

H. G. Brown

ADVENT



HERALD.

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

VOL. XII. No. 10.

BOSTON AND NEW YORK, OCTOBER 14, 1846.

WHOLE No. 284.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY

AT NO. 9 MILK STREET, BOSTON,

BY J. V. HIMES.

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

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

The Child-Angel.

BY PARK BENJAMIN.

[The following is only a versification of a simple and touching anecdote.]

"I WANT TO BE AN ANGEL," said a child,
As on his mother's face he looked and smiled.
It was the twilight hour, and Evening's shade
Fell, like sweet peace, on stream, and hill, and glade;
One after one the stars broke in the sky,
And tender airs came murmuring softly by.
The night was holy, shedding such a light
As beamed on Bethlehem in the holiest night.
O'er all the heavens the child's beseeching eyes
Wandered in silence, full of deep surprise;
He watched and marvelled till his soul ran o'er
With hope and joy and love ne'er felt before.
"What means my son?" the mother mildly said;
And the young child declined his little head,
Whispering once more, in sorrowful reply,
"I want to be an angel, and to die."
"And why, my darling?" "Because heaven is there,
High up beyond those stars, so pure and fair,
Where angels live, and love the God who gave
His Word to comfort and his Son to save."
The mother called him to her knee and wept—
Wept with the child till he sank down and slept
Upon her bosom; then she meekly rose
And took him to his chamber's calm repose.
She knelt and prayed such prayers as mothers pray—
That God would guide him through life's thorny way;
That he might give his heart to God, and stand
Forever gazing toward the blessed land!

A few brief months passed o'er the boy—and lo!
Gone from his eyes was their translucent glow,
White were his cheeks, his lips all thin and pale,
Like roses blanched by Winter's early gale.
Sick unto death he lay—but no alarms
Could fright her darling in his mother's arms—
Still on her face he fondly looked and smiled:
"I'm GOING TO BE AN ANGEL," said the child.
Norwich (Ct.), August 28. N. Y. Observer.

The Sure Mercies of David.

BY THE REV. EDWARD BICKERSTETH,
RECTOR OF WATTON, HERTS, ENG.

(Continued from our last.)

2 Samuel 7:12-16.—"I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: and thy throne shall be established for ever."

THE HOUSE TO BE BUILT.

"He shall build a house for my name. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men."

The building of a house for God was literally fulfilled by David's son, Solomon, the king of Israel. He erected a glorious temple at Jerusalem, which was dedicated to God with peculiar solemnity, and which God honored with special manifestations of his presence.

This temple of Solomon was, however, only the emblem, or type, of a far more glorious building. There is another temple building by One greater than Solomon. The Church of the first-born is the house of the living God, in which

he is especially pleased to dwell. Often is this view taken of the Church of God in the Holy Scriptures. Thus the Apostle Paul tells the Ephesians, "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." St. Peter also gives us the same truth, "Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

I must not take up your time by dwelling on the many analogies between the literal and the spiritual temple. We may observe, however, in harmony with our subject, that as Tyre, which may be viewed as a representative of the Gentiles in their relation to Israel, chiefly helped in providing the materials for the outward temple, so the stones of the mystic temple are chiefly hewn in the quarry of the Gentiles. For 1800 years God has, from among the Gentiles, been gathering the materials for his own spiritual house. Thus at Rome St. Paul declared to the Jews, when they rejected the Divine message of the Gospel, "Be it known unto you, that the salvation of God is sent unto the Gentiles, and they will hear."

The sure foundation-stone of this glorious temple is the Lord Jesus Christ: "Wherefore also it is contained in the Scripture, Behold I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded." The Jews, as a nation, rejected him. "This is the Stone which was set at nought of you builders, which is become the head of the corner: neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." All who build on Christ, therefore, shall never be ashamed: each one partakes of the holy character of this temple.—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you; for the temple of God, is holy, which temple ye are." Oh! that each one of you may be lively stones in this temple. Oh! separate yourselves from all that is contrary to it. What agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, "I will dwell in them and walk in them; and I will be their God, and they shall be my people."

Glorious as was the temple of Solomon, it had no glory in this respect, by reason of the glory that excelleth. In that temple, when the trumpeters and singers were as one to make one sound, to be heard in praising and thanking the Lord, the glory of the Lord filled his house; but what will it be when his elect, from every land, from every age, from Jew and Gentile, all in resurrection bodies, shining as the sun in the kingdom of

their Father, with all the holy angels, ten thousand, and thousands of thousands, with one voice make one sound to be heard, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and blessing!" Oh! how glorious will our King be in his completed house for ever.

This glory, however, was not procured by him, and will not be attained by us, without suffering. You find through the Scripture, a close, deep, and mysterious connexion between the sufferings of Christ and the glory which should follow. You see it in Psalm 22, Isaiah 53, Philippians 2, and in many other places. The Church was not purchased without a costly price. We ministers are to feed the Church of God, which he hath purchased with his own blood.

This, it appears to me, is brought before us in the expressions which are rendered in our version, "If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men." It has been observed that they might as closely be rendered, "In his suffering for iniquity, I will chasten him with the rod of men, or the rod due to the sins of men, and with the stripes due to the children of Adam."* Christ had no sins of his own to suffer for; but he was made sin for us. Hence the chastisement of our peace was laid on him. The Lord hath made to meet on him the iniquity of us all. He bore our sins in his own body on the tree. He endured the curse for us, redeeming us from the curse of the law. This was the foundation of the recovery of his people, and their everlasting blessedness. The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

This is the glory of the everlasting covenant. It is ratified and confirmed by the blood of a sacrifice of infinitely superior dignity and glory to all the sacrifices of the law. To this our Lord directs the special attention of his people: "This is my blood of the new covenant, which is shed for many for the remission of sins." By his cross our Lord triumphed over sin, death, and the grave. He has opened the way to everlasting mercy for us sinners. The covenant is well ordered in all things, and sure. Therefore the Church ever triumphantly sings, "When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers."

Thus he became the builder as well as the foundation of this house. As it is predicted of him, "Behold the man whose name is the Branch! and he shall grow up out of his place; and he shall build the temple of the Lord, and shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon the throne, and the counsel of peace shall be between them both."

* Or, the words may mean, "With the rod, the stripes, inflicted by the hands of men."—Compare 2 Sam. 24:14; Mic. 5:1; Acts 2:23.

In this respect the apostle, in the Hebrews, sets forth his superiority, as contrasted with Moses, "For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant of the testimony of those things which were to be spoken after. But Christ, as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of our hope firm unto the end."

God enable us all, then, my brethren, to maintain firmly our confidence in the Lord Jesus Christ, and to abide in him! Let us build every hope on this foundation-stone. Let our hearts be fixed, trusting in the Lord. This is the only present safety of Jew and Gentile; this is the only way to share his heavenly and everlasting kingdom and glory.

4. THE KINGDOM OF THE SON OF DAVID.

"I will establish the throne of his kingdom for ever. Thy kingdom shall be established for ever. Thy throne shall be established for ever."

Why is there this frequent repetition in this short promise? Three times is the perpetuity, the everlasting duration of this kingdom declared. Why is this? It is to meet the difficulties of our faith, arising from the lengthened suspension of the promise, and the apparent improbability of his everlasting monarchy.—(To be continued.)

The Two Covenants.

No. I.

There are but two Covenants, two Testaments, and two Advents, mentioned in the Bible.

Gal. 4:22-26—"For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman.—But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."—Mark, these are "the two Covenants."—The Covenant from Sinai, in Heb. 8:7; 9:1; and 10:9, is called the First; not, however, from its date, but its manifestation. Its chronology is given in Deut. 29:12, 13, 25; Heb. 8:9, to have been in the day when God took them by the hand to lead them up out of the land of Egypt; which, be it remembered, was four hundred and fifty years after Abraham's time. Gal. 3:17. The chronology of its termination is given in Heb. 8:13; 10:9, to have been at the first Advent, when it had "waxed old, and was taken

away, that another might be established upon better promises." Its design was, to give pre-eminence to the natural descendants of Abraham, because of the love which God bore to them for the fathers' sakes; (Rom. 11:28;) and also to preserve the genealogy of Christ from Abraham. Rom. 9:5. The Holy Ghost calls this Covenant the Law. Heb. 7:19; 8:6, 9; 9:1. Also Testament. 9:15.—Will the reader please to turn to the texts quoted.

THIS COVENANT WAS CONDITIONAL.

Lev. 26:14-16—"But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you, I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain; for your enemies shall eat it." 27-29—"And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat." They did "break his covenant," and ate the "flesh of their sons and daughters," when besieged by the Romans. In Mark 13:14, the Savior speaks of this event, and says that it ought not to have occurred. Compare with this Luke 21:20-24; and Dan. 7:15-20. If they had received "the messenger of this covenant," (Mal. 3:1,) when he came "suddenly to his temple," as the first act of his ministry, (John 2:13-15,) or if they had accepted him when he cleansed it the second time, (Luke 19th,) instead of desiring a murderer in his stead, and thereby transferring the guilt of his blood to themselves, he would have fulfilled its promises to them, and Rome never would have "stood in the holy place."

In Jer. 18:7-10, God states distinctly, and once for all, his PLAN of NATIONAL PROVIDENCE. After stating in the preceding chapter, that "If they would keep his Sabbaths," &c., then they should have kings upon the throne of David, and Jerusalem should remain forever; but, "If they would not, then he would kindle a fire in the gates thereof, which shall devour the palaces thereof, and should not be quenched: he then sends the prophet down to the pottery, where he sees a vessel marred in the hand of the potter, which was then made into another vessel. He then says, that so were the house of Israel in his hand. 7-10—"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." This was the case with Nineveh also: "Forty days, and Nineveh shall be destroyed;" but it was spared, because they repented.

Many, overlooking this "plan of national providence," have supposed that God must yet fulfil every unfulfilled promise, or prediction, of blessedness and glory, to the Jews, with which the Old Testament abounds; and thereby make the Jews to Christians, what Christ was to the Jews, "a stone of stumbling, and rock of offence." A. LITERALIST.

The Massacre of the Mamelukes.

The history of Mehemet Pacha, the remarkable man

on whom the eyes of all Europe were for a very considerable period fixed, has in it the usual characteristics of an oriental tale—it is wild, startling, and bloody.

He was born in that year so fruitful of extraordinary men, which gave birth to Wellington and Bonaparte, 1769, or 1182, of the Hegira. His humble origin contrasted strangely with his subsequent exaltation; and it was his lot to commence his career in the condition of a slave.

His father was captain of the corps appointed to protect the public roads, and Mehemet was yet a child when his father died. The governor of the town took Mehemet under his care, and gave him that education which he deemed suitable to his present circumstances and future prospects.

After the rise of his fortunes, it was gravely affirmed that his mother was forewarned that she was to be the parent of no common mortal, before he saw the light. Mysterious dreams disturbed her mind, and she sought to have them expounded by the learned men of the East. She is said to have consulted certain soothsayers on the subject, though from her condition in life it may be conjectured that she could ill afford to pay the fees necessary to unlock their recondite stores of knowledge. Any sacrifice that she might make was, however, amply rewarded by the revelations which it produced, for she was assured that the child she was about to usher into life would triumph over his enemies, laugh to scorn obstacles which others would hold insuperable, and become one of the greatest men of his time. The prediction, like some others, perhaps worked its own fulfilment; for the young Mehemet, apprised by her of his high destiny, soon began to aspire. Favoring circumstances encouraged his ambition, and his daring mind was not to be restrained by the apprehensions which bound others in subjection, and he disdained to be enslaved by unnecessary scruples of conscience. He resolved at any price to work out his mother's dreams, and to be a sovereign "in men's despite."

