

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."

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"Thy Kingdom Come."

Thy Kingdom come! thus Lord, to thee
In faith we raise our humble prayer,
Expecting soon thy face to see,
And lasting pleasures ever share.

Thy Kingdom come! we constant pray,
Obedient to thy holy will;
O! let the long expected day
Our cherished hopes of joy fulfil.

Thy Kingdom come! thy people cry,
While they oft meet the scorner's frown;
Yet on thy promise they rely,
In hope of an immortal crown.

Still shall the earnest prayer arise,
Till thou triumphant shalt appear,
Descending from the opening skies,
To usher in the blissful year.

Those who a "better country" seek—
Who are with faithful Abraham heirs—
Shall enter soon with all the meek
Fair Canaan's land, by promise theirs.

This earth so long by sin oppress'd,
At time appearing shall become—
(With Eden's fairest beauty blest)
The humble Christian's peaceful home.

Released from care, from grief and pain,
The saints no more shall sorrow know;
They shall with joy extatic reign
Victorious over every foe.

We patient wait ere long to see
The glorious advent of our King;
When from every trouble free,
Shall songs of great deliverance sing.

Soon let the heavenly voice proclaim
The happy year of sweet release;
When earthly powers no more shall claim
The Kingdom of the "Prince of Peace."

Portsmouth, N. H.

Revolt in Poland.

The following interesting letter from the foreign correspondent of the N. York Observer, throws much light on the present condition and prospects of the world.

Preliminary Observations. How Russia, Austria, and Prussia govern Poland.—An attempted national insurrection.—Atrocities committed by the Russian and Austrian governments.—Importance of the late events.—Sympathy of Europe for Poland.

An idea can hardly be formed of the sufferings the Poles endure. Correct and full information is lacking, because the Russian and Austrian governments exercise the strictest scrutiny over newspapers, and do not allow to the inhabitants the liberty of speech. The police agents penetrate even the domestic circle, prevent all confidence, shut the mouth of the boldest and would forbid their very thoughts, if the sanctuary of the heart were not inviolable. All classes of the population are subjected alike to this tyranny, the noble as well as the peasant must undergo cruel chastisements, if he show feelings of independence. Still some information reaches the rest of Europe, in spite of this double barrier of soldiers and police-men, and I shall attempt to describe to you how Poland is governed. You know that this country

which has acquired so glorious a name in the history of modern times, was basely and rudely divided, nearly eighty years ago, between Russia, Austria, and Prussia. The other European powers raised no remonstrance against this odious measure. England was then occupied with her colonial quarrels. France had a king without dignity or force, who wasted, in low pleasures, the time he ought to have given to business. Thus the three great states of the North did as they pleased, and sundered a generous nation with the point of their sword.

Russia had the chief part in this iniquity. She took for herself about two thirds of Poland. Austria obtained *Galicia*, and Prussia had the *Grand Duchy of Posen*. Each of these governments introduced into the provinces which fell to its share, its own spirit and laws; and hence the differences which it is well to point out.

At first, Russia seemed to respect some of the institutions of ancient Poland. She allowed the country a sort of national representation. At the Congress of Vienna, in 1815, it was even formally stipulated that Poland should have a separate government, that she should be placed under the protection of a representative assembly. The emperor Alexander, it is but just to say, respected the promises which had been made to the Poles. But Nicholas, after the revolution of 1830, trampled under foot all the stipulations of treaties, and governed this nation by brute force. No deliberative body; no independent courts of law; no respect for the most sacred rights; religion, justice, and humanity outraged; in a word, a government more despotic than that of the ancient kings of Asia or Constantinople.

The Muscovite czar built at the gates of Warsaw a citadel bristled with cannon; and one day, the inhabitants of this town coming to offer him their respects, he said to them angrily: "Beware! make not the least movement, show not the least resistance, for on the first attempt at insurrection, I have guns which will reduce Warsaw to ashes, and I forewarn you that I shall not rebuild it." The poor Poles went away, broken-hearted, with tears in their eyes, and groaning over the ruins of their country. What could they reply to this ferocious tyrant?

It would be long to relate all the acts of injustice and oppression committed by the czar Nicholas. A well-informed writer has published a list of men of good condition, who have been obliged to go into exile, or be dragged to Siberia. There are more than six thousand names on this dark catalogue.—The value of their property which the emperor has confiscated amounts to four hundred millions of dollars. This is not all. The Russian government tries to introduce the Russian language into the schools and colleges of Poland. It employs bribery and other means to make converts (what converts!) to the Greek religion. No family

is safe. The ill will or caprice of subordinate agents, the mere suspicions of a Russian magistrate may bring upon a whole house the most terrible treatment. A mother dare not ask the news of her exiled son, for fear of being suspected. A son dare not send to his mother testimonial of his affection, lest they should endanger her. The emissaries of the Muscovite tyrant respect neither the rights of nature nor family ties, nor the obligations of conscience, nor honor, nor shame. They desire a nation of slaves; and means of punishment are ever at hand for the refractory. Such is a fair account of the Russian government.

The cabinet of Vienna showed till lately more moderation and reserve. That astute, adroit man, fertile in expedients, skilful to conceal his secret designs, Prince de Metternich, (for I speak not of the emperor Ferdinand, who is only a crowned automaton),—M. de Metternich, I say, has succeeded in persuading Europe that he governed Galicia with mild and paternal laws. No bloody punishments; no acts of atrocity. But by a shameful perfidy, which excites now the execration of the world, he had employed indirect means to nourish the hatred of one part of the population against the other; and his measures had been so jealously calculated, that he could at a critical moment, instigate the peasants to butcher the nobles and the land-holders. Besides, to accomplish more surely his plans, he had kept the lower classes in the most complete ignorance. Schools were few, books still fewer, and thick darkness shrouded the whole country. The priests were even forbidden to preach without leave of the government, against drunkenness! M. de Metternich tried thus to form a degraded populace addicted to the lowest vices, in order to use them in a day of revolution.

Prussia treats better than the other powers the provinces which fell to her lot in the partition. There are in the Grand Duchy of Posen some means of instruction, impartial justice in ordinary affairs, humane laws, and even something resembling a political constitution. But this last is only apparent. The deputies of the duchy of Posen have only the right to bring their complaints to the king of Prussia, who decides then as he thinks proper. Yet, compared with what exists in the other provinces of ancient Poland, the situation is tolerable. So during the late insurrection, the defenders of the national liberty testified very special regard for the Prussian magistrates. Some journals assert that they were disposed to offer to the king of Prussia the crown of Poland, if he would accept it.

Such were the respective positions of the parties interested, when the city of Cracow raised the standard of the Jagellons. Cracow is a petty republic, which belongs neither to Russia, nor Austria, nor Prussia, because these three powers have not been able to agree to whom it

shall be assigned. But its independence is only nominal. In reality, Cracow is governed by the ambassadors or residents, as they are called, who impose on this people the laws of their governments, and the Senate of Cracow is a high sounding name which conceals complete subjection.

The Polish conspiracy had been plotted for a long time. The exiled nobles who lived in Paris and in London, have never abandoned the hope of recovering their country. They publish journals and pamphlets, which they try to circulate secretly in the provinces of Poland. They have active and devoted emissaries, who, in spite of Russia and Austria, penetrate into the cottage of the peasant, the shop of the mechanic, the dwelling of the gentleman, revive their drooping spirits, and hold up the prospect of a better fortune. Thus the plan had been prepared for several years. The kingdom of Poland, Galicia, the Grand Duchy of Posen had formed an extensive organization, the members of which were kept ignorant of one another, in order to avoid betrayal. The whole conspiracy was in the hands of a few skilfully chosen leaders.

Two things should be remarked in this plan of insurrection. First, that the nobles generously sacrificed their feudal privileges, as appears in the proclamation published by the revolutionary government. They consented to give to the peasantry all the rights of free citizens, and to establish complete civil equality.

This fact shows a happy progress of opinion among the aristocratic families of Poland. During the Revolution, which ended in 1832, the nobles had refused to emancipate their serfs. Now, they themselves proclaim this emancipation. The other fact worthy of notice, is that the conspiracy embraced, not only Poland properly called, but the countries inhabited by the Slavonian race, that is to say, Lithuania, the Ukraine, Hungary, Bohemia, and even Moldavia. All these descendants of the Slavonians form a population of more than thirty millions. They have been separated, parcelled out by political events, but now they incline to come together. They find that they have one origin, the same notions, the same manners, and that they speak nearly the same language. I wrote you, two years ago, a letter on this internal movement among the Slavonians. Political men in Europe are now watching its progress; they call it significantly *pan-slavonianism*. When the king of Prussia learnt the insurrection of Cracow, he said: "The Slavonian epoch is begun;" and all Germany echoed the words of this monarch.

It cannot be known what will be the changes produced in Europe by the union of the Slavonians. It will be one of the greatest events which has occurred since the world's origin. Austria and Russia will lose their largest provinces; the balance of Europe will be destroyed;

and a new race admitted into the family of nations. The Slavonians say themselves that they will establish a liberty such as mankind never yet has seen. Perhaps the union of all the Slavonians into one national body is still distant. We cannot pry into the mysteries of Providence; but when the moment shall come, free nations will hail with enthusiastic cries the appearance of this heroic race, which has preserved its manly virtues under the chains of despotism.

No wonder then, that, at the news of the insurrection of Cracow, the Northern powers called out their military forces, and took the most rigorous step to conquer the rebels. Only Prussia forms an honorable exception. Russia called out regiments of Cossacks and Circassians, barbarous soldiers, who seem to have nothing human but the form, and who do not know what civilization means. These wretches took pleasure in inflicting on the vanquished the most cruel punishments, and were ready to renew the devastations of Attila, and of the hordes of Huns and Vandals who ravaged the Roman empire in the fourteenth century, and putting all to fire and sword.

The Russian government has declared the whole kingdom of Poland to be in a state of siege: that is to say, that no law now exists there but the sword. Military tribunals are established. The prisons and castles are crowded; private houses are taken to hold these thousands of victims. Several nobles have been beaten with rods, others hung, and very many banished to the frozen deserts of Siberia. The people dare not utter a word of complaint. But lately, when some generous citizens were about to be put to death in the public square of Warsaw, an immense crowd attended, and at the fatal moment, sublime sight! the whole multitude fell on their knees, silent and composed as if witnessing the death of a martyr! Ah! there is justice in heaven; there is an almighty and holy God, who punishes the crimes of tyrants, and the hour will come when this unfortunate nation will no longer be pained to behold her noblest sons slaughtered, without having even the right to blame the executioners!

Austria has gone even farther than Russia in acts of vengeance. I will not relate to you all that has transpired in the province of Tarnow; you have read it in the newspapers, and the pen would fall from my hands, if I should try to describe these crimes which have hardly a name in any language. You must go back several centuries to the night of St. Bartholemew, to the massacre of the Albigenses, to find anything like it. Twelve to fifteen hundred landholders of Gallicia butchered, butchered in their own houses, butchered by peasants, drunk with rage and blood, butchered by the authorities, perhaps the formal orders of Austrian officers of government, who gave a sum of money for each head brought to them. Women and children were included in this massacre; dead bodies everywhere; streams of blood which filled the ditches by the way side; and then, pillage, fire, every barbarity unknown even among savages!

The insurrection was stopped by these cruel measures. A few bands of insurgents only remain according to the German newspapers, still wandering in the forests and inaccessible retreats of the Carpathian mountains. Cracow is captured, and occupied by the armies of the three powers. But if the late conspiracy has failed, it is yet of much importance. Poland has given new signs of life. While we regarded her as sleeping in the tomb, and said: "she is dead!" lo, she is up, facing her oppressor, and says to the wondering world, "See, I am alive still!"

The fact, I repeat it, is important. It shows that a great nation cannot now sink into barbarism, that it guards its nationality as a sacred trust. The Northern Powers have smothered, gagged Poland; but she is not dead. The enthusiasm awakened in Europe by this Polish insurrection is great. Germany herself has joined in these expressions of sympathy. She seems to understand that the cause of nations is her own, and that above the interests of princes is to be placed that of nations. In Berlin, Breslau, Koenigsburg, Dresden, Cologne, admiration and pity for the Poles have been shown in every form. This fact is important. If Germany is well disposed in favor of Poland, she will open the way to France to carry succour to these oppressed heroes. France can do nothing without Germany, but with her aid, she can do everything. Every step of the Germans towards liberty will break a link in the chain of the Poles; and when the voice of freedom can be heard in Berlin, the country of Sobiesky will live again.

