

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

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> Christ, the Vine. BY JOHN EAST, M. A. ome,-take and eat

Washing the Saints' Feet.

BY REV. JOHN L. DAGG.

"If I, then, your Lord and Master, have washed your feet, ye al ought to wash one another's feet."-JOHN 13:14. EVERY word of Jesus Christ is important, and every command which he has left as a rule of our conduct, ought to be punctiliously obeyed. The words quoted above may be regarded as a part of his dying instructions to his apostles. Every circumstance con-nected with the time and manner of their being uttered, tends to invest them with inte-No one deserves the name of his discirest. ple, who could knowingly neglect a duty rec-ommended by such unparalleled love and condescension.

What, then, was the Saviour's meaning ? " If ye know these things," says he (v. 17), "hap-py are ye if ye do them." We must know, in order to do, and if we mistake his design, how honest soever our intention may be, we shall not have fulfilled his command. If, on this memorable night, when he partook of the last passover with his disciples, and when he instituted the breaking of bread as the memorial the rest; and knowing, practise them. of "Christ, our passover, sacrificed for us," he designed to institute the washing of feet as another religious rite, till his second coming, together with baptism and the breaking of a whole class of moral duties of the very high-

the contrary, the washing of feet was not a the contrary, the washing of feet was not a mere ceremony, but a necessary act of hospi-tality, which had been in use since the days of Abraham (Gen. 18:4; 19:2); and it is accord-ingly reckoned by the Apostle Paul (1 Tim. 5: 10) in connection with other moral duties of like kind, as the proper foundation of a repu-tation for good works. "Well reported of for good works, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently fol-lowed every good work." It is the utility of

days, when travelling was so generally per-formed on foot, and when the feet were shod 4. It is an argument of weight age wayworn stranger was not a mere ceremony, but one of those "good works which are prof-itable unto men," and to be maintained "for necessary uses." Tit. 3:8, 14.

2. The example of the Saviour recommends the act on the ground of its utility.

is washed needeth not, save to wash his feet." The two words here rendered wash, are differ-ent in the original; the former denoting a the narrative, a partial washing, as of the hands or feet. The sense is-he that has been bathed, needs only to wash his feet, which may have been defiled in walking from the bath.* The apostles had bathed themselves before sitting down to the Paschal Supper, and therefore did not need any washing except of the feet. On this need, small as it may appear, the Saviour placed the fitness and propriety of the act which he performed. He was willing to set an example of performing the least possible act of real kindness; but he would not extend that act a whit beyond the line of necessity and utility. Beyond this line it was no longer an act of kindness, but a burdensome ceremony. As what the Saviour did was not a mere ceremony, but a good work, for a necessary use; and as he herein gave to his apostles an example that they should do as he had done

to them (v. 15), it is manifest that he designed to enforce on them something of practical utility. 3. It was not a single duty which the Saviour intended to enjoin :-

This is apparent from v. 17: "If ye know these things, happy are ye if ye do them." Du-ties were manifestly intended beyond the single act was a mere specimen, by which they know

the act which gives it a place among the that ye also love one another. By this shall strangers, if she have been baptized, or received "good" works here enumerated. In those all men know that ye are my disciples, if ye the Lord's Supper, if she have relieved the af-

with mere sandals; to wash the feet of the garding the washing of feet as a religious cere-

teach us the grand doctrine of redemption, in a the rite, as a reason for regarding him or her washing of the whole body; and the latter, language which infinite wisdom has invented which is the word used elsewhere throughout for the purpose. To this great doctrine these There is therefore not only a tot language which infinite wisdom has invented as specially entitled to reputation for good witnesses bear their testimony in a voice, long and loud, through all the revolutions of centuries, and all the tumults of heresy. What does the washing of feet teach us of Christ, or of re- troversy furnish) a proof of the negative, demption by him? Does it lead the believer which is as clear and satisfactory as any such away from himself, or all his own works of proof can be expected to be. righteousness, to the atoning sacrifice or the justifying righteousness on which he must rely for salvation? It might serve, as a religious whose faith rests upon such duty for righteousness; but of Him who is the end of the law for righteousness to every one that believeth, of

religious rite by the primitive Christians.

not needed, either for elucidation or confirma-A proof that the washing performed by our tion. On opening the inspired history of the deemer. Saviour was a part and specimen of a whole church, we read, at the very beginning: "They class of duties, may also be derived from v. 8: that gladly received his word were baptized : Baptism and the Lord's Supper are positive all the acts of condescending kindness which in its observance, which had already crept into me."-Baptist Preacher. institutes, because the obligation to observe they could perform towards their brethren. "A the practice of the church of Corinth. But in

> in which the washing of feet is mentioned; and this passage (1 Tim. 5:10) furnishes decisive proof that it was not practised as a church ordinance, as were baptism and the Lord's Supof such a connexion will immediately appear; "Well reported of for good works; if she have brought up children, if she have lodged not offered as a complete explanation of the vision.

ave love one to another." Vs. 34, 36. 4. It is an argument of weight against re- good work." As it must be supposed of every mony instituted in the Church, that it does not, like baptism and the the Lord's Supper, *typify* with respect to these ordinances, could be of mitted; and no one widow could, on account The Lord's Supper, in a lively figure, shows of her having observed them, be more entitled forth the death of Christ; and his baptism, his to honor, than any other. The same would burial, and resurrection. These standing ordinances of the Christian Church lead the mind feet, if this also had been a religious rite in When Peter wished his hands and his head nances of the Christian Church lead the mind feet, if this also had been a religious rite in to be washed, "Jesus saith unto him, He that directly to the great Author of our salvation, common use in the churches; and it would and to the atoning sacrifice by which the sal-vation had been effected. These ordinances fact of any church member having performed

There is, therefore, not only a total want of proof, that such a religtous rite was anciently observed; but there is (what few cases in con-

These considerations show clearly, that it was the Saviour's design to enforce a whole class of moral duties, and not to institute a rerite, to remind those of a duty to be performed, ligious ceremony; and that he was so understood by his apostles. He who washes the feet of a saint, when those feet do not need washing, is as if he gave a cup of cold water his suffering and death as the means of our to a disciple who is not thirsty. He may in-salvation, it tells nothing. dvation, it tells nothing. 5. The washing of feet was not practised as he does not fulfil the command of Christ, nor imitate his example. He ought to remember That Baptism and the Lord's Supper were that Christ declined to wash the hands and so practised, we have the clearest evidence, head of Peter; not because there would have both from the Scriptures and the writings of been less show of humility in so doing, but bethe Christian fathers; but not so with regard cause those parts did not need washing. He, to the washing of feet. It is not necessary to therefore, who washes the feet of a saint, when pursue this subject beyond the clear light of Scripture, into the comparatively dark field of investigation which ecclesiastical history pre-refused to do. And he who washes the feet of sents; as the testimony which this less satisfac- a saint, merely as a religious rite, without conact of washing of feet. Of these duties this tory source of evidence affords, though entirely sidering or caring whether the act which he consistent with the testimony of Scripture, is performs is necessary and useful, is just as far as the other from obeying or imitating the Re-

If after a careful consideration of the sub-ject, we have satisfactorily ascertained that "Peter saith unto him, Thou shalt never wash and they continued steadfastly in the apostle's our Saviour designed his disciples should perbread; then, this institution should be observed with punctilious carefulnsss; and no plea should be admitted from the neglect of it, to justify the neglect of any other divine com-mand. But, if it was the Saviour's design, not to institute a religious ceremony for the ob-servance of his disciples, but to enjoin on them a whole class of moral duties of the vorw highmy humiliation, in which I came not to be min-istered unto, but to minister, and to give my timation that any church, or any company of or wash their feet, or render them any other a whele class of moral duties of the very high-est importance, it would be a lamentable mis-take, if we should substitute for these duties, a mere external rite, which he never meant to institute. To ascertain the Saviour's design, let the following things be attentively considered :— 1. The particular duty enjoined is *moral*, as distinguished from those which are *positive*. Baptism and the Lord's Supper are positive

Beautiful View of Providence.

When the prophet Ezekiel entered on his There is, indeed, one passage, and only one, mission, he was for his instruction and encouragement, favored with one of the sublimest visions that can be conceived, in which are many particulars that perplex the ablest commentators; but the general design appears to be, that the per. To demonstrate this, we have but to sub-stitute, in the passage, the mention of these ac-an idea of the machinery of Divine Providence; knowledged ordinances; and the incongruity and by the cherubim, the agency by which it is

like the beryl, i. e., a beautiful sea-green, and pel in all its purity and power.-Ex. they were full of eyes round about. The prodigious circumference of the wheels represents the comprehensiveness of Providence, the magnitude of its objects, and the grandeur of its movements ;- but the eye suggested another idea, viz:

full of eyes. It is also said that "the spirit of the all the doors in the principal part of the city cating. living creatures," or the same spirit that actuates them resideth in the wheels, and directeth if a sponge filled with the purient matter of the his trepidation, asked him blandly, yet majestiall their motions : and while worldly men rely on the sagcity of their statesmen, or the prudence of their generals, he frustrates the coun- mark the strange appearance, and the greatest had moved, he found himself in the chariot .sels of an Ahithopel, and "taketh the wise in the alarm spread rapidly. Every means was taken on ward they went with the rapidity of the wind, their own craftiness." But this circumstance to discover the perpetrators, but in vain. At may intimate also,

3. The harmony of Providence. The same spirit resideth both in the living creatures and the machinations of the Evil One might be dein the wheels, and thus directs the whole ma-chinery, and secures the most perfect harmony the emissaries of foreign powers were employed tice the extraordinary equipage, and its nu-the emissaries of foreign powers were employed the emission of the entry of the emissaries of the in all its movements-" when the living creatures went, the wheels went by them; and far the greater number were convinced that the appeared to be a shop, but the interior was like when the living creatures were lifted up from powers of hell had conspired against them, a vast half ruined palace. the earth, the wheels were lifted up. Whith- and that the infection was spread by supernatersoever the spirit was to go, they went.

strongly implied, both in the magnitude of the wheels, which were terrible to behold, and in lieved to have been poisoned by the Devil; the the power by which they were directed, the waters of the well, the standing corn in the field, spirit that was in them. Hence they went and the fruit upon the trees. It was believed straight forward; and no obstacle could change that all objects of touch were poisoned; the lightning, by which he saw a number of gibing and suffer the holy will of God, and renders it instinct with the sensitive and acting "nower

ousness of Divine Providence-it was as if it wanted to be rid of an enemy, had only to say were a wheel within a wheel; i. e., several that he had seen him besmearing a door with rings involved one in another, like the circles ointment—his fate was certain death at the of an armillary sphere; so complicated are the hands of the mob. An old man, upwards of movements of Providence. We behold, indeed, eighty years of age, a daily frequenter of the use the revolutions of the machine, but know noth- church of St. Antonio, was seen, on rising from ing of the mechanism (so to speak) within.— his knees, to wipe with the skirt of his cloak Hence are we often deceived in calculating the stool on which he was about to sit down. events and consequences by our own sagacity. A cry was raised immediately that he was be-But prophecy is like the index of the clock ; by its necessary connection with the internal movements-by its being dictated by the spirit in the wheelsderstand it, a certain guide to our conjectures. and imprecations. He was trailed in this man-But without this, how vain and uncertain are all political speculations! When the Duke of cipal judge, that he might be put to the rack, Brunswick marched with the flower of his army and forced to discover his accomplices, but he into the heart of France; when the armies of the Republic spread their victories through all the surrounding countries; or when on a sud-den turn of affairs, Dumouriez declared for been had a chemist and half a barber, was ac-been had a chemist and half a barber, was acmonarchy, and marched back to France with the view to effect a counter revolution, what power seemed able to withstand them? None number of chemical preparations found. The but that of the

Hand unseen, Which guides and turns the great machine ;

of the prophet, who observed that every living where for a long time he asserted his innocence. creature had the hand as of a man concealed He confessed at last, when his courage was beneath its wings

6. When Ezekiel had a repetition of the vision, (10:13,) a voice, I suppose from the celes-tial throne, proclaimed to the machine-not, and infected the fountains of water. He named "O wheel," as in our translation, being quite several persons as his accomplices, who were a different word from that rendered wheel in apprehended and put to a similar torture. the context, but rather, "REVOLUTION," move They were all found guilty and executed. on! As if to inform us that the proper design Mora's house was razed to the ground, and a and tendencies of the wheels are to effect revolu- column erected on the spot, with an inscription tions as well in nations and communities, as to commemorate his guilt. While the pub-in the affairs of families and individuals. The lic mind was filled with the marvellous occurworld subsists by revolutions. Good men, indeed, should be cautious of promoting such as are useless: but if the voice from heaven cry, "REVOLUTION!" or, "Move on; move round "-in vain would all the powers upon earth attempt to arrest the motions of these wheels. They shall go round till every sacred of the plague; every wonderful and preposter-

nothing less in view than the fulfilment of prophecy, yet, had this been their only design, they could not have done it more effectually.— them to his emissaries for distribution. One It is the Lord's usual method to effect his pur- man had brooded over such tales till he became poses by undesigning and even refractory firmly convinced that the wild flights of his own agents. "He doeth whatsoever pleaseth him," fancy were reality. He stationed himself at agents. "He doeth whatsoever pleaseth him," fancy were reality. He stationed himself at not only "in the armies of heaven," but also the market place at Milan, and related the folamong the inhabitants of the earth.

ificence of Providence. Not to advert to the flaming cherubim or sapphire colored throne, how magnificent the machine itself! "The rings were so high," saith the prophet, "that they were dreadful" to behold; their color was all their sufferings, and, I hope, receive his gos-

The Plague in Milan.