The tchorbagi of the district, whose duty it was to collect the taxes from an impoverished people, found them rebellious and resolute not to pay. Mehemet put himself forward to compel submission. His services being accepted, he entered a village, the scene of the revolt, attended by a few soldiers badly armed. In the first instance he did not threaten; but pretending that he came on a pacific mission, he invited some of the principal inhabitants to meet in an amicable way. The artifice succeeded. They came, and after a brief show of negotiation, he rudely seized them, bound them, and directed that they should be forthwith carried off as prisoners to Cavalla. Their friends, indignant at the outrage, attempted to interfere, and talked of vengeance. He met the full tide of their resentment, and, defying their fury, declared the captives should instantly be put to death, if any attempt were made to rescue them. Overawed by this stern resolution, they gave way: he executed his purpose, and his prisoners were only saved by payment of the impost which had before been refused.

This was a great triumph for Mehemet. The tchorbagi felt this service to be one of importance, and requited the daring act by naming Mehemet a boulouk bashi. Nor was this all; he had a female relative who was wealthy, and a widow. Through the tchorbagi's influence, she became the wife of Mehemet; by her he had three sons, Ibrahim, who now commands his army, and two, named Ismael and Toussoun, who are dead.

The money which he gained by marriage he did not disdain to employ in trade. He was assisted by a French merchant named Lion, and his speculations proved most fortunate. The mer-

chandize in which he dealt most was tobacco, and the profits he made were said to be enormous.

But war was still his delight, and when the French invaded Egypt, Mehemet distinguished himself by the valor with which he opposed the soldiers of Bonaparte, and this advanced him to the rank of Bin Bashy, and subsequently to that of *Sare-chisme*.

Wretched dissensions soon ensued. The Turkish chiefs, in gratifying their own rapacity, forgot their duty to the Porte. Mehemet watched his opportunity, and ingratiated himself with the troops, by insisting on their receiving their pay. He soon found himself strong enough to set his superiors at defiance. They accused him of misconduct, but he refused to allow them to call him to account. A rebellion broke out which he secretly encouraged. The tyrannical viceroy, Kousrouf, who had been his enemy, thought it necessary to fly. His successor, Taher Pacha, was less fortunate; his head was severed from his body, and thrown from the window of the palace to gratify the infuriated populace. Other viceroys followed, who failed to restore order. The troops remained unpaid, and discipline and subordination lost, threatened the inhabitants. All Cairo was in a state of awful alarm, and no man had courage to meet the storm but Mehemet. He seized the ring-leaders and beheaded them, and by this severity re-assured the populace. The mis-conduct of the viceroy, however, was continued, and the people were in a highly excited state, when a firman was received from the sultan, appointing Mehemet, Pacha of Djedda, and that part of Mecca. He was leaving the city, when his discontented military attacked him, demanding their pay. He had the address to turn their rage against the viceroy, and was allowed to proceed.

The course of misrule continued, new commotions arose, and again the eyes of the inhabitants of Cairo were turned towards Mehemet. He came to their aid. The Mamelukes committed great disorders, and threatened to besiege Cairo. On this occasion Mehemet acted with his wonted address. Mr. Webster thus tells the story:—

"They approached Cairo, and commenced negotiations with some of the principal Shieks, who were persuaded by Mehemet to lend their services on the occasion, and act as decoys to the unheeding enemy. Those Shieks however, had, in truth, received ample provocation, inasmuch as, in all the ravaging excursions of the Mamelukes, their respective villages had not only been ransacked, but taken possession of, until duly and dearly ransomed. They played their parts remarkably well, deceiving the Mamelukes in the completest manner. These last came by the Mokattam to the gate of the Victory, which happened to be open for the purpose of admitting some countrymen with their loaded camels. The Mamelukes entered, and finding no force on the spot to guard its safety, they put implicit faith in all the wild promises of the heads of the people: and dividing their number into parties, they hurried into the city. In rushing along they shouted in triumph, and sounded all their instruments of martial music in joyous anticipation of success. But their eyes were soon opened to their situation: being attacked on all sides, driven from post to post, slaughtered like so many bellowing bullocks by the infuriated multitude who were sufficiently recompensed by the large booty they collected, not only by stripping the dead and the prisoners, but by easing the dromedaries of their pack-ages, which, according to ancient custom, and on every occasion, followed their owners, loaded with whatever of the greatest value they possessed.

Meanwhile the chief prisoners were carried before the rampant pacha. He received them with supercilious disdain, marking out especially Ahmed Bey of Damutta, for this piercing mockery. But he was addressing, to use the words of the poet, one of the

'Souls made of fire and children of the sun,
With whom revenge is virtue,'

and who would have made a manifestation of his possession of that virtue: but the star of the viceroy was in the ascendant—Ahmed's hands were tied. He complained of thirst, and the guards loosened the cords which bound him, and handed him a vessel of water. On the instant, he caught a dagger from a bystander's side, and rushing towards his taunter, would have stabbed him to the heart. The pacha fled, and Ahmed fell under the innumerable blows of the assailant guard. All the prisoners were massacred without mercy; eighty-three heads were sent in trophy to adorn the seraglio walls of Constantinople."

But funds were wanting to Mehemet, and he now demanded from the receiver-general, who was named George Gohary, his accounts for the five preceding years. This led to the discovery of great abuses on the part of that officer, and he was obliged to buy safety by giving up his office.

The steps he had taken, and the authority he had assumed, caused representations to be made at Constantinople, which had proved fatal to any ordinary man. The Capitan Pacha arriving with his fleet at Alexandria, summoned Mehemet to appear before him. He declined the honor, shrewdly suspecting that, had he done so, the bowstring would have been ready for his neck. To the sheiks and the people he appealed for support. His mind was made up. "I should be a recreant, or a fool," said he, "to abandon the prize within my grasp." The same spirit which makes him now press more extensive claims, gained him the Viceroy's high station. By the determination he manifested he inspired awe. Some well-timed supplies of money furnished the government with an excuse for recognizing him; and on his agreeing to pay four thousand purses into the treasury of the Sultan, and giving his son, Ibrahim, and other members of his family, as hostages for the fulfilment of the engagement, his diploma was fully forwarded from the Turkish capital.

Generally recognized as viceroy, his authority was opposed by the Mamelukes. He resolved to crush them forever. The vengeful deed was accomplished, and by his command, and under his eyes their blood was relentlessly shed.

"The grand seignior," says the author already quoted, "had sent his kislar aga to Cairo, as bearer of costly presents to the pacha, and the firman appointed Toussoun, the son of Mehemet, to the dignity of a two-tailed pachalic. The same youth had been by his father nominated general of the army of Arabia. The first of March, 1811, was the day set apart for the investiture of Toussoun; and the ceremony was ordered in the citadel. The principal portion of the Mameluke body had been enticed some time previously into the city, loaded with honors and attentions, and quartered in appropriate parts of the city. These Mamelukes had been invited to take part in the parade and festivities of the day, and they consented to do so. In the morning Chahyn Bey, with his staff and officers, appalled in whatever they possessed of the greatest cost and magnificence, came to the pacha's hall of audience in the citadel, to offer their congratulations on so joyous an occasion. Mehemet received them with the greatest affability. They were presented with coffee, and he conversed with them seemingly with openness of heart

and serenity of brow. But the serpent lay hidden in its bed of roses!

"The procession was ordered to move from the citadel along a passage cut in the rock. The pacha's troops moved first, followed by the Mameluke corps. As soon, however, as they had passed the gate at the end of that rock passage which leads to the citadel, it was shut suddenly against the latter, and Mehemet's forces were ordered to the top of the rocks, where they were perfectly secure from the aim of their victims, and whence they leisurely fired upon the defenceless Mamelukes, and butchered them in cold blood, almost to a man, for escape was difficult, that end of the defile by which they entered having been also closed, and its breadth in many parts being so scanty, that two horsemen could with difficulty ride side by side. Of those who were fortunate enough to find shelter in the pacha's harem, in Toussoun's abode, and elsewhere, were all mercilessly dragged forth, conducted before Kiaya Bey, and beheaded on the spot. The body of their brave leader, Chahyn, was exposed to every infamy. A rope was passed round his neck, and the bloody carcass dragged through various parts of the city exposed all the while to the execrations and contumely of the inflamed populace. The citadel itself looked like a hideous slaughter-house, newly deluged with the blood of victims, and overstrewn with a multitude of reeking carcasses. Dead steeds lay confusedly along the streets, with their golden caparisons soiled in the filthy dirt and gore; their knights, some with limbs hacked off, others without their heads, still clenching their cimeters with the last despairing, yet desperate grasp of death, were flung near the war-horses, prostrate in a black puddle of their own life-blood. Their numerous followers were cast around their masters, pierced with many balls, their faces depicting that malice which raged in their breasts at not being able to bequeath their dying hatred to a successor.

"Among the number of the slaughtered, Mehemet counted four hundred and seventy Mamelukes. Orders, however, had been generally circulated for their universal destruction throughout the country."

This dreadful sacrifice established his power. He deemed it necessary to the well-being of Egypt, which he identified with his own. He vindicated the act as just and expedient, and never appeared to know the slightest compunction for having ordered it.

Political State of Europe.

This season is usually devoted in France to leisure and diversions. Statesmen, wearied with the toils of the winter, go to refresh themselves in their country-seats, or at the most noted watering places. The journals themselves sleep with the public, and their columns are filled with whatever amusing matter can be collected on the face of the globe. But this year it has been quite otherwise. The members of the cabinet are at their posts.—Political men are busy and anxious; the journals are engaged in the most active and earnest warfare. Why this unusual agitation? It is because the Chamber of Deputies has been dissolved, and a new general election is to take place in a few weeks.

The legislature is appointed for five years, according to law; but it never happens that the government waits till the close of this term. The Chamber just dissolved, has lasted four years. This is an important event for the country. It is now to be decided what shall be for four years our political condition; whether the present cabinet shall be maintained or overthrown; whether our relations with foreign powers shall remain as be-

fore; in short, what shall be the course of France during the term of existence of the new Chamber of Deputies.

It is worthy of remark that the present agitation produced by the dissolution of the Legislature, does not rest on political considerations, properly speaking. Listen to the language of different parties: read their circulars: nobody, or almost nobody, asks for more rights, or better securities for the liberty of the press, or the extension of the right of suffrage.—Nothing like it. What moves and absorbs the public mind, is rather physical interests, rail-roads, taxes, commerce, and manufactures. Are we then to conclude that we have already obtained all the political liberties which the nation requires? So the government says. It argues, that, as a matter of course, political passions should subside, since France possesses the freest institutions it could desire.—But I confess this explanation is not entirely satisfactory. We are far from being as free as we can and ought to be.—Religious liberty, for example, is subjected in our country to severe restraints. The liberty of the press also needs more security. Nor are we allowed to form associations to promote the most important interests of society. Our laws are less liberal, not only than those of the United States, but even than those of England. Why, then, I repeat, this absence of political excitement?

I believe it is because the mass of the nation are discouraged and desponding in regard to political matters. France has been so often deceived in her hopes, that she has become almost skeptical. She has but little confidence in men and things. She sees, that, after two great revolutions, she has fallen back gradually into the same state, that taxes have become heavier, that the government pursues the same course; and she turns away from this sad spectacle, she gives up seeking for political reform, to look after her physical interests, hoping to obtain more success. Such is the truth as to our present position. All foresighted men regard this despondency as a sad symptom for the future. When a nation no longer shows itself jealous for its liberties, governments take advantage of its supineness, to increase their own power. Will the French then never learn to live and act like free citizens?

