

ADVENT



Luke 9: 28-30.

HERALD

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

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"AM I MY BROTHER'S KEEPER?"

BY REV. DR. RAFFLES.

Must I my brother keep,
And share his pain and toil?
And weep with those that weep,
And smile with those that smile,
And not to each a brother's part,
And feel his sorrows in my heart?

Must I his burden bear,
As though it were my own;
And do as I would care
Should to myself be done;
And faithful to his interests prove,
And, as myself, my neighbor love?

Must I reprove his sin?
Must I partake his grief,
And kindly enter in,
And minister relief,
The naked clothe, the hungry feed,
And love him, not in word, but deed?

Then, Jesus, at thy feet
A student let me be;
And learn, as it is meet,
My duty, Lord, of thee;
For thou didst come on mercy's plan,
And all thy life was love to man!

Oh, make me as thou art,
Thy Spirit, Lord, bestow—
The kind and gentle heart
That feels another's woe;
And thus I may be like my Head,
And in my Saviour's footsteps tread.

The Year of Revolution —

The Year of Reaction—the Year of Blood.

We copy the following from the *Boston Pilot*, the Romish paper of this city. Of course we have not the slightest respect for the superstitious medium through which the alleged prophecies and their fulfilment are viewed, nor think they possess any claim for serious consideration, beyond the coincidence that may be perceived of the agreement of the events of the last few years with the predictions specified. Our readers would have no difficulty in making quite a different interpretation in regard to some of the personages and events spoken of, and, we think, with stronger claims to belief. Allowance should also be made for the attempt to cast all the odium that may have grown out of the revolutionary movements in Europe, upon the people, and to extol those "holy Fathers," the Jesuits and Cardinals. We have no idea that those worthy individuals ever suffered much wrong from the people whom they have for centuries outraged and deluded.

After briefly referring to the revolutions, &c., of Europe in 1848-9, and uttering forebodings for the future, the article says:—

In Italy several prophecies have been circulating for many years among the people. Most of these refer to the political convulsions of this century, inasmuch as they affect the Church of God. Several point very distinctly to the period stretching from 1840 to 1860, as a time of great trials and of greater triumphs. A few speak of a general persecution of the priests as a thing that will occur about this time. In 1847, notwithstanding the apparently overwhelming popularity of the Pope, these prophecies were much spoken of. They had originated from holy men; they had been current for many years; and now, they begin to make men afraid. We know some simple, good ecclesiastics, who would not go to see the procession of Corpus Domini for 1847, the most brilliant one of the century, because they had not made their wills. In the winter of the same year, and in the spring of '48 a partial fulfilment came. The walls were chalked with these words: "Death to the Jesuits!" The fathers were at last ejected from Italy. In many places they were mobbed: many were very

roughly treated, a few were sacrificed at the altar of the new god. The mysterious conspiracy of August, 1847, seemed to be mainly levelled at the Cardinals. Some of them were denounced by placard as men already doomed. Nearly all of them were imprisoned in their houses for two days. At last the Dominicans, and, in fact, all but the Capuchins, were threatened with violence. Somehow, the storm passed a way for a time, but the conspirators could not help cursing the regular clergy when they appeared in the streets. "Dogs that ye are!" said one of them to a Jesuit. "Ye are respited. But wait a little, and see what ye will get!"

In the fall of 1848, so far as the priests were concerned, there was a reign of terror. A few were murdered outright. The priests who were willing to sign the sacrilegious constitution of '49,—thank God! they were not many,—purchased a shameful peace. But no Jesuit, and few regulars of other orders, dared to show themselves, under peril of their lives. The mass of priests covered their tonsures, and dressed as laymen, to escape notice. Some of the most obnoxious, whom no disguise, not even beard and mustachios could enable them to pass unnoticed, and who were obliged to stay in Rome for the dispatch of ecclesiastical business, were forced to secrete themselves, until the French army entered the city. From a certain quarter there came a recommendation to the liberal priests to wear a dress of a peculiar cut. A few actually appeared in the new, and far from ecclesiastical costume. But a peremptory order of the Cardinal Vicar compelled them to go back to their old coats, breeches, and three-cornered hats. It was given out that the new dress would serve to distinguish the liberal priests from the Popish ones, when the day of vengeance came.

We have often heard Germans, and travellers in Germany, speak of old prophecies which are far more significant and precise than the Italian predictions.