An ancient couplet, preserved for ages by tradition, foretold that in the year 1630 the Devil would poison all Milan. Early one morning 2. The wisdom of Providence. Chance is properly represented blind; but Providence is its height, the passengers were surprised to see were marked with a curious daub or spot-as sores had been passed against them. The cally, to mount beside him. He had no power whole population were speedily in movement to to refuse, and before he was well aware that he But this circumstance to discover the perpetrators, but in vain. At last the ancient prophecy was remembered, and prayers were offered up in all the churches that to spread infectious poison over the city, but by invisible. The house at which they stopped e earth, the wheels were lifted up. Whith-soever the spirit was to go, they went. 4. The irresistibility of Providence also is rongly implied, both in the magnitude of the possession of every mind. Everything was be-lieved to have been poisoned by the Devil; the the progress of the plague. Other parts of the O! the power of faith ! "He that believet

5. This machinery represents the mysteri- the Devil's emissaries, and any man who in the midst of which stood a black rock .-smearing the seat with poison. A mob of women, by whom the church was crowded, seized hold of the feeble old man, and dragged it becomes as we are enabled to un- him out by the hair of his head with horrid oaths ner through the mire to the house of the muni-

poor man asserted that they were intended as preservatives against infection; but some phy-Which guides and turns the great machine; an idea in perfect coincidence with the vision they were poison. Mora was put to the rack, worn down by torture, that he was in league with the devil and foreign powers to poison the

But the fury of their passions, and the extent of their credulity, kept pace with the violence wheels. They shall go round the every sacred out at plagace, ot style. One in particular oc-prediction is accomplished; till the last event in the plan of Providence is brought to pass. out at plagace, ot style. One in particular oc-cupied them to the exclusion for a long time of It is certain that the French Revolution had every other. The Devil himself was seen ; he lowing story to the crowd that gathered around

In the chariot there sat a tall stranger of a majestic aspect, his long black hair floated in religious affection or virtue, nor because there the wind, fire flashed from his large black eyes, and a curl of ineffable scorn dwelt upon his lips. The look of the stranger was so sublime that he was awed, and trembled with fear when he gazed upon him. His complexion was much darker than that of any man he had seen, and the atmosphere around him was hot and suffocating. He perceived immediately that he was a being of another world. The stranger seeing the stranger speaking no word until they stopped before a door in the street of Milan.

There was a crowd of people in the street, but to his great surprise, no one seemed to no-

building were enveloped in the thickest dark-Down its sides rushed, with a fearful noise, a not genius, power, wit, or fancy. But if I torrent of poisonous water, which, insinuating could choose what would be most delightful,

After he had shown all this, the stranger led him into another large chamber, filled with gold ish, and throws over the decay and destruction and precious stones, all of which he offered him if he would kneel down and worship him, and consent to smear the doors and houses with a pestiferous salve which he held out to him. makes an instrument of torture and shame the He now knew him to be the devil, and in that ladder of ascent to paradise; and, far above all moment of temptation he prayed to God to give combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, -he refused the bribe.

vivid lightning flashed in his eyes, and the next moment he found himself standing alone at the porch of the Cathedral. The stranger scowled horribly upon him-a

He repeated the strange story day after day, without any variation, and all the populace were firm believers in its truth. Repeated search was made to discover the house, but all in vain. The man pointed out several as resembling it, which were seached by the police; but the demon of the pestilence was not to be found, nor the hall of ghosts, nor the poisonous fountain. But the minds of the people were so impressed with the idea, that crowds of witnesses, half crazed by disease, came forward to swear they also had seen the diabolical stranger, and heard the chariot drawn by milk white steeds rumbling over the streets at midnight, with a sound louder than thunder.

The number of persons who confessed they were employed by the devil to distribute poison, s almost incredible. An epidemic frenzy was abroad, which seemed to be as contagious as the plague. Imagination was as disordered as the body; and day after day persons came voluntarily forward to accuse themselves. They had the marks of disease upon them, and some two supposed by nearly all interpreters to be denoted by them : their opinion being grounded on these two suppositions :---1, that the chemix spoken died in the act of confession.-Memoirs of Pop- of was the Attic chanix of three, or rather,

Efficacy of Faith.

Faith in Christ is that state of mind which renders it right and proper in the sight of God that the believer should be put in possession and enjoyment of the benefits which the death of Christ has procured. If Christ had not died as a propitiation for sins, no qualification whatever in us could make us fit to be pardoned. But now that Jesus has made such ample provision for our forgiveness, faith in him is that be forgiven. By faith, we become suitable sub-

1. In this scenery we may observe the mag- ties; but prophecy holds out this consolation; Cathedral, late in the evening, and when there and inconsistent as though the Saviour had

The reason why faith is the cause of this ef-fect is obvious. It is because faith is the only thing which can make it right in the sight of God, that we should be forgiven. And this is not because faith is so superior to every other is any personal merit in our possessing it, but merely because of the relation it has to the person of the Redeemer. It conjoins the believer with his Lord, the Saviour. It constitutes a spiritual union between Christ and the believer, resembling the natural and vital union between the vine and each of its branches, whether natural or engrafted. This is what the Scriptures mean by having the "life hid with Christ." Faith is the uniting act by which the Christian, on his part, consummates this living union. Though other spiritual graces may be as excellent as this of faith, yet they have not this particular effect of incorporating the soul with Christ, which is the peculiar property of faith lone.

It is the root of all graces and all blessings. Every virtue which makes the Christian character flourish like a tree of righteousness divinely planted, branches from this vigorous and prolific root, which sustains them all, and ripens their joyous clusters. Faith is precious: for "it is the gift of God," and brings with it the

O! the power of faith ! "He that believeth on the Son hath everlasting life." He hath it. their course. They turned not as they went; no power could impede their motion; for they as well the living creatures, "ran and returned as the appearance of a flash of lightning." The populace were raised to a pich of un-governable fury. A strict watch was kept for no quality of the mind or intellect in others; itself through the soil, penetrated to all the and I believe most useful to me, I should pre-springs of the city, and rendered them unfit for fer a firm religious belief to every other blessing; for it makes life a discipline of goodness; creates new hopes when all earthly hopes vanof existence the most gorgeous of all lights; awakens life even in death, and from corruption and decay calls up beauty and divinity; the gardens of the blest, the security of ever-

The Third Seal.

BY E. B. ELLIOTT, A. M.

"And when he had opened the third seal I beheld, and lo a black horse! and he that sat on him had in his hand a pair of balances:" such is the rendering of Zuros in the authorized English translation; and both from the associated notice of chanix in the hieroglyphic; and yet more from the Roman usage of symbols, it is, I doubt not, the correct one :)-" and I heard a voice in the midst of the living creatures, saying, A chœnix of wheat for a denari-us, and three chœnixes of barley for a denarius; and see that thou hurt not (or, rather, that thou

rong not in regard to) the oil and the wine." The intent of the symbols of this seal is less obvious than of the others, and will require some considerable thought and attention.

A famine of the chief articles of food (whether literally taken or metaphorically) has been supposed by nearly all interpreters to be denoted two suppositions :---1, that the chanix spoken four cotylæ, i. e., of a pint and a half or two pints; 2, that the notice from the midst of the living creatures respecting the denarius, was a notification of the then average market-price of the chanix of wheat.

Now it is observable that the words uttered respecting the price of wheat, were words specifically addressed to the rider, not to any other auditory; and this in the way of precept and caution, not of general notification. An.important indication this to which I shall presently again have to call the reader's attention .-Moreover it is to be observed, that though the quality of ours which makes it meet we should Attic chanix seems to have been the best known and most extensively used in the Roman It is indeed shocking to think of the present him. slaughter amongst conflicting powers and par-

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generic sense, however, from the specifications of price given, is here of course clearly out of the question. Already Mr. Mede long ago observed on this variety of size in the ancient monitory words of the Cassian law might in chenixes: and both in a copious memoir on the subject in the "Memoires de l'Academie des Inscriptions," and also in later treatises on the Greek and Roman measures by Professor Wurm and others, I find the same conclusion substantially arrived at, as the result of the most careful and elaborate inquiry. There seem to have been three chænixes in use among the Greeks and Romans, of the value of 3, 4, and 8 cotylæ, or half-pints, respectively : the Attic being, as some would have it, the measure of 3 cotyle ; as others, with more reason, I think, that of 4. Besides which values it is used in one passage by the Septuagint translators as a term answering to the tenth part of the Jewish chomer ; that is as equivalent to the much larger measure of an English bushel.

Which, then, of these values would best suit the Apocalyptic symbol before us; which best help to a consistent sense in its several component details :- these details being, the horse's color, black, the constant emblem of distress and mourning; the rider's bearing a pair of balances in his hand, the constant symbol of equity;* and the cautionary and directive words addressed to the rider against injustice and wrong, as well as about the prices of corn, of which I was just before speaking? On instituting which comparison, the horse's color, black, seems at once to set aside all idea of the large Syrian chanix of the Septuagint : seeing that wheat at a denarius, or near Sd., a bushel, would indicate an æra of superabundant plenty; which, however consistent with the ideas suggested by the balances held and the caution against injustice, would ill suit, or rather be diametrically opposed to, the color of distress and mourning .- On the other hand, the Attic chanix, or wheat at nearly 8d. for a two-pint measure, that is, about 20s. the bushel, or 160s. the quarter, though well suiting the black color in the symbol, as indicating a scarcity-price of wheat, would yet ill consist with the prominent characteristic of the balance-holding, and the charge against injury or injustice in respect of both wine and oil: seeing that these latter indications must be admitted to constitute a most marked weakening of any intended symbolization of famine or scarcity, not a strengthening. Besides which there is very singularly added a specification of the price of barley also, such as to put all idea of scarcity out of the question.

I find, that though the denarius for centuries previous, under both Republic and emperors, had been always scrupulously coined of pure silver, yet from the commencement of the third century, it began to be gradually more and more adulterated; to the value of one-half in the reign of the first Severus, and in the reign of Alexander Severus to the value of just twothirds. So that as under that last-mentioned prince the denarius had but one-third the silver, and consequently but one-third the value, of the older and standard denarius, the Apocalyptic charge, " A chœnix of wheat for a denarius,' proves to have given the literally true expression of its average price at that particular æra.-Surely the coincidence must be deemed most remarkable. - Nor, though the comparative price of barley specified in the voice from the throne is considerably lower than its usual pro-portion to that of wheat, (it being but a third, not, as more usual, a half,) is there anything in this inconsistent with historic probability : Alexander Severus' large and celebrated procurations of corn quite accounting for it; as they were doubtless most by far of wheat.

Thus did the prices of wheat and barley specified consist well with what the Christians living in Alexander Severus' time (the same

coinage, as well as the ancient custom of weighing money, is though as the alternt custom of weighing money, is thought to be expressed thereby, they are all, I believe, in symbolization of equity. Indeed, many have the explanatory legend underneath, "Æq-uitas Augusti." See Rasche on Bilanx, Tom. i., p. 1530.—Bishop Newton, in a curious manner, asso-ciates together two of the most opposite meanings, as if both indicated in the symbol: "The color of the black horse befits the severity of their nature and their name (i. e., of the two Severi) ; and the balances are the well-known emblem of Justice, as well as an in-timation of scarcity !"

imperial provincial governors, as the parties addressed under figure of the rider; just as the earlier times have suggested the provincial administrators of the old Republic : more especially as there was added that other monitory clause, in the same spirit of equity, about the wine and the oil; precisely the like to which seems to have been often charged on the provincial presidents by the juster emperors, in connexion with the imperial exactions of wine and oil, in their Canon Frumentarius.-If however of itself this indication was insufficient absolutely to fix them as the parties symbolized by the black horse's rider, the second and addi-tional indication of his holding a balance, must, I conceive, when conjoined with the former, have set all doubt on the point aside. For the balance, from being the emblem of justice, came to be an official badge of those that had appointment to the supreme administration of justice; such as the Prætors at Rome under the Republic, and the provincial governors in the balances. Which latter accordingly used sometimes to have a balance struck, over the curule chair of their high office, on coins connected with their appointment: (was it not like a public profession of their sense of the But to mention duty of equity in their administration ?) and together therewith sometimes also an ear of corn, or it might be a Roman measure, with reference to the procurations of corn charged more or less directly upon them; just as in the medal

THE ROMAN PROPRÆTORS' AND QUESTOR'S EMBLEM OF A BALANCE.



which the reader here sees engraved before him. Together these several pictured emblems would constitute, I believe, distinctive marks of a Roman Provincial Governor: as distinctive as the *crown* of the reigning Empe-ror, or the public *sword-presentation* of the mili-tary commander.—Which being so, and it be-ing evidently the intention of the Divine Spirit to mark as distinctively as before the parties intended by the black horse's rider, let me beg the reader to observe with what beautiful propriety they have been all substantially interwoven with the imagery of the hieroglyphic before us. The balance was that which might appropriately be held in the hand of the rider. here, therefore, it was figured. For the curespect to the wheat and barley, and the Roman measure also, for smuch as the simplicity of the hieroglyphic, which might only consist of a horse and its rider, could not admit of their visible delineation, the defect was supplied by that audible mention of them, on which we have just been commenting, in the voice from the midst of the living creatures.

Christ, a Sympathizing Friend.

When he was on earth, he was kind to all and sympathized with all, but especially so with his true friends. When they rejoiced, his heart was filled with joy; and his tears were mingled with theirs, when they wept. When they suffered and sorrowed, he looked on them with pity; and when they cried for help, he

was at hand to minister to their wants. From many instances of the exhibition of his

ere the loved one should die. Jesus saw that response he gave.

whose arms he restored the son whom death had removed? In tears she was following him to his narrow home. "Weep not," fell upon

a designative of measure in the general; which think that with St. John himself the words en- her ears. Christ spoke. He touched the him to be seated, and without addressing him, joining them must almost have suggested those bier, and "he that was dead sat up and began speak." Nor can we have forgotten the touching story

of the Ruler's daughter, who was dying, " with no helper near;" we remember how she had already "bowed to the destroyer; her father, with bereaved and aching heart, besought the compassionate Redeemer to come and lay his We rehand upon her and she should live. member how he took her by the hand, and the weary slumbers that rested on her eye-lids were exchanged for the wakefulness of young and hopeful life.

Once more we turn our thoughts to Bethany. We stand by the bedside of a dying one whom Jesus loved. All that fond sisters can do, with care and love, is of no avail. Lazarus must die. He is dead, and Mary and Martha soon follow the remains of their brother to the tomb. That had been a happy family. Jesus had of-ten been with them. They lived and loved to-gether on earth, in hope of a blessed union in heaven. But now one is taken. Tender ties are sundered. The heart is left bare and bleeding. Jusus felt that he, too, had lost a friend. He sought the place of burial. At that friend and brother's grave, "Jesus wept," and called

But to mention all the instances of the display of Christ's tenderness and love; to tell how he healed the sick, and gave relief to the sorrowing, imparted sight to the blind, and feet to the lame; fed the hungry and clothed the naked : how, in all the wants and woes of man all the consolation in his power.' he was always a sympathizing friend, would re-quire an angel's pen and tongue.—*Recorder*.

A Remarkable Dream.

In the year 1795, the Rev. George Biddulph, at that time chaplain to the Earl of ---, and my college associate, was in London; we spent much time together, and as he was a man of an earnest, serious turn of mind, our conversation was very much on religious subjects, he being anxious to dissever me from the freethinking principles of French and German philosophy, to which I was at that time much addicted.