It is easy to see that this political apathy leaves a large door open for bribery and corruption at the polls. The citizens not being occupied with the interests of their country, bestow more attention upon their own interests, or those of their canton, their village, or their relatives and friends. Candidates soliciting the votes of the electors, make no avowal of their political faith; but they promise places to some, honorable distinctions to others,—here pecuniary aid from the government for schools,—there a road to facilitate intercourse, or a bridge, or the repairs of a church, &c. The appointment of many of the deputies becomes thus really an article of sale. The electors say to the candidates, "What advantage shall we derive from choosing you to office?"—And the candidates answer, "You shall have so much money, or such and such a local or personal benefit."

This deplorable bribery takes place publicly, from one end of the country to the other, and degrades the representative system, corrupts the morals, and prepares the way for new convulsions; for, below the middle class, which comprises all the voters, is a mass of thirty millions of men, peasants and laborers, who witness this immorality, and wait for their turn to act upon the political scene. Will our middle class share the same fate as the ancient nobility, and will it lose, by its own fault, the high place assigned to it in our institutions?

In Belgium, the struggles of political parties have a peculiar character, owing to the internal condition of the country. Men here are divided into two classes: on one hand, *Catholics*, on the other, *Liberals*. Such are the names under which they are commonly designated. These two parties formed an alliance in 1830, to expel the dynasty of the princes of Orange, but they have since become completely sundered. The separation seems to become every day wider, and it could not be otherwise. When were the Catholics, that is to say, the Jesuits, or Priest Party, ever liberal? They take the mask of freedom and democracy, when circumstances demand; but at bottom they are essentially despots. Their alliance with the popular party was unnatural; and now there is open war in Belgium between the two parties. The mixed Cabinet, which tried to effect a nominal reconciliation, is broken up, and each one takes again his true position.—The priests and their friends declaim angrily against the liberals,—call them infidels, atheists, republicans; and these reply, that the priests are ultramontanists, enemies of liberty, and servile tools of the Jesuits. The quarrel is sharp, and quite interesting.

While the bishop of Liege celebrated with a numerous clergy a secular jubilee in favor of some or other saint, and was making pompous processions in the streets, the liberal Belgians held a convention to organize their plan of battle against the Jesuit party. It was an imposing assembly. Three to four hundred persons, mostly well educated, and of distinguished rank,—lawyers, physicians, literary men, manufacturers, debated upon the best means of opposing the Catholic party. They were aware that this party is very strong, because it consists of the ignorant masses in town and country.—Various methods were presented of solving the problem. No doubt schools are a powerful weapon against ultramontanism, because the more enlightened a people are, the more are they opposed to the absurd superstitions of Popery. But in Belgium, the subject of schools is attended with special difficulties; for the priests themselves, or their tame instruments, have in their hands the direction of public instruction. The press is another means of contending against the ultramontane spirit; but some of the journals are afraid of the priests, because these last employ even the influence of the confessional to take away from them their subscribers. A long time, therefore, and many efforts, will be necessary for the triumph of the Catholic party. Yet, the liberals of Belgium do not despair of victory, and they are right. The tendencies of the age are with them. All the discoveries of science, all the progress of industry, have the effect to weaken the power of Popery, by increasing the means of intercourse among nations.—Let them act, then, with zeal and perseverance, and the Jesuit faction will be overthrown in Belgium, as it has been in other countries.

The political news from Germany grows more interesting. Decidedly, this nation begins to enter upon a more active career in a practical point of view. The Germans begin to feel that they have dwelt long enough in the clouds of a speculative philosophy, and that they have published books enough on the obscure points of metaphysics. They desire at length to come to realities, particularly the nations of Protestant Germany.

The political chambers of Baden, Saxony, Bavaria, have hitherto been without any influence upon public affairs. Some speakers delivered fine orations, and that was all. But, this year, things have changed considerably. The rulers are reminded that they have another duty to

fulfil than that of addressing official compliments to their princes. At Dresden, the deputies uttered strong language upon the events which had stained with blood, last year, the city of Leipsic, and it is evident that they regard seriously their political duties. At Munich, the chambers have not dissembled that they are dissatisfied with the narrow bigotry of the king of Bavaria, and the members of the nobility have taken part in this movement for reform. The prince of Wrede, among others, though a Roman Catholic by birth, has pleaded earnestly the cause of the Protestants, and asked that the soldiers of this communion should not be compelled to take part in the ceremonies of catholic worship. These popular demonstrations must give some uneasiness to prince de Metternich. How will he maintain his preponderance in the Germanic diet, if the secondary States are resolved to go in the road of freedom?

In Prussia even, political progress is manifest, and it is aided by religious discussions. The people ask for a constitution; they wish for national assemblies, where all state questions shall be discussed freely. The king of Prussia is very much embarrassed what decision to make. On one hand, as he is a wise and liberal man, he wishes to give his subjects a representative charter; but on the other, he is afraid of going in the dark, and exposing his country to bloody revolutions. He hesitates, then, between opposite courses, and it is impossible to say how he will decide. But, time presses, and the longer he waits, the more critical is his position.

External order is restored in Poland and Galicia; but the people continue to be under an intolerable despotism. No security for the inhabitants; no pledges for personal liberty, property, or even life. The least suspicion by a police-officer exposes them to the most cruel treatment. The czar Nicholas visited Poland a few weeks ago, and passed several days in Warsaw, probably to enjoy the spectacle of universal consternation. The journals say that, by a sort of bravado, he walked without an escort in the streets of this great city, and seemed to defy the unfortunate Poles to show towards him the least dissatisfaction. It did not require much courage in the czar to show himself alone to the eyes of an oppressed people; he knew that he had behind him thousands of soldiers, and that the citadel constructed at the gates of Warsaw could reduce this city to ashes in a few hours. Nicholas would do better to remain shut up in the palace of St. Petersburg: there, at least, he does not insult the misfortunes of a noble nation.

Further accounts have been published of the massacres of Galicia; they confirm fully all that has been related, and increase still the horror inspired by these bloody scenes. All the nobles of the circle of Tarnow, but two, have been butchered: they were in number fifteen hundred. The women and children were not spared. It was a very St. Bartholomy's day. These nobles, mostly, had not oppressed their vassals; some were even called deservedly the *fathers of the peasantry*; and yet they fell by the daggers of assassins! It is now perfectly clear that the Austrian government paid the murderers. It gave first ten florins for every head; then, when the victims were become quite numerous, it gave two florins. A horde of savages would not have shown so much barbarity! The assassinations were committed in cool blood, with systematic order, as if it was a very simple thing! And the emperor Ferdinand, that crowned automaton, who obeys blindly the dictates of M. de Metternich, wrote to the peasants of Tarnow to congratulate them on the *zeal* which they had shown for his crown! This blood

will one day be demanded of the house of Austria, and history, when relating this frightful crime, will state also how it was punished.

At the other end of Europe, Portugal has been a prey for some months to continual insurrections. Sometimes it is the republicans, sometimes the friends of absolute government, who raise the standard of revolt. The confusion is inextricable. Some bands of villagers, led by priests, tried to proclaim the old king, Don Miguel. The young queen is incapable of directing affairs; she is occupied only with her children and her amusements. Her husband, who belongs to the interminable family of Coburg, inspires no confidence in the nation. The Duke de Palmella, head of the new cabinet, has played for twenty years the most contradictory parts in politics. These poor Portuguese do not know yet what liberty is, and it would not be surprising if the Romish clergy should take advantage of late events to re-establish their old dominion. Wherever Popery reigns, the national sovereignty is exposed to the greatest dangers; and if Portugal intends to be free, she must begin by breaking the yoke of superstition.—*N. Y. Observer.*

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, OCTOBER 14, 1846.

Questions Answered.

On receiving the following questions, we were at a loss whether to insert them or not. We doubt the propriety of discussing this question, because the question of the Advent does not turn on its truth. But when a communication comes in the form of questions, it would seem that they ought either to be answered, or it should be acknowledged they are unanswerable. We have no desire to protrude our opinions on others, nor to change the opinion of any one; but we are always ready to give an opinion when it is respectfully asked. If we refuse to answer questions, we are taunted with—"You cannot, or dare not, answer them." If we do answer them, we immediately offend some good brethren whom we love, because we express ourselves against their theory. We do not expect to allude to this again, unless we are forced so to do, by those who believe that side of the question.

QUESTIONS BY BRO. B. N. CHILDS.

Dear Sir:—In reading the "Herald" of this week, I noticed a few interrogatories put you, in relation to the sleep of the soul, and the destruction of the wicked, and your answer. And as I read it, I thought I should like to propound a few questions for your consideration, and answer, if it would be admissible.

Question 1st.—Is the 28th verse of the 13th chap. of St. Luke a parallel passage with the parable, or history of the Rich Man and Lazarus, in the 16th chap. of the same book? and if so, are we not in the 13th chap. told when and where that will take place? and even in the 16th chap. is there not a Resurrection implied—"Though one rose from the dead."

Question 2d.—If the unconscious state of the dead or soul was not believed in among the primitive Church, what did or could Paul mean by the 18th verse of the 15th chap. of 1st Corinthians, unless Paul thought the righteous were all going to hell, or to a state of misery, without a Resurrection? If not, could they have perished in any sense of the word whatever?

Question 3d.—Are not those who believe in a conscious state of the dead, under the necessity of spiritualizing every passage in the Bible which treats upon the subject? and if so, is that the usual way Adventists have been taught to construe the Bible?

And again, What is meant or implied by the second Death, as taught in Revelation? Is it or is it not extinction of life, as well as the first?—"He that soweth to the flesh shall of the flesh reap corruption."

Yours in hope, B. N. CHILDS.

Worcester, Sept. 26, 1846.

ANSWER to question 1st.—The parable you refer to is this: Luke 16:19—31—"There was

a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." The text you suppose parallel is this: Luke 13:28-30—"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last, which shall be first; and there are first, which shall be last."

We can hardly believe you serious in asking if these are not parallel. The first, you will perceive, is an express declaration by the Savior, of what had been.—He gives a history of a rich man, who had lived, had died, had been buried, and had lifted up his eyes in Hades,—which all the ancients understood to denote the place of the departed, irrespective of their state there,—being there in torment. He also spoke of a poor beggar, who had died, and was carried by angels to Abraham's bosom. There is no intimation of its being something which is to transpire in the future. The five brethren of the rich man were still on the earth when he made the request for Lazarus to be sent to warn them to avoid that place of torment. You ask if there is not a resurrection there implied in the phrase—"though one rose from the dead." There is, as much of one as was implied when Samuel went from the dead to doom Saul; but not the resurrection at Christ's coming. Abraham says the brethren of the rich man would not believe, though one rose from the dead—thus asserting the necessity of Lazarus being raised, before he could go to them, which proves he is not raised at the time of this conversation. The early Christians all understood this to teach just what an unsophistical man would understand the language to imply. The belief of the Jews respecting the state of the departed, was in perfect uniformity with this discourse of our Savior. We cannot conceive that He, whose language was always adapted to the capacity of his hearers, should present this question in the same language in which a Jew would have expressed his belief, if he had designed to teach by it a doctrine the reverse of what they understood the language to inculcate. If this was a parable,

and not a verity, the conclusion is the same: and we cannot conceive how a man can seriously believe this teaches anything besides the condition of man after death, and before the resurrection. And we do not believe any other interpretation would be given to it, by any who have no theory which must at all hazards be sustained.

While the language of the parable is so positive respecting a state before the resurrection, the other passage you quote as clearly respects one after: it respects a period of time after the establishment of the kingdom, which is not till Christ's coming.

