It must be set down as one of the wonderful things of the present day," or words to that effect. Who can recount the wonders of steam, electricity, ether, chloroform, phrenology, mesmerism, mechanical inventions, tunneling of rivers and mountains? &c. &c. It is said of Dr. Franklin, that he thought the time would come, when a person could spin with two spindles at once. What would he say if he were to look into our factories now? In these days, men can do most any and everything. The "Literary Gazette" says: "In this age

of wonders, what will the world think when we assure it, that a method has been discovered and matured, by which sound will be made visible to the human eye?" Now, is it not perfectly obvious to every thinking mind, that this is an age of wonders? *Then are we in the very brief reign of the lamb-dragon beast, or false prophet, who was to deceive all but the saints by great wonders, after the Papacy was shorn of its civil power over the kings and the saints, and the end of this world.*

The next thing in order about this beast is, he produces an image to, or of, the first beast, and requires all the earth to worship it, on pain of death; and then universal disfranchisement of all who will not receive the mark, the name, or the number of the name of the beast, which beast, be it remembered, represented our fourth kingdom, under the rule of an ecclesiastic. The non-compliance of the saints with the requisition thus made upon them, produces that enmity to which our Saviour refers: "Ye are not of the world, but I have chosen you out of the world; therefore the world hateth you." And also by Paul: "If any man will live godly in Christ Jesus, he shall suffer persecution." These verses teach us, also, that in some way or other, all but the saints would have affinity with governments, and therefore would fail of standing on the sea of glass, according to chap. 15:2.

The next we hear of this beast is in chap. 16, where John has his three symbols of civil power belching fourth from their mouths—the spirits of devils—to the entire Roman world, in order to their gathering to the battle of that great day of God Almighty, which, to my mind, explains the reason of the vast increase of wonders in the last few years. Hear Dr. Cumming: "Men will find that a discovery in 1848 is superseded by a more brilliant one before the year has closed."

And finally, we find him in chap. 19, after Christ has come King of kings, waging war against him, when he and the first beast are both taken, and cast alive into the lake of fire. Daniel saw this same event, when he beheld the fourth beast given to the burning flame. The evidence to my mind is conclusive, that these two powers are contemporaneous; the first, however, having the chief sway,—the latter only an image of its former greatness.

And now, in concluding this view, what can I say more, than that the saints must see to it that they do not worship the beast, or his image, or receive his mark upon their foreheads, or in their hands, or the number of his name; nor be deceived by the miracles of the false prophet, or unclean spirits, now everywhere abounding; and that they do get the victory over them all, and stand on the sea of glass, having the harps of God. Amen.

SEVENTH VIEW.

In chap. 14, after the hour of God's judgment is preached, another angel flits across the vision of John, and announces that Babylon is fallen, which is the first time that we hear of her. Again in chap. 16, we find that after the seventh vial is poured out into the air, and the great voice out of the temple of heaven from the throne, proclaims that "it is done," mention is made of Babylon's time having come, to receive her cup of wrath. Here most surely is God's chronology of her destruction. In the next two chapters, we have her character, and work, and final destruction depicted by a masterly hand, by one who says to John: "I will tell thee the mystery of the woman, and the beast that carried her."

That the city of Rome is now, and always has been, the metropolis of Babylon, I have no doubt. But that it is this woman, represented as sitting on many waters, which is explained to be peoples, multitudes, nations, and tongues, I cannot believe. I cannot see how it could be said that the kings of the earth committed fornication with that city. Neither can I see any way how that city reigneth (present tense) over the kings of the earth. But above all, how have the inhabitants of the earth been made drunk with the wine of that city's fornication? The terms whore, fornication, &c., are so often used in reference to her, as to be proof positive, to my mind, that she is a religious body; but dabbling in politics, meddling in the affairs of governments, and trading in the merchandise of this world to an unwarrantable degree, are all entirely inconsistent with the profession of being a pilgrim and stranger, and not of this world. The beast on which she sits is not a new government, but a kind of ghost, or a re-appearance of the fourth kingdom, while under the bishop, in order to give us the true representation of a worldly church, here called Babylon. And the same seven heads and ten horns appear on it that we have seen on those of John's first two views, with the names of blasphemy also, which we saw on the heads of the forty-two months beast; and it is very easy believing that they indicate the same thing in all three emblems. But mark, there are no crowns on its heads, or horns; no, no; because in her mock, sanctimonious presence, kings appear uncovered, and submit to her whorish embrace. Another reason is, that the image is called up by the Republican two-horned beast, which does not admit of crowns. Now, if this woman symbolized a city, or any civil power, her connection with the kings of the earth would not be fornication, but a lawful business. But wherever church and state become united, individually or collectively, there is the fornication of this cup of Babylon. For how can a child of God, whose citizenship is in heaven, from whence also he is looking for his Saviour, become entangled with the strifes of political governments? "For what concord hath Christ with Belial?"

The beast that thou sawest "was," yes, he was chief in the fourth kingdom 1260 years, and deposed kings, and murdered saints, "And is not;" because the two-horned, lamb-dragon beast is now in the chair of state, and exerciseth all the power of the first beast before him; and, under God, is the head in

governmental matters in our fourth kingdom. Do any object, and say that Republicanism is not universal? I answer, neither was the lion dominion; I do not know of its ever making any permanent conquests in Europe, and not much in Africa. Neither was the bear power; for we do not forget how four millions of its forces were checked at Thermopylae by three hundred Spartans, and soon after entirely defeated at Plataea, and driven out of Europe. Neither was the leopard dominion universal; for although its troops invaded Italy, they were soon driven out by the Romans. Now, if this lack of universal power, is a valid objection against the two-horned beast being Republicanism; it is equally so against all the above named powers, which were all said to be universal. "And yet is," in the image form; produced, and life given it, by the influence of the Republican two-horned beast. And now, in order to prove that a mighty change has come over the late ruler of the Roman kingdom, I will introduce an extract from a very able article in the Boston "Traveller" of Jan. 29: "There is not a man more popular at this present time in the Protestant world than Pius IX., the Pope of Rome; because the reforms which he has made are in harmony with that spirit of liberality which pre-eminently distinguishes Protestantism." Is Pius becoming Protestant? No—no one supposes that. Then it is Republicanism, that has called down the Austrians to his frontiers, and is sending such a thrill of joy through representative governments, and which gave birth to the recent revolution in France, sooner than the most sanguine had anticipated. And do we not see how this great change in the old Papal beast astonishes the world?—"And they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold" this state of things, brought about by the two-horned beast. The Pope is called the wonder of the 19th century by papers in this city. And while Republicans are rejoicing at the influence of their principles in the councils of Rome, the Catholics are chuckling at the giant-strides of their religion, and are looking to see it again, at no distant day, in the ascendancy, as much so as it ever was. But, bless God, those whose names are written in the Lamb's book of life know better than all this; they well know that this is the sound of the voice of the great words which Daniel heard him speaking, at the very time of his destruction.