One day being at Woolwich, we took a stroll on Blackheath, when we accidently came upon young man, who, having been overturned in gig, had slightly injured his arm. The little service which we were enabled to render him, led to our spending the remainder of the day together, and as it was then hardly past noon, this consisted of several hours, which were sufficient to enable young men socially inclined, to become tolerably familiar before arting.

Our new acquaintance informed us that he vas Lieutenant Macintosh, in the service of rule chair, his very position as a rider, being indicative of authority and rule over the Ro-man people, was itself a substitute. And with He was a young man of remarkably prepossess-He was a young man of remarkably prepossessing appearance and lively manners. In the course of conversation some words dropped from myself, with reference to an unfinished argument with my clerical friend, on our often contested religious subject. This led to the discovery that the young soldier was even more sceptically disposed than myself, and now with such an ally, the argument was resumed and continued till we were about to part, when the Lieutenant, asserting his positive belief in no other life than the present, declared that, if after death, his soul really existed—and he died before his new clerical acquaintance,—he would pay him a visit and confess his error, with that of our dreams .- Howitt's Journal, and adding that he would not fail to enlighten me also.

We parted, and we saw the Lieutenant no more, at least in this life. One remark I must

waited for him to speak ; he did so immediately, and his words were these :-

"I promised when we were at Woolwich, together, to visit you if I died. I am dead, and nave now kept my word. You can tell all your friends who are sceptics, that the soul does not perish with the body."

When these words were ended, I awoke, and so distinctly were they, as it seemed, impressed upon my senses, that for the moment I could not believe but that they had been spoken to me by the actual tongue of man. I convinced myself that the chamber was empty, and persuaded myself that this was but the effect of my excited imagination, and again slept.

The next morning I regarded it merely as an ordinary dream. I was not a little surprised, therefore, when early in the day, I received a visit from my friend Biddulph, who instantly accosted me with the inquiry, whether I had heard any news of that Lieutenant Macintosh, whose acquaintance we had accidently made three years before. I related my dream. "Strange, indeed," he said, "then of a truth he is dead !" he then related that the preceding night he also had a similar dream, with this difference, that it was twice repeated, and that each time he was desired to write to in Invernesshire, where lived his mother and sister, and to inform them of his death; the apparition in his dream adding each time, that this would be a great affliction to them, and therefore he laid it earnestly upon him to offer them

After the first dream Biddulph, like myself, in awaking, had persuaded himself, that it was merely a dream, and after some time had again slept, when it was repeated precisely as before, and then on waking, he had risen and written down not only the address, but a letter to the clergyman of the parish, inquiring from him if a family such as had been intimated to him, lived at the place mentioned, but without giving him the reason for this inqury.

When day came, however, the whole thing seemed to him so extraordinary, that he determined to come and consult with me, who had known the young man equally as well as him-self, before he took any decided step.

The whole thing appeared so strange, and so contrary to all human experience, that I could only advise him to send the letter which he had written, to the clergyman, and be guided by his answer. We resolved not to mention the subject to any one, but we noted down the date and hour of these remarkable dreams .-A few posts afterwards settled the whole thing. Mrs. Macintosh and her daughter were living, as had been told in the dream, at -, and the clergyman added, that he hoped his correspondent had news to communicate respecting Captain Macintosh, about whom they were anxious. Thus two points were proved ; our lieutenant had become a captain, and his mother and sister were living at the address communicated in his dream; as a natural inference, therefore, the third fact was true also.

As the best means of communicating the sad intelligence he had so singularly received, Biddulph determined to make a journey at once into Invernesshire; he did so, and singularly enough, that visit ended in his marrying Miss Macintosh.

In the course of a few months official tidings

The Gentleness of Christ.

What an expression ! How much is there in make in this place, which is of importance, that short sentence! How much to admire, namely, that although the Lieutenant had told how much to imitate! Christ performed great living in Alexander Severus' time (the same that St. John here impersonated) might have heard addressed to the provincial presidents then in office by that emperor. And indeed I * Multitudes of Roman medals, of every emperor almost and every province of the empire, are extant, bearing the device of a pair of balances;—generally in the hand of some one holding it, sometimes independ-ent and alone. And, not even excepting those that attach to the Goddess Moneta, since the justice of the owne coinage, as well as the ancient custom of weighing with a heart overflowing with anxiety, grief, and library as usual, when the door opened, and a selves by the graves of the dead and attempt to affection, entreated the Saviour to come down young man entered, whom I immediately recognized to be Lieutenant Macintosh, though the blind, and taught the lame man to leap as a faith, and those tears, and heard that earnest he was then wearing a captain's uniform. He hart, and the tongue of the dumb to sing—but not that we should imitate him in this, or atexpect a man to be after about three years' tempt by miracles to give vigor to the feeble, or And who can forget the lonely widow, to exposure to a tropical sun. His countenance health to the diseased. But Christ was meek

might do it also; he was not irritable, and un-charitable, and fretful, and envious, and re-dod." Neh. 13: 24. vengeful-and in all these we may imitate him. His was a life of benevolence, diffusive like the light of a morning without clouds; a life undisturbed by conflicting emotions; unbroken by a harsh and dissatisfied temper; kind when others were unkind, gentle when the storms of furious passion raged in their bosoms; and tranquil and serene while all around him were distracted by anger, and ambition, and To us may the same spirit envy, and revenge. be given; and while the world around is agitated with passion, and pride, and wrath, in our hearts may there reign for evermore "the gen-tleness of Christ."



"BEHOLD! THE BRIDEGROOM COMETH !!" BOSTON, SATURDAY, OCTOBER 14, 1848.

"Historical Testimony." " CONSIDER " IT.

In the "Harbinger" of Sept. 9th, at the close of an extract from Gibbon's History, with corresponding notes, the following sentence is found :

"Those ' who seem to be somewhat '--who can-not see the truth by the sole light of Scripture, are invited to consider this historic testimony." J. B. C.

We have often been requested by our brethren to desist from noticing the graceless assaults that are perpetually made upon us from this and another source, and if the cause of truth did not demand that we speak occasionally, we would comply with that request undeviatingly. But the enemies of the cause within, as without, grow bold by our neglect.

We must, therefore, like the old defenders of truth, use a two-edged sword, to cut both ways. Our friends must therefore try and bear with us, once in a great while. If we answer them according to their folly, we must become like unto them; if we do not answer them, they become wise in their own conceits. The same disabilities which lead to their blunders, in reference to us, disqualify them to perceive that they are unworthy of notice. Hence if we do not notice them, the next thing to be done is to tell the world in triumph that nothing can be said against their unrighteous accusations. Some of our friends have seen how much ingenuity such spirits can exhibit, in the remarks made upon our late Conferences, in which the most unauthorized insinuations and charges have been made. Now, as we did not expect the truth to appear in these remarks, and as we knew our readers, and those who were present at these Conferences, had eyes of their own, we have said nothing in reply to the remarks referred to. But another brother has done this, in the paper devoted to this species of popish dictation among us, in which the accusations complained of appeared. And that brother is told, in the true spirit of a vicar apostolic, "neither brother N. nor any other has attempted to disprove what we have said." That is all perfectly in character. The writer of it having evidently got the fancy into his head, that we ought to "fall slain at his feet," by blows which he must have made before a mirror-for he talks of "self"-we take this opportunity to report that we are neither among the killed, wounded. nor missing. And while we consider the testimony of Gibbon, let this testimony of Solomon be also considered : " These six things doth the LORD hate : yea seven are an abomination unto him : a proud look, a LYING TONGUE, and hands that shed innocent blood, the infallible and glorious proofs of its truth Gibbon an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh LIES, and him that soweth DISCORD among brethren !"

This " historic testimony " of Gibbon, which we are invited to "consider," is certainly a characteristic curiosity, and in this light we may consider it a moment, though we do not indulge our curiosity very often in any department. We say, we are invited. To be sure we are not named in the invitation, but then, although we make no claims to the black art, or to special Divine aid, we have been so frequently favored with the attentions of the would-be St. Pauls he cannot disprove, that man has a soul capable of exand Elijahs of our day, that we know them as well isting separate from the body. So it will be seen

But to consider the " important testimony." The quotation from Gibbon, his infidelity aside, is appropriate testimony, or it is not. If he meant, in sketching the history of opinions connected with "the progress of Christianity,"-if he meant, by "the immortality of the soul, what we understand to be its meaning in the question at issue-i. e. the soul's capability of a separate existence, whether conscious or unconscious, in the separate state-what he says is appropriate, let its character for truth be what it may. But if he uses the phrase only as a general reference to "a future state of existence," whether by the resurrection or not, his testimony is inappropriate, because it would be a mere assumption to apply it to a particular on which he does not necessarily speak. That he does not use the phrase in this sense-the only sense in which it can have a proper application to the question at issue, is evident from several considerations.

1. The history itself shows that Gibbon speaks of the doctrines of "the immortality of the soul," of "a state of future rewards and punishments," of "life and immortality," as being one and the same thing. They are with him doctrines and phrases of synonymous import. Gibbon never intended to make or to record the distinction between different views of a future state of existence, as these distinctions are now understood.

2. There were no such distinctions to be recorded, because they were not known to exist. All who believed in the resurrection believed in the soul's capa bility of a separate existence-though all who believed in a future existence did not believe in the resurrection-while all who denied the soul's capability of a separate existence, denied also the resurrection. The belief of a future state of existence by the resurrection, disconnected from the belief of the soul's capability of a separate existence, either conscious or unconscious, was never heard of by Gibbon, or any one else, before, or at the period embraced in his history; or if it was, no evidence of the fact has appeared. From the days of the patriarchs to the days of the apostles, there was believed to be as distinct a receptacle for the soul, when death took place, as for the body; and even when the body found none, that of the soul was sure. Jacob had no "doubt" that Joseph was "rent in pieces" and "devoured ;" and yet he had no doubt that he would "go down unto his son." When a dying patriarch "gave up the ghost;" when a prophet, being informed that he was about to be "gathered unto his fathers,"-though his body was to be buried hundreds of miles from where the bo dies of his fathers rested; when the Psalmist prayed, 'Gather not my soul with sinners; " when the SA-VIOUR was about to "give up the ghost," and said 'Father, into thy hands I commend my spirit," and the dying martyr of Jesus addressed the same words to his LORD, there was no pre-eminently "dear brother" standing by, to mock and insult them about their "imaginary ghostly souls." If there had been, patriarch and prophet, Jesus and his martyr, and even Gibbon himself, would have placed him in another class than with believers in "every portion" of the counsel of God. There were no such ones to speak of, and of course they are not spoken of, by Gibbon or any body else. What he says of the " universal " sentiment of " the primitive Christians," in the same chapter from which the "important testimony " is culled, proves, so far as he is worthy of cred it in such cases, that he had heard of no such cases. 3. The manifest design of Gibbon, in the two chap-

ters devoted to "the progress of Christianity," as any sensible Christian must see, and as the best critics testify, (see Milman's notes,) is to cover the whole Christian system with contempt. He evidently meant to insinuate that the hope of a future life, as made known throughout the Bible, had no better foundation than nature, reason and superstition. All held in the most ineffable contempt; and no man, un less blinded by his own weakness or infatuation, could have failed to perceive it, or would have brought his testimony to their aid. Hence Gibbon informs us, that prior to Christ the doctrine of a future state made but little progress ; but by the agency of Christianity it triumphed, in spite of all opposition, till it prevailed over a large portion of the earth. And he is careful, as he records the reasons and means of the progress of Christianity, to load it with all the odium, by sneers and inuendoes, that he can,-very much as the one who quotes him treats the hated idea, which as Nehemiah knew the mongrel children among the that the "important testimony" of Gibbon is all against

by nature and approved by reason,"-the reason of ery, it has been made since. the philosophers, Socrates, Plato, and others of whom he had been speaking; "and received by superstition " -the superstition of the Pharisees-did obtain the sanction of divine truth from the authority and example of Christ

This is evident from the fact, that Gibbon says in another place, "the Pagan multitude rejected the inestimable present of life and immortality, which was offered to mankind by JESUS of Nazareth." (M's Gibbon, chap. 16.) And these words, "life and that has no distinct existence. Now, it is well known immortality," are the same that occur in the passage quoted by the Harbinger; though Bro. C., in his 'notes," substitutes for them the words, "immortality of the soul;" and says, or makes Gibbon say, " this doctrine needs the sanction of divine truth from the authority and example of CHRIST"-as if Gibbon had said, that the doctrine named by him had not received the "sanction" of CHRIST. But how could Gibbon say, that CHRIST "offered" that to man which had not "obtained" and still "needs" his sanction? Gibbon does not say what he is made to say. But the lapsus lingua is absolutely necessary to make his testimony of any value to the one who quotes him. When a witness is on the rack, he must speak as the inquisitor dictates.

Gibbon testifies that what was omitted in the law of Moses; what was darkly insinuated in the prophets; what the Pharisees accepted as a tradition; what was dictated by nature, approved by reason, and received by superstition, did obtain the sanction of CHRIST. We could prove this abundantly by quotations from Gibbon. We refer our readers to the history itself; and they will see how partially and carefully the "important testimony " must have been selected. If Gibbon testifies to the truth of Christianity, he testifies to the "truth" of the immortal ity of the soul.

But a man who can settle a question by portions of the word of Gon which have no reference to the question, can of course make as good a use of the testimony of Gibbon, though directly opposed to him, as of any other testimony. Gibbon "adores the mysteterious dispensations of Providence, when he discovers that the doctrine of the immortality of the soul," i. e. "a future state of rewards and punishment," is 'omitted in the law of Moses." The ultra Universalist calls it a triumphant modern discovery."* And Bro. Cook and the Harbinger seize on the "important testimony " to " endorse or affirm " their " stupendous theme !'

Gibbon and the Universalist can see nothing more of "a future state" in the promises made to the patriarchs, and by Moses, than the "pious Sadducees' could, " who were strictly attached to the literal sense of the divine book, which they revered as the only rule of their faith " (?) How important that their "principles of interpretation " should be preserved and prevail. All they did was to "omit the parts essential to the whole truth." e. g : "There is the literal account of man's creation, fall and death. Was he not made of "dust?" Was he not to "return to dust?" Did not Abraham declare before Gop that he was nothing "but dust and ashes?" Does not David say that God "remembereth that we are dust?" Does not Solomon declare that " the dust shall return to the dust as it was ?" Does not dust mean dust, as the best lexicographers all agree ? Do not all these scriptures harmonize with this primary account of man's creation, fall and death? This then is the light of the harmonious Bible testimony. Man "is dust," nothing "but dust !" Amen. Stupendous truth ! Thrice holy, strenuous, theme ! Man's origin is dust ; his end is dust; let all who love the Bible rejoice that they are dust! And beware of men. A learned theory opposed to this is, at best, but refined infidelity. It is a great historic fact, that the Platonic view is unsupported by any solid proofs ! Those who "seem to be somewhat"-who cannot see the truth by the sole light of Scripture, are invited to consider this historic testimony. Let those Sadducees and others who persist against light in following Plato's vain imaginary notion of the human soul, wake up, and leave that train, that they may avoid its impending doom ! The devil, Plato, the Targums, Josephus, the doctors, the established priesthood of the idolatrous eastern nations, cannot be safe. They must all become-nothing but dust!