ANSWER to question 2nd.—That we may understand this, we will quote the text and context. 1 Cor. 15:12-18—"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

We have been surprised that so many should have failed to discover the scope of the apostle's argument. There is no truth more clearly enunciated than the fact, that man's salvation is the result of the death and resurrection of Christ. Paul, in Rom. 4:25, says that Christ "was delivered," or died, "for our offences, and was raised again for our justification."—By his death the debt of man's transgression is paid. By his resurrection, those who comply with the terms of the gospel are justified. If Christ had not risen again from the dead, no flesh could be justified in the sight of God. If none were justified, there would be no righteous persons—all would be in their sins, and consequently all mankind would be numbered with the wicked. The wicked will perish; and if Christ had not arisen, the sins of none would have been blotted out, and all would alike perish. Thus the apostle reasons: he says, "If Christ be not raised, your faith is vain." Why would your faith be vain?—He gives as the unavoidable consequence, that "Ye are yet in your sins," i. e., if Christ is not raised. And he adds, "Then," i. e., consequently, "they also which are fallen asleep in Christ are perished." Why? Because they are yet in their sins, if Christ is not raised. And as those in their sins must perish, all would meet the fate of the wicked.—And, further, if Christ be not raised, there could be no resurrection: and as the righteous do not receive their crown and reward until their resurrection, they would be forever debarred from it.

ANSWER to question 3d.—They are, if it can be shown that understanding language as it was understood at the time the Bible was written, is spiritualizing: they are not otherwise. There is certainly no spiritualizing in their view of the Savior's teachings respecting Dives and Lazarus. There is none in their view of the following, and similar texts.

Mark 9:43, 44.—And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched.

Luke 12:4, 5.—And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

Matt. 22:13, 14.—Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

25:41, 46.—Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels: and these shall go away into everlasting punishment: but the righteous into life eternal.

Lu. 23:42, 43.—And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise.

2 Cor. 5:8.—We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Philip. 1:21-24.—For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what shall I choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless, to abide in the flesh is more needful for you.

2 Cor. 12:2-4.—I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

Rev. 20:10.—And the devil that deceiveth them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

But what is it to spiritualize? Some of our brethren evidently do not speak understandingly on this point. They seem to suppose that if a word is used in other than a given sense in accordance with its present meaning, that it is spiritualizing. But it is not so. To spiritualize, is to get a fanciful idea from a passage, which would be entirely different from the letter of the text,—as is done by some with the texts above quoted.—To understand the Scriptures literally, is to understand the language of the Bible—not as it may now be defined in some quarto Dictionary—but as it was used at the time of the translation.

As to the question how Adventists have been taught to construe the Bible, we remark, that they have been taught to interpret the more obscure language of the Old Testament by the more clear enunciations of the New; and not to give a meaning to the language of the Old, which not only contradicts that of the New, but does violence to the understanding which has been given to that of the Old in all previous ages.

ANSWER to question 4th.—You have not informed us which instance of the use of the word death, in Revelations, you refer to. You probably mean the death in Rev. 20:14, where the casting into the lake of fire is called the second death. But what do you mean by the "extinction of life?" The wicked have no life to extinguish: they are dead in trespasses and sins, have no life in them, will never see life, have no title to immortality, and consequently have no life to extinguish. As they are dead, and have no life to extinguish, it cannot be the extinction of life: for that which does not exist cannot be put out. If you mean an extinction of conscious existence, we answer, we regard it, as such, no more than the first death extinguished conscious existence. Adam was not unconscious when he had died the death threatened him in the day he should eat the forbidden fruit. The wicked on the earth who are now dead in trespasses and sins, are not unconscious. Even the righteous now on the earth, who, with all mankind, died in Adam, and whose lives are hid with Christ, are not unconscious; nor have those whom the apostle assures us died in Adam, but who will not sleep, ever been unconscious, nor will they ever be. The text you have quoted in reference to the first death,—"He that soweth to the flesh, shall of the flesh reap corruption," is unfortunate for your purpose; for instead of the first, it evidently refers to the second death. It is placed in contrast with the declaration, that he that soweth to the Spirit, shall of the Spirit reap life everlasting—this being the reward of the righteous; that the punishment of the wicked. If the reaping corrup-

tion was the turning to dust of this body, it would be as true of those who sow to the Spirit, as it is of those who sow to the flesh; for both classes turn to corruption. But this is a corruption which is the portion of those only who sow to the flesh.

In replying to the above we may as well in the same connection answer the following:

Dear Bro. :—Will you please to answer the following questions through the "Herald":—

1st.—Does not God fill immensity with his presence?

2d.—Are not the wicked to be destroyed from out of his presence?

3d.—If the presence of God is everywhere, and the wicked are to be destroyed out of that presence, where can they then be when they are out of God's presence?

4th.—Does not *destroy* imply ceasing to be?

5th.—Is immortality anywhere applied to the wicked?

6th.—Do we not read that the dead know not anything?

7th.—Do we not read that in the very day the wicked die their thoughts perish?

JOHN STILES.

Union, Oct. 1st, 1846.

ANSWER to question 1st.—Yes.

ANSWER to question 2d.—Yes.

ANSWER to question 3rd.—We will tell you where they can be, when you will tell us where Satan went to, when he went forth from the presence of the Lord, to torment Job, 1:12; or where Cain went to, when he "went out from the presence of the Lord, and dwelt in the land of Nod." Gen. 4:16. You do not distinguish between the primary and secondary use of words, in which consists your difficulty.

ANSWER to question 4th.—That of which the being is extinguished, is of course destroyed; but it is also, if it continues to exist. To destroy, is to unfit anything for the purpose for which it was created. The temple of Christ's body was destroyed when it was laid in the tomb—John 2:19; but it retained all its integrity, and was again re-animated. The earth was destroyed, with every living thing, at the flood, Gen. 6:13; but it was none the less an earth. A house may be so injured as to be unfitted for a dwelling; then the house is destroyed; but it may be used for other purposes. When the wicked fail of immortality and eternal life, they will also be destroyed; thus the ancients understood it.

ANSWER to question 5th.—It is not. They have no promise of it, or claim, or title to it. Immortality is no where used in the Scriptures to denote mere existence, however extended that may be. The term is often used by the schoolmen in an accommodated sense to denote existence merely, but it is no where thus used in the Scriptures.

ANSWER to question 6th.—We do. And so did Paul determine not to know anything among those he preached to, but Jesus Christ and him crucified. But good critics render both of these "make known," and thus the text you refer to reads in some old translations.

ANSWER to question 7th.—We do; but we do not read that their power of thinking will perish. We suppose you are aware that the word "thoughts," is literally, plans, purposes, &c., the things which in the flesh had been purposed to be performed. In the day a man dies all his purposes perish,—he cannot execute them.

It gives us pleasure to remove the difficulties of any on these points; but we sincerely hope the brethren will occupy their minds with those questions which are more essential.

We want unity in essentials, liberty in non-essentials, and in all things, charity.

Several books belonging to our library, which we often have occasion to refer to, are missing. If they are borrowed by any one, we would like their return.

Our receipts are growing remarkably light.

Correspondence of the English Mission.

NUMBER XV.

LONDON, September 18th, 1846.

Bro. Hutchinson has sent us his "Journal," with which we begin this number.

"Monday, Aug. 31st—Left London, and my two colleagues, with the happy society of Bro. Tanner and two sisters: and in the evening arrived in Liverpool, where I was friendly received by the brethren.

On the following evening preached in Liverpool, to a good audience.

Wednesday, Sept. 2.—Took my leave of Liverpool, and on the following day, got to Glasgow, then proceeded to Barrhead, seven miles from Glasgow, where I was welcomed by Mrs. Cochran, and three daughters.—Was pleased to meet John Cochran, who was a true hearted friend of mine, when in Canada West.

Friday, Sept. 4.—Called upon Rev. Mr. McAllan, of Neilston. Found him very teachable, and succeeded in getting our views before him. He said they were more consistent than any he had previously heard. I asked him for the use of his chapel. He replied that he would give his voice, but that it was needful to get the consent of others. Mr. McAllan is a minister of "the Morrisonians," who believe that all may be saved, in opposition to the Calvinistic view, which overruns Scotland. The controversy on the point is hot at present. It reminds me of some of our warm combats in the Advent cause.

Saturday, Sept. 5.—Went to Glasgow, with the intention of seeing Mr. Begg, a pre-millennial Advent believer, and a publisher; found his store closed, with the following inscription: "Shut on the Seventh Day." I then, by the city Directory, found the residence of Rev. William Anderson, who has been a very zealous Millenarian. We exchanged views. I found him very warm against Mr. Miller's theory of the Millennium. He said that he preferred even the *spiritual* view to that. He is a stickler for probation after the Advent. He holds the year-day system as we do. He said he would have got me to preach for him on the following Sabbath, but there were special reasons why he had to occupy the pulpit himself. He wished my address, that he might write me when I could preach for him. After leaving Mr. A., in passing through the streets, I came opposite a woman selling fruit. I was prompted to speak to her on the coming of the Savior. She seemed to be cheered by the glad tidings. She wept. I gave her an Advent paper, which she gladly received. When I was leaving her, she seized up two fine pears, and very politely asked me if I would not accept them. This was the only act of hospitality I received in the city during the day. Returned to Barrhead in the evening, where I found a home. Received encouraging letters from Canada, viz., from Mrs. H. and Bro. Porter. I think the comfortable state of my family will allow of my remaining in Europe during the winter, which I desire to do.

Sabbath, Sept. 6.—Preached at Barrhead, in a Hall, hired for the purpose. Had a very respectable and attentive congregation. I established the following points, namely, the Lord's Return is the Hope of the Church,—that His Return is Pre-millennial: in other words, that the Church is represented as in a Depressed and Sorrowing Condition till the Return of her Lord in Glory,—that the Bible does not Teach the Conversion of the World before the Coming of Christ; at least, that the passages usually adduced to prove that idea utterly fail to do so,—that the Coming of the Lord is nigh at hand, even at the door, and that our qualification for his King-

dom is present conformity to the will of God, and our vile bodies changed, when he actually comes in that kingdom. I felt considerable liberty in presenting those great truths, though they are subversive of the prevailing sentiments in this land.—All looking for the triumphs of the church during the present state of things. I was glad to see the people bring their Bibles. This is a characteristic of the Scotch.

Monday, Sept. 7.—Employed the day in writing letters to some distinguished friends of the Advent Faith in Scotland, including William Cunningham, Esq., of Stewarton, author of "The Political Destiny of the Earth." In this way I hope to open some doors for the spread of truth.

Tuesday, Sept. 8.—Employed the day in reading Birk's recent work, called "THE TWO LATER VISIONS OF DANIEL." He is a truly able prophetic expositor. In the evening, I lectured in the same Hall as on the Sabbath. Explained "Nebuchadnezzar's Dream," and the Vision of the Four Beasts. And never had I greater freedom of speech, or fulness of soul, in exhibiting those great visions. In the use of the "Chart," I made the subject plain. A child could see that we are on the extreme verge of the fourth kingdom, and also that the fifth kingdom is ushered in by the appearing of Christ, and is the everlasting inheritance of the saints. Those present gave me the deepest attention, and some tears were shed. I have reason to believe that the discourse created a great spirit of inquiry.

Wednesday, Sept. 9.—Re-visited Glasgow. Called upon Mr. Begg. We at once entered into free conversation on the Advent. I told him of the many in Canada and the United States, who are waiting for the kingdom of God. He expressed his regret that there were so few in Scotland who manifest any interest in this important matter. I reminded him that those who profess to be interested in the question seemed to be mostly *asleep*—that they do not make it a great practical doctrine, and will not, till they see that it is the grand theme of the gospel. *It is held as a cold, lifeless theory.* Mr. B. acknowledged the justness of my remarks. He seems to be a truly Christian man. In common with most European Millenarians, he connects the restoration of *natural* Israel with the Advent, and believes in probation after the Advent. He adheres to the *Futurist* view of the prophecies, regarding "the days" in Daniel and John literal and *future*. He gave me some expressions of kindness, and took my last work, "THE KINGDOM OF GOD," into his store, and will probably dispose of some copies. On the same day I went to Paisley, to see a reputed friend of the Advent, a leading man in a factory, and to try to get a place in which to lecture; but did not find him at home, and did not accomplish my purpose. I then walked to Barrhead, four miles, in company with Bro. Cochran, who is very desirous that the truth should find its way through these regions.