Now, in order to give us Babylon's true character, an image, or an imaginary emblem, must be given on which to seat her. It would not do to take the two-horned beast, nor the forty-two months beast, and certainly not the dragon; and so an appropriate one (an image of the forty-two months one) is prepared for her. The explanation of the seven heads and ten horns (vs. 9-11) settles it, I suppose, what these symbolize in all the previous views. Verses 12-14 show us conclusively, that ten governments will constitute the united strength of the beast, or fourth kingdom, at the coming of our Lord in his kingdom. The 17th verse should be read in close connection with these, for it shows that God will keep the fourth kingdom united until his word is fulfilled. The beast and kings of the earth, who marshalled themselves to fight the King of kings, (chap. 19:19), are evidently the same. Let special attention be given to the last clause of v. 14: "And they that are with him are called, and chosen, and faithful." These must be the same as in chap. 19:14, there called the armies which were in heaven, which followed Christ upon white horses, in garments of fine linen, clean and white.

The 16th verse requires a careful notice. It seems that the ten governments, which Christ will find on the earth when he comes to fight the great battle, are to be the executioners of his wrath on Babylon. But as some think she is to be destroyed before he comes, I would ask such, Will the kings have any disposition to turn upon her while they are sipping at the golden cup of her filthiness? Will they wish to destroy her, when they are solacing themselves with her in the bed of abominations? Will they awake to her deceptions, while they are intoxicated with the wine of her fornication? Will they get angry with her, while they are living deliciously with her? or waxing rich through the abundance of her delicacies?—To one and all of these questions, common-sense answers, No. Then it follows, that their eyes will not be open to her deceptions until the glare of the brightness of Christ's coming startles them from their peace and safety; and they, when it is everlastingly too late, find out that she has been deceiving them. "These shall hate the whore." As the men which make up the "multitudes" of Babylon, are nearly identical with the "peoples" comprising the ten kingdoms, it is in fact the wicked killing one another, just as it was when Gideon surrounded the Midianites; or Jehoshaphat the Moabites; and also as is expressly stated in Ezek. 38:21, Hag. 2:22, and Zec. 14:13. It is very easy to believe, that when the Lord has come, and the saints all gone up to meet him, that the ties that now bind men together will be broken, and "every man's sword shall be against his brother."—"The horses and their riders shall come down, every one by the sword of his brother."—"The hand of every one shall rise up against the hand of his neighbor."

John was carried away in the spirit into the wilderness, and shown this emblem of the mother church, mounted upon, and to a certain extent influencing the governments of the earth, or fourth empire; with the end of the former, by being burned with fire; and of the latter, by being overcome by the Lamb.

In the next chapter, another, and to appearance, a superior angel, appears, and announces Babylon's fall, and the reason of it; and then another voice from heaven calls the people of God out of her; reiterates her doom; and the wailings among her dupes, and then concludes by calling on heaven, and holy apostles, and prophets, to rejoice over her, because

God had avenged them on her. A mighty angel then took up a great stone and cast it into the sea, and says: "Thus with violence shall that great city Babylon be thrown down, and found no more at all."—And as the sound of a mill-stone is heard no more at all in the nations and tongues comprising Babylon, as well as the voice of a bride or bridegroom, then it follows incontrovertibly, that when her destruction comes, Christ has already come; or, in other words, that she cannot be destroyed until after Christ comes. Christ himself says, that two shall be grinding at the mill; and that there shall be marrying and giving in marriage up to the very moment of his appearing.—The command to the saints (v. 6) to reward her double for all that she had done to them, is another proof that her destruction does not come until all the martyrs are raised, and the saints become immortal. Her soliloquy (v. 7) most clearly sets forth the pride, self-conceit, stupendous calculation, and awful delusion, that are now everywhere seen in the Romish church.

Since the foregoing was written, the events of another "three days" in France have burst upon the world, and like a mighty earthquake, is shaking nearly every kingdom in our fourth empire. These events, which have followed each other in quick and startling succession, have demonstrated to us, that the "Holy Alliance" cannot be the power denoted by the two-horned beast; for that is now rent into fragments. These events settle it, in my mind, that Republicanism is the power denoted by that beast.—The "Reflector" says: "We can hardly begin to measure the results of these great events in Europe. There never lived in the imagination of even the most visionary, that the nations of Europe would be shaken to their centre with the notions of Republicanism; and all, to, within the very short space of three months. It is indeed startling to pause and consider it—the Almighty seems to be driving asunder the nations—they seem to be on the verge of crumbling." Says the "Alliance": "The hand of God should be recognized in these remarkable events—their amazing rapidity has astonished the human race." Says the "Traveller": "The shaking of these nations is a fulfilment of prophecy uttered many hundred years ago, distinct enough to be understood by all who have lived to see these stirring events."

The "amazing rapidity" above alluded to, confirms and strengthens me in the faith, that the fifth kingdom is exceedingly nigh! Amen and amen.

Christian Experience.

NO. 1.