Thus the "pious Sadducees" could argue (?) .-And perhaps they had discovered the difference between "primary and secondary scriptures :" or, what would be better still, that a figurative allusion to "vapor," for the purpose of illustrating the brevity of * See King's sermon, published at the "Trumpet" office, and

trine of life and immortality, which had been dictated (Jas. 4:13-16.) If they had not made this discov

We suppose it is now understood-and if it is not. "the important historical testimony" to prove it is abundant, and should be " considered " by those who have so often been cautioned against "the leaders" -that the question is not now, Whether the soul sleeps in an unconscious state at death ; but whether there is any such thing as a soul to be in any stateconscious or unconscious. There can be no greater absurdity than to talk of a thing being in "a state" that Bro. C., or some of his companions in arms, are perfect Sadducees on this point. Nothing is more common than to hear them speak as Deists and infidels do : "What is this immortal soul, this man inside of a man? What part of a man is it in? His fingers or toes? his head, hands, or feet? How does it get into him? Who sees it go in or go out ?" &c. &c. An article on the subject, in the Boston Investigator of the 4th inst., which does not profess to be an Advent paper, and from which we give an item, will show how they talk :---

"What, in the component parts of man, can the soul be? Is it the corporeal system, or any part thereof? Is it the life of the body? If it is, is it any more immortal than steam, wind, or water, which by their action on machinery keep it in motion as long as the machinery is in order, and either of these powers applied? Shall we say that life is immortal, because while acting on the human system it keeps it in motion ? Or because when it ceases to act we cannot identify it or determine its destination

On this point, then, it will be seen, that the Investigator and those brethren are "as much alike as twin sisters." We do not, however, put them on the same footing : we know the latter agree with us in the hope of immortality, though they stand on common ground with the infidel, on the nature of man, and his condition in death; or rather, they contend for the same in "theory," but practically they talk just like other Christians- just as the fatalist in theory forgets his fatalism in practical life .- Whether "from the force of natural reason, or like Caiphas," we do not know. Our brethren do not want to "lose their souls," or that others should lose theirs. And this should show the absurdity of the theory, if "they cannot see the truth by the sole light of Scripture."

The ancient philosophers, who are held in such abhorrence, supposed that all the troubles of man's condition grew out of their bodies .- Get rid of them, and all would be right. The theory of our brethren, on the other hand, says, Get rid of your souls. This breath, wind, vapor, or whatever it is, that constitute the life of the body, must be "extinguished," and the body be quickened and vivified by the Spirit of Gon, and then all will be right. That "our spirit," with which "the Spirit of Gop witnesses " that we are "children and heirs of Gop,"-that this is to be re-united to the glorified body, is all "imaginary." No, it is the body that is the man : that, and nothing else, is to be " revived and rise " in the case of the dead in Christ, or be quickened into immortality in the case of the living, "at his coming." So that, according to this theory, we must all "lose our souls," by becoming immortal, whether we lose them here for CHRIST's sake or not. If you contend that the soul that now lives in the body is to be re-united to it, or quickened with it, you "dishonor the Lord JESUS CHRIST." He must give immortality to, and live in our bodies-just as GIBBON supposes the ancient prophets were organs of the Holy Ghost-to affect them as a trumpet or flute is affected by the one who blows the wind into it, or you rob Jesus of his glory, as "the resurrection and the life." This, if we can understand it, is the theory which claims, exclusively, to be so "literal, harmonious, and glorious." It has no idea of "a man inside of a man " -the "inner man," as PAUL calls it.

We believe, however, that CHRIST will confer immortality upon something in man besides his dust. A resurrection that "leaves his soul in hell." hades, though it may give "incorruption" to "his flesh," we do not understand, and could not value very highly if we did. The immortality for which we hope and contend, theoretically and practically, embraces the whole man, "soul, body, and spirit." We shall wait for a higher verdict than has been given, before we admit it to be "imaginary." And if brethren see fit to make their speculative tenets a subject of contention, and bring infidels to their aid, we may be pardoned for giving their testimony its full weight, when so urgently " invited " to do so.

4. But suppose GIBBON does use the phrase, "Immortality of the soul," in the special sense assumed, and the only sense in which it could have any force on the question at issue, as expressive merely of its capability of a separate existence, the "important tary that ascribes to the writer what he never said. it. This is evident from the commentary, or collusion, which Bro. C. has to perpetrate to give the testimony the right bearing. The witness himself is have it read the two chapters on Christianity through, with the notes of MILMAN. But we do assert, not only that, by an assumption, (which we have already pointed out,) a sense is attached to words that was assumption is founded in a true construction of GIB-BON's testimony, his commentator makes him say what he does not say.

In addition to what we have already pointed out, Bro. Cook says, "the Pharisees got the doctrine of the immortality of the soul from the heathen, in the estimation of this historian." GIBBON does not say so. The only statement in the testimony of GIB-BON, which can be tortured into proof of such an "estimation," is, that among the "new articles of belief" which "the Pharisees accepted from the philosophy of the eastern nations, under the name of rewards and punishments." But if this necessarily implies the belief in "the immortality of the soul," which fills Bro. Cook's-soul, we were going to say -with so much horror, he must either embrace that "doctrine of the devil," as he calls it, give up his faith in " a future state of rewards and punishments," or acknowledge that his faith, too, is linked with "heathen philosophy," and " an eastern priesthood." The peril of his predicament must be exactly in proportion to his consistency. His friends, however, will not be alarmed. But GIBBON does not say that the Pharisees "got" even the doctrine of "a future state," &c., "from the heathen." He says, that "to the authority of Scripture," which he admits "darkly insinuated" the doctrine, "the Pharisees added that of tradition," and that " under the name of tradition they accepted " this.

And here, as it seems to be a very suitable time and place, we wish to have one important point settled, in which all hands appear to be agreed. Let it be understood, then, that on the simple question of the soul's capability of a separate existence,-aside from the hope of the gospel,-the only, or principal question in dispute in this article, the "trains" to which we respectively belong are designated, though Bro. C , with his peculiar "conviction" of honor, has blended other questions, on which there is no dispute, with this, for the purpose of getting us into "the train" with the devil, paganism, popery, Swedenborg, the Shakers, and everything that is abominable in popular spiritualism : just as the officials of the inquisition paint images of devils on the dresses of the poor victims of their persecuting malice, in which they are compelled to exhibit themselves for an auto-da-fe; and just as BROWNSON and his popish masters put LUTHER into the same catalogue with VOLTAIRE and MAHOMET, because he rejected, as they did, the authority of the Pope. On this simple question, then, according to Bro. Cook's own showing, we are in the same train with PLATO, SOCRATES, the Pharisees, &c. &c., while he is in the train with ARISTOTLE, the murderers of SOCRATES, the "pious Sadducees," &c. &c.

Now, we should be perfectly willing to let it rest there till the trains stop, and we meet where all will be set right without any farther argument or contention. But we know very well that this will not be, unless that day comes very, very soon : it cannot be. We know very well the men and the spirit with whom we have to do. Socrates was put to death as an atheist, for believing in the immortality of the soul, by those who believed in its annihilation at death. If Bro. Coox, and those who sympathize with him in distinguished successors of his murderers! The man who will bear false witness against another, supposing or asserting that it is to prevent "the dishonor of our Lord JESUS CHRIST," is ready to do anything else under the same infatuation ! If the cause of truth, or the honor of our LORD, need any such work to be done for their advancement, even about their worst enemies, we cannot do it: it must be done, if at all, by those who serve "another JEsus," or " preach him of envy and strife."

We have only to say, in closing, having thus complied with the invitation to consider the important historical testimony of GIBBON, that it is a bad cause that needs such testimony; it is bad testimony that needs such a commentary; and it is a bad commen-

testimony " is of no use to the one who introduces On the character of the commenter and his abettors, we do not pronounce. How far a man may be excusable for what he does when " unconsciously inoculated " with the fancy that he is so led by "JESUS" put to the torture by the one who employs him. We and "a special Providence," that all he does is right, say nothing of the parts of the testimony found in we do not presume to say. This we do know; it is GIBBON's history, which are omitted. Let those who not " safe " for us to take a position, which requires a partnership with whatsoever "maketh a lie."-"The worst of madmen is a saint run mad !"

When a man, who assumes to be a saint, par excellence, calls an infidel to his aid in assailing us, the never intended by the writer, but granting that the faith of CHRIST, the prophets and apostles, whatever view may be taken of his case, he pays to us, or our faith, the highest respect of which he is capable.

THE LAWS OF SYMBOLIZATION .- The first article in the Oct. No. of the Theological & Literary Journal, the contents of which we gave in our last, is on the Laws of Symbolic Interpretation. We should be happy to give our readers some idea of Mr. LORD's views on this question, which are very happily expressed in the article referred to; but the Journal being copyrighted, we are not at liberty to copy from it, so as to present any clear view on the question. traditions," was "the doctrine of a future state of Those of our readers, therefore, who wish to read what may be said respecting them, will have to get access to the work in question, which is \$3 a year. We do not wish by this to be understood as endorsing his views; for on some points we regard him as open to severe strictures. We rejoice, however, that he has so much truth to present to a mass of minds, whom we should be unable to reach.

> BRO. WEETHEE has left this city, and gone to New York, Baltimore, &c., on his return tour. His lectures here were listened to with much interest and profit. He has matured and systematized his rules of symbolic interpretation, in accordance with which he has been lecturing for the last four years. We do not know that they are materially different from those which we have always applied in the elucidating of the same subjects; but they are more happily arranged and expressed, which renders them more clear and harmonious. We trust he may be prospered in all his efforts to extend a knowledge of the truth, turn many souls to righteousness, and shine as the stars forever and ever.

Foreign News.

The steamship Cambria, Capt. W. HARRISON, arrived from Liverpool Eriday 6th inst.,-left on the 23d ult.,-bringing three days later intelligence, which is of a most deeply interesting character. We copy from WILLMER & SMITH'S Times of Sept. 23d.

The continent of Europe appears to be still in a state of convulsion from the Mediterranean to the Baltic.

Ireland .- The southern districts of Iceland continue in a disturbed state. The accounts in relation to these movements are so highly colored, to suit the views of the different parties, that it is impossible to form a satisfactory opinion as to their origin, causes, or extent. The most probable statement of the causes of the outbreak is, that the peasantry are driven to the commission of outrages through sheer distress. The combined effects of the destruction of the potato crop, and the seizures made by the landlords of their corn for rent, have forced these unhappy men to bid defi-ance to the laws, and prey upon the property of their neighbors.

One feature is particularly observed upon by almost all the writers for the public press in Ireland-there seems to be a growing feeling of disrespect towards the clergy on account of their conduct during the late outbreak. We are not competent to speak authoriatively on the subject, but certainly, from the news which reaches us it appears undeniable that the Catho-lic clergy have lost a very considerable share of their influence over their flocks; and this, taken together with the prevailing distress, must render the collec-tion of the stipends of the clergy most precarious dur-

these fiendish assaults, had the disposal of our case, we should expect no better fate at the hands of these dimensional disperse before they gain their place of rendezvous, and collect again as soon as they return to their barracks. The rebels are sending notices to the farmers to convey provisions to their camp, and threatening them, that if they sell any of their produce to the merchants, they will be visited with their vengeance. Business is, therefore, very bad, both here and in Clonmel, as public confidence is in a great measure destroyed by the state of alarm in which the people are kept, and they are very unwilling to part with money, not knowing what turn events may take.

The State prisoners, O'Brien, M'Manus, Meagher, Leyne, and O'Donoghue, were removed, on Monday night, from Kilmainham to Clonmel. Great privacy was observed, and the utmost precaution was adopted. A special train was provided, and a guard of about 200 constabulary and police, with fixed bayonets, and pistols loaded and capped, were stationed at the de-pot. All the prisoners enjoyed excellent health and spirits.

Italy .- From Bologna we learn that Cardinal net of Vienna, but that he would continue it in point Arnat was taking energetic measures for the suppression of the seditious movements there. Several arbeing attacked. The Venice Gazette of the 3d ult., contains an aprests had taken place.

According to reports current in Paris, a seriou difference of opinion has arisen between the mediating powers and the Government of Austria, on the subject

tence determined to send several ships of war to Venice, and to make at the same time a diplomatic remonstrance to the Cabinet of Vienna to require it to abstain from continuing the war against Venice.

At Modena the Duke has placed two cannon before his palace, and has surrounded himself with a numerous foreign guard. The accounts from Rome noxious individuals, including the Advocate Fontana, were marked out for assassination, and either severely wounded or slain, by the dagger or the pistol. The number of victims on the 1st included seven killed and four wounded, and the list of proscription included about eighty individuals. On the 2d all government was at an end; and how it will terminate," concludes the writer, "God only knows."

Naples and Sicily .- The Neapolitans have entered ssina after five days bombardment. Up to the 6th nothing decisive took place. A party

of about 500 Swiss, who were landed on the be each, succeeded in gaining possession of a small redoubt at the entrance of the city; but they were forced to abandon it, leaving sixty of their men dead. The re-mainder, however, retired in good order. From this moment the enthusiasm of the Messinese knew no bounds, and their shouts of victory were heard even far as the ships in the roadstead. Several of the leaders went on board the French ship Hercule, and from their excitement it might be imagined that a fearful struggle was about to take place.

During the 6th the cannonade was more sharp than ver; the citadel never ceased throwing shells into the town, which caused great ravages ; and the less enthusiastic of the Messinese began to feel discouraged, and in the evening a number had taken refuge on board the French and English vessels.

On the morning of the 7th order and confidence be gan to fail, every one felt doubts of success, and the cause of independence succumbed. The cannonade, interrupted for a short time, recommenced with in-Interrupted for a short time, recommended with in-creased violence; the army was landed, and the steam-vessels entered the port to co-operate with the troops. A few moments after the Neapolitans were in Messina, and gained possession of the forts without firing a shot. On the 8th the firing had entirely ceased, every-thing was calm: the country presented an aspect of

thing was calm; the country presented an aspect of desolation, and several parts of the city were in flames. A large number of the population (more than 10,000 persons, of all ages and sex) had sought refuge on board the French and English men-of-war, and numerous families had gone into the interior of the island.