In France the manifestations of public opinion are almost unanimous. Committees have been formed in Paris, and in our principal cities to collect subscriptions in behalf of the Poles. The cry of, Live Poland! has resounded in the theatres, and in the streets. Never, for nearly fifteen years, has the nation expressed its sympathies more strongly. The French peer, who seemed to sleep in his chair, has recovered his speech. The poor laborer searches his purse for a cent to help the poor Poles, poorer than himself. The students in our colleges weep at the narrative of so much heroism and so many misfortunes; and women remember, shuddering, those Polish mothers who give their sons to the country, and who are happy to see them fall in battle rather than under the hand of the executioner!

At the bottom of all these movements is the idea of right. The right of Poland, her right of independence, her right of nationality has been despised by European diplomacy; but it remains, because it does not belong to kings to annihilate right, because it is not in their power to obliterate it from the conscience. This right cannot perish, sooner or later it will triumph. Injustice is only for a day; right forever.

Birks on the First Resurrection.

(Continued from our paper of the 3d inst.)

II. The other argument which the author endeavors to meet is drawn from the resurrection of the rest of the dead.—That resurrection is literal, and hence the first resurrection must be literal also.

Mr. Marsh, on the other hand, maintains that the event really designed by the resurrection of the rest of the dead, is the last apostacy. The reasons which, on the very face of the text, disprove this violent gloss, have been stated in the discourse. But the author advances one or two remarks in its support, which deserve a short examination.

1. First, he remarks that we read here of a first resurrection and a second death; but not of a first death or a second resurrection. And he assigns this reason, "because the two words are then used in their proper and natural acceptation, whereas in other instances an epithet is attached to them, to show that they are used figuratively, and in a way of accommodation."

This explanation has at least the merit of ingenuity. We should usually infer that when an event is called "the first," it is to distinguish it from a second, or perhaps several events, of the same kind; or when it is termed "the second," that it is because a first of the same kind has gone before. But our author discovers a

further and almost opposite reason. It is called "the first" resurrection, he thinks, to show that it is not properly a resurrection at all, and the second death, for the same purpose. Surely this is not more reasonable or probable than to maintain that the first Punic war is so called, to imply that it is not properly, but only in figure, a war with Carthage; and the second Crusade for a similar reason.

Two things are alleged to justify this strange construction. One is the existence of a similar mode of speaking on other occasions. "A warm season in the early part of the year is sometimes called a first summer. But when the proper season comes round, we do not describe it as a second summer, because it is summer properly so called. Our blessed Lord is called the last Adam. But it would not therefore be correct to call our progenitor the first Adam, because he is Adam, properly so called; and accordingly St. Paul varies his language, when he names him, and calls him, the first man, Adam." The phrase "altera moenia Trojæ," is referred to as a further illustration.

This is doubtless very ingenious, but will be found, on a close examination, to be ingenious only. The first instance tells against the author. To make his solution applicable, the phrase must have been, a first resurrection. Thus we may sometimes perhaps describe an early spring as a first summer; but who would dream of saying "it is the first summer" with any such meaning? The words would at once suggest two successive years, with the true and proper summer that belongs to each. Now in Rev. 20:7, the article not only occurs, but occurs redoubled. The illustration does not confirm, but refute, the proposed solution.

The other example is scarcely more pertinent. The apostle speaks there of "the first man, Adam;" and then, because he could not style our Lord "the last man," he varies the phrase, and calls him simply "the last Adam." If the word Adam, were here strictly a proper name, no parallel could hold from it the text in Revelation. But if it denotes a federal head of mankind, the phrase "the last Adam," is just as strict and appropriate, as the term "the second man" in the following verse. The word *man* appears there in a modified sense, but modified equally in both clauses; and the terms, *first man*, and *second man* differ only, like the two resurrections, by the contrast in order of time.

But it seems needless to dwell on a point so clear. It is enough to inquire, whether the second miracle of our Lord (John 4:54), the second Psalm (Acts 13:33), the second benefit of the Corinthians (2 Cor. 1, 15), the second veil of the temple (Heb. 9), and the second Epistle of St. Peter, are to be counted an unreal miracle, a figurative psalm, an imaginary benefit, a metaphorical veil, and a fictitious and allegorical epistle; because in no one of these examples the word *first* appears in the whole context. So again, to confine ourselves to this very book, the love of the Ephesians, and the first voice of the angel (4:1), will by this process of alchemy, be transmuted into figures and metaphors; because no second love of the angel is named as such in the prophecy.

The only excuse for this violent strain upon the text, is that the first death and the second resurrection are not named by those titles in the vision. But there is a clear and simple reason for this in each case, without any recourse to these critical transmutations. The first death had been in constant exhibition ever since the Fall, and not merely within the time of the vision. The destruction (chap. 19) is only one specimen of its fulfilment, and its nature had been revealed by a

thousand precedents. But the second death, though long predicted in its essential character as the final punishment of the wicked, is actually fulfilled only at the last day, and by the event described in the vision. Hence it is natural that our attention should be called to it by a solemn note of warning—"this is that final punishment and separation from God's presence, foretold through so many ages." The first death was nothing strange or unusual; it has occurred twice in this same prophecy. The second death occurs once for all; it is irrevocable and final.

The resurrection, again, is often revealed in Scripture as the time of the great account. But the distinctness, in order and time, of the resurrection of the just, was more sparingly revealed.—Yet it is a share in such a resurrection which alone is a real and unspeakable privilege. And hence, when it occurs, there is naturally an emphatic stamp, to remind us of its prerogative—"this is the resurrection, even the first one" not only the first in order of time, but also that which pre-eminently deserves the name.

The mention of the first resurrection, again, infallibly suggests a second of the same kind. But this is not to life, but only to damnation. It is therefore the same, in fact, with the second death.—The Holy Spirit, on this account, prefers to describe it by that term which is the more vividly expressive of its main spiritual character. That the event (20:12-15) is the predicted resurrection of the rest of the dead, or the second resurrection, is plain on the face of the whole passage to any simple reader. And hence there was no just source of ambiguity, but a deep moral lesson, in describing it rather by that solemn term, the second death.

Since, however, the strange gloss which turns the apostacy of Gog and Magog into the second resurrection has still some earnest defenders, let us test it a little more closely. On this view there are two symbolical resurrections in this vision; the first, of the soul of the martyrs, or the principles of righteousness; the second, of the rest of the dead, or the principles of open ungodliness. I will now briefly show the many fatal objections which condemn this notion as utterly untenable and baseless.

1. First, on this view the real resurrection will be passed over in total silence. For in the closing part of the chapter the resurrection is not named; it is only implied by the plain contrast and correspondence between the second death and the first resurrection. On the present hypothesis this relation is destroyed, and the implication perishes also. So that, on this view, the vision will reveal nothing but a judgment of the dead as dead, or of disembodied spirits.

2. Next, this abuse of symbols makes a prediction of a real resurrection impossible. For the rising of all the dead, in two divisions, is thus made to denote merely two revivals of religion and of ungodliness. Hence, no terms will be left by which a real resurrection can possibly be predicted.

3. Thirdly, before these two symbolical resurrections neither party will have symbolically arisen. In other words, there must then be no signal spread either of religion or ungodliness. Yet a signal confederacy of ungodliness is the last previous event which the vision describes. This alone should be enough to convict the interpretation of inconsistency and falsehood.

4. Fourthly, we are guilty hereby of a double violence on the words. Where the text does not express the resurrection at all (verses 12-15), it is taken for granted. Where it is stated and expressed

with a double emphasis, "the resurrection, the first one," its reality is entirely denied. Surely this is to be put in and leave out at the license of a private will.

5. Fifthly, the two symbolical resurrections, by the hypothesis, are similar in kind, and occur in the same vision. And yet the description of them has not one point in common. For, in the last apostasy, no mention of the apostates as the dead occurs. No thrones are assigned them, no judgment is given to them. Instead of being described as raised, they are, on the contrary, said to be slain and devoured by fire. Every feature and phrase is one of contrast and not of resemblance. And hence we may reason thus. If the reign of the martyrs and the last apostasy are the two events contrasted, since the latter is a simple narrative, and not symbolical, then the former also is a simple narrative, and implies a true and personal reign.

6. Sixthly, the contrast in verse 5 is rendered totally unmeaning. "But the rest of the dead lived not again," &c.—For translate the symbols into plain language, and what will be their force? There was a signal revival of holiness in the earth; but a signal revival of ungodliness did not take place till the thousand years were finished. How strained and unnatural is this! The words in the text imply a natural tendency in our minds to look for the two resurrections at the same time; and correct this expectation. "A first fruits were raised; but the rest were not raised then, nor till after a thousand years." But who could ever fancy that the most signal triumph of ungodliness would concur in time with the most signal triumph of holiness?

7. The symbol, again, in this second figurative resurrection, is quite unnatural. Let us grant that the rising of the martyrs and eminent Christians might denote the revival of true religion. The rest of the dead will then be all the dead of all ages, holy or unholy, except these eminent Christians. Thus, the rising of a company mingled of good and evil will denote a triumph of unmingled wickedness. The resurrection of the vast majority of mankind in all ages, will be the symbol for the growth of wickedness in the sinners of one generation. Can anything be more harsh and unnatural than such imagery used for such a purpose?

8. The first clause of verse 6 loses nearly all force or meaning on this view. It must then apply either to the martyrs themselves, or to the millennial Christians. If to the martyrs, it will be equivalent to this, "Blessed and holy is he who is used symbolically, by his resurrection in vision, to describe this great revival of true religion." If to the millennial Christians, we have to sacrifice the truth of every clause. For these are not raised either properly or symbolically; they have no peculiar exemption from the second death beyond any other believers; neither do they reign, either literally or symbolically, but are only subjects of Christ's kingdom.

9. The expression, "to have a part in the first resurrection" is an evident contrast with the solemn words in chap. 21:9. They are not a contrast to anything in the account of the great apostasy. But the words in chapter 21:9, relate to the final doom of the wicked; therefore, the words in chapter 20:6, must relate to the full glory of the righteous in the resurrection.

10. Not to be hurt of the second death is a distinctive privilege that marks the subjects of the first resurrection. Now, this is not a distinctive privilege of millennial, as compared with other believers, but it is a distinction of the righteous dead, as contrasted with all others who have to be raised.

11. The words at the close of the verse

refer us to Rev. 5:10. There the saints in heaven express their joyful anticipation.—"Thou hast made us to our God kings and priests, and we shall reign on the earth." How strangely diluted will this appear, by the proposed construction—that they are made symbolical representatives of the millennial blessedness, and shall hereafter be used as symbols to express a great revival of religion on the earth? What do we gain by such construction, but change the most solid and simple promises into shadows that elude our grasp?

12. The 5th verse, and the verses 7-9, are equally narrative, and occur in the same context. If, then, the event referred to be the same, these contradictions will follow. First, that the same parties may be described as the dead, and as nations living on the earth. Next, the living apostates of one age may be fitly described as all the dead of all ages, except the martyrs and confessors. Next, that a Satanic delusion is fitly termed a living again, and the consummation of spiritual ruin a figurative resurrection. Lastly, that the resurrection of the rest of the dead relates entirely to an event in which the dead are not mentioned, but the living only, and has no reference to that solemn event where the dead, and no others, are four times expressly named by the Holy Spirit.

Surely this is enough to show the hopeless labyrinth of confusion and error, which results from the second figurative resurrection; and though Mr. Marsh speaks of acquiescing in the common interpretation, I believe that this hypothesis was never born before the present century. And yet it may possibly struggle hard for life; since without its help it is scarcely possible to escape the argument for a literal first resurrection. The explanation of Vitranga, by "the rest of the dead" is meant "all the dead," though wide as the poles from the one maintained by our author, is scarcely less harsh and violent. Yet, however untenable, it certainly requires less violence, and involves fewer contradictions.—(To be continued.)

Babylon.

From Dr. Sleight's "Christian's Defensive Dictionary."
(Continued from our paper of May 27.)

1. We have already seen that the army by which Babylon will be taken, is to consist of Medes and Persians, and to be commanded by Cyrus.