Repentance is the first stepping-stone in the experience of the Christian. There can be no advancement without this first step. The Holy Spirit reproveh every man that cometh into the world. It enlightens the benighted hearts of fallen men, and enables them to see their exceeding sinfulness—the consequences of their remaining in this state of alienation from God, and the remedy provided for them in the gospel. It leads them to search the Scriptures, where they find plainly delineated the position they sustain to God;—it teaches them that they have broken his law, and that the sentence of that law rests upon their guilty heads. They acknowledge that it is just, but eagerly enquire, "Is there no remedy? Is there no way by which we may escape the execution of that sentence?" Yes, there is a remedy: a lawful door of escape has been opened. As the condemned criminal turns over the pages of the sacred oracles, he reads of One who was wounded for his transgressions, and bruised for his iniquities,—one who bore his sins in his own body on the tree, that he might be saved. He reads the call for him to repent of his sins, and obtain a free pardon, without money and without price. Godly sorrow for his aggravated offences leads him to abhor himself, and repent as in dust and ashes. He breaks off from his sins by righteousness, and his iniquity by turning unto the Lord. He now proceeds to take the second step—

Submission to God.—He sees and acknowledges the claims that the Divine Being has upon himself,—that he has been bought with a price, even the precious blood of Christ, and that it is but his reasonable duty to present himself a living sacrifice, holy and acceptable to God. He is not required, as was the Jewish worshiper, to offer a bullock, or a lamb; nothing less than himself—his entire being—is required. Not upon an altar made of earth or stone, is he to be immolated. No. "We have an altar of which they have no right to eat which serve the tabernacle," says the inspired Paul. Those who offer sacrifice according to the law of Moses, have no right to partake of the benefits flowing through Christ, the Christian's altar, seeing that they reject him who has abrogated those offerings, thus rendering them null and void. He whom those sacrifices typified or shadowed forth has come, and become the altar and sacrifice. But in order to experience its rich and saving benefits, the individual who would obtain the favor of God, must also present himself with the one already provided. "The altar sacrificeth the gift," said the Saviour. When the Jewish worshiper presented his offering upon the previously-consecrated altar, it became holy, sanctified, set apart for the service of God, and became His property. So Christ sanctified himself, that his followers might also be sanctified through him. Whatsoever is presented to the Father through the medium of his Son, is thereby sanctified, and becomes sacredly his property. The humble penitent approaches the sacred altar, and throwing himself, his all, thereon, he "binds the sacrifice with cords to the horns of the altar," that it may be permanent and abiding. Having repented of his sins, and submitted himself without reserve to God, he is prepared to advance another step, viz.—

Faith.—To "believe on the Lord Jesus Christ," and receive the fulfilment of the promise—"thou

shalt be saved." It is not sufficient that he has turned away from his iniquity, neither that he has placed himself in a position where he may receive salvation; it is for him now to exercise appropriating faith in Christ, aside from which the preceding steps are of no avail. He had a degree of faith, or he would never have taken the last-named step. If he had not expected that God would accept the offering which He required at his hand, he never would have presented it. This was one degree of faith, but not the kind or degree necessary to bring justifying grace to the soul. Appropriating faith alone accomplishes this. It is not enough to believe that Jesus is able to save all who come unto God by him; nor to believe that he is willing merely; a higher act of faith is necessary, and that is, Jesus does save. The submissive soul is just in the right position to exercise this faith,—it would be utterly impossible to exercise it in any other. In no other position have they a claim upon God's promises. The consecrated soul lifts his expectant eye to heaven, and cries out with faith unwavering,

"Jesus, in thy prevailing name
The virtues of thy blood I claim."

"Tis done! thou dost this moment save,
With full salvation bless,
Redemption in thy blood I have,
And spotless love and peace."

M. D. WELLCOME.

Letter from Bro. E. W. Case.

DEAR BRO. HIMES:—Our tent-meeting closed yesterday, and we feel that it has been a great blessing to this people, for which we thank our heavenly Father. The little flock has been strengthened and encouraged, and the backslidden have felt the need of retracing their steps, and live for God.

On Sunday, a large and attentive audience listened to some of the evidences of the Lord's speedy coming, which were presented in a clear and forcible manner by Bro. Lyon and Sherwin. Many heard on the subject for the first time, and the candor and solemnity manifested, evinced that they felt there might be a reality in these things. The Lord grant they may not lose the impressions there received, until they are prepared to meet our coming King with rejoicing. During the intermission on Sunday, the friends repaired to the water, and witnessed the baptism of an old lady above sixty years of age. She was formerly a Congregationalist, but is now looking for redemption in Israel; and although she had been sprinkled in infancy, she had long been dissatisfied with it. It was an impressive scene. In the afternoon, yesterday, we had a brief sermon, then a season of conference, and closed with a communion season. This was truly a melting time, and all seemed to feel a longing desire to sit down in that tabernacle which God shall pitch, and not man,—"where congregations ne'er break up, and sabbaths never end."

This has been one of our best meetings. There was no great excitement, very little noise, no trouble from without, and above all, there was so much of the Holy Spirit present, as to unite the hearts of God's children, and cause them to rejoice exceedingly. O, how precious to the waiting ones are these seasons of gathering, where, cheered by the same spirit, and actuated by the same motives, we can hold sweet communion with each other and with God; and as we separate, we feel that we can tread with delight the remainder of the pilgrim's pathway, knowing that "our journey's end is near," and soon we shall rest. May we all see and feel that these blessed truths, which some have called stale, and therefore unpalatable, have not lost their power to cheer the hearts of the waiting children, and produce conviction on the minds of sinners; and that the subject of the Lord's coming is present truth until he comes. May the Lord reward our dear brethren for their labor of love with us, and speed them on their way. Yours, waiting in hope.

Bristol (Vt.), Sept. 6th, 1848.

Letter from Bro. J. Merriam.

DEAR BRO. HIMES:—Through the grace of God, I have been permitted to visit this region, in company with our beloved Bro. I. R. Gates. By his instrumentality, and that of others, the Lord is granting his dear children a little reviving in their hard bondage. The prejudice against apostolic faith, which bandaged the eye to the total obstruction of light, and hermetically sealed the ear against the reception of truth, and closed up the avenues of the heart to the free course of the divine word, seems melting away, like the dissolving ice before the genial influence of the sun.