The pen refuses to record the horrors which were erpetrated on both sides; there were many scenes which were only worthy of cannibals. Bodies were cut up into pieces, roasted, and eaten! It was in this manner that the Sicilians treated about 50 Swiss and Neapolitan prisoners.

Meantime, the state of affairs in Sicily is reported s most unsatisfactory. The King has prorogued Parliament from the 5th of September till the 30th of November ; and this step, which was alike regarded by all parties-ultra-royalist and liberal-as indicating an overthrow of the constitution, led to insolent de monstrations of triumph on the part of the lazzaroni, which had ended in a collision with the liberals, calling for the interference of the troops. The most rigorous measures were consequently enforced to disarm the people, and Naples was considered again in a state of siege. Amongst all ranks, and especially on the part of the Government, alarm and embarrassment pre-vailed; and, to the disappointment of the masses, the grand popular *festa* of Piede di Grotta, in which the royal family have joined from time immemorial by going in procession to the Grotta di Posilippo, sur-rounded by all the national forces, was not allowed to take place. The events going on at Messina also caused the greatest anxiety.

A telegraphic dispatch received from Sicily states, that the Vesuvius steamer had been ordered by the Sicilian Government to land troops at Milazzo; that the Neapolitan troops that had advanced from Messina had been repulsed on the 8th.

Northern Italy .- A letter written from the Sa Northern Italy.—A letter written from the Sardi-nian head-quarters (Alexandria), and dated the 14th ult., states the belief of the writer, who is one of the King's Cabinet, that Charles Albert will not renew the armistice at its expiration on the 20th. He has been frequently heard to say, "I will resume the war; the the same of the majority of the Na-tional Assembly were traitors to Germany and the the armistice at its expiration on the 20th. He has been frequently heard to say, "I will resume the war; doubtless I shall perish in it. Be it so; I shall be succeeded by others who will complete what I have commenced." The prorogation of the Chambers is ascribed to the desire of the King not to be opposed in these projects, and even to prevent any discussion on the subject.

The amount of troops ready to enter on a cam-paign was, on the 3d ult., 102,000 effective men.— It was expected that on the 20th, the day of the ex-piration of the armistice, it would amount to 145,000.

of fact, and would break it only in the event of his

peal to all the priests of Venice to collect arms for the defence of the country. The fortress of Ossop still holds out.

The Austrian fleet was preparing, on the 8th inst., to blockade Venice, whilst Gen. Welden was com-centrating his troops to take the city by assault. It is added that the French Government had in conse-guence determined to send several shire of ventor of the former in the former solutiers, occupy one of the fortis at Legnorn, so as to supply a place of refuge for the foreign inhabitants who might resort to it. Before this measure was ex-ecuted, however, the populace had obtained posses-sion of the forts. The Grand Duke is said to be in despair. More than half the National Guards who had been convoked at Pisa, dispersed, declaring that their duty was only to protect their our homes. their duty was only to protect their own homes

Austria .- After a brief interval of tranquillity, Vienna has again been the scene of disturbances, and de-mocracy has triumphed. A certain Swobada set on foot, about two months since, a soi-disant philanthropic society for the benefit of his fellow men, the ulti-mate object in view being his own profit. He issued notes at two florins each, which notes, according to The his prospectus, might increase in value to the amount d and of 100 florins. The bearers of these notes endeav-ored to pass them as current, under the delusion that they were guaranteed by the State ; the State refused the guarantee, and the consequence was a tumult.— On the 12th inst., thousands assembled before the palace of M. Dobblhoff, the Minister; drums beat, the soldiers of the line were ordered out, preparations for barricades made, and order only restored by M. Dobblhoff issuing a proclamation, promising to cash the obnoxious notes,

The Hungarian part of the Emperor's dominions Cabinet of Vienna ; they were at once chosen from the princes and political chiefs, including Prince Paul Esterhazy and Count Szechenyi, with Kossuth and Deak.

The deputation arrived at Vienna on the 7th inst., and met with a repulse. It is anticipated that on their return a Republic will be declared, with Kos-suth for Dictator. In the meantime, the Ban of Croatia has entered Hungary, crossing the Drave at three points with a large army, declaring himself to be on excellent terms with the Emperor, and that his object is to prevent the dismemberment of the Austrian Empire. The Lansturm is rising in Hungary, and the Archduke Stephen has declared his intention of fighting in its defence to the last extremity. Count Szechenyi has been placed in a mad-house,

having lost his reason from overwork and excitement. Subsequent accounts inform us that martial law has een proclaimed at Vienna, and some reports state, though we expect without foundation, that the Emperor has again fled.

During the day martial law was proclaimed by the Ministry, but this only added fuel to the excitement of the populace. All the gates were occupied by the National Guard, the communications intercepted, and an immediate former as before the the an imposing force drawn up before the House of As-sembly. The Diet was still deliberating when the post left.

post left. The *Times* correspondent, writing from Vienna un-der date of Sept. 15th, says: "Everything was quiet -yesterday. It is said, to-day, that Bathyani, being unable to form a ministry, Kossuth has received the order to form it. The sympathies for the Hungarians are increasing. The Ban Jellashich is considered as are increasing. The Ban Jellashich is considered as a partisan of the old dynastic party, who would not only fight against the Hungarians, but suppress the liberties of the Austrian nation. The last news from the scene of warfare is of the greatest importance.----It is that a Turkish army has crossed the frontier and entered Croatia. They have occupied Stettin."

Prussia .- Riots occurred at Potsdam on the 12th ult, and though they were easily quelled, they offer a very alarming proof of the demoralization of the

may appear, from the semi-official statements of some papers, they have, nevertheless, one feature of fear-ful importance. The Potsdam events, to say the worst, and to say it at once, were not riots, they were a mutiny, and as such they constitute an event hitherto unknown in the annals of the history of Prussia.

Germany-Frankfort .- The following letter dated Frankfort, Sept. 18, half past 7 p, M., shows that our anticipation of further outrages has been con-firmed :—" The resolution of the majority of the National Assembly to ratify the truce with Denmark, immediately caused a violent explosion of indignation German people.

"An enormous barricade was erected at an early hour this afternoon in the Dingesgasse, and at the present time there are not less than thirty in different parts of the city."

The troops have had up to the present time sev-eral killed and wounded. Our last accounts were to an early hour in the evening of the 18th. It appears that the insurgents at the barricades fought with determination, though but very imperfectly armed. A

Correspondence.

Christian Experience.

No. 1V. Having urged upon the Christian reader the im-portance of "growing in grace," and shown that it was necessary thus to do in order to retain justification, I will now proceed to point out some of the temptations which Satan causes to bear upon the minds of those who would enter upon the narrow

path, and make advancement therein. I think that the first temptation usually suggested to the mind of the earnest seeker after godliness is this: "Others may obtain this salvation, but it is not for you Your offences are so aggravating in their character, that you need not expect that God will forgive them." This suggestion strikes at the root of God's unbounded love, and the all-sufficiency of the atonement, as set forth in the Bible. It makes the Almighty a respecter of persons, which his word assures us he is not; but that in "every nation, he that feareth God and worketh righteousness, is ac-cepted of him." "Whosoever will, may come and partake of the waters of life freely." There were no limitations to the invitation of the Saviour :-"Come unto me all ye that are weary and heavy la-den, and I will give you rest." All are included, and to all who comply with the invitation, rest will be given. "Look unto me and be ye saved, all ye ends of the earth." Jesus " is able to save to the uttermost all who come unto God by him, seeing that he ever liveth to make intercession for them." Let the soul thus tempted read these precious promises over and over again, and by an implicit reliance on them, put to flight the wily tempter. Temptations are always at variance with the Word, and by care-fully testing the suggestions made to our minds by it, we may detect the cloven foot of Satan, and by an unwavering failb in that Word, we may successfully ward off all his fiery darts. If the individual overcomes this temptation, and

obtains salvation, without, perhaps, experiencing all those strong and lively emotions of the Spirit that characterizes the experience of many, Satan will very probably attack him in this way: "You must not suppose you have obtained religion; you do not feel so joyous and happy as A., B., or C., therefore you must be very careful how you confess that you are justified, for it is more than probable that you are not; because if you were, you would feel as joy-ful as those individuals do." Many a young con-vert, whose transition from darkness to light was not strongly marked, but calm and peaceful, has thus been thrown back again into the bondage of unbe-there to be tormented day and night loteer and ever. (What "a draught of etherial gas!") Our view is, been thrown back again into the bondage of unbe-there to be tormented day and night loteer and ever. (What "a draught of etherial gas!") Our view is, been thrown back again into the bondage of unbe-there to be tormented day and night loteer and ever. (What "a draught of etherial gas!") Our view is, been thrown back again into the bondage of unbe-there to be tormented day and night loteer and ever. cred oracles, and there read, that, "being therefore freely justified by his grace, we have peace with God, through our Lord Jesus Christ," and that "the Spirit of God testifies with our spirit that we are his children," and other similar portions, they might have gone on their way rejoicing, in the evidence thus afforded them, that they were indeed the sub-jects of the renewing grace of God, and make " con-fession thereof unto salvation." The young concernet should never yield to discou-

The young convert should never yield to discouragement because he does not find himself in posreceive with gratitude the gifts bestowed upon him, and expect an increase. Those just initiated into the school of Christ, cannot expect to be so tho-parently and expect an increase. Those just initiated into the school of Christ, cannot expect to be so tho-has had none to the angelic world since he was cast the writer says of the view of an "Advent la-built, and the school of Christ, cannot expect to be so tho-has had none to the angelic world since he was cast the writer says of the view of an "Advent la-built, and the school of Christ, cannot expect to be so tho-has had none to the angelic world since he was cast the writer says of the view of an "Advent la-built, and the school of Christ, cannot expect to be so tho-has had none to the angelic world since he was cast the writer says of the school of the school of Christ, and the follow. He had access to both worlds, but has had none to the angelic world since he was cast the writer says of the school of the school of the school of Christ, and the follow and the follow and the school of th roughly versed in knowledge as those who have long been diligent students. The fact that those who have long been Christ's disciples are far in advance of 2. "The church has been version of the state them, instead of discouraging them, should serve as a stimulus to excite them to make diligent use of all the means for improvement that are put within their reach, so that they may attain to all that full assu-genses, and Huguenots, field to the mountains and to rance of faith and hope, and establishment of soul in peace and quietness, to which others have attained. The fact that God's blessings are free to all, and that the most humble saint may be as eminent for holiness as was St. Paul, or the other apostles, should serve greatly to encourage the young convert to run with vigor the race set before him, instead of discouraging him because he does not find himself in pos-

Another method adopted by Satan, to turn souls from the right way, is this :--He persuades them that they are destitute of talents, and therefore they are excusable if they do not publicly own Christ. But the man who improved not upon the one talent committed to him, was condemned by his lord, and so will those be who do not exercise the abilities they possess, even though they may not be so great as those of some others. None have less than one tal-ent, and upon that they should improve with diligence, that more may be added. All have received a mea-sure of light, and the Saviour's command is: "Let your light shine before men, that they may be led by your good works to glorify your Father which is in heaven." It was not only by the "blood of the Lamb," that the saints spoken of by the Revelator overcame the dragon, but by the "word of their tes-timony." It is not only the duty of an individual to "believe with the heart unto ripherousness." but those of some others. None have less than one tal-"believe with the heart unto righteousness," but also "with the mouth to make confession thereof unto salvation." It is by diligently improving upon "but the salvation of the s unto salvation." It is by diligently improving upon the grace given that we obtain an increase. By re-fusing to acknowledge the goodness of God towards ichops in and increase. By re-fusing to acknowledge the goodness of God towards ichops in and increase. By re-fusing to acknowledge the goodness of God towards ichops in and increase. By re-fusing to acknowledge the goodness of God towards ichops in and increase. By re-fusing to acknowledge the goodness of God towards ichops in and increase. By re-fusing to acknowledge the goodness of God towards ichops in an increase. By re-fusing to acknowledge the goodness of God towards ichops in an increase. By re-fusing to acknowledge the goodness of God towards ichops in a statistic function in a statistic functing functing function in a statistic function in a st us, we dishonor him, and manifest a spirit of ingratitude. M. D. WELLCOME.

"Inconsistency."

rears between the two resurrections." I will state, for the enlightenment of the writer, why this is so 1. Because it is the Scripture Millennium of Rev 20, and Isa. 24:22, 23.

2. Because we are determined that our brethren in Maine, and elsewhere, shall be so indoctrinated in this truth of God, as well as others, that no baseless notion, of mushroom birth and length of existence, shall turn them from the track of truth. The writer further says: "Scarce a preacher vis-

its a band without giving them a drilling on various points of that theory." Thank God, that truth has so many fearless advocates, and error such weak sup-port. It must fall, unless gold and silver can pur-chase other advocates to sustain it.

Again the writer says: "We are set down with Again the writer says: We are set down writer Hymeneus and Philetus, teaching that the resurrec-tion is past," &c. Yes, you unhappily constituted and mistaken brother. I am sorry to say, that the brethren in Maine, (who have but just recovered from your avalanche of error and fanaticism,) regard you as teaching not only the resurrection past, but the millennium also. They contrast your view of the millennium with God's word, in this way :

1. You teach that pagan Rome is the dragon and devil of Rev. 12:9 and 20:1. We teach that it is that old serpent, the devil, that deceiveth the whole world, from Adam down to the coming of the Lord, who will then bind him and cast him into the abyss. 2. Your millennium is past-ours is yet to come

thank God. Your millennium was 1260 years long (making 3. up in length what it lacked in goodness, I suppose). Ours 1000 years, during which the martyred dead will live and reign with Christ.

4. Yours had its fulfilment during the dominance of "Mother Church," who sits on the seven-headed beast (Rev. 17:3), and who is said to be drunk with the blood of the saints and martyrs of Jesus. This symbol made John wonder as much as your millennium does the Advent brethren in Maine.

5. Yours embraced a class of mortals, who reigned with the Pope in this world of tears, sighing, and death. Ours embrace a class of immortals, redeemed out of every nation, kindred, tongue, and people .---See Rev. 5:10; 22:3; Isa. 24:23; 25:7; Psa. 76:9 49:14; 50:5; 58:14; Rev. 20:5; 22:15.