2. The city shall be attacked after a very extraordinary manner, in a way which she did not expect: "Therefore shall evil come upon thee: thou shalt not know from whence it riseth." (Isa. 47:11.) She shall be all on a sudden and in an instant overwhelmed with calamities, which she was not able to foresee: "Desolation shall come upon thee suddenly, which thou shalt not know." (Isa. 47:11.) In a word, she shall be taken, as it were in a net, before she perceiveth that any snares have been laid for her, and thou art also taken, O Babylon, and thou wast not aware. (Jer. 50:24.) 3. Babylon reckoned the Euphrates alone was sufficient to render her impregnable, and triumphed in her being so advantageously situated and defended by so deep a river: "O thou that dwellest upon many waters;" (Jer. 51:13:) it is God himself who points out Babylon under that description.—And yet that very river Euphrates shall be the cause of her ruin. Cyrus, by a stratagem (of which there had never been any example before, nor has there been any thing like it since) shall turn the course of that river, shall lay its channel dry, and by that means open himself a passage into the city: "I will dry up her sea, and make her springs dry." (Jer. 50:38, and 52:16.) "A drought is upon her waters, and they shall be dried up." Cyrus shall take possession of the quays of

the river; and the waters which rendered Babylon inaccessible shall be dried up, as if they had been consumed by fire: "The passages are stopped and the reeds they have burnt with fire." (Jer. 51:32.)

She shall be taken in the night time, upon a day of feasting and rejoicing, even whilst her inhabitants are at table, and think upon nothing but eating and drinking; "In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord." (Jer. 51:39.) It is remarkable, that it is God who does all this, who lays a snare for Babylon: "I have laid a snare for thee;" (Jer. 50:24; who drieth up the waters of the river; "I will dry up her sea;" (Jer. 50:24;) and who brings that drunkenness and drowsiness upon her princes: "I will make drunk her princes." (Jer. 51:57.)

5. The king shall be seized in an instant with an incredible terror and perturbation of mind; "My loins are filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it: I was dismayed at the seeing of it: my heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me:" (Isa. 21:3, 4.) This is the condition Belshazzar was in, when in the middle of the entertainment he saw a hand come out of the wall, which wrote such characters upon it as none of his diviners could either explain or read; but more especially when Daniel declared to him, that those characters imported the sentence of his death. "Then," says the Scripture, (Dan. 5:6,) "the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against the other." The terror, astonishment, fainting, and trembling of Belshazzar, are here described and expressed in the same manner by the prophet who was an eye witness of them, as they were by the prophet who foretold them 200 years before.

As soon as Cyrus saw that the ditch, which they had long worked upon, was finished, he began to think seriously upon the execution of his vast design, which as yet he had communicated to nobody. Providence soon furnished him with as fit an opportunity for this purpose as he could desire. He was informed that in the city a great festival was to be celebrated; and that the Babylonians, on occasion of that solemnity, were accustomed to pass the whole night in drinking and debauchery.

Belshazzar himself was more concerned in this public rejoicing than any other, (Dan. 5:1, 29,) and gave a magnificent entertainment to the chief officers of the kingdom, and the ladies of the court. When flushed with wine, he ordered the gold and silver vessels, which had been taken from the Temple of Jerusalem, to be brought out; and as an insult upon the God Israel, he, his whole court, and all his concubines, drank out of those sacred vessels. God, who was provoked at such insolence and impiety, at the same instant made him sensible who it was that he affronted, by a sudden apparition of a hand, writing certain characters upon the wall. The king, terribly surprised, and affrighted at this vision, immediately sent for all his wise men, his diviners, and astrologers, that they might read the writing to him, and explain the meaning of it. But they all came in vain, not one of them being able to expound the matter, or even to read the characters. It is probably in relation to this occurrence, that Isaiah, after having foretold to Babylon that she shall be overwhelmed with calamities which she did not expect, adds, "Stand now with thy enchantments, and

with the multitude of thy sorceries. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee." (Isa. 47:12, 13.)

The queen-mother, (Nitocris, a princess of great merit,) coming, upon the noise of this great prodigy, into the banqueting-room, endeavored to compose the mind of the king, her son, advising him to send for Daniel, with whose abilities in such matters she was well acquainted, and whom she had always employed in the government of the state.

Daniel was therefore immediately sent for, and spoke to the king with a freedom and liberty becoming a prophet. He put him in mind of the dreadful manner in which God had punished the pride of his grandfather Nebuchadnezzar, and the flagrant abuse he made of his power, when he acknowledged no law but his own will, and thought himself empowered to exalt and abase, to inflict destruction and death wheresoever he would, only because such was his will and pleasure. "And thou, his son," says he to the king, "hast not humbled thine heart, though thou knowest all this, but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them: and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God, in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from him, and this writing was written. And this is the writing that was written: MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE, God hath numbered thy kingdom and finished it; TEKEL, thou art weighed in the balances, and art found wanting; PERES, thy kingdom is divided and given to the Medes and Persians." This interpretation, one would think, should have aggravated the consternation of the company; but they found means to dispel their fears, probably upon a persuasion, that the calamity was not denounced as present or immediate, and that time might furnish them with expedients to avert it. This, however, is certain, that for fear of disturbing the general joy of the present festival, they put off the discussion of serious matters to another time, and sat down again to their banquet, and continued their revellings to a very late hour.

Cyrus, in the mean time, well informed of the confusion that was generally occasioned by this festival, both in the palace and the city, posted a part of his troops on that side where the river entered into the city, and another part on that side where it went out; and had commanded them to enter the city that very night, by marching along the channel of the river, as soon as ever they found it fordable. Having given all necessary orders, and exhorted his officers to follow him, by representing to them that he marched under the guidance of the gods; in the evening he made them open the great receptacles, or ditches, on both sides of the city, above and below, that the water of the river might run into them. By this means the Euphrates was quickly emptied, and its channel became dry. Then the two forementioned bodies of troops, according to their orders, went into the channel, the one commanded by Gobryas, and the other by Gadatas, and advanced without meeting any obstacle. The invisible guide, who had promised to open all the gates to Cyrus, made the general negligence and disorder of that riotous night subservient to his design, by leaving open the gates of brass, which were made to shut up the descents from the quays to the river, and which

alone, if they had not been left open, were sufficient to have defeated the whole enterprise. Thus did these two bodies of troops penetrate into the very heart of the city without any opposition, and meeting together at the royal palace, according to their agreement, surprised the guards, and cut them to pieces. Some of the company that were within the palace, opening the doors to know what noise it was they heard without, the soldiers rushed in, and quickly made themselves masters of it; and meeting the king who came up to them sword in hand, at the head of those that were in the way to succor him, they killed him, and put all those that attended him to the sword.—The first thing the conquerors did afterwards, was to thank the gods for having at least punished that impious king.—These words are Xenophon's, and are very worthy of attention, as they so perfectly agree with what the Scriptures have recorded of the impious Belshazzar.

The taking of Babylon put an end to the Babylonian empire, after a duration of 210 years from the beginning of the reign of Nabonassar. Thus was the power of that proud city abolished just fifty years after she had destroyed the city of Jerusalem and her temple. And herein were accomplished those predictions, which the prophets Isaiah, Jeremiah, and Daniel, had denounced against her, and of which we have already given a particular account. There is still one more, the most important and the most incredible of them all, and yet the Scripture has set it down in the strongest terms, and marked it out with the greatest exactness; a prediction literally fulfilled in all its points; the proof of which still actually subsists, is the most easy to be verified, and indeed its nature is not to be contested. What I mean is the prediction of so total and absolute a ruin of Babylon, that not the least remains or traces should be left of it. I think it may not be improper to give an account of the perfect accomplishment of this famous prophecy, before we proceed to speak of what followed the taking of Babylon.—(To be continued.)

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!!"

BOSTON, JUNE 17, 1846.

The First Resurrection.

We learn that some of our good brethren have taken the position that the first resurrection of Rev. 20th, is a spiritual resurrection. We never supposed that any Adventist could take this position; for that view is the very base and superstructure of the spiritual millennial theory. That admitted, we should have no argument against the spiritualists. Those who take that position, we think cannot have weighed well the question, or have viewed it on more than one side. For if they had, they must have seen the strange inconsistency of a position, which admits the first resurrection is spiritual, and denies the consequences which legitimately follow.

It is argued that because we are spoken of in this state as being raised to newness of life, as being quickened, as being revived, that therefore the word resurrection does not necessarily denote the resurrection of the body. The illegitimacy of this argument consists in the fact, that in no place in the Scriptures, if not here, is the word *resurrection* used to denote any thing but the resurrection of the body. Now because other words, sometimes used to denote the resurrection of the body, are sometimes used in an accommodated sense in allusion to our

spiritual life, it does not legitimately follow that the word *resurrection*, which is in no instance thus used, may denote a mere spiritual change.

Again, there is to evidence that the word resurrection was ever understood by the Jews to denote anything but the resurrection of the body. If then in this case it is used in a different sense, it is an exception to an otherwise unvarying rule.

Again, the evidence is most conclusive, that the earliest Christians, and among them Papias and Polycarp, disciples of John who wrote the Apocalypse, understood the word in question, in this instance, to denote the resurrection of the body. If any could have a correct knowledge of the primitive use of this word, it must be those who sat under the teachings of John, who communicated to them this oracle. We find also, the first who denied two resurrections were obliged to admit that Rev. 20th taught such a doctrine; and to avoid it they had to deny the inspiration of that book,—claiming that it was written by Cerinthus, a heretic, for the purpose of proving this very doctrine!! This fact alone conclusively proves, that as this word was understood at the time this prophecy was given, it could denote nothing less than the resurrection of the body. If there could be any doubt of this, it would seem that it should be settled by the consideration that the word is here used in explanation of a preceding term; and in an explanation, words are never used in a secondary or accommodated sense. The Revelator first saw the souls of those that were beheaded for the witness of Jesus.—The next that he saw of them was, that they lived and reigned with Christ a thousand years. What could this denote? It is explained as being the first resurrection. The Revelator surely would not explain a doubtful phrase in language which should be itself doubtful.

The period of a thousand years precludes any such spiritual sense being attached to the word resurrection: for if this resurrection denotes only a spiritual change in the present state, it must follow that there could be no such spiritual change within a thousand years of Christ's advent; for the rest of the dead lived not again till the thousand years were finished. With such a meaning, it would follow, either that there have been no conversions within the last thousand years, or that the end will not come for a thousand years. Neither of these being admitted, it follows that the word resurrection, as here used, can only be applied to the resurrection of the bodies of the righteous.

Another argument, and the one on which the most reliance is placed, is based on the fall of Adam. It is contended that Adam died the day he ate the forbidden fruit, that on that day he could only have died a spiritual death, and that the first resurrection is only a spiritual change, the opposite of Adam's fall. Therefore it is contended that the first resurrection, in Rev. 20th, is conversion.

There is great plausibility in this argument, as there is in much sophistical reasoning; but it will not bear analysing. First, it is claimed that Adam died the day he ate the forbidden fruit. This we have no wish to deny; nor could we, without doing great violence to language. Adam had been told that the evening and the morning were the first, second, and third day, &c. He accordingly knew what a day was. He did not yet know what death was, and could form no conception of it; for he had not seen it as he had a day. He was then told that in the day he should eat of the forbidden fruit, he should surely die. It is in the Hebrew, "in dying thou shalt die," which is the strongest mode

of asserting in the Hebrew idiom, the utmost certainty of his dying in the day he should eat. It is therefore correctly translated, In the day thou eatest thereof, thou shalt surely die. Now as Adam knew what a day was, and did not know what death was, he could only have understood that whatever that death might be, it would be inflicted on him in the day in which he should eat. The devil assured Adam that he should not surely die. As God had assured him that he would, he would understand, if he did not in the day he ate experience the death threatened, that the devil had told the truth. But as God's word could not fail, it must follow that the devil lied, and that Adam did surely die the death threatened, in the day he ate the fruit.

This admitted, it is claimed that it was only a spiritual death, and that the first resurrection is only a change, the reverse of what Adam then experienced. We freely admit that the first resurrection is only a change back to the condition from which Adam fell; but we deny that the death he died was only a spiritual death.