Our meeting last Sabbath was of a highly interesting character. Bro. Gates preached exegetically on Rev. 11th, demonstrating the fulfilment of prophecy in relation to the two witnesses during the French revolution. In two discourses, he traced down the prophetic history from the rise of the papacy to the sounding of the seventh trumpet, and the consummation of the believer's hope; and closed by reference to the events transpiring in Europe, as confirmatory of our position, and indicating that the nations of the earth are drinking the cup of God's indignation, and entering upon the incipient stage of that time of trouble during which God's people will be delivered, every one found written in the book. The chain of events were presented in so striking a light, that the argument for the speedy coming of our Lord seemed impressive and convincing. The audience were moved, and conviction fastened on some minds. Bro. G. remarked to me, that he felt the salvation of God coming upon the souls of the impenitent, as his own heart was filled with the glory of God. On retiring to the house of a friend, we found his wife much cast down by a sense of her heart-wandering from the Saviour, whom she had professed to love. At the

family altar, she poured forth the emotions of a broken heart in sighs, and penitential tears, and humble petitions for mercy. But in the morning, how changed was the scene! She spoke in the language of praise, and the voice of melody. Since that time the chariot has been moving. Several of the dear youth have, we trust, been converted. Our beloved Bro. Geo. W. Brown has been ordained to preach the gospel, after which ceremony, the sister referred to above submitted to the ordinance of baptism, in that mode which is a beautiful emblem of the resurrection of Christ, and expresses our belief in his power to raise up all his followers.

Richmond (Me.), Sept. 8th, 1848.

Letter from Bro. J. P. Weethee.

DEAR BRO. HIMES:—For the satisfaction of all who may feel an interest in the great cause which claims our individual attention, we give the following brief statement of our labors, to the present date.

On the 25th of August we commenced our labors in Cleveland, O. On Friday and Saturday evenings, the congregations were small, yet attentive. We lectured on the Sabbath at 11 o'clock, A. M., at 3 o'clock, P. M., and at night, to very good audiences. Some interest seemed to be awakened, and much inquiry as to our views of various portions of Scripture. Our lectures closed on Monday evening.—The State of the cause in that city is very low; and, unless some self-denying and efficient man can soon be found to enter that field, I fear that their public meetings will not continue many months.—There are some self-denying and excellent brethren still in Cleveland. For them we feel a deep interest. Others there are, who are much more anxious to be heard, than to hear. These spirits do much injury to the cause of our coming Lord. For the benefit of such we would say, God has given us two ears, and only one tongue; we should, therefore, be swift to hear, slow to speak. We left Cleveland on Tuesday for Buffalo, and arrived in that city on Wednesday morning. Our course of lectures commenced on Thursday evening, and continued over the Sabbath. The audiences were good during the week, and on the Lord's-day, quite large, and very attentive; a lively interest, for the time, seemed to be elicited. Our views appeared new, and they manifested much anxiety to hear further on the subjects introduced. The brethren in Buffalo are, generally, firm in the faith of the near Advent. They hold their meetings regularly, though they have not at present a pastor. Will not our brethren in the East remember Buffalo? We left Buffalo Sept. 4th, and, passing by the Niagara Falls, arrived that evening at Lockport. We spent two days with Bro. Galusha; found him firm in the faith, resolved to spend his days in proclaiming the coming of the Just One. My moments passed sweetly while in his society, and I deeply regretted the want of further Christian interview with such a worthy veteran in the cause. May his labors be abundantly successful. We lectured twice in that place; the brethren having had no notice of our coming, could not gather a large audience. We left Lockport on Thursday, Sept. 7th, and arrived at Rochester on Friday morning. Found a large tent erected in the city, and the brethren ready to commence a protracted meeting. Here I met with brethren Marsh, Mansfield, Pinney, Burnham, Bywater, Crosier, Judson, Parker, and Morgan. The assembly on the Sabbath was very large, and orderly. Brethren were assembled from the surrounding region, and participated in the meetings with much life and zeal. A more refreshing season I have not spent since first embracing the doctrines of the near Advent. We left the meeting in progress, Tuesday, Sept. 12th. We were much delighted with our interview with the brethren at Rochester. They have our sincere prayers for their success and spiritual prosperity. Leaving that city at the above date, we reached Boston on the 13th. The result of our visit to this city we shall publish hereafter.

Boston, Sept. 15th, 1848.

Letter from Bro. S. Fletcher.

BRO. HIMES:—Perhaps it may be my duty, with your permission, to communicate through the "Herald" a few words in relation to the Advent brethren and the cause in a section of Maine that I recently visited.

I recently spent two Sabbaths at a small village west of the city of Bangor, called Barkersville, and one Sabbath five or six miles in an easterly direction from Bangor, in what is called the red school-house. In both of these places our meetings were deeply interesting, and I trust not without profit. In the last mentioned place especially, we had a pretty full attendance of the brethren and sisters from the surrounding vicinity, and I do not know that I ever witnessed more signal evidence of the presence and operations of the Spirit of God on the minds and hearts of his people; which were manifested, not by that extravagance (the result of a disordered mind, and defective state of the heart,) which many seem to regard as necessary to show that they are engaged in religion, for we had none of that; but by their close attention to the word communicated, by their affectionate, earnest, and intelligent exhortations and prayers, and the disposition, also, they manifested to honor the Lord with their substance, as well as by the love they exhibited for each other. Some of them spoke with evident feelings of regret of errors and extravagances into which they and some others had been led, but which they had now abandoned.

Several of the brethren in that vicinity entertain views different from those advocated in the "Herald" in relation to the intermediate state of the dead, and the final disposition of the wicked; in this they appear to have been influenced conscientiously by what appeared to them as evidence; and if they should

be led to see and appreciate an amount of evidence on the other side, superior to that by which their first views have been formed, they would no doubt yield to its influence.

They desire that brethren in the ministry would visit them and help them. They express a hope that they shall be able to do more than they have done, by giving of their substance to promote the cause of Christ, and by aiding the ambassadors of Christ in their work. I design visiting them again on Sunday, the 24th. Yours, truly,

Boston, Sept. 12th, 1848.

BRO. W. M. S. MILLER writes from Low Hampton, (N. Y.)—under date of Sept. 13th, 1848.

Father Miller is midding good, although he is failing some. He is still strong in the faith that we are on the border of the heavenly inheritance. I think we have only one sign more to be accomplished,—the "sign of the Son of Man." O, glorious hope! Then the wicked will all see where they have erred, and why they have lost. But God giveth us the victory over our last enemy, through Jesus, our Lord. Our little flock are in good spirits, though we are but few in number. Bro. Kimball and D. Bosworth are doing well in giving meat to those who will hear.

BRO. E. SHEPHERD writes from Melvin Village, (Me.)—under date of Sept. 11th, 1848.