6. You have pagan Rome loosed at the end of 1260 ears, who goes out to deceive the nations-gathers them against the city, when fire comes down from heaven and devours pagan Rome, who is then cast into the lake of fire, with the beast and false prophet, there to be tormented day and night forever and ever ceive the nations in relation to a battle—(see v. 9, and Isa. 15); but God will not permit his Son, nor his saints, to fight, for fire comes down and devours those who are arrayed against them. Thus the saints, in the city of the New Jerusalem, judge the world, or acquiesce with Christ's decision. The wicked com-prehend what they have lost, by seeing Abraham, Isaac, and Jacob in the kingdom of God, and find themselves excluded. This view cuts off 1000 years from the eternal reign of Christ and his martyrs and changed saints, thereby constituting it the day of the Lord, and the sabbath, or rest for his people.

out, and the fallen angels with him. See v. 8-" No

"The church has been without a devil for 1260 the wilderness, to escape from the church of Rome, which was instigated by the devil, to carry out his wicked designs. The privations and trials they en-dured were caused by the direct agency of the devil;

Letter from Bro. I. C. Wellcome.

DEAR BRO. HIMES :- Thinking that many of the rethren and sisters are equally interested in the cause of Christ with me, and are blessed and strengthened in learning of its prosperity, I thought it might be in time and place for me to mention some of the deal-ings of God with his people here of late. I am happy to say, that the Lord is yet blessing us with abundant grace, to sustain us amidst all our

trials, and we have confidence, that while we follow and the word of the Lord was in his heart. He spoke of the kingdom of God, the inheritance of the saints, the millennium of the churches, and then that of the "Inconsistency." The "Advocate" of Sept. 28 contained an article with the above heading. The writer says : "In our recent tour, no fact surprised us more than this, that so many preachers find it their duty to preach at least once in every band on the theory of the one thousand

tain them. It was an interesting meeting to those | me to request Bro. Litch to preach in that place some who attended. The word preached came to the peo-ple in such a clear and impressive manner, that they provided. The brethren of the Baptist church were could not resist the conviction, that these things were so. The word has been already blessed to some who had ears to hear. We thank God for the good that has been done. At least, much prejudice was re-moved, and some were made to feel the need of God's saving grace, to prepare them for the coming judg-Two have been converted, and two or three ment. reclaimed since Bro. G. came here, and others are desiring to be saved. We found in Bro. Gates those peculiar traits which distinguish Advent preachers from others. He was well acquainted with his Bible, and preached the word so clearly, giving chapter and verse, that all could know that he taught Bible doctrine, and they could not misunderstand him. believe him to be a faithful laborer, and worthy of the confidence and support of all with whom he meets as a minister of Christ. Bro. J. Merriam was in company with Bro. G., and was of service to him. Bro. M. appeared to be a worthy man, and as he has commenced to preach, we hope the brethren will help him in the work after a godly sort.

Bro. Gates attended a number of meetings in the vicinity, and found the door of access open, and the people ready to hear on the all-important subjects of the soon coming judgment, and many of them very anxious to know more of "this way." On his return, he spent one evening with us, which we trust was of profit to us all. We have secured a convenient hall for public wor-

ship, which we intend to occupy on Sundays for an Advent meeting. We held our first meeting in it last Sunday. The prospect is good, for the Spirit of God is with us, and his word among us. Our first meeting was a good one, though we had no preacher; for we can read the Bible, and talk some to the peo ple, which we believe is acceptable to God. When we can have a man to preach to us who is instructed in the word, and filled with the Spirit, we shall be happy to receive him among us, and will do what we can to help him in the work. We hope Bro. Gates will soon visit us again, as he intended when he left; good may be done here yet, if we are in the right position to do it. May the Lord continue his mer-cies until all shall hear the note of warning, or "the time of the Gentiles be fulfilled."

The interest is good among a portion of the com-mon people, and some of them seem determined to become Christians, even though they have to associate with the despised sect "who look for a better country." Six persons arose in our last meeting, to country." Six persons arose in our last meeting, to signify their determination to become Christians.— Thanks be to God for even this. We mean it to be distinctly known that ours is an Advent meeting, that we look for Christ personally and speedily. We be-lieve in all the Millerism we ever did, and those who may be converted among us will know why they "turn from idols to serve the living God,"—viz., to wait for his Son from heaven.

We confidently believe that the present state of the nations, with all the other signs, are the sure tokens of the speedy coming and kingdom of our God and Saviour, for which we earnestly pray. Yours in hope of eternal life. Hallowell (Me.), Oct. 2d, 1848.

Letter from Bro. J. D. Boyer.

DEAR BRO. HIMES :- In connection with what Bro. Litch has written concerning his visit to this county, which appeared in the "Herald" of the 16th ult., I propose giving you a brief account of the present state and future prospect of the cause in this section

of country. We held a very interesting camp-meeting in the latter part of August, previous to which I was vis-ited by Bra. Litch and Laning, the one to assist du-ring our camp-meeting, the other to labor in connec-menting was tion with me in this county. Our camp-meeting was instrumental in awakening an interest in a large part of the community, and in the conversion of from

After its close, we held a grove meeting, in com-pany with Bro. Litch, at Mechanicsburg, a village about five miles distant from this place. This was a new field for our labors, but the Lord blest them, in removing prejudice from the minds of some, and of exciting others to take heed to the sure word. At the close of our meetings in this place, which con-tinued three days, Bro. Litch returned to Philadelphia.

Our next meeting was held at a place called Snow-noe. This also was a new field of labor, but a deep shoe. interest was soon manifested in the community .-Large crowds attended our meetings, and three persons were led to embrace the Saviour, and to be bu-ried with him in baptism. After our return, we held a grove meeting in Milesburg, which continued three days. The congregations were large and attentive; prejudice was removed from the minds of many in Amen. Yours, striving to keep the word of Christ's relation to the nature of the kingdom of God; they were led to perceive, that the kingdom promised by the Saviour, and foreteld by the prophets, has not been established, nor will be until the resurrection of the just. At this meeting, four were led to obey and follow the Saviour, by being buried in baptism. We next commenced a series of meetings at Ad-

ams' furnace, a distance of nine miles from this place. Ten souls were converted during this meeting, and after attending to some regular appointments, we de-signed returning to that place and re-commence our labors there. On the last day of our camp meeting, an effort was made towards the building of a place of worship at Mash Creek, the brethren not having a suitable place to worship in. About three hundred dollars were subscribed on the ground, and the build-

ing will shortly be commenced. Previous to this, I received a note from a gentle-man in Milesburg, who, with several others, wished

consulted, and as the majority consented, it was un-derstood we should occupy their building. But on the evening of the meeting we found that, through the influence of a few members, the doors had been closed against us. A large congregation had assembled in front of the meeting-house, who repaired to a suitable spot at some distance, where Bro. Litch addressed them, standing in the open air. The com-munity were displeased with this act, and requested me to make an effort by way of subscription towards the erection of a place of worship. I did so, and we have between two and three hundred dollars raised for that purpose.

The cause in this place is still onward. We have calls constantly from this and the adjoining counties, which we are at present unable to supply. We intend commencing a protracted meeting, the Lord willing, at Clearfieldtown, about forty miles from this blace, which will continue one week, commencing place, which will continue one week, commencing the 19th of October. The meeting will be held in the Court House. We hope there will be a general gathering of the faithful. Yours in the blessed hope. Milesburg (Pa.), Sept. 26th, 1848.

Letter from Bro. S. Morrill.

DEAR BRO. HIMES :- It is now almost one year since I received your valuable paper, the "Advent Herald," as the last number was dated 6th Nov. It may be on account of the new regulations in the Postoffice department about that time. I have found it, since I first took it, to be the most valuable weekly periodical that has ever entered my house for more than thirty years. I have been a constant reader of it since '43, and I can say with truth, that it has proved a blessing to my soal. I have been a member of the Methodist church for more than twenty-three years, and for ten years past a class-leader; and although I have had all those privileges of meeting with my brethren from week to week, I at last find I am at a complete loss without the "Herald." In it found something from week to week to give energy to my drooping spirits, and encourage me on towards the happy land, which the prophets saw by faith, but never entered. My mind has been very much engrossed with public business the last nine months, (being elected Mayor of London, C. W.,) I find in my public cares, that I need something to read in my leisure moments just of the character of the "Herald." It cheers up my drooping spirits, and helps me on towards the fair haven of repose, where, I trust, ere long, I shall find my happy home, where sighing and sorrowing shall be done away, and pleasures are for evermore.

How far we might differ in the great principles of the second advent of our Saviour, I know not; but there is one thing I do believe, my brother, that that glorious day when the dead in Christ shall arise, and we that are Christ's (who are alive) shall be caught up to meet him in the air,—and this world go through its purification, and be brought back to its pure state, as it was when it first came from the hands of God, is close at hand. I may say, that I think it the next thing in order, although I never could say I believed in the time. But since I embraced the belief in the in the time. But since I embraced the belief in the great principles, I have impressed it upon our preachers, as well as on my class, that they should live and look for it. My constant prayer is, that I may be al-ways ready to meet my Lord with joy, and not with grief.

On the 14th of March last I lost my only child, Mrs. Lavell, which has been a great grief to me.-But I can say with Job, "The Lord gave, and hath taken away, and blessed be the name of the Lord.' The dear child has only got the start of me: I shall soon meet her again, to part no more. I herewith enclose her biography, which, if you think worthy, you will insert in your valuable paper. Pray for me, dear brother. Come, Lord Jesus, and come quickly. I am, dear brother, yours truly. London (C. W.), Sept. 21st, 1848.

From Thompsonville (Ct.), Oct. 5th, 1848.

DEAR BRO. HIMES :--- I write to send you a subscriber for the "Herald," which I regard as the most beneficial paper of the kind in the world. Many others, as well as myself, prize it for its straight-forward course, amidst opposition from avowed enemies with-out and within. Each of these classes are numerous, one of them more so than I was aware of until I travelled some in New England. O, how my heart has been torn, when I have heard professing friends of the Advent cause belch out their anathemas against the "Herald" and its conductors. But, my brother, " be patient, the coming of the Lord draweth nigh. O, may all He will soon settle the account with all. patience. S. I. RONEY.

Extracts from Letters.

From Brimfield (Mass.), Oct. 2d, 1848. We had quite an interesting meeting at West Staf-ford. Brn. Needham, Campbell, and Adrian ad-dressed the audience, and were listened to by the people with great interest.

Although the religion of New England is stigma-tized as being founded upon the principles of heathen philosophy, yet we know from what source (the Bi-ble) we derive it. As well might the sun, which gives light to the surrounding planets, be blotted out from the solar system, as that New England should be shrouded with such contaminating doctrines, when she not only lights the meridian, but even the far she not only lights the Income western horizon of our Union. W. E. HITCHCOCK.

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From Lancaster (Pa.) Oct. 3d, 1848. I love te read the "Herald;" I always find some-

thing new in it. I should like to have your opinion of the 17th chapter of Revelation, and particularly of the 2d verse. I was much interested in Father Miller's last letter in the "Herald," in relation to the

Miller's last letter in the "Herald," in relation to the three evil spirits of Rev. 16th. I saw in the "Herald" some time since some opinions given of the word "Selah." The Germans believe, from the way in which it stands in their books, that it means, "Praise the Lord." I would refer you to Psa. 68:19. G. B. MARKLEY.

[We have no new view to give of this scripture, in addition to those repeatedly expressed by us. We understand that the symbols in this chapter are all explained in it. See "Advent Herald" of Feb. 12th last. You will find in Bro. Weethee's pamphlet, and in Bro. Litch's work, the views they take of the question .- ED.]

Did the Jews rightly understand Christ, in John 8:51----- Verily, verily, I say unto you, If a man keep my sayings, he shall never die ?'' A. BELCHER.

ANS .- They did not. They supposed he referred to the death of the body ; but the Saviour's language obliges us to believe, that although the body may die, yet that there is a sense in which the righteous never die-never see death .- ED.]

Obituary.

DIED, of dysentery, Sister MARY WHITE, the wife of Bro. John White, aged 43 years. Sister W. was of Bro. John White, aged 43 years. Sister W. was one of the first in this place who saw and believed the evidences of the Saviour's soon coming. This subject continued to be of great moment to her until her death. She evidently sought for "honor, glory, and immortality," in expectation of receiving eternal the experime of our Saviour. Her sidness life at the appearing of our Saviour. Her sickness, which was severe and protracted, she bore with uncommon patience and submission until the last. trust she now sleeps in Jesus, prepared to receive im-mortality at his coming. We sympathize with our brother and his little boy in their affliction, believing that God will sanctify this event to them and others. Wrentham, Mass. J. S. WHITE.

DIED, on Tuesday morning, March 14th, MARGA-RET AMELIA ELIZA, wife of Rev. Charles Lavell, and only daughter of Simeon Morrill, Esq., Mayor of London. She was born in Kingston, in the year 1822. At a very early age she was deprived of an affectionate and pious mother, but not until that moth-er's piety had left an indelible impress on the heart of the child. Some affecting incidents might be men-tioned illustrative of this early religious influence.— There is one which, on account of its beautiful instruction, I cannot omit. It was at the time that the Rev. Wm. Case was laboring in Kingston, and then in the midst of a gracious revival. The mother of Margaret had just been converted, and the father, though yet unyielding, was under deep conviction for sin. One morning while in this state, having on the previous night, as usual, returned from the prayereeting without the Saviour, he had occasion, after breakfast, to re-visit the chamber in which he had slept. As he opened the door, he was surprised by the low sound of prayer. He saw no person in the papa." Those who know that latter, the curtains his feelings when he drew aside the closed curtains of the bed, and beheld his little daughter, not yet four years of age, alone on her knees before God. The prayer of the mother had taught the child, and the prayer of the child subdued the father : for una-ble longer to withstand these tender and powerful in-fluences, he made a full surrender of his heart to Christ. Soon after this the mother went to God.— The seeds of divine truth so early implanted in the heart of Margaret, at length resulted in her genuine conversion. This event took place, I believe, in the winter of 1840, while she was attending the Upper Canada Academy; at which time an extensive revival is said to have visited that institution. She immediately made an open profession of religion, and united herself with the Wesleyan church, of which she continued a consistent member till the day of her death. It is the cheerful testimony of one who knew her only in the last year of her life, that during that period she adorned the doctrine of God her Saviour. Her piety was not indeed obtrusive or pretending; but it was regular and well-informed. It was truly fervid, but that fervor showed itself not in unmeaning cant, nor in the wildness of enthusiasm, but in the maintenance of a Christian temper, and in a faithful discharge of the duties of domestic life. Being of a te constitution, she might have been doned had she sought release from the cares of her household, and taxed her friends for the attentions due to an invalid; and yet to the writer, who has enjoyed the comforts of her house, and the pleasures enjoyed the comforts of her house, and the pleasures of her intelligent society, she seemed to live only for the happiness of others. No woman could be more assiduous toward her companion in life; and every member of her family, whether servant or guest, shared in her overflowing kindness If any should deem such praise too warm, and though deserved, yet better wet to be overseed to they will grant some yet better not to be expressed; they will grant some indulgence to the writer in speaking of one whose solicitude and sympathy have, for a season, almost restored to him the home of his childhood, and caused

a conversation with her husband a few evenings before her death, she expressed herself as having peace with God, and ready to suffer his will. On Tuesday morning, the 14th of March, she sweetly fell asleep in Jesus.