Adam was in a state of innocence, and immortality: he was in a state, all things respecting which were pronounced very good. The whole creation was in the perfection of beauty. He ate the forbidden fruit: the whole creation felt the shock.—Adam fell from a holy to a sinful state. He no longer enjoyed the favor of God. In addition to this, his whole system felt the blow. His body even was no longer perfect. It became subject to pain, sickness, disease, and decay, and the subsequent sentence, "dust thou art, and unto dust shalt thou return," was past on him. Adam did, therefore, in the very day he ate of that fruit, experience a change in his spirit, and in his body, equivalent to the death threatened; for God's word would prove true. As his body was thus affected, he experienced more than a spiritual change.

In the last place, we will enquire, Does conversion work a change in us the reverse of that which Adam experienced in his fall? We answer, it does not. Conversion does not change the body back to the state that Adam was in before he fell. The bodies of the most holy still are subject to pain, disease, and decay. To place the living saints back into the paradisaical state, will require the change spoken of in the twinkling of an eye, at the last trump. We all died in Adam; but we shall not all sleep. We therefore who are alive at the coming of Christ, will only have died the death that Adam first died; and will be affected, as he would have been affected, had the resurrection change been made in his day. As conversion does not change our bodies, so that they become incorruptible, and as this is done only by the change which is effected at the Lord's coming, when those who sleep in Jesus are raised, it follows that the argument based on the fall of Adam, is unsound, and that the first resurrection, of Rev. 20th, can denote only the resurrection of the righteous, which is called, *par excellence*, the resurrection at the commencement of the millennium.

"War."

Christ was the "Prince of PEACE." When the prophet Isaiah recounts his glorious titles, he names this last, that he should be called Prince of peace,—as if this were the greatest and best of all. This is the brightest of those names, at the mention of which angels bow, and saints rejoice.—When the heavenly hosts sung their song of glory, at the annunciation of the Savior's birth, the joyful strain, which formed the climax of their swelling chorus, was, "Peace on earth, and good will to men." When

Jesus had walked up to a commanding spot on one of the mountains of Israel, where his clear voice could be heard by the thousands of eager listeners, who thronged around him, they heard him say, "Blessed are the peace-makers, for they shall be called the children of God." The multitudes did not need to be told, that "Cursed are the war-makers, for they shall be called the children of the devil."

Christ was a pattern of peace. When reviled, he reviled not again. He said to the heavy laden, whom he invited to come to him for rest, "I am meek and lowly of heart." One of his last miracles was wrought to cure a wound caused by a sword, drawn in his defence when traitors and murderers were seeking his life, and he took that occasion to say to his followers: "Put up the sword, —they that take the sword, shall perish with it." Paul, when writing to the Christians at Rome, the world's capital, said: "If any man have not the spirit of Christ, he is none of his." When naming the fruits of the good Spirit, to the Galatians, his catalogue begins with "love, joy, peace." To the Romans he also said: "The kingdom of God is righteousness, PEACE and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God and approved of men." He adds: "Let us therefore follow after the things which make for peace." Rom. 14:17—19.

When David, in his distress, had fled from murderous Saul, he found time to write the 34th Psalm. He wrote it as an acrostic, beginning the verses with the successive letters of the Hebrew alphabet, that they might be remembered. He addresses children, and all who would wish to enjoy a long and happy life, and tells them how they may attain that desire. His first direction is, to keep the tongue from evil, for he knew that a great portion of the troubles with which men and women are afflicted, arise from impious, foolish, or quarrelsome words.

He ends with the direction, "Seek PEACE, and pursue it."

I have known children who seemed to seek for quarrels, and they found them, often to their cost, and bitter sorrow. Others have sought for peace, and been successful. But the Psalmist's direction means much more than that, we should be willing to live in peace, when there is no temptation to fight; while we are ready to help blow up the fires of strife which others have kindled. We must restrain ourselves, guard our lips, govern our tempers, cultivate a peaceful, loving, forgiving spirit,—or in other words, cherish the spirit of Heaven in our hearts, and let that spirit prompt every act. Thus we shall seek peace, and prove the promise true, "Seek and ye shall find," as well in seeking for peace, as in seeking for pardon.

Here some thoughtful reader may tell me, that peace is not always found by those who seek it; and may refer, for proof, to the glorious army of heavenly-minded martyrs, who were persecuted and slain, by wicked men.

Before replying to this, let me still ask, if you would not rather be a martyr than a persecutor. Would you not rather lie bleeding like Abel, than be a murderer like Cain? Would you not rather be a John the Baptist, whose head was cut off by order of a crowned adulterer whom he had reprov'd, rather than take the place of that terror-stricken, conscience-smitten king?

But, with regard to the martyrs, I would reply, first, that they lived in times when they were called to war against national crimes, or, to witness for truth when governments and communities were the defen-

ders and patrons of falsehood. It should also be remembered, that they had peace in reality, if not in appearance.

Just before Christ was crucified, he said: "Peace I leave with you, my peace I give unto you." He spoke the truth in this though he also said: "The time will come when he that killeth you will think he doeth God service." Paul and Silas had peace, though imprisoned, and made fast in the stocks, when they sang praises at midnight. Stephen had peace, when he saw, through the opening heavens, his Redeemer, and Advocate at the right hand of God, though a shower of stones soon sealed his mortal eyes in death.

That same Jesus, whom the heavens must receive, till the times of restitution, will soon return, having prepared mansions for his children,—the peacemakers. Are you, dear reader, among the number who will enter those heavenly mansions? If so, now is a time of trial and temptation, when you will need to give heed to our Lord's earnest injunction: watch and pray. Our government is at war, and the murderous war-spirit, like a deadly pestilence, is spreading its poisonous infection through the land. Do not let the foul leprosy taint your heart. All wars are wrong, for wars and fighting come from sinful lusts,—not from the spirit of Christ. But the war our nation is now waging against Mexico is pre-eminently wicked; and must bring down the curse of God upon its guilty plotters and actors. Take heed that you do not sympathize with them in their evil deeds, and thus become partakers in their plagues.

Those who have broken the peace of the western hemisphere, must be held up as wholesale instigators of murder. Soon the Righteous Judge will make inquisition for blood. Let us lift our voices against the war, wherever we can be heard. Oh! how horrible to see Protestants fighting against Catholics, in the name of liberty, to carry bloody whips, galling chains, tortured limbs, and broken hearts, and all the crimes which make up the grand sin of slavery, beyond the Nueces, (the old boundary of Texas,) over the flowery prairies, extending down to what the Mexicans proudly called their "Rio Grande del Norte,"—their Grand River of the North!

Oh! how little has our nation sought for peace! How madly have they rushed into war!

What a spectacle does the world present! Great Britain, whose queen is the head of a church which has produced its noble martyrs, Cranmer, Latimer, and Ridley,—is slaughtering, by thousands, the natives of Hindoostan. Polished France is carrying fire and sword into Africa, where, at an expense of 60 millions yearly, she keeps 80,000 soldiers to defend 50,000 colonists. The mighty "Emperor of all the Russias," is sending his northern hordes to cut their way through Circassia, that he may open a passage to the spicy groves of voluptuous Persia. And was there not crime, disgrace, misery, and blood-shed enough? Must western republics help to make the cup overflow, which eastern monarchies were filling to the brim? O that we could see these wars as God sees them, and we should abhor them as he does. Let us have no fellowship with these unfruitful works of darkness. Let those of us who live in Massachusetts beseech Gov. Briggs, (a professing Christian,) to obey God, rather than man, and refuse all aid in the war.* But if he is so recreant to liberty and justice, as to defile his conscience by calling on the sons of the pilgrims, to shoot Mexicans, that slavehold-

ers may exercise their tyranny over the bleeding sons of wronged Ethiopia, let us tell him that we will go to the dungeon, the scaffold, the stake, or the furnace seven times heated, rather than obey the call. May God give us grace and strength to save ourselves from this untoward generation.

N. S.

Correction.—Our types last week made us say that our brethren sailed for England the 12th. They sailed the 1st. At the date of this paper, they are doubtless in Liverpool, holding a Conference according to appointment.

By the steamer which will arrive about the first of next month, we expect letters from them. After that we hope to give our readers weekly, or at the farthest, once in two weeks, intelligence from across the water. We learn that arrangements have been made for the arrival of a steamer every week across the Atlantic—once in two weeks at this port, and each alternate week at N York.

WASHINGTON'S DEATH.—It is a fact not perhaps generally known, says an Eastern paper, that Washington drew his last breath in the last hour in the last day of the last week in the last month of the year, and in the last year of the century. He died Saturday night, 12 o'clock, Dec. 31, 1799.—*Ex. paper.*

We presume it is not generally known that Washington died in the last year of the century: the eighteenth century did not end till the end of 1800 full years, which was just a year after his death—Dec. 31, 1800. The 19th century began Jan. 1st, 1801.

The French Revolution.

BY REV. GEORGE CROLY, A. M. H. R. S. L.

Rev. 6:8, 7.—"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold, a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword and with hunger, and with death, and with the beasts of the earth."

The primary cause of the French revolution was the exile of Protestantism.

Its decency of manners had largely restrained the licentious tendencies of the higher orders; its learning had compelled the Romish Ecclesiastics to similar labors; and while Christianity could appeal to such a Church in France, the progress of the Infidel writers was checked by the living evidence of the purity, peacefulness and wisdom of the Gospel. It is not even without sanction of Scripture and History to conceive that, the presence of such a body of the servants of God was a divine protection to their country.

But the fall of the Church was followed by the most palpable, immediate, and ominous change. The great names of the Romish priesthood, the vigorous literature of Bossuet, the majestic oratory of Massillon, the pathetic and classic elegance of Fenelon, the mildest of all enthusiasts; a race of men who towered above the genius of their country and of their religion; passed away without a successor.—In the beginning of the eighteenth century, the most profligate man in France was an Ecclesiastic, the Cardinal Dubois, prime minister to the most profligate prince in Europe, the Regent Orleans. The country was convulsed with bitter personal disputes between Jesuit and Jansenist, fighting even to mutual persecution upon points either beyond or beneath the human intellect. A third party stood by, unseen, occasionally stimulating each, but equally despising both, a potential Fiend, sneering at the blind zealotry and miserable rage that were doing its unsuspected will. Rome, that boasts of her freedom from schism, should blot the eighteenth century from her page.

The French mind, subtle, satirical, and delighting to turn even matters of seriousness into ridicule, was immeasurably captivated by the true burlesque of those disputes, the childish virulence, the extravagant pretensions, and the still more extravagant impostures fabricated in support of the rival pre-eminence in absurdity; the visions of half-mad nuns and friars; the Convulsionnaires; the miracles at the tomb of the Abbe Paris; trespasses on the common sense of man, scarcely conceivable by us if they had not been renewed under our

eyes by Popery. All France was in a burst of laughter.

In the midst of this tempest of scorn an extraordinary man arose, to guide and deepen it into public ruin, *Voltaire*; a personal profligate; possessing a vast variety of that superficial knowledge which gives importance to folly: frantic for popularity, which he solicited at all hazards; and sufficiently opulent to relieve him from the necessity of any labors but those of national undoing. Holding but an inferior and struggling rank in all the manlier provinces of the mind, in science, poetry, and philosophy; he was the prince of scorners. The splenetic pleasantry which stimulates the wearied tastes of high life; the grossness which half concealed captivates the loose, without offence to their feeble decorum; and the easy brilliancy which throws what colors it will on the darker features of its purpose; made *Voltaire* the very genius of France.—But under this smooth and sparkling surface, reflecting like ice all the lights flung upon it, there was a dark and fathomless depth of malignity. He hated government; he hated morals; he hated man; he hated religion.—He sometimes bursts out into exclamations of rage and insane fury against all that we honor as best and holiest, that sound less the voice of human lips than the echoes of the final place of agony and despair.

A tribe worthy of his succession, showy, ambitious, and malignant, followed; each with some vivid literary contribution, some powerful and popular work, a new deposit of combustion in that mighty mine on which stood in thin and fatal security the throne of France.—*Rousseau*, the most impassioned of all romancers, the great corruptor of the female mind. *Buffon*, a lofty and splendid speculator, who dazzled the whole multitude of the minor philosophers, and fixed the creed of Materialism.—*Montesquieu*, eminent for knowledge and sagacity; in his "Spirit of Laws" striking all the establishments of his country into contempt; and in his "Persian Letters," levelling the same blow at her morals.—*D'Alembert*, the first mathematician of his day, an eloquent writer, the declared pupil of *Voltaire*, and, by his secretaryship of the French academy, furnished with all the facilities for propagating his master's opinions.—*Diderot*, the projector and chief conductor of the *Encyclopedie*, a work, justly exciting the admiration of Europe, by the novelty and magnificence of its design, and by the comprehensive and solid extent of its knowledge; but in its principles utterly, a condensation of all the treasons of the school of anarchy, the *lex scripta* of the Revolution.