Thursday, Sept. 10.—In the morning read Birks. I perceive that he holds a two-fold application of the "Little Horn," Dan. 8: first, to Antiochus in a precurative and subordinate sense; and second, to the Roman empire in the ultimate and proper sense. His arguments are *plausible*. The truth is sometimes found in combining two views. In the afternoon went again to the town of Neilston, and found that the Independent Church (called "Morrisonians," as we are called "Millerites,") had voted that I should lecture in their chapel, when they were not using it. *This was the voice of the people.* When they have the say, the truth has some chance. In the evening I conversed above four hours

with different inquirers as to "the faith which we preach" I trust I did not labor in vain. Retired to rest worn-out, and suffering from a cold. But a share in the coming kingdom will more than repay for all our toils, and cares, and sufferings, which we may now pass through in this precious cause.

I lecture, if all is well, on the coming Lord's day, in the Hall at Barrhead, and next Tuesday I commence a course of lectures in Neilston.

Bro. Himes visited Henley-on-Thames, and West Bromwich, near this city; in each of which places he addressed the people, who gave an attentive ear. He is to return to H., for a short time, for the purpose of baptizing several disciples of Christ.

Bro. B. remained in London a few days longer than his fellow-laborers, for the purpose of attending to some important matters.

Storm at Sea.

In our last we gave an account of the tremendous storm encountered by the Great Western during her passage from England, on the 19th, 20th, and 21st ult. The following additional items may not be uninteresting. Says one of the passengers:

"Sunday morning most of the passengers assembled in the cabin and saloon. Their haggard faces told too surely of the sleepless and anxious night which had passed. Even those most ignorant of nautical affairs could not fail to discover that we were in the midst of great peril. Few could dress with their accustomed care, owing to the violent pitching and constant rolling of the vessel. The stewards abandoned any attempt to prepare the breakfast table, and both then and throughout the day, were obliged to content themselves with bringing such articles of food as were most convenient, to those who felt any disposition to eat.

11 o'clock, A. M.—A heavy sea broke over the fore-part of the starboard wheel-house, or paddle-box, which started the ice house and large iron life boat from their fastenings, and washed them to leeward, and with much difficulty they were temporarily secured.

To understand this, the reader must bear in mind, that the Great Western is, so to speak, three stories high forward and aft, and two in the waist, or middle of the ship: aft, there is the lower story, or cabin, above it, the saloon, the roof, or covering of which is the quarter-deck, and may, for the purposes of description, be considered as a third story. In the waist, or middle, the lower story is occupied by the engine room, the roof, or covering of which is the main deck. On this main deck, in the centre, are placed the chimney, galleys, and ice house. The various offices appertaining to the stewards and police of the ship, at the sides. This part is open above, and protected by the wheel-houses and sides of the ship, which rise to the height of 14 feet. The width of the paddle box is about 12 feet. The ice house contained some seven or eight tons of ice, and was fastened by cleets and stanchions. Let the reader imagine the force of the sea, and the height of the wave, which, rising over the paddle box, struck the ice house and the large iron life boat above it, twisted them from their fastenings, breaking the ice house into two parts, ripping off the planks, crushing the starboard companion way, and only prevented from making a clear breach in the sides of the ship, by a sudden lurch to port. Mean time the wind howled most frightfully through the rigging.

At 11 o'clock and 15 minutes, A. M., attempted to wear ship, to get her on the other tack (thinking she would be easier,) as the wind still continued to veer to northward.—Lowered the after gaffs down; manned the fore-rigging, and loosened the weather yard arm of the foresail, to pay her off, but found it had no effect. Therefore let her come to again. In the mean time the square sails blew away from the yards.

11 30, A. M. The lee quarter boats were torn from the davits by a heavy lee lurch of the ship, bending the davits, tearing out the ring bolts from their stems and sterns.

Word was passed among the passengers that two of our boats were gone, and the others were likely to follow, the davits and bolts beginning to give. But not a remark

was made; each spoke to the other only through the eye. And the ominous silence which pervaded the whole company told how sensibly all felt themselves in the very presence of the King of Terrors, uncertain of their doom.

It was wonderful to see how a few short hours changed the condition and feelings of all on board. The grades and distinctions incident to so large a company, varying in social position, citizens of almost all countries, and professing different creeds, yet, in the presence of so imminent danger, all distinctions seemed merged into one common emotion of awe, as we stood together in the court of the great leveler, Death. With this intense feeling which bound us together as one, came also another of an opposite and repelling character. Every heart was deeply occupied with its individual griefs and memories, as if not another shared the peril. Home, with its loved ones, and a thousand cherished hopes and joys, rose fresh to the view, and with a power like the storm, swept over the mind and left it like the ocean, tempest-tossed and troubled.

"See," said a gentleman to me, "no one converses, no one reads—all are engaged, each with his own thoughts; and if my wife and children were here, I confess, my feelings would be of the most distressing character." "But," said I, "they suffer in your loss." "Very true; yet it is only a question of time, and, whether sooner or later, God's will be done."

"At noon, storm and sea raging in all their fury, sea still breaking over the ship, a heavy sea struck the larboard paddle box and smashed it to atoms; sprung the spring beam, breaking the under half; shattered the parts of the ship attached thereto. A splinter struck the Captain on the head while standing on the poop, and the force of the blow, together with the sea, carried him over the lee quarter, and he was only saved by the nettings.

"After this sea had passed over, we found the water had gained on the pumps; the wind appeared to lull a little, and the ship a little easier, but still blowing a storm. All the hatches, except those made use of for passing into the engine room, were battened down, and the skylights partially covered. The weather continued the same until midnight, at which time it lulled for half an hour."

The log conveys to the reader some idea of the state of the ship and effects of the storm on Sunday at noon. Its effects on those below can best be given in the words of a gentleman who remained the greater part of the time in the cabin:

To convey an idea of the appearance of all around is out of my power. In the words of Sheridan, "the tempest roamed in all the terror of its glory." The atmosphere was surcharged with a thick spray, rendering a look far out to seaward impossible. The wind howled, roared and bellowed, like the constant mutterings of the thunder cloud. Huge waves of tremendous height and volume rose in mad display around the ship, threatening every moment to break over us amidships and crush the vessel. Sea after sea striking us with terrific noise, caused the gallant ship to stop for an instant, tremble and shake in every timber, from her stem to her stern post, reeling and lurching, tossed to and fro; again would she gather fresh strength, and with her wheels half hid in the wild waters, again and again receive the thundering blows of an element that seemed armed for our destruction.

The sails on the yards, strongly secured by ropes and gaskets, were blown from their furls and streamed out to leeward in ribbons. But all this was nothing. About 1, P. M., while most of us were seated in agonizing suspense in the lower cabin, holding fast to the tables and settees, a sea struck the vessel, and a tremendous crash was heard on deck. Instantly the cabin was darkened, and torrents of water came pouring down upon us through the skylights.

Scarcely had the waters reached the floor when all in the cabins and state-rooms sprang to their feet, and simultaneously, as if by concert, the ladies uttered a scream of agony, so fearful, and so despairing, the sound of it will never be forgotten; and Heaven grant that such a wail of anguish may never again be heard by me. Several fainted—others clasped their hands in mute despair, while many called aloud upon their Creator."

The crash to which the writer alludes was caused by the tearing up of the benches and other wood work on the quarter deck. These

were hurled with violence against the skylights, by the same sea which broke the windows of the saloon, drenching the berths on the larboard side, driving out their affrighted occupants, while it smashed by its weight the glass over the main cabin, and thus forced its way below.

This was a period of intense emotion. I was sitting in the upper saloon, striving to protect some ladies from injury. So violent were the shocks of the vessel, although firmly braced, it was with great difficulty we could prevent ourselves being hurled from our seats, and dashed with such violence against a part of the vessel, as to endanger life or limb. Many received severe contusions and bruises, notwithstanding all their efforts.

"It was an anxious hour. My eye wandered over the different groups in the saloon; resting one while on a father passing from one to another of his family, and cheering with a kind word an interesting group of daughters; then on a young wife, folded to the bosom of her husband without a syllable being uttered, but the action spoke volumes, and again upon a mother whose children had been left in America, as she clasped her hands as if in secret prayer, while her husband and her father gathered around, and all seemed bowed down to earth in one common feeling of tender solicitude for those who might so soon become helpless orphans.

Night approached. And again I quote from the gentleman who has kindly given an account of what took place below.

"Amid this accumulation of horrors, and still more to add to our alarm, night gathered in around us. The wind far from abating, was on the increase. The lulls in the storm being less frequent, and the squalls, if any thing, more terrific. The whole ocean was one sea of foam, lashed up into terrible waves, wild and angry, while the spray and wind seemed driven through the rigging and over the ship, as if with demoniacal power. As darkness came, clustering together in the cabin, we all thought and reflected on our fate. Most, if not all of us, had given ourselves up for lost. For what with the heavy laboring of the ship, the terrible noise and howling of the wind, the continual thumpings of the sea, the quivering and shaking of the groaning timbers, the carrying away of so many portions of the vessel's upper works, and the knowledge that we were perhaps for another night to be exposed to the full power of a raging hurricane, left us little to hope for."

At half past 5 o'clock on Monday morning, we were in the greatest possible danger.

Mr. Stevens, one of our passengers who was an eye witness, says of it: "A peculiar lifting of the haze in the East, with an appearance of an amber-colored belt of light, low down on the horizon, warned us of an approaching blow. Presently it came, a perfect tornado, driving before it the clouds of spray, and as it neared us, fairly lifting up the white foam from the waves, like a shower of rain. As the squall struck us, the ship careened over, and buried her gunwales in the ocean, and lay for a few moments stricken powerless, and apparently at the mercy of the savage waves that threatened to engulf us. This was the trial, the last round fought between the elements and our gallant vessel. At this critical moment, the engine was true to her duty. Still went on its revolutions, and round and round thundered her iron water-wings. Gradually recovering her upright position, the good ship, with head quartering the sea, came up to her course, and all was well. It was the climax of the storm—the last great effort of the whirlwind king, to send us to the sea giants' cave below."

On Monday about 12, the storm had abated sufficiently to admit of standing on the upper step of the companionway with safety. It was a sublime, but an awful spectacle. The ocean still labored under the effects of the hurricane. The wind veered 20 points in 36 hours; it is impossible to imagine or describe the wild and tangled confusion of the waters. Rising to a height apparently greater than that of the mainmast, they leaped and roared around the ship, as if hungry and maddened at the loss of their prey. At times the Great Western seemed as if lowered by unseen spirits into her watery grave; and every moment you expected it to be filled in, and her requiem sung by the winds amid the wilderness of waters.

But our danger was past, and with grateful hearts, on Tuesday morning, all assembled in the cabin to render an act of common prayer and thanksgiving.

Correspondence.

A Sermon.

Matt. 24: 14—"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."

This discourse was in answer to the questions proposed in the third verse: "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" "These things" were, his second coming, mentioned in the last verse of the preceding chapter: "Blessed is he that cometh in the name of the Lord;" and in the second verse of this chapter, of the destruction of the temple by the Romans: "There shall not be left here one stone upon another, that shall not be thrown down."—The first fourteen verses give an exordium to the discourse, which covers the ground of both questions. The preceding verses will be considered in a subsequent discourse.