Her mortal remains were conveyed to the tomb ou the following Sabbath, and the funeral discourse was preached to an nonsually large congregation of sym-pathizing friends, by that venerable missionary, the Rev. Wm. Case, who, by an interesting coincidence, had been instrumental, many years before, in convert-ing her father, had officiated at the burial of her mother, and administered to herself the rite of baptism. May God preserve the minister and the surviving relatives, until all shall meet where "the wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for even and ever.' S. N.

Miscellaneous.

REMEDIES AGAINST THE CHOLERA.

The gentlemen (says the London Lancet, from which we borrow the following,) appointed by the Poor Law Commissioners to examine the condition of the London poor-houses, have made the following suggestions in reference to the anticipated arrival of the cholera.

1. We would urge the necessity, in all cases of cholera, of an instant resource to medical aid, and also under every form and variety of indisposition; for during the prevalence of this epidemic, all disorders are found to merge in the dominant disease. 2. Let immediate relief be sought under disorder

of the bowels especially, however slight. The in-vasion of cholera may thus be readily and at once prevented.

3. Let every impurity, animal and vegetable, be quickly removed to a distance from the habitations; uch as slaughter-houses, pig-styes, cess-pools, necessaries, and all other domestic nuisances

4. Let all uncovered drains be carefully and frequently cleansed. 5. Let the ground in and around the habitations be

drained, so as effectually to carry off moisture of every kind. 6. Let all partitions be removed from within and

without habitations, which unnecessarily impede ventilation.

7. Let every room be daily thrown open for the admission of fresh air, and this should be done about noon, when the atmosphere is most likely to be

dry. 8. Let dry scrubbing be used in domestic cleansing, in place of water cleansing. 9. Let excessive fatigue and exposure to damp and

cold, especially during the night, be avoided. 10. Let the use of cold drinks and acid liquors, es-

pecially under fatigue, be avoided, when the body is heated. 11. Let the use of cold acid fruits and vegetables

be avoided. 12. Let excess in the use of ardent and fermented

liquors and tobacco be avoided. 13. Let a poor and insufficent diet, and the use of impure water for culinary purposes, or for drink, be

avoided. 14. Let the wearing of wet and insufficient cloth-

ing be avoided. 15. Let a flannel or woollen belt be worn round

the belly. (This has been found serviceable in checking the tendency to bowel complaint, so common during the prevalence of cholera. The disease has, during the prevalence of cholera. The disease has, in this country, been always found to commence with a looseness in the bowels, and in this stage is very tractable. It should, however, be noticed, that the looseness is frequently unattended with pain or uneasiness, and fatal delay has often occurred from the no griping or cramp, and it is at this period that the ease can be most easily arrested.)

 Let personal cleanliness be carefully observed.
 Let every cause tending to depress the moral and physical energies be carefully avoided; also exposure to extremes of heat and cold.

postre to extremes of near and cold.
18. Let crowding of persons within houses and apartments be avoided.
19. Let sleeping in low damp rooms be avoided.
20. Let fires be kept up during the night in sleeping or adjoining apartments, the nights being the period of most danger from attack, especially under exposure to cold or damp

to cold or damp. 21. Let all bedding and clothing be daily exposed during the winter and spring to the fire, and in sum-mer to the heat of the sun.

22. Let the dead be buried in places remote from the habitation of the living. By the timely adoption of simple means such as

these, cholera, or any other epidemic, will be made to se its venom; so true is it that internal sanitary arrangements, and not quarrantine and sanitary lines, are the guards of nations. These simple measures are worth all the nostrums or specifics which have ever been vaunted for the cure of Asiatic cholera.

THE EXPECTED COMET.

Astronomers, emboldened and stimulated by the success of Le Verrier, are endeavoring, with increas-ing devotion, to calculate the position and probable appearance of many of the heavenly bodies. Several small planets, or asteroids, have been noticed, and attention has been directed to the return of the comet of 1556. The observations made by Paulus Fabricius, and others, were not made with precision, and him to forget the privations and toils of an itinerant life. Her last illness was short, but at times severely painful. During this time she manifested no fearful anxiety as to her eternal welfare, but seemed to re-tain a calm, unshaken confidence in her Saviour. In

J. R. Hind, the discoverer of a new asteroid, has pre dicted, with great confidence, its return during the present year.

The comet of 1556 appeared on the 5th of March, and disappeared on the 23d of April, and is thus described :-"Whilst it remained within the circle of those topi-

cal stars which never set, the comet was visible all night long; and throughout its course, the apparent magnitude of the head was uniformly as large as Jupiter to the naked eye. "The nucleus (or body) presented the aspect of a

bright globe of flame equivalent to a half-moon, but the rays and colors varied and interchanged like the flickering of a flame agitated by the wind. The tail was moderately long, and much attenuated; at first presenting a martial aspect, but subsequently dissolving into a pale and livid complexion; the stream of rays was denser near the head, and more rarified to-ward the extremity of 'the tail, which at first pointed eastward, but as the comet mounted to the north, the train took a southerly direction."

The comet of 1264 appeared about mid-summer, and continued visible until the 7th of October. Its appearance is given as follows :

The train, or tail, was very long and broad, re sembling a fan in shape, emerging from the eastern horizon before the dimmer nucleus; and, when fully ascended, stretching itself upward, and shooting its rays to the meridian, the comet occupied in length one-half of the heavens, presenting a fearful apparition to the eye of the superstitious spectator. As it swept along through space, the tail diminished daily As it in breadth, but proportionately increased in length and in brilliancy.

If the comet of 1264 returned in 1556, it would give a period of 292 years, and its return may be expected in 1848. In referring to other works, we find a notice in Bede's Ecclesiastical History of England, which we incline to think may possibly pertain to the same body, and which we have not seen in any of the scientific journals.-Bede remarks :-

"In the year of our Lord's incarnation, 678, which is the eighth of the reign of Ecgfrid, in the month of August, appeared a star, called a comet, which continued for three months, rising in the morning, and

darting out, as it were, a pillar of radiant flame." If this be the same comet, it would give a double period of 293 years, and would render it probable that the return would be in 1849.

In the age of ignorance, the appearance of such bodies was regarded as prophetic of some dreadful calamity. It was remarked, that in 1264 Pope Urban IV. was taken ill the day the comet appeared, and died the very night of its disappearance. In 1556 Charles V. resigned the crown, and retired to a mon-astery; and Bede remarks, in connection with the comet of 678, that "the same year a dissension broke out between king Ecgfrid, and the most reverend pre-late, Wilfrid, who was driven from his See, and two bishops substituted in his stead, to preside over the nation of the Northumbrians."

The Christian, however, sees in the comet only ad-ditional evidences of that wisdom and power which characterizes the works of the Almighty. The comet may fly on its wings of fire to the remotest portion of our solar system—its track may lie for hundreds of years far beyond the range of human vision, but the same Power which directs the insect in its flight, holds it in its orbit, and brings it back again in its ap-pointed time. And although we know not now the precise office which these strange bodies perform in the universe of God, yet the time is coming when all shall be made plain, and "we shall know even as we are known."—West. Chris. Adv.

BONAVENTURA'S HYMN.

We copy the following translation of an ancient monkish hymn from the New York "Observer," in which paper it is accompanied by the original in Latin. Though addressed to the wooden cross, it will lose none of its effect on the Christian, who will look on it in a spiritual sense.

Jesu's holy Cross and dying O remember ! ever eyeing Endless pleasure's pathway here; At the Cross thy mindful station Keep, and still in meditation All unsated persevere.

When thou toilest, when thou sleepest, When thou smilest, when thou weepest, Or in mirth or woe hast part : When thou comest, when thou goest, Grief or consolation showest, Hold the cross within thy heart.

'Tis the Cross, when comforts languish, In the heaviest hour of anguish, Makes the broken spirit whole;

When the pains are most tormenting, Sweetly here the heart relenting Finds the refuge of the soul.

Christ's Cross is the gate of heaven, Trust to all disciples given, Who have conquered all their foes : Christ's Cross is the people's healing, Heavenly goodness o'er it stealing, In a stream of wonders flows.

Tis the cure of soul-diseas Truth that guides and light that pleases,

Sweetness in the heart's distress : Life of souls in heavenly pleasure, And of raptured saints the treasure, Ornament and blissfulness

Jesu's Cross is virtue's mirror, Guide to safety out of error,

True believers' single rest;

Crown of pilgrims unto heaven, Solace to the weary given, Longed for by the humble breast.

Jesu's Cross, the tree once scorned, All with crimson drops adorned,

Laden hangs with rich supplies ; These the souls from death are leading, Who with heavenly spirits feeding, Taste the manna of the skies.

Crucified ! Thy strength supplying, Let me, till my day of dying, Gaze upon thy dying face! Yea, thy deepest wounds desiring, Thee, though on the Cross expiring, Ever pant I to embrace.

MOUNT CARMEL.

I am just returned from a solitary walk on the fra-grant slopes of Carmel. I was seated under an ar-bitus, a little higher than the road leading to the top of the mountain and terminating at the convent, beholding the sea which separates me from so many things and so many beings I have known and loved, but which no distance can separate from my remem-brance. I recalled my past life, I recollected the ma-ny similar hours I had passed on so many different shores, and with such different thoughts and feelings. I asked myself if it is really I who was seated there on the solitary height of Mount Carmel, at a few leagues from Arabia and the desert : and why I was there, and where I was going, and whither I should return, and what hand was leading me, and what I return, and what hand was leading me, and what I was seeking—whether wittingly or blindly—in these continual journeys over the surface of the earth. It was with difficulty that I recognized a single spark of myself in the contracted shadows of my short exist-ence; but the impressions so animated, so lucid, so real, of all the beings I had loved and lost, were felt with the deenest excited in an hear and lost. with the deepest anguish in my bosom, and too se-verely proved that identity which remained unbroken in my heart! I felt my eyes suffuse with tears as I looked back on the past, where in the silence of so many graves, my happiness had already been five or six times entombed; then, as is natural to me when my feelings become too strong, and threaten by their force to crush my powers of resistance, I raised them with religious fervor to God! to that all-powerful and infinite Being, who receives all, who absorbs all, who gives all. I prayed to him—I submitted myself to his holy will in all—said to Him, all is good, since thou woulds have it so. Continue to guide me by thou wouldst have it so. Continue to guide the by thy ways, and not by mine; lead me where thou wilt, and how thou wilt, if I shall only feel myself led on by thee; if thou wilt deign from time to time to re-veal thyself to my darkness by one of those spiritual rays, which show us, like the lightning, the bright horizon of a moment, in the midst of our night of obscurity; if I can but feel myself supported by that immortal hope that thou hast left upon the earth, like the voice of those who are no more; if I but be restored to them that they will recognize me, and that we shall love each other still, in that ineffable unity ! this will suffice to sustain me, and support me to the end, in the road which seems without an object; but grant, O Lord, that the way be not too rugged for my wounded feet .- Lamartine.

O'CONNELL'S SOUL IN PURGATORY.

The English Baptist Tract Society have published in address to the Roman Catholics of England and an address to the Roman Catholics of England and Ireland, referring to a strange contradiction on the part of the Roman Catholic priesthood respecting Mr. O'Connell's present, or eternal state. Rev. Dr. Mi-ley, in his letter from Genoa, in giving his account of Mr. O'Connell's death, addressed, we believe, to the editor of the "Tablet," the Roman Catholic organ in England, used the following strong language:— "The worst has befallen us; the Liberator—the father of his country—the glory and wonder of Chris-tendom—is dead. Dead! No, I should say rather, O'Connell is in heaven. His death was happy; he received in the most fervent sentiments the last rites,

received in the most fervent sentiments the last rites, and up to the last sigh was surrounded by every con-solation provided by our holy religion. At thirty mi-nutes past nine, the hand of the priest of God, privileged to bind and loose on earth even as it is done in heaven,' was extended over him. There was no struggle, no change visible upon the features, except that, as we gazed, it was plain that a dread mystery had cast its shadow over him. The spirit which had moved the world took its flight so peaceably, that all who were there, except the angels who were in waiting for it, were in doubt if it had departed. He died as an infant sinks upon its mother's breast to sleep. It was by the soft and beautiful transition of the prayers that we were reminded that we had before us only the noble body of O'Connell, as if listening, in hushed attention, for the summons to a glorious immortality."

attention, for the summons to a glorious immortality." But recently it has been announced, under authori-ty, that a grand mass is to be performed in all the Catholic churches, for "the release of Mr. O'Con-nell's soul out of purgatory." In other words, Dr. Miley, in Genoa, says, that Mr. O'Connell's soul is in heaven, &c. &c.; but Dr. Miley's congregation in Dublin are praying him out of purgatory at this late day. "Truly, this seems to be "making merchandize of men's souls."—N. Y. Com.

THE Spanish proverb is too true—" Dead men and absent, find no friends." All mouths are boldly opened with a conceit of impunity. My ear shall be no grave, to bury my friend's good name. But as I will be my present friend's self, so will I be my absent friend's deputy, to say for him what he would, and cannot, speak for himself.—Bishop Hall.

GREAT men's favors, friends' promises, and dead men's shoes, I will esteem, but not trust to.-Ib.

(Continued from page 85.)

tinued till half-past eight, when the insurgents were defeated on all points, and the town was completely in the hands of the military. A proclamation was then issued, declaring the city in a state of siege so long as the riots should last. It also suspended the various unions, and forbade their assembling. Every one who appeared armed (without proper authority) was to be punished according to martial law. It was signed, in the name of the Imperial Ministry, by Schmerling.

The loss of life has been considerable, but no correct estimate can be formed on the mere reports which have arrived. Among the killed are Prince Lichnowsky, and Major Von Auerswald. It is said that they left the town on horseback to meet some artillery that was to arrive at a quarter past five o'clock, and that, their object being guessed by a party of insurgents, a number of muskets were discharged at them just after they had passed the Eschenheim gate. A bul-let entered the back of Major Auerswald's head, coming out above his right eye; another struck the Prince through the body.