All those men were open Infidels; and their attacks on religion, such as they saw it before them, roused the Gallican Church. But the warfare was totally unequal. The priesthood came armed with the antiquated and unwieldy weapons of old controversy, forgotten traditions, and exhausted legends. They could have conquered them only by the Bible; they fought them only with the Breviary.—The histories of the saints, and the wonders of images were but fresh food for the most overwhelming scorn. The Bible itself, which Popery has always labored to close, was brought into the contest, and used resistlessly against the priesthood. They were contemptuously asked, in what part of the Sacred Volume had they found the worship of the Virgin, of the Saints, or of the Host? where was the privilege that conferred Sainthood at the hands of the Pope? where was the prohibition of the general use of Scripture by every man who had a soul to be saved? where was the revelation of that Purgatory, from which a monk and a mass could extract a sinner? where was the command to imprison, torture and slay men for their difference of opinion with an Italian priest and the college of cardinals? To those formidable questions the clerics answered by fragments from the fathers, angry harangues, and more legends of more miracles. They tried to enlist the nobles and the court in a crusade. But the nobles were already among the most zealous, though secret, converts to the *Encyclopedie*; and the gentle spirit of the monarch was not to be urged into a civil war. The threat of force only inflamed contempt into vengeance. The populace of Paris, like all mobs, licentious, restless, and fickle: but beyond all, taking an interest in public matters, had not been neglected by the deep designers who saw in the quarrel of the pen the growing quarrel of the sword. The Fronde was not yet out of their minds; the barrier days of Paris; the municipal council which in 1648 had levied war against the government; the mob-army which had fought, and terrified that government into forgiveness; were the strong memorials on

which the anarchists of 1793 founded their seduction. The perpetual ridicule of the national belief was kept alive among them.—The populace of the provinces, whose religion was in their rosary, were prepared for rebellion by similar means; and the terrible and fated visitation of France began.

The original triumph over the clergy was followed up with evened perseverance.—The first licensed plunder was of the Church property; the first massacre was of the clergy; (At the Carnes, in 1792) an atrocious act, of itself enough to make the Revolution abhorred; during the war the rage of the republicans burned fiercest against the unfortunate remnant of their pastors; and, with the solitary exception of the Vendee, they found no refuge within the borders of France. It is to the high honor of England that she opened her asylum to the fugitives, supplied their wants in the spirit of a liberal benevolence; and gave them the unostentatious proof of the unwearied excellence of a religion raised on the foundation of the Bible.

Of all revolutions, that of France was the least accountable on the ordinary grounds of public overthrow. No disastrous war had shaken the system; no notorious waste of the public resources, no tyrannical master, no ruined finance. The whole deficit of the revenue was only 2,300,000*l.* sterling, a sum which should not have overwhelmed the poorest kingdom in Europe. The court was economical; the country was in profound peace; the great families were attached to the crown, the king was a man of singular lenity and liberality. He had granted much to the demands of the popular representatives, he was prepared to grant up to the fullest demands of rational freedom. Before a drop of blood was shed on the scaffold or in the field, France was in possession of the constitution, which after five and twenty years of suffering, she was rejoiced to reclaim.

The true cause was the want of solidity in the national belief. When a popular declaimer had sunk into contempt the impostures of a wonder working image, or a picture that shed tears, opened its eyes, and healed diseases, the controversy was done; Popery had no deeper grasp upon the mind. The image was their creed; when both perished, where was their religion? The declaimer next led them, exulting in their release from the thralldom of ancient prejudices, to look upon the golden temptations of revolt; the plunder of the chapel kindled their thirst for the plunder of the Chateau; till with no principle to check, and the hottest stimulants of unholy appetite to madden them on, they rushed from minor rapine to the throne. But the fall of Christianity was the passion, original and supreme.—The unhappy and innocent king was immolated on the altar of this monstrous anarchy; his queen, a noble being, whose beauty, heroic heart, and patient fortitude, would have won mercy from the savages of the desert, followed him in the long train of sacrifice. The monarchy was offered up. Still there was a more illustrious and more hated victim. The Infidel philosophers had early and easily torn down the feeble belief of France; and the Gallican Church was no more. But the death of religion was the original bond of the great conspiracy. The slaughters of kings, nobles, and priests, were but the partial advances to its fulfilment. The republic was at length enthroned. Power, resistless and remorseless; was in their hands; and in the midst of celebrations of prodigal pomp, immeasurable impurity, and blood flowing night and day from a hundred scaffolds, they filled up their cup of horrors, and consummated their earliest pledge in the public abolition of Christianity.—(To be continued.)

The Visions of Daniel.

A Brother requests us to publish the following from Alexander Campbell's debate with Robert Owen on the "Evidences of Christianity."

The prophecy of Daniel more circumstantially describes the time in the wonderful vision which he explained for Nebuchadnezzar. In this vision there was a prospective view of the history of the world from the time of the Chaldean or Assyrian monarchy, down to the end of time. Two incidents in this prophecy are worthy of notice. First, the time fixed for the commencement of the new kingdom of God in the world; and second, that the Roman empire once subdued, there should never again be a universal empire upon the earth, save that of the crucified King.

Now we do know what efforts have been

* This was written before reading his late war proclamation.

made to build up great empires, and how abortive they have all proved. The most successful effort ever made since the downfall of the Romans, was that made by Napoleon. In the year 1813, he controlled the temporal destinies of sixty-four millions of human beings; but what was this number to the whole population of Europe, to say nothing of the other three quarters of the globe? Nothing like a universal empire has ever been established, since the division of the Roman into ten comparatively petty sovereignties.

But Gabriel informs Daniel more definitely of the date of Messiah's birth, and of the commencement of the last great empire. He says, seventy weeks are determined upon the people. And so on through all the rest of the chapter.

When I have made another extract from Daniel, we have all the data before us. "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Now, as the Lord said to Ezekiel, I have appointed one day for a year, and as we find in symbolic language one day stands for a year, we are at no loss in coming to the following conclusions. From the time of the going forth of the decree to rebuild Jerusalem, until the death of Messiah, would be three-score and nine and a half weeks; that is, a period of four hundred and eighty-five or eighty-six years. Seven weeks make forty-nine years, sixty-two weeks make four hundred and thirty-four years, and in the middle of the week he was to establish the New Institution; that is, three and a half or four years more. From the going forth of the decree to rebuild Jerusalem, to the baptism of Jesus, was four hundred and eighty-three years—his ministry was three and a half years, or the middle of one week; then he was cut off. And in half a week, that is, three and a half years more, Christianity was sent to all nations. This completes the seventy weeks, or four hundred and ninety years of Daniel.

Now from the birth of Jesus till the general proclamation of the Gospel, was about thirty-seven years, which subtracted from four hundred and ninety, makes the nativity of Jesus four hundred and fifty-three years from the commencement of the rebuilding of Jerusalem, which occupied seven weeks, that is, forty-nine years. Daniel then fixes the time of the nativity; the commencement of the kingdom, or confirmation of the covenant; and the ultimate cleansing of the sanctuary, or purgation of the Christian church from antichristian abominations. This last event was to be two thousand three hundred years from the aforesaid date. That is, from the birth of Jesus about eighteen hundred and forty-seven years. Now from these premises it is clearly established that the Messiah should be born while the second temple was standing; before the sceptre and a lawgiver finally departed from Judah; in the reign of the Roman Cæsars; and four hundred and fifty-three years from the commencement of the rebuilding of Jerusalem. And does not the event exactly correspond with the predictions? (p. 84.)

I shall only give you another specimen of the prophetic spirit of the New Testament writers. Paul in his letter to the Thessalonians, intimates that some persons had suggested that the end of the world was at hand. To counteract such an idea, which seems to have influenced some to abandon the ordinary business of this life, he gives us a succinct view of the great series of events which were to come to pass before the end of the world. He describes a tremendous apostasy in 2 Thess. 2:1-10: "Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together around him; that you be not soon shaken from your purpose, nor troubled, neither by spirit, nor by word, nor by letter from us, intimating that the day of Christ is at hand. Let no man deceive you by any method; for that day shall not come, unless there come the apostasy first, and there be revealed that man of sin, the son of perdition; who opposes and exalts himself above every one who is called a God, or an object of worship. So that he, in the temple of God, as a God, sitteth openly, showing himself that he is a God. Do you not remember that when I was with you, I told you these things? And you know what now restrains him in order to his being revealed in his own season. For the secret of iniquity,

already inwardly works, only till he who now restrains be taken out of the way. And then shall be revealed that lawless one; him the Lord will consume by the breath of his mouth, and render ineffectual, by the brightness of his coming; of whom the coming is after the strong working of Satan with all power and signs, and miracles of falsehood. And with all the deceit of unrighteousness, among them who perish, because they embraced not the love of the truth that they might be saved." On this observe that the apostle declares, that in the great drama of human existence, the end of the world could not come until after the apostasy. This apostasy he describes as beginning to work in the first age of Christianity, but that it could not succeed in attaining its full vigor, until pagan Rome should yield to Christian Rome. Until he that sat upon the throne, and supported pagan superstition, should be supplanted and succeeded by a Christian emperor. In plain English, then, says he, shall come forth that lawless one, who will usurp the honors of God alone in his dominion, over the faith and consciences of men.

The Holy Scriptures.

(Continued from our paper of the 3d inst.)

"But the Scriptures must be fulfilled."—Mark 14:49.

Want of space in my last caused me to be very brief on "The Scriptures in agreement with themselves." I was obliged in the end to cut the matter short, commending my readers to God, and to the Word of his grace, that is, the Holy Scriptures; and confident I am, that I cannot more generally benefit than by continuing a little longer a subject so interesting, and of such moment to my readers. The text I shall at present dwell on, is, "But the Scriptures must be fulfilled."—Mark 14:49.

They must be fulfilled, i. e., it is necessary they should be fulfilled, for the preserving of the honor of God's wisdom and truth, which would otherwise be reflected upon; and, therefore, it is certain they are, and shall be fulfilled in their season; not one iota or tittle of them shall pass away till all be fulfilled. Matt. 5:18. Now,

1. This is here spoken, in particular, of those Scriptures which pointed at the death and sufferings of our Lord Jesus. He died, according to the Scriptures. (1 Cor. 15:3.) Thus it was written; and therefore, thus it behoved him to suffer. (Luke 24:46; compare 26:27.) Therefore, Christ did not decline suffering when his hour was come, nor balk any of the particulars that were foretold; because he would have the Scripture fulfilled. It was one of his best cares upon the cross that nothing might be omitted. See John 19:28.

Doubtless, that was the word of God which could so exactly foretell the most contingent, and the most unusual and surprising things, depending, as to us, on their will who intended no such things, but the contrary. It must be the dictate of Him to whom all his works are known, and a transcript of the determinate counsel and foreknowledge of God. Acts 2:23.

Doubtless he was the Christ of God, in whom all the prophecies were thus exactly fulfilled. This is our great argument against the Jews, to prove that this is he that should come; for to him bare all the prophets witness; and every thing is accomplished in him.

2. It may be applied to all the Scriptures, and the accomplishment of them in the course of God's providence. Other Scriptures are said, in the New Testament, to be fulfilled besides those that are pointed at Christ, and his death and resurrection.

Doct. That the Scriptures are daily fulfilled in the course of God's providence and grace.

This is the great thing that is doing in the world—the Scripture is in the fulfilling.

I am to shew, for the honor of the Scripture, that though the liberty and sovereignty of the Divine will are not bound up as we are, yet God, in the government of the world, is pleased to act according to the revelation he has made of himself and his counsels in the Scripture. The Scripture, as it is the guide of our faith and practice, so it is the guide of our expectation, and tells us what we may look for.

1. I shall endeavor to open this doctrine in general.

The works of providence and grace are the works of God. Do I need to tell you this, That God rules in the kingdom of men

(Dan. 4:17.); and that he rules in the hearts of the faithful? That in carrying on the affairs of this world, and those particularly which relate to the other world, God doth all,—performeth all things (Ps. 67:2) both evil and good (Lam. 3:38)—light and darkness (Isa. 45:7).