BRO. HIMES:—I was glad when I heard that your health was so much improved that you could attend the Meredith meeting. Things came off well, I understand, and that one soul was converted. That will well repay for all the labor. I think that meeting has done good. Our brethren have spoken well of it, and we have had quite a refreshing in our meeting. I think there is a prospect of better days with us, more so than I have seen since '44.

Obituary.

DIED, at the National Hotel, Utica, the 10th of May last, of consumption, EDWARD CANFIELD, of Oswego, in the 30th year of his age,—son of Dr. Calvert and Lucy Canfield, of Pleasant Valley, N. Y. Mr. C., in company with his wife and father, was on his way to the home of the latter, having expressed an anxious wish to see his friends once more. Providence, however, had ordered otherwise; and soon after his arrival at Utica, he breathed his last. He was amiable, intelligent, and upright,—and a devoted Christian,—had for several years been an ardent lover of the doctrine of Christ's soon coming. When he found he could not long survive, he sent his love to all his friends, and said he hoped to meet them all in Paradise. He selected these words for his funeral text: "I shall be satisfied when I awake in thy likeness."

His father, in a note to us, says: "We feel his loss deeply, but sorrow not as those without hope. He will awaken in the resurrection in Christ's own glorious image. We have not cast away our confidence in Christ's coming, but are still looking for and loving his appearing; and with my dear son, hoping we shall soon meet all who love him in Paradise."

We deeply sympathize with Sister CANFIELD, and with the afflicted family. In Bro. CANFIELD'S death we have lost a beloved, and devoted friend. One after another of our early and tried friends in the Advent cause are taken away. May God raise up others to fill their places, while there is yet work to be done.—Ed.

DIED, in Cabotville, Sunday, April 30th, 1848, Sister HARRIET S., wife of Benj. PARSONS, aged 33 years. Sister P. had been a decided Christian in her life and conversation for more than seventeen years. Although naturally unobtrusive and retiring in her manners, and not calculated to develop to the world the excellent traits of character with which she was possessed while in health, yet, when prostrated by sickness and wasted by disease, those Christian virtues shone forth. She has been a daughter of affliction for several years, and most of the time unable to attend the public means of grace; but when able to be at the house of God, she was always there, and was greatly comforted by the word of life. She was unable to leave the house for several months before her decease; but during that time, patience, meekness, gentleness, showed forth conspicuously. She was a sincere believer in the speedy appearing of our blessed Lord, having received this doctrine at its first promulgation in the village; she loved it, cherished it, was comforted by it, and died in strong and unwavering faith of it. She "sleeps in Jesus," and when He who is her life shall appear, she will also appear with Him in glory. Bro. Parsons, has sustained a great loss for the present, but hopes soon to be reunited with his companion in the immortal state.

R. E. LADD.

FELL asleep in Jesus, at Lower Granville, N. S., July 10th, Bro. JOSEPH HALL, aged 28. Bro. Hall was a member of the Advent church in this place, and an exemplary Christian. His loss is deeply felt in the church, and among a large circle of acquaintances, by whom he was much respected and beloved. Shortly after his conversion, he embraced the view of the speedy coming of the blessed Saviour. This was about 1842; and from that time to that of his departure, he remained firm in that faith. Just previous to his death, he expressed a desire that it should be understood that he classed himself with the "despised Millerites." At the seventh month movement he made that full consecration of himself, and all that he had, and was, to his Master what was so general among the brethren at that time. On this account he suffered much persecution and reproach, and for a season he was hunted like a partridge upon the mountains, under the supposition that he was deluded and

insane All this he endured with patience and resignation, ever manifesting the spirit of his beloved Master. But he is gone, and of him it may be said:—"Blessed are the dead that die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors; and their works do follow them."

Foreign News.

By the steamer Europa, which arrived at New York on Thursday, 14th inst., we have news from Europe of the 2d.

England.—During the week four more Chartists have been committed for treasonable practices, and sentenced to two years imprisonment, and to give bail for one hundred pounds to keep the peace for five years, before their liberation.

The total number of passengers and crew on board the unfortunate ship "Ocean Monarch," is ascertained to have been 396, of whom 218 have been saved, and 178 are missing.

The European Times says of the weather:—"We rejoice to state, that since our last number a decided and very favorable change has taken place in the weather, which, at this critical moment, is of the most vital importance to all classes."

Ireland.—The Special Commission will be opened in Clonmel on or about the 20th of September, when Messrs. S. O'Brien, T. F. Meagher, M. Leyne, P. J. O'Donoghue, Chas. G. Duffy, and a few others, will be put upon their trial.

The reports of the crops (up to Aug. 30) continue on the whole to be favorable; and they nearly all concur in representing the failure of the potato as being only partial.

France.—The liberty of the press has become extinct in Paris. It is now openly avowed, that any journal which will exercise the right of discussion in any manner which the head of the Government shall consider to be adverse to the Republican form of Government, will be immediately suppressed.

On the 25th and 26th, on a motion in the National Assembly to prosecute Louis Blanc for having been implicated in the disturbances of the 15th of May last, when the Assembly was invaded by a mob, the votes were 504 for the prosecution, and 252 against.

Rumors of an impending insurrection have again been current in Paris; and it is now said that the danger is to be apprehended from the Legitimists, who have lately gained many partisans, and who are asserted to have formed an alliance with the red Republicans and Socialists, for the overthrow of the present Government.

The "Assemblee Nationale" calls serious attention of the Government to the subject of food, having received information from some departments that the harvest is not favorable.

Another division has been added to the army of the Alps, to be stationed at Dijon. Two divisions of the army are also, it is asserted, to be formed at Metz and Strasbourg.

Charles Albert has again made a formal request to the French Government for its intervention and aid, declaring that he is ready to enter upon a new campaign, not for the purpose of personal aggrandizement, or to increase his own dominions, but in order to ensure the entire liberty of Italy, and to free the peninsula from the yoke of Austria.

At Montpellier, a manifestation of the Legitimist party has caused a serious disturbance. The Prefect of the Police went to the scene of disorder at the head of a company of National Guards, and was wounded, together with a gendarme, and a judge d'instruction.