Turkey and the Principalities .- Letters from Constantinople to the 31st August state that Ibrahim Pacha had arrived at the court of the Sublime Porte for the express purpose of being invested with the sove-reignty of Egypt by the Sultan, his father, Mehemet Ali, having become childish. The following letter, dated Jassay, the 3d inst., appears in the Austria Universal Gazette: "The situation of the principalities is becoming extremely

situation of the principalities is becoming extremely grave. Great Britain has resolved to support the Ot toman Porte against Russia in the negotiations relat-ing to Moldavia and Wallachia. The British Consul at Bucharest has congratulated the Government on the recognition by the Divans of the reforms lately introduced. The Turkish troops are being concen-trated. The Turks and Egyptians present an effect-ive force of 300,000 men, commanded by Ibrahim Pacha.

Russia .- The Russian army had been considerably increased, 210,000 men of the reserve having been called into active service. The body of nobles of the Government of Orel, desirous of testifying its good will and devotedness to the Emperor, has offered a patriotic gift of 200,000 silver roubles towards the support of his new army. Letters from St. Petersburgh of the 8th inst., an-

nounce that the Emperor Nicholas had instructed his envoy in England to support the indissoluble union of Schleswig with Denmark at the conference about to be held on the subject in London.

Spain .- The Carlists are still increasing in force in Catalonia, and at present there appears little prospect of their being put down. A letter from Olost, of the 8th, announces that Don

Enrique was at Perpignan, and Don Juan, brother of Count Montemolin, on the frontier, both waiting to enter Spain at a favorable opportunity.

In a letter from the frontiers of Catalona, or the roth, it is stated that Cabrera was not inactive, and was lately at Olost and San Rey. The Montemolinists were blockading towns which refused the impost. At Basela seeing themselves certain to be driven away In a letter from the frontiers of Catalonia, of the 13th, by the Queen's troops, they captured two ladies as the greatest enthusiasm was manifested by the popu-hostages, one the wife of the Deputy-Mayor. On lace. Military music played, and shouts of "Vive the 6th an engagement took place near Berga, be-tween Castoll's and Tristany's bands united and the Queen's troops; the former lost several men, and had made some prisoners. The town of Amer-on-the-Ter had been invaded by the insurgents.

Sanguinary conflicts at Siam.-A fearful insurrec-tion has taken place here. The sugar plantations which form the staple produce of the country, are cul-tivated by Chinese emigrants—a class of sober, intel-ligent men, while their Siamese masters, who are indolent and oppressive, reap all the benefit of their labor.

The first signal for revolt was given on the 19th of March, when the insurgents took possession of some manufactories belonging to the King, and massacred all the functionaries.

As soon as the intelligence reached Bangkok, which is eight miles distant, a superior officer was despatched to Thratchyn, with about 100 men, with orders to disperse the rebels. He immediately advanced to-wards them, and desired to speak to their leader. They requested him to come forward without fear; but he had scarcely come within gun-shot distance when he and a number of his followers were struck dead by a shower of balls. This discharge was followed by a vigorous attack, when the royal troops were deprived of their captains, and their hope was futile

This treachery called for more decisive measures The Prime Minister put himself at the head of 5000 The Prime Minister put himself at the head of 5000 the General, who finds that he can no longer support men, and went in pursuit to attack the insurgents at himself, except by throwing himself into the arms of Thratchyn The engagement was fierce, and both sparties behaved with great courage. The Chinese, when they saw 300 of the bravest men fall, and a great number taken prisoners, abandoned the field of The scheme of Gen. Cavaignae "to democratise" battle and fled in all directions.

Encouraged by victory, the Prime Minister imag-ined that he had quelled the insurrection, and hastened to return triumphantly with his army to Bangkok, leaving about a hundred men to guard the manufac-tories. 'The Chinese, however,'rallied their forces— selected as King the Governor of the north-east plantations-took possession of the fortress of Tehou-Sougsou, on the 14th of April, which, being fortified with 60 pieces of cannon, and ample stores of provis-ions-having also made themselves masters of several other districts, they prepared to march simultaneously upon the capital in a regular body, for the purpose of proclaiming the king whom they had chosen. The Siamese had no time to lose. The imminent danger

their most experienced generals, who, by stratagem, encompassed the rebels, and compelled them to re-treat to their fortress, where a most sanguinary combat took place. Flight was impossible, and the Chinese had no alternative but to conquer or die, for the army had received orders from the sovereign not to make any prisoners. The fortress held out for four days, but numbers at length prevailed over courage, and the insurrection was vanquished—that is to say, it was drowned in an immense quantity of blood.

France -The intelligence received from the Continent during the week is of such a nature that to ex-tract from it anything like a solution of future diffi-culties would be falacious, as in many cases the most important rumors are those on which the least dependence for accuracy can be placed. The general news is not satisfactory for a continu-

ation of peace.

During the progress of the elections the greatest excitement prevailed in Paris. Previous to Sunday, the 17th (the day fixed for the election,) the votes of the invalids and troops were taken, and these were even more favorable for Louis Napoleon than even his warmest supporters could have imagined. The Reforme announces, in the following terms,

the return of Louis Napoleon for the Moselle:-"The citizen Prince Louis Bonaparte has just been elected in the Moselle; we have nothing at present to say against an event which has emanated from universal suffrage.

"But, in truth, we cannot accept as a serious democratic conclusion the nomination of a man who has twice fallen as a pretender to the throne of France.

"We have been told that the friends and partizans of this prince are furious against us. That little concerns us, and we shall eternally recommend to Democratic Republicans, to intelligent Socialists, to reject this dynastic pretension, powerless to change the con-dition of the working class, and fatally inimical to the Republic.

That Louis Bonaparte may be an honest citizen. and that he only reserves his rights for a case of ne-cessity is probable; but that does not satisfy us. For s it is necessity to defend the Republic."

poleon has been elected, and through the instrumentality of the Red Republicans, who have equally succeeded in returning the most obnoxious (to Government) of their three candidates. "It would appear that we are, therefore, on the

eve of a new struggle. Prince Louis Napoleon has been placed first among the successful candidates by the Socialists, Communists, and Terrorists of Paris. as a means of carrying out their own projects. But they were not the ' Red' men who returned him for the Moselle, for the Yonne, for the Orne, for the North, or for the Charante; and we are told that he has been chosen by all these. What do these facts, -those six nominations-announce? What infer-ence do they suggest? I am bound to supply the answer, but disclaiming all feeling of my own on the

Napoleon !" rent the air. "There was vast excitement last night in the

streets. The boulevards were as crowded as on the nights preceding the insurrection in June. Heavy patrols passed at brief intervals, but did not interfere, nd no disturbance took place.'

It would appear that incendiaries are at work in the French provinces. Three farm-houses have been burned within a month in the neighborhood of Feecamp. The inhabitants are consequently in a state of consternation.

Socialism appears to make alarming progress in the departments of France. A dinner was lately given by a number of operatives at Dole, in the depart-ment of the Jura. The subscription was fixed at 50 centimes (5d.) a-head, and 400 guests, of all ages and sexes, sat down on the grass without tables or plates. After dinner, a platform was raised, and several most violent and extravagant speeches were delivered, in which the Socialist doctrines of Louis Blanc and Proudhon were extolled to the skies. The meeting at length separated, shouting "Vive Barbes," "Vive Ledru Rollin."

Each succeeding day becomes more and more critical for the people of Paris, and the *prestige* of Gen. Cavaignac has received a more fatal blow this week than ever has been aimed against him since he has een in power.

This is the first time the Assembly has opposed

the provinces, and pave the way for his own elevation to the Presidency, is a plain confession that the Re-public, as it is libellously called, is *not* democratical, whatever the form of Government may be for the moment. If any doubt of this can be entertained in the minds of some sincere Republicans, the election, by an overwhelming majority, by several constituen-cies, of Prince Louis Napoleon, must convince the most incredulous.

He has been elected at the head of the poll in the department of the Seine ; and his return is announced for the departments of the Orne, the Tonne, the Cha-

roused them from their natural apathy, and in the ine that Gen. Cavaignac will be able to maintain him-course of a few days they collected an army of 10,000 self, as Marshal Bugeaud is impairing his power on men, the command of which was confided to one of the one hand, and Ledru Rollin on the other; whilst

the determined band of Red Republicans are burning to avenge the affair of June; and the numerous party of Thiers forms another formidable phalanx, aiming at the overthrow of the Dictator at the proper time.

The journals of Wednesday confirm this lamentable state of things. Greater excitement prevailed in Paris than at any period since the insurrection in June.

Louis Napoleon is elected a member of the National Assembly by the suffrages of the people of France,—by a vast majority in the capital and in sev-eral departments; and, with the increasing unpopularity of Gen. Cavaignac, must prove an equal com-petitor for the Presidency. Under such circumstan-ces a struggle for power must ensue. The appear-ance of Louis Napoleon in Paris must be the signal for a terrible conflict between the parties.

Whether the Red Republicans are using the name of Louis Napoleon for their own purposes, being the deadliest foes to Imperialism, or whether Louis Napoleon is climbing to power upon the backs of the Terrorists, the issue must be equally deplorable for the liberties of France and of mankind. The attroupements of the mob were expected to be renewed, military precautions were taken in anticipation of some outbreak. Ten pieces of cannon and as many *caissons* were in the court yard of the Tuileries, and the whole of the military confined to their barracks,

ready to act upon an emergency. Our next number will probably give the result of this crisis, either by a conflict within the walls of the National Assembly, or again without, by some fearful strife amongst the contending parties in the streets of Paris or in the provinces.

Cholera .- A letter from Paris, says :-- " Yesterday and to-day several cases of cholera have appeared, which are said to have all the symptoms of Asiatic cholera, but in a mild shape."

A letter from Hamburgh of the 15th ult., says :-"A number of violent cases of Asiatic cholera have already occurred, principally among the lower orders of the people. Altogether there have been about 280 cases within a period of fourteen days since the dis-ease made its first appearance." Accounts from Constantinople of the 31st of Aug.,

state that the cholera was still raging.

Letters from Smyrna of the 2d ult., state that the cholera was making great ravages, but it was hoped that it had passed its culminating point. The deaths which for some days amounted to upwards of 100 daily, came down to between thirty and forty, and the last accounts were satisfactory. At Magnesia, Cassaba, Salonica, and other places, the ravages of the epidemic were also very great. At Salonica the deaths were upwards of 100 daily, and many foreigners had fallen. At Larissa, Serres, and Bitalia, the cholera is also raging with great intensity, and great numbers were dying.

Letters from Beyrout of August 25th, state that the cholera is decimating the inhabitants of Aleppo, Damascus, &c.

The cholera continues to spread at Berlin. There have been upwards of 1800 cases since its first appearance.

Diep, in Roxbury, Oct. 9th, ALICE H. BORDEN, aged 19 years, after a long and painful sickness. She was a niece of J. V. and MARY HIMES. A more particular notice will be given hereafter. We ask the prayers of the faithful in our bereavement.

Bro. Buss's health is much improved. He is now in the country getting a little rest, but in a few days will probably be permanently at his post.

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Price, 25 cents.

BUSINESS NOTES.

BUSINESS NOTES.
BUSINESS NOTES.
A. Hurd, Middlebury, Vt. The hast received for Bro. E. A. Maynard
was \$4, one year since, which paid to 32.
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Total delinquencies since Jan. 1st, 1848. - - -77 79

CONFERENCES.

The brethren in Exeter, Me., are desirous of having a conference there, to commence on the 20th of Oct, and continue over Sunday, Brn. D. Charchill, Crouch, I. R. Gattes, and all others who may fee an interest in this region, where help is so much needed, are invite to attend. (In behalf of the brethren.)

The Lord willing, there will be a conference at South Troy, V., to commence Friday, Oct. 20th, at 10 a. M., and continue over the Subbath. Brn. I. H. Shpman, E. Burnham, and J. Cummings, are requested to attend. We hope all our brethren in this region will come up to this feast in the name of the Lord. (In behalf of the brethren.) C. V. CoBURN. C. V. COBURN.

APPOINTMENTS.

Bro. Weethee will lecture in Baltimore Friday evening, Oct. 27th, and continue over the Sabbath; at Shelley's Island, or Midcletown, Fa, Monday and Tuesday evenings, Oct. 30th and 31st isl Shire-manistown, Fa., Wednesday and Thursday evenings, Nov. 34; and the Sabbaths, at; at Milebathry, Fa., Friday evenings, Nov. 34; and the Sabbaths, ith and Lith, in Centre county, as Bro. Beyer may appoint,

Bro. Edwin Burnham will preach at North Scituate, R. 1., the 3d and 4th Sabbaths in Oct., and in Portland the first and second Sab-baths in November, in the Brackett-street ward room. The Lord willing; Bro. P. Hawkes will preach in Manchester, N. H., the 3d Sabbath in Oct ; Lawrence, Mass., the 4th ; and Lunen.

1. the sol should in Oct ; Lawrence, mass., the 4th ; and Lunen-urg, Mass., the 4th. The Lord willing, Bro. F. H. Berrick will preach in Portland (in the Brackett-street ward room) Sabbath, Oct, zz. Bro. H. Stinson will preach in the same place the 3d and 4th Sabbaths in Nov.

The Lord willing, I will preach at Mount Holly, Vi., the 19th, at 6 P. M.; at Rawsonville the 20th, at 6 P. M.; at Rawsonville the 20th, at 6 P. M.; at Jananica, at the house of Bro, Ira Young, the 23th, at 10 A. M., and continue over the Sabbath ; at Townsend the 23d, at 6 P. M.; Vernon the 24th, at 6 P. M.; Vernon the 24th, at 6 P. M.; Yernon the 24th, at 6 P. M.; Yernon the 24th, at 6 P. M.; Yernon the 24th, at 7 M. M.; At 10 M. M.; Markowski, at 10 M. M.; Markowski, at 10 M. M.; Markowski, at 10 M. M.; Where Bro. A very shall appoint; and at Three Rivers at 1-2 P. M.; Brinnfield, the 20th, at 6 Y. M.; V. LYON; the first Sanday in Nov., at 10 A. M.
 Providence permitting, I will preach in Kingston the third Sabbath in Oct.; the iourth in Marlborry; the first Sanday in Nov., at 10 A. M.

The Lord willing, Bro. Jonathan Wilson will preach at Lockport, Sunday, Oct. 22; Buffalo, Oct. 23; at home, Sunday, Oct. 29.

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