In those works he acts as a Governor, and a Judge, rendering to every man according to his works, (Ps. 62:12,) and he will not do that which is unjust. (Job 34:11.) Promises and threatenings are the sanctions of the law; and they are fulfilled in rewards and punishments. The distinctions, indeed, that are made by the first grace are copied out of the close rolls of the divine decree, but whatever is in the nature of a reward or punishment, has reference to a revelation. Now, the Scripture is the revelation of God's will as our Lawgiver. And what God doth in the course of his providence, and the dispensations of his grace, he doth in pursuance of that revelation.

There is therefore an exact harmony and agreement between the Word and works of God; for they are the products of the same wisdom and unalterable will. God is in one mind, and varies not from himself. With men, saying and doing are two things; but not with God.

(1) Whatever is written in the word of God, is fulfilled in the works of God; for no word of God shall fall to the ground. Isa. 55:10, 11. What he speaks with his mouth, he fulfils with his hand. 2 Chron. 6:15.—Whatever the word of God saith is the tendency of any way or course, so it will prove. Hence the word of God is said to set up and pull down, Jer. 1:10, and to take hold. Zech. 1:6. Though it may not be accomplished quickly, nor discernibly,—though the accomplishment may not come with observation,—yet come it will. God will confirm his word.

(2) Whatever is done in the works of God, is the fulfilling of his written word.—This is that which the Lord hath said, (Lev. 10:3,) as we have heard, Ps. 48:8, God will magnify the law. Isa. 42:21. The great thing that God is doing in the world, is the fulfilling of the Scriptures. He is performing the thoughts of his heart, which he has revealed in his word. Ps. 33:11. It is not the revolutions of states and kingdoms for their own sakes that God is working, but the fulfilling of the Scripture; one line of which is of more value with him than crowns and sceptres. See Heb. 12:27.—All power is committed to the Son, that he may open this book, and loose the seals, (Rev. 5:5,) i. e., fulfil the Scripture. As when all that was written concerning Christ was accomplished, he said, "It is finished," so when all that is said concerning the world and the church is accomplished, the whole work of Providence will be finished. See Rev. 10:6, 7.

2. To illustrate it in particular instances. In our own experience of God's dealings with us, we find the Scriptures fulfilled.—Every thoughtful Christian has the witness in himself of this truth.

(1) We have experienced the vanity of the world, and abundance of trouble and disappointment in it; and therein the Scripture is fulfilled. When God put us into this world, he put Bibles into our hands, to tell us how we must expect to find it, contrary to what we are very apt to promise ourselves. Doth not the Scripture tell us, that we are born to trouble? (Job 5:7.) full of it? (Job 14:1,) all vanity? (Eccl. 1:2,) that the fashion of the world passeth away? (1 Cor. 7:31,)—that riches make themselves wings? (Prov. 23:5,) that it is folly to trust in men, and to expect much from them? (Ps. 62:9.) And we have found it just so; our comforts here false, flattering, and failing.

(2) We have experienced what an evil and bitter thing it is to depart from God; and therein the Scripture is fulfilled. When we have gone astray from good, and turned aside to crooked paths, we have found no comfort in it; nothing got by it but shame and grief. (Rom. 6:21.) Our consciences have been wasted, our peace broken, our mouths stopped, our joys withheld, communion with God interrupted; and all this the word told us, (Jer. 2:19,) that if we forsake God, he will forsake us. 1 Chron. 28:9; see Rom. 8:6-13. We have found our way hedged up with thorns, and that rod. Ps. 89:30, &c.

(3) We have experienced a continual conflict between the flesh and the spirit in our own souls; and therein the Scripture is fulfilled. Our own sad experience hath undeniably verified Gal. 5:17; Rom. 7:18; 8:7. We find our inclinations strong to that which is evil, and a great deal of corruption and

sin in us—our own hearts deceitful and desperately wicked,—advisers to sin, advocates for sin; and the Scripture told us before (Jer. 17:9) it is as a glass; it shows us our natural faces. (James 1:23.) When we find in our natures a bent to backslide, that we have not yet attained, that we are encumbered with a body of death, we must say, "Herein the Scripture is fulfilled."

(4) We have experienced great opposition from the powers of darkness; and therein the Scripture is fulfilled. 1 Pet. 5:8; Eph. 6:12. We find it too true that we have an enemy to grapple with, who has his devices, depths, and wiles. There is an invisible party of adversaries continually seeking to do us mischief. We find that he knows how to suit his temptations to our temper and condition; that he can transform himself into an angel of light,—that he aims at the soul. This the Scripture tells us of. We find he is foiled by resistance; and so the Scripture is fulfilled. James 4:7.

(5) We have experienced the benefit and advantage of afflictions; and therein is the Scripture fulfilled, which saith, "It is good to be afflicted?" Ps. 119:71. Happy is the man. Job 5:17; Ps. 94:12. We have found that afflictions have brought sin to remembrance, that they have humbled us, and taught us to pray; and in this the word of God is accomplished, which has stamped a divine institution upon the rod of correction.

(6) We have experienced the power and efficacy of the word of God; and therein the Scripture is fulfilled. Heb. 4:12. That it has discovered sin to us, awakened our consciences, has been an enlightening, quickening, comforting, sanctifying word, thousands of the saints have subscribed to the experience of. Ps. 119; Micah 2:7.

(7) We have experienced the influences and assistances of the Spirit of grace; and therein the Scripture is fulfilled. Have not we found a wonderful change wrought in our souls?—that whereas we were blind, now we see,—stemming a tide,—altering the bent,—making a new creature in the soul,—raising it to a divine life,—kindling a holy fire in it,—sealing us to the day of redemption,—strengthening us with all might! This is the fulfilling of the promise,—the great New Testament promise. Luke 11:13; John 14:16.

(8) We have experienced the comfortable success of prayer; and therein the Scripture is fulfilled. We have found it has not been in vain to wait upon God, or wait for him. Matt. 7:7. We have found our spirits relieved, our burdened souls supported, and God graciously answering our requests. God never said, Seek in vain. Isa. 45:19.

(9) We have experienced the pleasure and profit of serious godliness; and therein the Scripture is fulfilled. We have found the ways of wisdom pleasantness; and godliness with contentment great gain: a day in God's courts better than a thousand,—comfort under the cross,—integrity and uprightness preserving us, &c.

In the observations we have made of the dispensations of Providence in the world, it is our duty to observe these things. (Ps. 107:1.) To consider the work of the Lord, (Ps. 28:5,) we might learn much by it. The world is not governed by a blind fortune, but by a wise all-seeing God. Come and see the works of God, (Ps. 66:5,) and in them you will see the Scripture fulfilled.—(To be continued.)

Judaism.

The following is an extract, from an "Essay on the Millennium," by Henry Woodward, formerly of Christ Church, College, Oxford, Rector of Fethard, in the diocese of Cashel.

There is nothing which has employed and baffled conjecture, more than to account for that mysterious influence, by which the Papal system is enabled to rivet its chains upon the minds of men. It is not the peculiar wisdom of its agents, nor is it the personal aspect which its ministers obtain, or seem anxious to obtain, in the estimation of their flocks. No: even where its priests are despised as men, where they are careless in their duties, and profligate in their lives; in a word, where offences abound, which would prostrate any other ecclesiastical edifice, or leave it without members to attend its ordinances. Even in such circumstances, there is a secret charm in Popery, a contrivance in the system by which the machinery can work itself, in spite of the misconduct or mismanagement of its agents. This inherent power binds its votaries as by a

magic spell. In this country (Ireland,) the Papal Church has remained for centuries in firm possession of its ground. The sword of the Spirit, and the arm of flesh have both assailed it, and they have both failed. That a gross and earthly-minded people, like the Irish, should have resisted higher motives, may not appear extraordinary. But is it not equally true, that they have been proof against the most palpable temptations of worldly interest? They have been tried in every variety of ways; so that their opponents may address them, as the children addressed their fellows,—"We have piped unto you, and you have not danced; we have mourned unto you and ye have not wept." Whence, then, hath the church of Rome this wisdom, and these mighty works?

In the great warfare carried on between God and Satan in this lower world, it has been remarked, that the infernal leader has ever been a close observer, in order that he may be a successful imitator of the plans of his Almighty adversary. Many instances of this may be given. When Moses attests his divine commission by the performance of miracles, the magicians are employed by Satan to copy and confront these miracles by their enchantments. When the divine husbandman sows good seed in his field, the enemy sows his tares also. When God becomes incarnate, and thus acts, by the assumption of a common nature, with intenser influence upon man, Satan, for the first time, makes trial of the effect of demoniacal possession. When Christianity is to manifest its divine original, by rising from weakness into strength, and by its wide diffusion throughout the earth, Satan follows up the plan, and presents in Mahometanism a rival and a counter part of God's design. Thus has the great Deceiver, like an inferior opposed to a superior, gained skill from his adversary; watched his movements, and endeavored to turn those movements upon himself.

The wise and profound economy of the Jewish dispensation could not have escaped the vigilant eye of Satan. He often visited Jerusalem and went about Zion, marked well her bulwarks and counted all her towers. He saw and observed closely the intricate machinery of God's plan in the whole polity of that amazing people. He saw its admirable adaptation to engage and to impress the mind. He observed the interesting and attractive character of its public worship, the gaiety and grandeur of its ceremonial, all rendered doubly impressive by the mysterious and material presence of God. He examined those wonderful provisions, by which religion could come down to the low level of the carnal mind, and act upon the senses, when no higher principles had been awakened. He perceived the connexion of that system with local associations, and with the pride of ancestry. But, above all, he witnessed that which was the masterpiece of the whole economy. I mean its power of preserving its members a distinct communion, from the rest of mankind, convinced that all was darkness around them, and that they alone were the people of God, and heirs exclusively of eternal salvation. Such was Judaism; a system of which I scruple not to say, that the more accurately it is examined, the more it will appear to resemble, nay, in spirit and in moral character to identify with the church of Rome. If so we cannot be at a loss to account for the profound wisdom of contrivance, by which that church can fasten her chains upon the natural mind. For it is no other than a system of God's own framing. It is a weapon of God's own forming, a weapon which he has thrown aside, and which Satan has taken up against him. In a word, when the Almighty brought in the higher and more spiritual dispensation of the gospel, and when persecutions from without, and heresies from within, had successively and abortively, assailed the citadel of God, the devil, as his last and best expedient, brought in the substance of Judaism again, under the name and title of the Catholic Church.

The literal Judaism was, as all know, predestinated to last until the appearing of the Son of Man. And as God does act, not by arbitrary will, but by means adapted to the several ends he has in view, we may conceive that Judaism was not only foreordained to outlive, but so morally furnished and constituted as to be proof against every assault which threatened her, before the time of her appointed dissolution. In short, to the gospel, and to that alone, she was, according to God's promise, to yield, (Gen.

49:10,) and it was not only her destiny, but her inherent provisions, and her essential nature, which secured her continuance until the gospel came. If this be so, can we not see the reason why Popery still maintains her ground? The mantle of Judaism has fallen upon her. Popery, like her persecutor, has taken firm possession of all the strong holds of merely natural and earthly feeling. From Judaism she inherits that constitution which can repel any assault from the wisdom or energies of man. She has anticipated every human movement, and pre-occupied all the ground on which any opponent, less than God, can take a stand. This world is her element, her native country, and her home. She is of the world, and the world will love its own. Occasional and partial jealousies, between a carnal world, and a carnal religion, have seemed to indicate from time to time, that the evil coalition was dissolving. But the cords of sympathy have been too strong to break. The breach has been soon made whole; and this whore has returned again to her fornications with the kings of the earth. Is there not, I would conclude by asking, much, from appearances, to favor the idea, that Popery and the world, (by the world I mean the present age or dispensation) will come to a common end: and die in that close embrace in which they have lived together? That as the night of the literal Judaism was dispersed by the first rising of the Sun of Righteousness, so the still darker midnight of the spiritual Judaism, the reign of the Man of Sin, will cover the nations till it is scattered by the brightness of his second coming.

Correspondence.

LETTER FROM BRO. J. MERRIAM.