1st. "This gospel of the kingdom," was the gospel which was then preached. John, Christ, the twelve, and the seventy, all preached, "Repent, for the kingdom of heaven is at hand." Matt. 3: 1, 2; Mark 1: 14, 15; Luke 9: 1, 2. This was "preached as a witness" to the nation of the Jews. Matt. 10: 5-7—"These twelve Jesus sent forth, and commanded them, saying, Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand."

2d. The preaching of the kingdom at hand was suspended, when Christ, the king of the Jews, was rejected and crucified, and in turn rejected them, and took the kingdom from them, and left their house unto them desolate. Matt. 23: 38; 21: 43. After he had pronounced their doom in tears from Olivet, and laid down his life and taken it again, and showed himself to them by infallible signs for forty days; he then took them out to Olivet, and gave them another message. We will place the two in juxtaposition.

Matt. 10: 5-7.

Mark 16: 15, 16.

Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not.

Go ye into all the world.

But go rather to the lost sheep of the house of Israel.

And preach the gospel to every creature.

And as ye go, preach, saying, The kingdom of heaven is at hand.

He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.

These messages were very dissimilar.

3d. "This gospel of the kingdom at hand," was suspended, till a given time, when it was again to be preached. Luke 21st. When all the signs of his coming shall have taken place, "then the kingdom of God would be at hand." It is an impressive fact, that in all the four lines of sevens in Revelations, in the sixth, in each line, a proclamation comes forth of his immediate coming. In the sixth seal, the same events are exhibited, as here in Luke. From the Savior's ascension, to the appearing of the signs of his coming, no message of "the kingdom at hand" was to be heard; but then it was to be repeated.—Paul, in 2 Thess. 2: 1, 2, charges the church not to be "deceived" in this matter, "by any means;" and declares that the day of Christ was not then at hand,—that the Scriptures declaring it to be at hand did not apply to that time. But nearly thirty years ago a voice was heard in Asia, and a part of Africa, saying, "Repent, for the kingdom of heaven is at hand." It was from Dr. J. Wolf, a converted Jew. About the same time the vibration reached Europe, and soon after it broke like the voice of thunder upon this continent. Thus, like the message given on Olivet, it began in the east, and, like the apparent motion of the sun, rolled to the west.

It was first preached as a "witness" to the Jewish nation; the last time it is preached in all the world for a witness unto all nations. And then shall the end come. I. E. J.

Bro. John H. Kent.

His sickness commenced Wednesday, Aug. 26th, 1846, though his health suffered considerably for some time previous in consequence of excessive labor in preaching the Gospel of the kingdom, which was the delight of his soul.

On the above mentioned day, Aug. 26th he appeared to have had some presentiment of his approaching dissolution; wherefore he wished to make, and did make, some statements to his wife, bearing upon the subject of the Lord's laying him aside from his work, for a little while, which he repeatedly said, he could with cheerfulness yield to, if it was his Master's will; though he should like to labor a little longer in the vineyard of the Lord.

At other times, he said he was glad he had preached the coming of Christ as near, as he could bring it from the word of God; and he believed it still with all his soul that the Savior was very nigh, and would soon come. He would be glad to live until Christ's appearing, but it seemed as if the Lord would let him sleep a little while, before the resurrection morn, when he hoped, through grace, to rise with all the saints of God.

He was willing to meet his preaching at the judgment, especially his labors at the recent Camp-meeting at Enfield, and Guilford—(where he appeared to have enjoyed an unusual measure of the unction of God's blessed Spirit) though he felt deeply that he had been but an unprofitable servant—and who of all the saints of God will not have to make a like confession?)

When asked, whether he felt the Savior present and precious to his soul, he very readily replied with a smile, "Oh yes, very precious;" and then expatiated somewhat on the amazing goodness and wonderful love of God as manifested in the plan of redemption, and prayed that himself and others might duly appreciate it.

His fever soon ran very high, and continued thus, causing his mind to wander frequently on various subjects, though the gestures of his hands, and the expressions of his lips, very often exhibited him in the attitude of preaching; and thus proved that he desired still with his latest breath to proclaim a dying, risen, and coming Savior, in whom were centered all his hopes of a glorious resurrection, and a blissful immortality, and whom he felt constrained by love divine, and whom he felt constrained by love divine, to press upon the acceptance of all, who would come and partake of the waters of life.

He suffered much during his sickness, but bore it with great patience and submission to his heavenly Father's will, believing, as he said, that our present afflictions are but light, and for a moment, and work out for us a far more exceeding and eternal weight of glory!

Singing the praises of God, like preaching the Gospel of the kingdom, was the delight of his soul, living and dying—he broke out several times in attempts to hymn some song of Zion, though unable through extreme weakness to complete it.

At one time he sang most sweetly:

"We shall all rise together in the morning."

Showing that the glories of the resurrection morn, as connected with the appearing of our blessed Savior, filled his heart, while they inspired his tongue.

And though, in consequence of the nature of his sickness, as has before been alluded to, he was often wandering, and could not collect the thoughts of his mind, he would on such occasions remark, "that though his mind was not clear, nothing could destroy in him that blessed hope!"

On Monday night, (Aug. 31), he seemed to revive considerably—was quite sensible, and apparently recovering strength—and when about 1 o'clock in the night his father, mother, and sister came, he was very anxious and glad to see them—and talked for a short time freely with them—saying to his father, who had scarcely expected to find him alive, that he had himself thought he should be called to sleep in Jesus a little while, though now he intimated that he might yet recover, as indeed his symptoms appeared much more favorable than before. Yet he did not fail again to express his submission to whatever might be the will of the Lord.

On Tuesday and Wednesday (Sept. 1 and 2), he appeared to grow worse, and there was less apparent ground for hope of his recovery; but in his lucid moments, he ceased not to give evidence of his continued sense of God's favor and acceptance.

At one time he said, "O Lord, have mercy on the people;" showing his deep and sincere sympathy, and his earnest desire for the salvation of souls—while at another time he sang with a voice almost unearthly and heavenly, a whole verse with the chorus:

"O glory! O glory!

There's room enough in paradise,

For all a home in glory."

His mind was evidently most of the time pondering upon the plan of redemption, and its glorious completion at the resurrection of the just, to which he looked forward with peculiar interest and exceeding joy. Said he in reference to it: "The resurrection looks glorious to me, and I want to have a resurrection," implying it would be sweet to rest a little while in Jesus, and then to enjoy the promised pre-eminence of the sleeping saints over the living believers at the coming of Christ, in being raised first, or prior to the glorious change of the latter.

But again, when he looked at his dear companion, and their lovely babe, both of whom he most tenderly loved, he would fain for their sakes be preserved until the Lord's appearing, if it might be consistent with the will of his heavenly Father—and when he thought how little he had done, comparatively, for the cause of God, and as an instrument in the salvation of souls, (though he had been abundant in labors, and blessed under God in his ministrations, as the churches and communities where he broke the bread of life will testify, and as the day of God will disclose by the stars in the crown of his rejoicing, given to him as seals to his ministry)—when he thought, I say, how little, comparatively, he had done for the cause of God, and how much remained yet to be done, to pluck sinners as brands from the burning, and to make a people ready for the Lord, instrumentally, he groaned, and prayed that he might yet be spared, if it were God's good pleasure, to labor more in his blessed cause and service.

Though, as before remarked, he was abundant in labors, and at times he enjoyed much of the special presence of God, and of the gracious influence of his Spirit accompanying the word of his ministry, yet he felt deeply humbled under a sense of his imperfections, and would magnify and adore the grace and mercy of God in Christ Jesus, as his only trust for salvation complete, glorious and eternal, in the day of the Lord.

On Thursday, (Sept. 3.) he was all day evidently dying, and spoke but once, pronouncing the name of his dear Mary Ann, (for whom he ever manifested a most tender solicitude) after which his speech failed him, and he continued thus till between six and seven o'clock in the evening, when, without a groan or struggle, he ceased at once to live and labor, falling sweetly asleep in Jesus, to rest a little while, till the mighty trump of God, on the glorious resurrection day, shall call him forth from his dusty bed, to rise together in the morning with all the sleeping saints.

Thus a good man—another watchman on the walls of Zion—has fallen—but he has fallen in a glorious warfare—soon to rise again, glorious and immortal, having fought the good fight, kept the faith, and finished his course, he is now awaiting that crown of righteousness, which the Lord our righteous judge will give him in that day, and not to him only, but to all them also that love his appearing.

"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." J. F. HUBER.

Social and Public Worship.

We profess to be the followers of Christ, who has set us an example that we should follow his steps. We profess to be redeemed by His blood, and justified by faith in him. We profess to be "crucified with Christ" to the world, to be "dead to sin," and "alive to God," through him,—to have our "life hid with Christ in God," and to be looking for the return of him "who is our life," that we may "appear with him in glory." Is this our state? Does our practice correspond with our profession? If so, then we are "the lights of the world," and "the salt of the earth." Then we are fit subjects for the Savior who has gone to prepare a place for us, and to return. God beholds our manner of life. He knows the state of our hearts. The churches and the world are watching us. They expect to see those who look for Christ and the judgment at hand, in the performance of all Christian duty. This they should expect. And while we have abandoned many of the practices of a popular church, and refused to obey the commandments of men, or to bear the burdens they have laid upon us, we, nevertheless, are under obligation to God and man to obey the duties enjoined on us in the word of God, and to follow the examples

of our brethren, the apostles, and early disciples, whose history we have, and who often met together to teach in word and doctrine, for exhortation, and prayer, to help and strengthen each other, and to enlighten those ready to hear. Paul exhorts to "hold fast the profession of our faith without wavering, (for he is faithful that promised.) And let us consider one another, to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching." Heb. 10:23-25. This, brethren, is one of the duties of the Christian. And we, who believe we see the *day fast approaching*, should take heed to it, in this time of apostasy and sleeping. This duty has been extensively practised among us, and with good results, until new tests took the place of "sound doctrine," and an innumerable stock of messages took the place of exhortation and prayer, which has divided some of our brethren, and discouraged others, till they have lost their power of faith, and are now almost, if not altogether sleeping.

I have looked with interest to see the course of brethren in places where there was a sufficient number to sustain meetings, as believers in the speedy coming of the Lord, and to teach, and exhort, and pray, in reference to that event. And I see in many, if not in most cases, where there has not been a decided, zealous, and unflinching stand taken to teach and present, and maintain these great truths of our coming King, the cause has sunk; and those who have been illuminated by this light of glorious day, have lost much of their interest in this blessed truth, and the spirit of Christ also, being under the influence of those who continue to teach sentiments which are calculated to veil the truth in obscurity. Others who fear they shall be sung to sleep by the syren song, and kept from that influence, fail to take any public stand to present the light of sound truth, to those in darkness. True, we may ask, "have they not heard?" Yes, truly; but have we done our work? And can we live ourselves without public worship, when the circumstances or our numbers are such as to bring responsibility on us, to use such means?

Let us arouse ourselves, brethren, and see if we are in the way of duty. It is true that many live at such distances from each other that they cannot often meet together, and in such cases God gives them a measure of his Spirit, suited to their case. They have their Bibles, and Advent papers, which is sufficient, when deprived of all other helps. But I speak of those who are so situated that they can meet together, and who have the means to sustain public worship, and who do not do it. Many, and I trust that most of Adventists, do all that they can do for the Lord and his truth. They willingly sacrifice all things for the cause of God. Yet there are others who used to pay ten, twenty, and even thirty dollars yearly, to support the church and missionary operations, who now pay little or nothing, to spread the glad tidings of the kingdom at hand, although they profess to believe that the judgment is at the door, and they have thousands of dollars in their hands. O, my brethren, see if these things are right. Hath not the Lord need of some of his money to send his word to those yet unprepared for the kingdom? Are you as ready to deal it out as you once was? Are you as active and zealous in the cause of God, in the salvation of souls, now in sin and darkness, as you was when you were first enlightened on this momentous subject? Are you in possession of that Spirit of Jesus which caused you to labor day and night to win souls to Christ, and to provoke to love and good works? If not, then you should humble yourselves again before God, "call to mind the great light of afflictions which ye endured," when God let in the light from his word on your mind. O, let us turn to God with a whole heart, and obtain forgiveness for our neglect, then we may obtain that faith which will produce a love and zeal for God, that will enable us to bear fruit to his glory; to do all that is our duty to do. If we have become negligent in God's cause, and stupid on the subject of the Savior's second coming, it is because we have lost our love for God, our eye is looking at some other object. O let us look unto Jesus, the author and finisher of our faith. "It is high time to awake out of sleep." Behold the judge standeth at the door, and only they that do the will of God will enter the kingdom. And you, brethren, who are called to preach, should not forget Paul's charge to

Timothy, above all, remember the call you have received from God.