It appears to be a settled point, that if Austria persists in refusing to give independence to Lombardy, the army of the Alps will cross the frontier. The position of Gen. Cavaignac is such, that he must either withdraw from office, or take this course.

The latest accounts from Paris say: The Minister of War, foreseeing the necessity of intervention in Italy, had accepted the services of the Duke D'Elchingen, and Colonel Bertin de Vaux, who were aids-de-camp to Louis Philippe, and they had left Paris for the army of the Alps.

Italy.—The "Manheim Journal" says, that the Emperor of Russia has sent to all the great powers a positive and very energetic protest against an armed intervention by France in Italy, and declared that if it be attempted, Russia will take part with Austria.

The "Corriere Mercantile," of Genoa, of the 25th ult., has reports from Rome, that about 300 Swiss had mutinied, at Rumioli, on the 11th, on account of their pay being irregularly withheld. They killed their captain and two lieutenants, and marched to Ravenna, but finding the gates closed, they were obliged to proceed farther, and when quarrelling among themselves, they disbanded, and were arrested in small parties.

The Venice "Gazette" of the 19th contains an order of the Provisional Government, establishing a cordon of boats around the town, to prevent communications with the continent.

The "Risorgimento," of Turin, of the 26th ult., says, that after a severe engagement on the 19th, in which the Austrians were defeated at Olgiate, between Como and Varese, Garibaldi had entered Como with his troops.

In the sitting of the Florence Chambers, on the 21st ult., the Minister Capponi, President of the Council, took an opportunity of explaining the policy which the Cabinet intended to follow. He declared that they would, by every effort, defend Italian nationality, promote the federation of the Italian states, and invite the succor of those powers that have hitherto shown a similitude of interests engaged in the Italian cause.

The ministry, he said, is therefore actively occupied in taking part in the negotiations now pending. He then proceeded thus: "If the voice of this government, which has for it the authority of unshaken loyalty toward the other nations of Europe, will be listened to, the federation promoted by us, I affirm it, gentlemen, shall take place; nor will it be our fault if it is not concluded. And the friendly assistance of those two great states that have already promised their co-operation, will be more effectual and honorable if we also take part in the deliberations, if our voice be heard while the others treat with us."

At Leghorn, Aug. 23, in consequence of the arrival of Father Gavazzi, who had caused a disturbance in Florence, there was a rising of the people, who destroyed the telegraph, drove the government into the fortress, and seized several stands of arms. Quiet was restored at the last accounts.

A Turin paper, of Aug. 20, says, Gen. Cavaignac had assured a person worthy of credit, that Italy should not be abandoned to the Austrians.

It was fully expected that Sicily would be obliged to return to her allegiance, or be given to the second son of Ferdinand. The bombardment of Messina was continued. On the night of the 2d six grenades of 80, and a bomb of large calibre, were thrown into the town, and set fire to a warehouse, but did no farther harm.

Austria.—The "Zeitungshalle" says that Baron Von Wessenberg has been commissioned with the formation of a new ministry. It is apprehended that Wessenberg will quit the ministry, and be succeeded by Count Von Thurn, and that Schwarzer will retire and be succeeded by M. Brux, a partizan of the Metternich policy.

Turkey.—Letters from Constantinople of the 15th ult., announce the re-appointment of Reschid Pacha to the post of Grand Vizer, and of Ali Pacha to the Foreign Office. The situation of affairs in the Danubian principalities has occasioned that ministerial revolution, and it was believed that the Porte was about to assume a different attitude in that difficult and grave question.

Prussia.—At Berlin, Aug. 26, a lot of powder was found in butter casks, supposed to be intended for the democratic leaders; the government troops were ready for an expected outbreak.

HURRICANE AT ANTIGUA.—It is said that throughout the island there have been two thousand buildings unroofed, and seven hundred totally destroyed. Authentic statements only give us information of eighteen who have been killed, chiefly of the laboring classes. Immense numbers of cattle and stock of all kinds have been destroyed.

Summary.

John Slaight, who shot his wife in New York, died in the city prison on Sunday afternoon, having starved himself to death, eating nothing for ten days. He had also wounded himself in the neck, and bled freely.

In Dover, N. H., a rat attacked a frog at the edge of a brook; the frog dove with the rat under water several times, and finally succeeded in drowning him, and seated himself on his dead enemy.

A lad in Cincinnati died last week from eating green muskmelon. One hundred and fifty cords of peat, ready for market, was set on fire near Waltham village on Tuesday morning, the 19th, and completely destroyed.

In Penningtonville, Pa., Mr. Parke was struck in the abdomen by the wadding of a cannon fired at a Democratic meeting, and instantly killed.

A few days since, while a couple of females were travelling in a wagon from Dexter to Guilford, Me., and old she bear, with two cubs, came out of the woods, and attempted to get into the wagon, by putting her fore paws on the forward part, from which she was frightened by the cries of the females and the approach of persons from a neighboring house.

On Monday evening last, Edward Siesbittel, porter in the store of Messrs. Mason & Lawrence, fell from the third story through two scuttles, a distance of about thirty feet, breaking his back, and crushing some of his ribs upon his lungs. He was unable to speak after the accident, and died in about an hour and twenty minutes afterwards. He leaves a wife and three children.

An inmate of the Hartford Insane Asylum, about 47 years of age, leaped on an afternoon of last week, from the stone bridge, into Mill river, a distance of sixty feet. The water was fortunately high, and no bones were broken or bruises made. Had the leap been taken a day or two previous, when the water was drawn off for the repairs of a dam, it would have been fatal. But the most curious part of the affair is, the man was restored to reason by the shock he received, and has given no evidence of insanity since.

Helen Mar, daughter of Mr. Charles Russell, of Bath, Me., aged about ten years, and Adelaide, daughter of Mr. Robert B. Rogers, of Chelsea, Mass., aged about twelve years, were found drowned, locked in each other's arms, in Sewallstream, Bath, into which they went to bathe.

THIS IS LIFE. Like to the falling of a star, Or as the flight of angels are; Or like the fresh spring's gaudy hue, Or silver drops of morning dew; Or like a wind that chafes the flood, Or bubbles which on water stood; Even such is man, whose borrow'd light Is straight called in, and paid to-night.

The wind blows out, the bubble dies, The spring entombed in autumn lies; The dew dries up, the star is shot, The light is past—and man is not.