Dear Bro. Bliss:—I have a few thoughts which I am desirous of communicating for the "Herald." Having visited the brethren recently at Salem, I was so comforted and refreshed by our "mutual faith," and the joy and consolation that abounds among them, that I cannot refrain from saying a word for the encouragement of the "saints scattered abroad." Truly it may be said of them, "the Lord hath visited," and if we cannot add "redeemed his people," in the highest sense, we may say that "having the first fruits of the Spirit," they are "waiting for the adoption, to wit, the redemption of their bodies." Although not favored at present with the pastoral labors of one who is by occupation a shepherd, yet they, under the care of the "Good Shepherd," "go in and out and find pasture." They have regularly maintained public and social worship; and thus, by speaking often one to another, their progress Zion-ward is distinctly marked, and we trust they will continue to go from strength to strength, and from glory to glory, till every one shall appear on the sacred mount.

In respect to the little band in this place, I would say we have recently commenced anew the ordinances of the sanctuary, one of our number having purchased and fitted up a place of worship. In taking this high moral position, as a city set on an hill, we feel that our obligations are momentous, and our responsibility eminently great, and at this critical period we need the sympathies and prayers of all who love the welfare of Zion.

I cannot close this note without expressing my pleasure at the improved style and execution of the "Herald," as well as its high intellectual character. With its healthful moral tone, I have ever been gratified. Amid the storms arising from the defection of friends, and the angry surges of popular clamor, it has stood like a rock in the ocean. It reminds me of a remark made by a distinguished clergyman, somewhat as follows:—"Never take back a principle because of the agitation it produces. It is like throwing a mountain of granite into the sea. At first the heaving billows will roll in rival mountains; but wait a while, and the waves will die away peacefully around its base, and on its summit you may erect a light-house, that will illuminate the world."

J. MERRIAM.

South Reading, (Mass.), May 13th, 1846.

LETTER FROM S. T. BEMENT.

Dear Bro. Himes:—The "Herald" is still a welcome messenger; and my prayer is, that it may herald the coming of "this very same Jesus," till our glad eyes shall behold him, and "this mortal shall put on immortality."

Our hope is indeed a blessed hope—"Looking for the glorious appearing of the great God, and our Savior Jesus Christ." I hail with joy the first tokens of his near approach. And although we have not realized our hope as soon as we had anticipated, yet I see no reason why we should loiter in the race, or cease striving for an incorruptible crown.—O no; "for we run not as uncertainly, nor as one that beateth the air," while we trust the living God, whose word will stand though heaven and earth shall pass away.

The evidences are still so conclusive that our redemption is near, "even at the doors," that we may rejoice. O yes, ye trembling saints of God, Jesus bids you now rejoice, though in the midst of tribulation. In this last waiting hour, "lift up your heads;" for lo, he cometh!—our rightful King and Lord—to deliver his people,—every one that shall be found written in the book. And while the judgment hangs over this guilty world, O I want to be sure that my name is written there. While the long-suffering of God waits, as in the days of Noah, "not willing that they should perish, but come to repentance," I pray God to send out his servants, still to sound the warning, and awaken those who are slumbering in their sins, to a preparation to meet him. Our Jesus came to seek and save that which was lost, and his blessed gospel is still "the power of God unto salvation, to every one that believeth."

I have long felt deeply for our dear brethren in England, and wished there might be some to go to their help; but could think of none that could be spared from this field of labor. But if duty call you to this work, and you feel as Paul did when he said, "I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus," I would not persuade you to stay, but say as those anciently, "The will of the Lord be done." Though we sorrow lest "we see your face no more," go; and preach the preaching that God bids thee: and may the prayers of the saints, and the blessing of heaven attend. I trust God will raise up others here, who will stand by his truth even to the end. Though iniquity abounds, and the love of many has waxed cold, yet there is still a company in this vicinity, who are looking for Jesus, and are resolved to obey his counsel, to "buy of him gold tried in the fire, that they may be rich; and white raiment, that they may be clothed," when he appeareth. They have meetings every Lord's day, and prayer meetings in the different sections.

In the hope of soon being gathered with all the faithful in the kingdom of God, I remain yours,

S. T. BEMENT.

Woodstock, (Vt.), June 1st, 1846.

BRO. S. T. VANDERBECK, of Hackensack, N. J., writes:—

Dear Bro. Himes:—I never before saw the fulness of grace and its glory, as I saw it in the Scriptures of truth, when I embraced the doctrine of the speedy coming of Christ. The coming of Christ is my only desire. In common with many of my brethren in Christ, I expected the Lord in '43, but with them I have been disappointed, and I am not ashamed to confess that my expectations have not been realized. But I felt then, and still feel, that I have the approbation of my Heavenly Father, in urging my fellow men to prepare for that eventful day. I have no fellowship with fanaticism of any kind: but the fundamental principles of the Advent faith I fully believe, and I am satisfied that fanaticism has nothing to do with them. I have now a temporary connection with the little church in this place, to which I have belonged the most of my pilgrimage, and of which I was the first member. It is now in the hands of the Wesleyan Methodists. And having no Advent brethren sufficiently near to hold meetings, I united with the Wesleyan brethren, upon the condition that I could preach freely what I believed the Scriptures taught relative to the coming of Christ. As I should weary you, if I should say all that I could say on this glorious subject, I will say in a word to all my brethren in Christ, far and near, "Be ye also ready; for in such an hour as ye think not, the Son of man cometh.—More in my next.

BRO. O. HEWETT, writes:—

I think that God is sending great comfort to his dear children through the "Herald." People who are not Adventists want my paper to read, and they often tell me that they are stirred up, and get light and comfort while

reading it. I love to hear from the brethren scattered abroad. If Bro. Miller knew what light and comfort some poor souls get from his letters, I think he would write oftener.—My heart leaped within me, my spirit rejoiced, and my tongue broke out in praises to our Heavenly Father, while tears of joy and gratitude burst forth from my eyes, as I read one of his letters last winter in the woods. I want to see some of the Advent brethren, and glory to him that was dead and is alive for evermore, I feel sometimes as though I should see them all very soon.—The often repeated calls from England are affecting. This, with the mission to the South by Bro. Lenfest, to preach deliverance to the poor captives, are such as should make us send up our prayers to heaven, and cast our mites into the Lord's treasury. The signs of these times are wonderful,—they stare us in the face wherever we look. An awful storm is at hand, that will try all our foundations. The time is short, and what is done must be done quickly. Oh may we live in peace, and stand unmoved by all the elements that are in motion around us.

BRO. GILLET and DANES, of Patchogue, L. I., writes:—

Cannot some efficient elder, whilst passing to and from New York and Boston, call this way and break to us the bread of life? We will do what we can to sustain him, if we can be assured that he is a consistent believer in the advent to come. We think it is our duty whilst in this state to do good unto all men as we have opportunity, and that the coming of Christ should operate as a motive with us, to urge men to repent, feeling that we are stewards, and shall soon be called to give an account of our stewardship. We feel that sinners, as a general thing, are not aware that they are living on the long-suffering of God; yet we believe the long-suffering of God may become salvation to many souls, if all will faithfully discharge their duty in the fear of God. We believe that until Christ comes to raise the dead, and change the living Israel, (those who have wrestled with God and prevailed,) we are to exhort men to repent, because he hath appointed a day in which he will judge the world in righteousness.

If a brother should come this way, he may call on either of us, or on Bro. D. Overtun, or C. Smith, Patchogue, L. I.

BRO. B. COLBY, of Saco, Me., writes:—

My faith in the appearing of our Lord remains unshaken,—I am still looking for his appearing. I take great satisfaction in reading the "Herald." It is all the Advent preacher we have in Saco; for which, we are thankful.

Obituary.

Died in Langdon, N. H., March 18th, of small pox, Bro. Charles Wheeler, aged 66 years. For many years our brother had been a consistent follower of Jesus, and for three or four past, a believer in the speedy, personal, and glorious appearing of our Lord and Savior Jesus Christ. For a few months previous to his death, he seemed to be wholly given up to the work and service of God. The blessed hope was his stay and staff; it was his comfort by day and by night. A few days before his death, the glory of God's kingdom seemed to be brought afresh in living characters before his mind. He gave a most glowing description of the heavenly Jerusalem, and on being asked if he expected to be one among them there, he exclaimed, "O yes, blessed be God." His faith in the coming of the kingdom at hand remained firm and unshaken until the last.—He fell asleep in the glorious hope of a better resurrection—that he should sleep but a little while before the grand consummation of Israel's hope should be ushered in. May God hasten the glorious time.

How cheering is the prospect before us, that, though our friends are wrested and torn from us in forms most aggravating and afflictive, and though sickness and disease waste and destroy, yet, in a little while, Jesus will come; when all that love his appearing, will meet on the hill of God, where they will die no more. Therefore we "sorrow not as those without hope," but lift up our heads with cheerfulness and gladness, knowing the day of our redemption, together with that of all those which sleep in Jesus, is now at the door. "Wherefore comfort one another with these words."

A. SHERWIN.

Grafton, (Vt.), June 2, 1846.

FOREIGN AND DOMESTIC SUMMARY, Etc.

Something tangible has at last appeared in reference to the Oregon dispute. It appears that the British Minister has again submitted propositions (whether in the shape of an "ultimatum," we do not learn) for the adjustment of the difficulty. The President submitted the matter to the Senate on the 10th inst. As the Senate immediately went into executive session, nothing definite, of course, is known. We incline to the opinion, that an "ultimatum" has been received; we entertain this idea, from the tone of the English press, together with the complete preparation of a large and powerful British squadron, and the anticipated war between this country and Mexico. Therefore, if Great Britain insists on her claim to a point, which Democrats and Whigs have committed themselves not to allow, we do not feel very sanguine as to the peaceful termination of the controversy. Besides, that portion of the Senate, who have maintained the extreme claim of this country, and who doubtless have been forced to moderate their claim somewhat by the powerful arguments of Mr. Benton, will be likely to insist with greater pertinacity on a line which the British Government may have, by the supposed "ultimatum," refused to concede. By our next, perhaps, we shall know whether we are to have war or peace with England.

The American army crossed the Rio Grande, and took possession of Matamoros, without a gun being fired. All the Mexican ports are under a rigorous blockade. It is said that California and Monterey are by this time occupied by American troops. News of the two battles has reached Mexico, and produced a great sensation. President Paredes, determined to prosecute the war with energy, has laid an enormous monthly tax upon ecclesiastical property, which alone would make Mexico too hot to hold him.

The public debt of France amounts to the enormous sum of \$1,650,000,000! It seems strange, that a nation, afflicted with such an incubus, will persevere in her silly attempts (to say nothing of her cruelty) to colonize Algeria, which cannot be effected. France mistook her true interests,—her own character, when she was led by an exceedingly foolish desire to imitate England, to attempt a settlement of Algeria as a French colony. It was a short-sighted move, and never can be productive of aught but bloodshed.

Lecomte, the man who is said to have lately attempted the life of Louis Philippe, has not yet had his trial—and will not; or, if he is tried, he will be acquitted. We are not credulous enough to believe that this is not a clap-net to awaken sympathy. Louis Philippe knows that he is old, and that his demise will be productive of momentous consequences. Hence the production of this piece of political finesse, which is eminently calculated to affect the French character.

HOPEFUL.—We learn by the Boston "Times," that the old Lynn Mineral Spring Hotel, so long the resort of rowdies and prostitutes, is about to be converted into a school for boys, under the management of the Romanists.

The committee appointed to investigate the charges brought by Mr. Ingersoll against Mr. Webster, have reported favorably of the latter gentleman.

A New Orleans paper states that some colored people have made applications to the Governor of Louisiana, for leave to form a company of blacks, to march to Mexico. The leave was refused.

A paragraph signed "R." in a late exchange paper, speaks of the recent Advent Conference in Boston, and of the Mission to England, and remarks:—"The present outbreak with Mexico seems to furnish an occasion of fresh zeal to this new sect." Who would suppose that "R." was ever an Adventist? He certainly professed to be one, and of the first water; and were we asked our opinion, we should say he has not made very rapid advances in knowledge since he left his first love. We would like him to tell us in what respect Adventists may be termed a new sect? Is it because the principles they advocate are new? or is it a new thing for men to possess the moral courage not only to espouse certain great and valuable truths, in opposition to the whole current of popular opinion, but manifest a sound consistency by still holding to them, evidencing that their opinions were the result of sober reflection, and not of a transient excitement? We pause for a reply.

THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, JUNE 17, 1846.

Missions.

To NOVA SCOTIA.—We have received a letter from Bro. E. Crowell, containing some inquiries about the Nova Scotia Mission.—It is now expected that Bro. Lenfest will leave, to enter on the labors of that mission, *this week*. It is not deemed advisable to send any others to that field, until the calls and prospects are more fully understood, which Bro. L. may report to us in a short time.

To NEW ORLEANS.—In answer to the in-

quiries made by friends in reference to the visit Bro. Lenfest intended to make to New Orleans, he wishes to make the following statement.—When he proposed going South, he fully expected to have done so; he put his book, "The Locker," to the press with little or no means of getting it through, but friends came forward to assist him, so that he has been able to print 1700 copies, which, including the stereotype plates, cost \$120 37. He has received, in donations and for books, \$108 37, leaving him in debt \$12. He has on hand nearly 300 of the books; and there are about 500 in the hands of agents, and others, not yet paid for. Having the plates for the work all prepared, he will now be able to print any number he may need, at very little expense, and in a short time.—The reason why he did not go to New Orleans in April, as he expected, was, that on account of exposure, his health became impaired, so that he could not work his passage, as he intended, and delay in getting a supply of books; being thus detained until the season was too far advanced, he did not go as he designed to. He has sent to Bro. Noyes, at New Orleans, over 200 books,—Bibles, Testaments, and "The Locker,"—to be distributed among seamen, and these it is hoped will do something in that field, with the blessing of God.

As he is about to leave for Nova Scotia, he wishes to make this statement for the information and satisfaction of brethren and friends.

To Correspondents.

Bro. Wilmot—your letter was not received till after Bro. Himes sailed for England. He will be so occupied with labor there, that he will have no time or disposition to correspond on the question you propose. We cannot see that you advance anything new on the question. Your arguments and the scriptures you quote, have been met over and over again, and their true bearing shown. If we had not so frequently done this, we should be ready to do it again. Or, if you was only searching for light, we would do all we could to lead you into the truth. But when you say, "Had I a million of souls to be saved, or damned, I would venture and lay them all on" what you conceive to be the truth, we are satisfied there would be little hope of your receiving our position. And as we have examined the question in all its bearings, and been familiar with all that has been written on it, there would be no hope of your affecting us. When any one shall write anything new on that point, which has not been done for a long time, we shall give it all the weight we conceive it merits. We take this position with all respect to you, and in view of the responsibilities laid on us.

B. C. F. Grimes—We understand the time of trouble, which is to be when Michael shall stand, as brought to view in Dan. 12:1, 2, is a time of trouble which will come on the wicked at Christ's coming. We understand that it begins with Christ's coming, on Michael's standing up, and that it continues during the pouring out of the seven vials of God's wrath,—the seven last plagues on the ungodly.

The ten kingdoms are comprised in the ten principal kingdoms of western Europe.

Rotary Magnetic Machines.—These wonderful instruments have been very successful within a few years in the removal of certain kinds of disease. A Brother in Philadelphia who manufactures them, has sent on a few superior ones for sale at this office—price \$12,—a book of directions to accompany is 50 cts.

Bro. Wm. James, of Vergennes, Vt., asks: "Has Rev. 14:6-9 been fulfilled? What is the image, and what the mark? Rev. 15:2. What the number of his name?"

The 6th and 7th verses may be now in process of fulfilment. The 8th and 9th vs. we expect are to be fulfilled in the future. As to the image and mark, we have seen no better solution than that presented by Father Miller in his 19 lectures.

Rev. Dr. King.—The position and course of this distinguished missionary of the American Board, at Athens, like that of Christian reformers of other days, is likely to become a matter of interest to the civilized world, especially should he have the opportunity of a noble defence before a civil tribunal. It is well known that a civil prosecution was commenced against him the last year, for publishing a book, made up to a considerable extent, of selections from the early Greek fathers, yet condemning some of the superstitions of their own church. A recent travelling correspondent of the New York Evangelist, writing from Athens, says, that when summoned for examination, his accusation, as read to him by the Judge, was as follows:—

"You are accused of having in your book revealed the mother of God, the holy images, the liturgy of Chrysostom and Basil, the seven Ecumenical Councils, the doctrine of the transformation of the bread and wine into the body and blood of our Lord Jesus Christ, in the fearful mystery of the communion. Have you any defence to make?" King replied: "Those things in my book which have reference to Mary, to transubstantiation, to images, *I did not say*; but the most brilliant luminaries of the Eastern church, St. Epiphanius, St. Chrysostom, the great St. Basil, St. Irenaeus, Clemens, and Eusebius, Pamphilus, say them."

Judge. "Have you anything further to say?" Dr. King. "Nothing." It is not yet decided, says the correspondent, that there is ground for action in the case. If it should be thus decided he will be brought before the criminal court, and if condemned, be liable to imprisonment for three months. Officers of the government have seized such copies of the book as could be found; but fortunately about 900 of the 1000 printed, are circulating in Constantinople, Smyrna, and other parts of the Turkish empire, as well as in Greece. Meanwhile, as if to call universal attention to the book, the Patriarch at Constantinople, the head of the Greek Church, has also excommunicated him, and condemned his little book. The tempest has beat heavily upon him, but is beginning to subside. At first, scarcely an individual dared to come to his house, and even now many do not salute him in the street, and scarcely one among them that really feel friendly would probably dare to be seen walking with him. However, he has abundant evidence that his book is read, and is approved by many among the Greeks, especially by the more learned and candid.

THE EMPEROR OF RUSSIA.—A letter from Venice, says the "Paris Constitutionnel," "speaks of the extraordinary precautions taken by the Emperor Nicholas to escape all attempts that might be made against his life. On his arrival at Padua, he himself visited the apartment in which he was to sleep, striking the walls of his bedchamber with a hammer. He caused the mattresses of the bed to be removed, and replaced by a leather mattress, which was filled with hay under his own eyes. The Emperor refused to taste any of the dishes prepared for his supper, and called for his travelling case, out of which he took a bottle of Malaga wine, and a cold roast fowl, which he shared with Count Orloff. At Venice, the public expected him with much impatience at the theatre; but he remained in the bottom of the box, and could scarcely be seen. Count Orloff sat in the front, attired in a rich uniform. When the play was over, four carriages drove up to the gate, and nobody could tell which one was intended for the Emperor. The same precaution was observed when he left Venice, and no one could tell whether the Emperor repaired by sea or land to Trieste."

ENGLISH MISSION.

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

O. Hewett	\$1 00
C. Stillman	5 00
C. Snow	5 00
A. Matson	1 00
E. Bradley	1 00
W. E. Desper	1 00
P. Blood	1 00
J. M. Carpenter	2 00
G. Hill	0 50
Total	\$17 50
The whole amount expended for the present mission, as noticed last week, is	1207 25
Amount of receipts previous to this 509 06	
Receipts during the past week	17 50
Total	526 56
Amount of expenditures over receipts, for which this office is responsible	680 69

BUSINESS NOTES.

C. Stillman—You have paid to v 13. Silas Heath, of Seneca Falls—We have sent you one bundle, per order of E. R. Pinney. E. Gillet and N. Dunes, \$5—After deducting \$2 for C. Herald, this pays each of your papers to 255. At your request, we give the sums that will pay respectively each subscriber in Patchogue to the end of v 11, viz.: J. Smith, \$1; D. Overton, \$1; and D. A. Arthur, 68 cts. J. Homan owed \$3 when he stopped his paper; J. Hart owed \$1 50; D. Case owed \$1; J. Mills owed \$1 50; and E. H. Whiting owed \$1 50. G. Phelps, \$3—We sent the lectures. It pays the balance due, and four copies to 284.

Dr. J. W. Horton, \$2—There were \$4 due on your paper, but we have credited you for v 11. You misapprehended the means of the support of the paper. We depend on the prompt remittance of dues to enable us to continue its publication.

W. Ongley—The money sent by D. P. Williams and T. Carpenter, we have credited on their account for the Herald.

DELINQUENTS.

The Postmaster of Elizabethtown, Lancaster Co., Pa., writes us that ABRAHAM BRENNAN, of that place, refuses to take the Herald from the Post-office. Abraham Brennan owes \$6 68 for the Herald, having received it above three years without pay, and has stopped it without informing us of his inability to pay for it.

The Postmaster of Danville, Ky., writes, that the paper directed to E. M. SMITH is not taken out of the Post-office. Mr. Smith owes \$7 68! What are some men's consciences made of?

The Postmaster of Providence, R. I., writes, that the paper addressed to L. D. LITTLEFIELD is not taken from the office. He owes \$1 40.

CONFERENCES.

There will be a Conference in Kensington, N. H., to commence Friday, June 19, and continue over the Sabbath. Bro. T. Sanborn, H. Plummer, E. Burnham, D. Churchill, and others, are expected; and a general invitation is given to preachers and brethren to attend. DANIEL PRESCOTT. EDMUND ROWELL.

Camp-meeting in Darlington, C. W., June 25th.

If the Lord will, there will be an Advent Conference near Bro. John Brown's, in the vicinity of Cranberry Creek, Mayfield, Fulton Co., N. Y., to commence Thursday, June 25th, at 10 o'clock A. M., and hold over Sunday. Bro. Miller, G. W. Burnham, H. Buckley, and others, are expected to attend.

By request, I shall attend a Conference at the Tabernacle in Holderness, N. H., commencing the first Friday in July, at 10 o'clock A. M., and continuing over the Sabbath. Preachers and brethren in that region are earnestly requested to attend. EDWIN BURNHAM.

NOTICES.

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

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

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

*The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old PLACE, the Saloon of the Chinese Museum, in 5th street, between Walnut and Chestnut-sts. J. LITCH.

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

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

*Bound books cannot be sent by mail.

AGENTS

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

ALBANY, N. Y.—G. S. Miles.
BUFFALO, N. Y.—J. J. Porter.
CINCINNATI, O.—John Kiloh.
CLEVELAND, O.—D. I. Robinson.
DERBY LINE, Vt.—Stephen Foster, Jr.
HARTFORD, Ct.—Aaron Clapp.
LOWELL, Mass.—M. M. George.
MORRISTOWN, Vt.—L. Kimball.
NEW BEDFORD, Mass.—Henry V. Davis.
NEW YORK CITY—R. R. Hollister, 97 Delancy-street.
ORRINGTON, Me.—Thomas Smith.
PHILADELPHIA, Pa.—J. Litch, 3 1-2 North Seventh-st.
PORTLAND, Me.—Peter Johnson, 24 India-street.
PROVIDENCE, R. I.—George H. Child.
ROCHESTER, N. Y.—J. Marsh, 20 1-2 State-street.
TORONTO, C. W.—Daniel Campbell.
WATERLOO, C. E.—R. Hutchinson.
WORCESTER, Mass.—D. F. Wetherbee.

Letters & Receipts for Week ending June 12.

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

E. Rice, 263—12 1-2 cts. E. M. Cooper, 287; D. P. Williams, 164; T. Carpenter, v 11; G. Hill, P. Hough—each 50 cts. G. Brownson, 290; B. Modill, 290; C. McCallum, 290—75 cts. J. Baldwin, 280; E. A. Poole, v 11; L. B. Caswell, 162; J. Lindsey, 280; A. Loomis, 269; D. Jennings, v 12; J. W. Chase, 291; E. Bradley, v 12; H. Lunt, Jr., 292; J. H. Northup, 258; W. Mix, 282; A. Williams, 269; A. Morse, 283; D. Chase, 2d, 288; H. Asselstyn, 287; S. Ransom, v 9; M. Fall, 290; J. Hix, 243; I. Northup, 294; G. Wheelwright, v 11; F. Thomas, 292; M. Helm, v 12; G. Wise, v 12; J. Makey, 291; P. W. Webster, 304; J. L. Strickland, 261; H. Oswald, v 10; I. Troxel, of Springfield, Ill., 292—(Is this a new sub.? we could not find the name); S. Wood, 292—each \$1—P. Matheson, 295; R. B. Anthony, v 9 (due for two vols. at end of v 11); P. Blood, 296—each \$2.—E. Hull, 295; W. Small, v 12; U. Woodbury, v 12—each \$3.—S. G. Matheson, \$1 50; v 12—W. Ongley, \$4.