Yours, daily looking for that "same Jesus," to "come in like manner" as he descended, I. C. WELLCOME.

Hallowell, (Me.), Aug. 15, 1846.

"Probation After the Advent!"

To whom? To the apostate, or the person who forsakes Christ and the gospel? No; "it is impossible to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." "There remaineth no more sacrifice for sins [for such], but a certain fearful looking for of judgment and fiery indignation, which shall devour the Adversaries." "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." (Heb. 9th and 10th, and Ezek. 18th.) From whence, then, is unconditional election? From man: from beneath.

"Probation after the advent!" To whom? To the man who neglects the privilege of being enlightened and saved? or to the man who refuses to obey the gospel when he has heard it? No; "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord," &c. (2 Thess. 1st.)

"Probation after the advent!" To whom? To the cold-hearted, formal, lukewarm professors of Christianity? No; when the Bridegroom appears, one half the virgins are overtaken without light or oil in their lamps; without faith or grace; unwatchful, and unprepared; and it was too late—"the door was shut." Think over that again professor; "and the door was shut," and one half were shut out. (Matt. 25th.)

Then comes the judgment of the world in righteousness, when every man shall be rewarded according to his deeds; when the person who has rejected or forsaken Christ, his gospel, and his people here, or who has had but the profession or outside of religion, shall hear the awful sentence, "I know you not; depart from me, all ye workers of iniquity." Let no man, therefore, presume upon the mercy of God now, to disobey the gospel, and live an enlightened rebel before him, in the hope of mercy after Christ comes. The rod of iron, which shall dash in pieces the enemy, is prepared for all such.

E. MICKLEWOOD.

Plymouth, (Eng.), Aug. 3, 1846.

Bro. J. B. MITCHEL writes from Baltimore, Md., Sept. 28th, 1846:—

Dear Bro. Himes:—I have nothing of very great importance to write, especially as public, save that God still has (and manifests) power on earth to save sinners. The Advent faith still lives in this wicked Sodomish city. Although but a small body,—persecuted, despised, and rejected of all men, and downcast, oft times, for want of a good faithful pastor constantly with them; yet they try to hold the form of sound words, and cling to their integrity,—not letting go their confidence, but earnestly looking for that blessed hope,—meeting together and exhorting one another, and thus as a city not hid, or salt not valueless, they have been exerting an influence, although for a time unseen, that at length has begun to exhibit itself in a blessed manner. And may God progress this good begun work to his own glory.

Yesterday, while our meeting was in progress, a poor prodigal in the congregations cried out, "God be merciful to me a sinner," when five kneeled down and prayed God to pardon their transgressions; and I am happy to have it to say, found peace, such as the world knoweth not of: three were added to the church, and I pray God they may be such as shall be saved. Hence I say, God yet has power on earth to forgive sins, and those who try to limit that power, are found false witnesses to the saying "The Gospel is the power of God unto salvation." We of the Advent church of Baltimore are poor in this world, but we love truth. We hail the "Herald" and "Voice of Truth" gladly, and read the doings of our dear brethren in England with much satisfaction. Although not able to assist very largely in pe-

uniary matters, we give our prayers gratuitously, and as much lucre as possible.

Bro. H. BUCKLEY writes from Derby Line, Vt., Sept. 28th, 1846:—

The conference in this place closed last evening. Bro. Miller has been able to preach twice a day during the meeting. His health at present is quite poor. He has concluded to spend a week or more with his sister in Bolton, that he may get some rest.

OBITUARY.—Our beloved brother and Sister Quimby are called again to mourn the loss of one of their dear children. Their two youngest were hurried to the land of the enemy, last spring; and now the enemy has snatched another from the family circle. On the 16th of Sept., Esther Ann Quimby, aged 13 years, expired. She died of a pulmonary complaint, and her sickness, for about one and a half years, has been most distressing. But the blessed hope of the coming of the Savior, and the resurrection, carried her through the trial most gloriously.

Sermon on the occasion, by the writer of this article, from Acts 3:19—26.

I. H. SHIPMAN.

Sugar Hill, (N. H.), Oct. 6, 1846.

Miscellaneous.

INFLAMMABLE ELEMENTS.

Some people suppose that a time will come when "the heavens will be on fire," while others ridicule the idea of such an event, supposing it to be inconsistent with the established laws of nature; yet there is one view of the subject which makes it appear miraculous that such an event has not occurred long ago. The fact has already become familiar with people of ordinary intelligence, that a mixture of hydrogen gas, with common atmospheric air, is highly inflammable, and will burn with a greater or less degree of violence, according to the quantity of hydrogen in the compound. It is also well known, that there is a constant emission of hydrogen from vegetation, and from the decomposition of various substances; and that this gas, being extremely light and buoyant, has a tendency to rise to the surface of the atmosphere.—There is therefore no reason to doubt that immense quantities of this inflammable compound abound in the upper regions of the air, and that nothing more than a spark of electric fire would be required to envelope the world in flames. The only circumstance which has hitherto prevented such conflagration, is that the region of concentrative and excitable electricity is several miles below that of the inflammable air. Yet there are no defined laws or theory to show any security against the occurrence of an aerial conflagration at any moment.—*Sci. American.*

CAMP-MEETINGS.

A writer in the last "Western Christian Advocate," a Methodist paper published in Cincinnati, in an article on "The Uses and Abuses of Camp-meetings," says that a number of well wishers of the cause of Christ have been watching the signs of the times, and are almost persuaded that the time for doing good at camp-meetings near cities and other large places, has gone by. He gives the following as some of the innovations that have been attached to the simplicity of former times:—

"We go to the encampment and build expensive tents, or rather houses. Then we take out rich and splendid carpets, and the most elegant fashionable furniture, silver service, &c. Then come the requisites for sumptuous living—cooks and cooking stoves, waiters, chickens in their coops, and even pigs in their pens, some of which have been known to be killed on the holy Sabbath day! And the cooks, likewise, have cooked them, as well as other things, during the hours of solemn worship! The butcher erects his shambles, and the baker comes with his bake oven also: the segar and tobacco seller finds it a profitable place for his business; the cake and candy shops appear in great abundance; the travelling dry goods merchant presents himself likewise; melon wagons are brought into requisition in large numbers; and boarding tents are put up sufficient to supply a large town. All this accomplished, little remains to be done but to decorate the body, and commence the exercises, if indeed they commence at all; for too often they loll about the tents, or sit at the tent doors, holding light and trifling conversations."—*Cross and Jour.*

Items.

Capture of Santa Fe.—Official information has been received from Gen. Kearney, announcing the capture and quiet military possession of the territory of New Mexico. It is understood Gen. Kearney, with a small force, is about to leave Santa Fe for a few days on an excursion to some of the principal places in the territory, and may conclude to establish a Military post below or near the Rio Grande. Despatches were received yesterday evening from Gen. Taylor's camp, but they are no later than the 3d of September from Camargo.—Union.

Major Gen. Jesup, quartermaster general, left the city this morning for the frontier of Mexico, to take upon himself the general direction of the affairs of his department in that quarter. The step has been taken with a view to provide for every exigency without the delay and inconvenience which sometimes result from waiting instructions from Washington, and in order to secure the utmost efficiency and economy to the measures of that department. We have no doubt that this movement, deliberately and duly taken, will contribute essentially both to the efficiency and the economy of the war.—Ib.

The Telegraph from Baltimore reports to the N. Y. True Sun, that advices from Camargo to the 8th ult. have been received at New Orleans. At that date it was supposed that a battle had been fought at Seralvo between Gen. Worth and the Mexicans, as a force of the latter, 1000 strong, was seen by McCullough advancing toward that place, and within forty miles of it. Intelligence of the fact was sent by express to Gen. Taylor, who immediately pressed forward with a portion of his troops, by forced marches, to the relief of Gen. Worth.

The Mexicans were reported to be rallying from all points to join the forces under Ampudia, with whom Arista was co-operating with a determination to interpose a strong and determined resistance to the further advance of the American army.

Another telegraphic report from Washington on Thursday evening says:—

"The steamship Ann McKim arrived at New Orleans on the 21st ult. from Texas. A letter to the New Orleans Picayune from Mr. Kendall, dated at Seralvo, Sept. 3d, says Gen. Taylor will probably be within cannon shot of Monterey on the 18th or 20th of September. Ampudia is at Monterey with the entire control. Mr. Kendall learns that 2000 Mexican troops of the line arrived there on the 31st of August, with four pieces of field artillery. Canales is at Marine with 6000 Rancheros to dispute Gen. Taylor's march upon Monterey. These people are determined to fight somewhere. Arista is in the city of Mexico, it is said, charged with cowardice and treacherous designs."

There seem to be discrepancies in these accounts.

Bishop Onderdonk.—The Protestant Episcopal Convention of New York has at length settled the vexed matter of the salary of Bishop Onderdonk, by resolving to pay him \$2,500 annually. One party opposed the grant on the ground that the Bishop, not being an office-bearer in full function, could not earn a salary, which was intended to be a support in the labors of the Episcopal office. The other party grants the sum, because it is considered by those who compose it, that the deposition of Bishop Onderdonk is illegal and invalid.

Thanking the Most High by Resolution.—We place below the following resolution, adopted by the passengers, on board the Great Western, after the storm had abated. The idea of thanking God by proxy, in this manner, and deputing a Committee to draft the resolve, is certainly novel. The clause, including the "Captain, officers, and crew," in the same vote of thanks, is not the least curious part of the affair:—

Resolved, That a Committee be appointed to draft a resolution expressive of our gratitude to Almighty God for his great goodness in our almost miraculous deliverance from destruction; and also to the Captain, officers, and crew of the ship, for their arduous labors, and their skill, firmness, and perseverance, in carrying the ship through her late perilous condition.

The serious reader will probably be still further astonished to learn that this was actually carried out, and that the Lord received a vote of thanks for his exceeding kindness and providential care precisely in the same manner that captains of packet ships are frequently complimented at the close of dangerous and protracted voyages.—N. Y. Globe.

Satan's Progress in the City.—A writer in the Courier gives a dark but correct picture of the retrograde of virtue in Boston. In Ward 2, he says, the overseer and assessor told me, there were over 200 drinking places, many of them kept by low and worthless characters. It is computed that from 600 to 800 rum bowling alleys are in operation, to the ruin of many youths, to say nothing of the boys education there for the House of Correction. As to the billiard rooms and gambling places, they occupy the upper rooms of the chief corners of many principal streets (as can be seen), and have their bars, as

the usual appendages of such vile places. And last, though not least, licentiousness abounds as a common accompaniment of the foregoing.—Bee.

Gov. Briggs has appointed Thursday, November 26, for Thanksgiving in Massachusetts.

Foreign News.

We make the following extracts from files received by the "Hibernia," which arrived at this port on the 3d inst.:—

Of twelve persons married on Sunday week at Preston, only one could write his name, and of twelve witnesses not one could write.