Lieut. J. D. Clark, 5th infantry, committed suicide by leaping from a steamer into the river opposite Helena, Ark.

Helen M. Huanevell, nine years of age, was burnt to death in this city on Thursday, the 14th.

On the 2d inst., the steamboat Olive burst her boiler at Cahawba, Ala. Capt. Miller had a leg broken, and was badly scalded. Allen Colburn and another white man were severely burnt; and one negro man was killed and eight scalded.

Richard H. Blount, merchant of Kingston, N. C., was waylaid in Dover swamp, on his return from Newbern, robbed of \$300, and almost killed, by three whites and a mulatto. He was discovered insensible by a black man.

In the Northern Railroad cars on Saturday, Timothy O'Brien was robbed of his pocket book, containing \$500, being his savings from his earnings for two years on the Vermont and other railroads.

About 10 o'clock on Saturday night, a large three story double house on Mechanic-street, Roxbury, occupied by three families, was badly burnt in the roof, and the whole house completely drenched with water by the firemen.

A watchman discovered a fire No. 148 Ann-street on Sunday night, and broke open the door and put it out just in time to save a man and his wife from being burnt to death.

J. W. Touneiman, an old grocer, was shot dead in his bed at New Orleans.

A man named Homer was committed to prison in St. Louis, for an attempt, in which he nearly succeeded, to abduct two school girls, of eleven and ten years, Hannah and Sophia Little.

Alice Douglass, aged 25, one of the occupants of a house of ill-fame, in Drinker's-alley, Philadelphia, fell from her bed, which was close to a window in the air story, to the ground. Her arm was torn nearly off by striking a fence, and her injuries will probably be fatal.

On Saturday afternoon last, a lad eight years of age, son of Mr. D. King, of Roxbury, fell from the steep precipice near the railroad station in that city, a distance of between fifty and sixty feet, upon the railroad track beneath. No bones were broken, and he will soon recover.

Nicholas John has been committed to jail in Newburgh, N. Y., for the murder and robbery of David Grant—both returned volunteers. Grant was stabbed and thrown into the docks, but recovered sufficiently to identify the assassin.

John Clark, an Englishman, who formerly lived with Dr. Kidder, of Boston, was killed on the railroad near Clayville, while intoxicated.

Nathaniel W. Richardson, a carpenter of Chelsea, died in that town of lockjaw, brought on by sticking a nail into his foot.

Charles Fales, late a seaman on board the U. S. ship Columbus, was drowned at New York on the 10th inst.

Wm. E. Lane, 19 years of age, and a discharged soldier, was found with his throat cut in Detroit, robbed, and murdered.

Four negro women, belonging to Mr. Burgwin, were drowned from a boat in Wilmington, N. C.

In Middleton, Miss., Maj. John T. Brown was shot dead by Dr. W. Laidich, whom he had just before fired at without effect.

BUSINESS NOTES.

Bro. W. Busby is our Agent for the Herald in Rochester, N. Y., 215 Exchange-street. J. E. Morton—You have paid for three vols. in advance. O. Perre—We send you this vol. free. A. H. Brick—We sent you a copy of Bro. Litch's work by Bigelow's Express. W. Koylc—Tracts sent.

MISSION AND TRACT DISTRIBUTION FUND. W. B. Little, 2 00 Amos Clark, 1 00 A. Reed, 1 00

CAMP MEETINGS.

BIG TENT MEETING.—We shall hold a Tent meeting in the city of Lowell, to commence on the 24th inst., at 10 A. M., and continue through the week. Bro. Litch, Weetsee, Plummer, Burnham, and others, will be present. There will be three lectures a day on the great questions involving the nature of the kingdom of God, and its speedy establishment in the whole earth.

There will be a conference of believers in the Lord's speedy coming, at a place called Baptist Corners, in Ashfield, Mass., commencing Friday, Sept. 26th, at 10 A. M., and continue over the Sabbath. Bro. Everett, W. S. Campbell, Laddington, and others, will be present. The brethren and sisters in the surrounding towns are invited to attend. (In behalf of the brethren.) R. E. LADD.

The Lord willing, we shall hold a Tent meeting in the town of Windham, Vt., near Cobb Corner, to commence Sept. 27th, at 10 A. M., and continue as long as shall be thought best. Also another at Addison, Vt., to commence Thursday, Oct. 5th, at 10 A. M., and continue over the Sabbath. Brethren are invited, and are requested to bring their tents. A. S. LEWIS.

The brethren in Taftonboro', N. H., in view of the approaching judgment, have thought best to hold a Conference there for the benefit of the community, to commence Oct. 6th. The meeting will be held in the Melvin school-house the first day, and on the other in the Christian chapel, and continue over Sunday. Bro. D. Churchill, Couch, and others, are expected to attend. (For the brethren.) EZRA SHEPHERD.

The Lord willing, a Conference will be held in Homer, N. Y., commencing Thursday, Oct. 3th. Bro. Galusha and Bates are expected to be present. (In behalf of the church.) J. L. CLAPP.

The brethren at Sugar Hill, N. H., in view of an approaching judgment, call for a Conference of all who wish to be benefited by the truth, to commence on Thursday, Oct. 5th, at 10 A. M., and continue over the Sabbath. Bro. H. L. Hamer, Hines, and Edwin Burnham, are expected to attend and preach the word. We look for a full representation from all the surrounding country. (For the brethren.) I. H. SHIPMAN.

APPOINTMENTS.

Bro. P. Hawkes will preach at Clark's Hall, Portland, the first and second Sabbaths in Oct. Bro. Litch, will preach at the Isle La Motte, Vt., Sabbath, Oct. 1st. Bro. Litch, will preach in Portland, in Brackett-street ward room, the last Sabbath in Sept., and the 1st in Oct. W. BURMAN.

Bro. I. E. JONES' Post-Office address is Brooklyn, N. Y., 175 W. 4th-street.

BOOKS FOR SALE AT THIS OFFICE.

SECOND ADVENT LIBRARY (in 8 vols.)—Price, \$5 per set. SECOND ADVENT LIBRARY (New Series).—Each No. at 4 cts.; 37 1-2 cts. per doz.; \$2 30 per hundred. No. IV.—"GLORIFICATION." By the same. No. V.—WM. MILLER'S APOLOGY AND DEFENCE. We are out of tracts Nos. 1, 2, and 3. "A STATEMENT OF FACTS on the Universal Spread and Expected Triumphs of Roman Catholicism." 15 cts.; \$10 per hundred. "PROTESTANTISM; its Hope of the World's Conversion Falacious." 72 pp. Price 10 cts.; \$7 per hundred. "THE BIBLE A SUFFICIENT CREED" By Charles Beecher. Price, 4 cts. MILLENNIAL HARP (with music.)—Price, 50 cts. ADVENT HYMNS (without music), 3 cts. ADDITION TO THE SUPPLEMENT TO THE HARP (60 pp.), 10 cts.; \$1 per doz. "ADVENTSHELD AND REVIEW" (Nos. I, II, III.)—Price, 37 1-2 cts. single; \$1 30 for the three bound together.

QUESTIONS ON THE BOOK OF DANIEL (for the use of Bible-classes and Sunday Schools.) Price, 12 1-2 cts. "THE ADVENT HERALD," and the "MIDNIGHT CRY." We can supply most of the back volumes of these papers.

TRACTS ON PROPHECY. No. 1.—"Looking Forward." No. 2.—"Present Dispensation—Its Course." 3.—"Present Dispensation—Its End." 4.—"What did Paul Teach the Thessalonian Church about His Second Coming?" 5.—"The Great Image." 6.—"If I Will that He Tarry till I Come." 7.—"What shall be the Sign of Thy Coming?" 8.—"The New Heavens and the New Earth." 9.—"Christ our King." 10.—"Hold, He Cometh with Clouds." 15 cts. per set; \$1 for eight sets.

DIAGRAMS OF THE VISIONS OF DANIEL AND JOHN. On paper (in three parts), without mounting, \$4; on cloth (in one piece), without roller, \$6. On paper (in three parts), mounted with rollers and cloth backs, \$6. These Diagrams cannot be sent by mail, but may be by express.

"ANALYSIS OF GEOGRAPHY; for the Use of Schools, Academies, &c." By Sylvester Bliss. 62 1-2 cts.; \$3 per dozen. BLISS'S OUTLINE MAPS. \$9 a set. On thick paper, painted, \$3 a set. PROMISES CONCERNING THE SECOND ADVENT.—91 texts, with laconic remarks, and an appropriate verse of poetry on each. 48 pp. Price, 4 1-4 cts.

WM. MILLER'S DREAM, with Poetic Addresses. 22 pp. Price, 2 cts. TIME OF THE SECOND ADVENT.—What do the Adventists Preach now on the Time? Price, 4 cts. per doz.

BIRKS' Four Prophetic Empires—\$2. ELLIOTT'S work, 4 vols. (1 copy), \$15. LIFE OF WESLEY (a few copies)—75 cts. SHAKESPEARE'S EXPOSED—75 cts.

"MY SAVIOUR; or Devotional Meditations in Prose and Verse on the Names and Titles of the Lord Jesus Christ." By Rev. John East, M.A., Rector of Crocombe, Somerset. Eng. 1. Price, 30 cts. CRUDEN'S CONCORDANCE. Price, \$1 50 bound in sheep; \$1 25 in boards. LITHOGRAPH OF WM. MILLER. An excellent lithograph likeness, from a daguerrotype. Price, 50 cts.

TWO HUNDRED STORIES FOR CHILDREN. Compiled by T. M. Preble. Price, 37 1-2 cts.

AGENTS FOR HERALD, &c.

ALBANY, N. Y.—Geo. Needham, 228 Lydian-street. BRIMFIELD, Mass.—L. H. Benson. BUFFALO, N. Y.—H. Tanner. CINCINNATI, O.—John Kilo. DERRY LINE, Vt.—S. Foster, Jr. EDINGTON, Me.—Thos. Smith. HARTFORD, Ct.—Aaron Clapp. LOWELL, Mass.—L. L. Knowles. MALDEN, N. Y.—L. Kimball. MALDEN, N. Y.—H. Buckley. MILWAUKEE, Wis.—L. Armstrong. MORRISVILLE, Pa.—John F. Lanning. NEW BEDFORD, Ms.—H. V. Davis. NEW YORK CITY.—Wm. Tracy, 85 Ludlow-street. PHILADELPHIA.—J. Litch, 16 Chester-street. PORTLAND, Me.—Peter Johnson, 24 India-street. PROVIDENCE, R. I.—G. H. Child. ROCHESTER, N. Y.—J. Marsh. TORONTO, C. W.—D. Campello. WATERLOO, Shefford, C. E.—R. Hutchinson. WASHINGTON, D. C.—D. F. Wetherbee.

Receipts for the Week ending Sept. 20.

W. Busby (six copies), 390; J. Sargent, 372; W. Koylc, 405—each 50 cts.—W. Harris, 301; J. C. Jones, 342; L. S. Phares, 375; S. C. Brown, 404; N. Fickett by W. Busby, 404; J. D. McCurdy, 385; W. C. Brown, 378; J. W. Hedges, 404; H. Towne, 378; S. L. Sprague, 404; M. Pendleton, 378; N. Calkins, 378; D. Churchill, 404; B. Parsons, 404; P. Sawyer, 412; J. Meynard, 404; H. Orcutt, 404; J. W. Wilkinson, 404; H. P. Taylor, 413; R. Young, 352; Dr. W. Partridge, 404; J. E. Hall, 404; Geo. Bates, 404; J. Austin, 404; P. Stone, 404; C. Whipple, 404; M. P. Goodhue, 404—each \$1. S. Rogers, 416 (\$1 for tracts); R. Renfrew, 404; E. P. Butler, 378; A. Grow, 378; L. Canfield, 378; A. Bartlett, 398; J. M. Chamberlain, 378; H. S. Burchard, 456—each \$2. C. Mulford, 473; G. Burrows, 389; E. G. Allen, 389—each \$3. W. B. Little, 413 (3 copies)—\$4. MILWAUKEE, 7 25; J. F. Morton, 456—each \$5.—J. Eshelby, 507—\$10.—J. Wilson (six copies), 443—\$12 25.

TO CORRESPONDENTS.—J. B. C.—Your article will appear next week.