There is a law in Holland which obliges the government to bring up, at its own charge, the seventh child of every family in which there are already six living.

The government of Saxony has acceded to the convention concluded between Prussia and England on the subject of inter-national copyright.

At a parish church in the neighborhood of Glasgow, on Sunday week, the bans of marriage between a young couple were forbidden by a "professional" gentleman on behalf of a young man, who alleged "a prior claim" to the hand of the young lady.

Joshua Jacob, the leader of the sect denominated "White Quakers," who had been confined for a long time in the Dublin Marshalsea, for contempt of the Court of Chancery, was set at liberty last week on a report of the master, that he could no longer be detained without danger to his life.

A gentleman, whilst bathing at Ardentenny, the other day, was seized by a medusa, or galley-fish, severely stung, and had it not been for the assistance of a fisherman, would, in all likelihood, have been drowned.

Mr. Thomas Manton, superintendent on the Stockton and Darlington Railway, sowed in his garden a single potato, in a handful of guano, and it has produced sixty-two good and sound potatoes.

A large ship, named the James Scott, which has been lying in the basin of Antwerp for eighteen years, in consequence of a law-suit between the owners and their creditors, sank the other day.

The Countess Samolow, the widow of a Russian nobleman, has had her property confiscated by the Russian Government, because she has contracted a second marriage with a foreigner in Trieste.

New Lords, New Laws.—A recent letter from Rome says that one of the Cardinals having observed to the Pope that if he did not alter his system, the people would demand a constitution. "And why should I not accede to their desire," replied his Holiness, "if a constitution is necessary to the welfare of my subjects?"

Death of a Missionary.—A letter from a naval officer at Cape Palmas gives the melancholy intelligence of the recent death of Rev. E. I. T. Messenger, a highly esteemed Episcopal Missionary in that region.

A traveller writing from Constantinople, of the persecuted Armenians, says:—

"When the Patriarch has preached to them 'the Church,' and threatened them with excommunication and consequent perdition, they have replied:—'We deny your power. You may cut us off from your church, but not from Christ's invisible and universal church, of which we become members by repentance for our sins, and a living faith in him.' 'What?' replies the Patriarch, 'do you deny that baptism is necessary to make one a member of Christ's church, and that the sacraments are necessary to his perfection in Christianity?' We acknowledge, they have replied, that baptism is necessary to a membership in any visible church, but we deny that any one by baptism, can become a member of the invisible church of Christ. True faith in him is the only operation necessary for becoming a member of this church, and this is in an operation of our own minds, over which man can have no control."

The College of Cardinals, (says a foreign paper,) continues to throw every obstacle in the way of the Pope and of his minister Cardinal Gizzi. Not a measure of amelioration or reform is proposed which is not immediately denounced by the college. The Pope and his minister however, are not daunted by the faction, and reforms in the civil administration, and in the municipal institutions, which have been long demanded by the people, are in progress of preparation.

Missions in India.—The last annual Report of the Calcutta Baptist Miss. Society, says:—

"The year we are surveying has been marked by many indications of divine favor. Conversions have been, for India, remarkably numerous; about one hundred and thirty villagers, chiefly in the neighborhood of Agra, and in the districts of Barisal and Jessore, have been baptized, having, we trust, been brought to a saving knowledge of Christ, and induced to turn away from their idols to serve the living God.

The whole strength of the mission now consists of eleven missionaries, who were sent out from Europe by the Parent Society, nineteen European and East Indian missionaries, who were raised in

this country, two ordained native pastors, and about fifty assistant native preachers."

The rich convent of Servites, near Prague, has lately been destroyed by fire. Not a single book of its extensive and valuable library could be saved.

The Catholics of Dundee have purchased the estate of Wellburn, Lochee, for the purpose of erecting on it a school of industry, an orphan institution, a small chapel, and a normal school, which is to be placed under the superintendence of the Christian Brothers.

Greece.—The Greek government has discovered a conspiracy, in which were implicated several well-known agents to the opposition, who had been lately engaged in organizing bands on the Turkish territory for the invasion of Greece. The accounts of the disasters caused by the recent earthquake in Messina were truly appalling.

Turkey.—The long pending dispute between Turkey and Persia has at last been finally settled. Mohamra, on the Persian gulf, is restored to Persia; and the Sandjak of Soolimanich is to be retained by Turkey.

The following is from a sermon published by a son of Rev. Dr. Lyman Beecher:

"There is nothing imaginary in the statement that the Creed-Power is now beginning to prohibit the Bible, as really as Rome did, though in a subtler way. During the whole course of seven years' study, the Protestant candidate of the ministry sees before him an unauthorized statement, spiked down and stereotyped, of what he must find in the Bible, or be martyred. And does any one, acquainted with human nature, need to be told that he studies under a tremendous pressure of motive? Is that freedom of opinion—the 'liberty wherewith Christ maketh free?'—Rome would have given that. Every one of her clergy might have studied the Bible to find the Pontifical Creed, on the pain of death. Was that liberty?"

"Hence, I say, that liberty of opinion in our Theological Seminaries is a mere form. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuff, or Methodist, Baptist, Episcopal, or other evangelical handcuff. Hence it has scarcely come to pass, that the ministry themselves dare not study their Bible. Large portions thereof are seldom touched. It lies useless lumber; or if they do study and search, they dare not show their people what they find. There is something criminal in saying any thing new. It is shocking to utter words that have not the mould of age upon them."

PROPHECY.

Prophecy furnishes an argument in favor of Christianity, the force of which is continually growing. The argument began, when first a single prophecy was fulfilled. It increased more and more, as predictions and fulfillments multiplied. In the age of the apostles, it was a powerful as well as a favorite weapon in proof of the Gospel. But during that period, many new predictions were published, and many ancient ones remained to be accomplished. The argument, consequently, was not yet at its height. It has been growing ever since, as one century after another has rolled out an additional fulfillment, or completed and enlarged those already advanced. We, in the present age, enjoy an expanse, and variety and completeness of prophetic evidence, far exceeding those which the chart of history presented to St. Paul. There is to us, a voice from the silent solitudes where Babylon and Tyre once stood in pride and reigned in power; from the modern history of the prostrate Egypt; from the wonderful annals and present condition of the Jewish race; from the desolate state of the Holy Land and adjoining countries; from the rise and present aspect of the mystic Babylon—which the primitive Christians had not the privilege of hearing. The force of this argument is yet to grow continually. A few years hence, in all probability, will exhibit it invested with a brightness and glory, compared with which, all present evidence will seem but as morning twilight. The end of the world will be its full maturity. Prophecy having begun with the history of sin, extends to the completion of its tragedy; and not till the blazing of the great conflagration, when "the earth and all that is therein shall be burned up," will its every prediction be fulfilled, or the fullness of glory with which it was designed to show the truth of God in the gospel of his

Son, be made to appear.—McIwaine's Evidences.

BUSINESS NOTES.

F. Sowl—Our paper is only published at Boston, M. Bottoloughley—We prefer to have our subscribers communicate directly with this office.

E. Brisbin—We credit the \$4 to R. Hutchinson. W. E. Hitchcock, \$1—We have marked it to v 11. W. Pratt, \$5—1-d discount from \$7.17 would be \$1.50, instead of 1.3—2.39. That leaves 87 cts, which, with \$2.25—balance of old account, is \$3.12 due.

C. Burnham, jr.—That paper will be sent to your address.

A. Sherwin—Bro. Smith has paid to the end of v 11. B. Ives—You paid to 287. We did not notice the request to change it.

G. W. Burnham—Sister Greene's paper was sent to Granville.

J. S. Richards—We have destroyed the Note, \$2 will pay old account, and the rest of the present volume.

ENGLISH MISSION.

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

Received since our last—F. Millet	1 00
A. Morse	1 00
J. Philbrick	1 00
M. A. Peall	1 00
	4 00

Amount of expenditures over receipts, for which this office is responsible 353 30

Bro. Wm. Clark, jr., requests that all orders for the "Gospel Chart," should be directed to him, at Newton, Mass. Also, that the orders should be accompanied with the money; the expenses attending its publication will not admit of credit. The price hereafter will be \$3 per dozen, or 37-1/2 cts. single copy. Four individuals will not be refused four copies for \$1, when they have no other opportunity to obtain them. WM CLARK, JR.

We can furnish single copies at this office, at the retail price.

O. Reuben—Antiochus invaded Jerusalem about B. C. 168.

Bro. J. D. Johnson has removed to Manlius, Ontario county, N. Y.

CONFERENCES.

Should time continue, there will be a Conference at Megquier's Hill, in Poland, Me., commencing A.M. of Friday, Oct. 16th, and continue over Sunday. Bro. E. Burnham and D. Churchill are expected to attend. Brethren in the ministry in Maine will of course be present.

In behalf of the brethren, J. TURNER, J. FILES.

P.S. It will be seen that the time for the commencement of the Conference has been changed to a week later than at first talked of, which was done for the convenience of the brethren at Poland.

If the Lord permit, a conference will be held in Exeter, N. H., on the fourth Friday in October, commencing at 10 o'clock A. M., and continue over the Sabbath. Brethren will call on Bro. George T. Stacy, under the Swanscot-house, for information. EDWIN BURNHAM.

Bro. Edwin Burnham will preach, if God permit, at Hillsborough, N. H., on the first Sabbath in November; at Washington the second; at Grantham the third; and at Holderness the fourth.

NOTICES.

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

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

CRUDEN'S CONCORDANCE.—We have on hand a neat edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1.50, and the latter at \$1.25.

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

NEFF'S MAGNETIC INSTRUMENTS for sale at this office. Price (CASH), \$12; do. with Book of Directions, \$12.50.

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

AGENTS

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

ALBANY, N. Y.—T. M. Preble.
BUFFALO, N. Y.—J. J. Porter.
CINCINNATI, O.—John Kiloh.
CLEVELAND, O.—D. I. Robinson.
DEBBY LINE, Vt.—Stephen, Foster, Jr.
HARTFORD, Ct.—Aaron Clapp.
LOWELL, Mass.—M. M. George.
NEW HAMPTON, N. Y.—L. Kimball.
NEW BEDFORD, Mass.—Henry V. Davis.
NEW YORK CITY.—R. R. Hollister, 91 Delaney-street.
ORRINGTON, Me.—Thomas Smith.
PHILADELPHIA, Pa.—J. Litch, 31-2 North Seventh-st.
PORTLAND, Me.—Peter Johnson, 24 India-street.
PROVIDENCE, R. I.—George H. Child.
ROCHESTER, N. Y.—J. Marsh, 20 1-2 State-street.
TORONTO, C. W.—Daniel Campbell.
WATERLOO, C. E.—R. Hutchinson.
WORCESTER, Mass.—D. F. Wetherbee.

Receipts for Week ending Oct. 9.

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

S. Hewett, 287; R. Bullock, 293; O. Stoddard, 298—each 50 cts.—C. Moore, v 12; W. Fergo, v 12—each 75 cts.—T. J. Harris, v 12; M. Funk, v 12; N. Buckingham, 282; J. Philbrick, v 12; H. Colton, v 11; F. Sowl, v 12; A. Blackman, 308; M. Bottoloughley, 308; A. Barker, 304; F. De Cu, 306; B. B. Boardman, v 12; R. Barker, 285; J. Upham, v 12; J. Hodges, 290; L. A. Dunbar, 308; M. Doolittle, 308; M. Wood, 306; S. B. Hadley, v 10; E. Dudley, v 12; N. Clark, 284; J. Clark, 21, v 14; A. Cook, v 12; W. Cook, 282; R. Robinson, 306—each \$1.—J. Tallord, 305; A. Davis, v 12; H. Newton, 304—each \$2.—B. Boughton, v 7—\$3.