The oldest of these prophecies was made in the thirteenth century, more than five hundred years ago, by Brother Hermann, the monk of Chorin. It is written in Leonine verse, and relates chiefly to the fortunes of Prussia. An old manuscript copy was found and printed in 1723, one hundred and twenty-seven years ago. He describes the fall of the Askanier family in 1320, the civil war that followed in Brandenburg, the victories of Charles IV. in 1378, and finally the accession of the present house of Hohenzollern in the person of the Burggrave of Nuremberg. He tells about the character and death of Frederic William I. who was gathered to his fathers four hundred and fifty years after the prophecy was made, and seventeen years after it was printed. He died in 1740. Then Brother Hermann describes the stormy reign of Frederic the Great. His war with Austria was indicated, and it was foretold that he would have to hide in a convent to save himself, which in fact happened. The monk correctly describes Frederic William II., and passes to the late king, the third of the same name. The restoration of his fortunes after the fall of Napoleon is foretold. Here there is a very remarkable line:—

Et princeps nescit quod nova potentia crescit.

And the king does not suspect that a new power is arising. This is the democracy, probably.—He was as blind to it as his predecessor was. All the previous prophecies have been fulfilled, and only two predictions remain to be accomplished; one relates to the present king, Frederic William IV., and the monk says that he will be the last of his line. He mentions it twice. Prussia was stolen by Albert, the first Duke of Prussia. He was canon of the Cologne chapter, and grand-master of the Teutonic Knights. He was bound to celibacy, of course. For the sake of being made Duke, and to secure the dignity to his family, he broke his vows, became a Lutheran, and persuaded the greater part of the knights to follow his example. This was in 1525. A few years later, Joachim of Brandenburg apostatized, and shortly after, the duchy of Prussia was secured to his family. The monk

says that this poison of Protestantism will last to the eleventh generation. Now the present king is the eleventh from the apostate.—The monk once more, when he comes to this king, says, that in him the house of Hohenzollern will die. No doubt this prophecy is honey and sugar to the Prussian democrats. But Brother Hermann ends with saying not very obscurely, that Prussia will return to the German empire and to the Church.

Two other prophecies, from different sources, also say that Frederic William IV. is the last of his race.

The other prophecies are numberless, but probably the greater part of them come from three or four distinct sources. Dr. Gregory gives some of the most remarkable. One of them was printed in 1601, two hundred and fifty years ago, at Cologne, author unknown. Another was written in 1672, at Dusseldorf, by a Capuchin monk. Another was printed long ago by the monks of Werl. There are several other old prophecies, and there are some made by men not long dead. The youth of Elsen, Jaspers of Deininghausen, and Spielbahn of Seiburg, are among the principal seers. All of these vaticinations refer to Germany and Europe from 1800 to 1853. Concerning the manners of the people, Jaspers says that a new religion will arise in which wickedness will be regarded as prudence and politeness, and that a general faithlessness will prevail. Spielbahn says that men will no longer thank God for their daily bread. Human intellect will do wonders, and so men will mock at God, and think themselves omnipotent because of the carriages which will run everywhere without being drawn by animals. This seer died in 1783. He adds, that God will punish the world about this time for its wickedness. For men, with their puny minds, will think to penetrate the councils of God. The Capuchin says that a great contest between the poor and the rich shall break out. Women will not know, from vanity, what clothes to wear; sometimes short, and sometimes long, sometimes narrow, sometimes wide. The men will then change their dress, and wear the beards of Capuchins. The monk of Werl says that in these days the world will be godless. The people will strive to be independent, subjects will be unfaithful to their princes. Men will try to pervert the articles of faith, and introduce new books (and papers?)—The Catholic faith will be hard pressed; men will try with cunning to abolish it. (By godless colleges?)* These sayings describe our days pretty accurately.

Concerning the political state of Europe at the breaking out of the war, Jaspers says that France will be internally divided into three parts. (The Bourbon party, the Moderates, and the Red Republicans.) He adds, that Prussia will die. The nobility will be nearly prostrate. Spielbahn says that it will be hardly possible to distinguish the peasant from the noble. The monk of Werl says that the general war, of which we are speaking, will be after the nations singly have warred with one another, after kingdoms have been overthrown, and thrones have fallen. One seer seems to intimate that the Papal claim will be vacant for a short time. Another says that the Pope must fly; that he will at last go, with four cardinals, to Cologne.

So far as the cause of the war is concerned, all say that it is because of the wrath of God. Jaspers says it will be between those who believe in Christ, and those who do not. He adds,

* This term is applied to the government college recently established in Ireland, at the head of which is Sir Robert Kane, a liberal Catholic. The design of this college is to instruct Irish youth, irrespective of religious tenets. When the contemplated college was announced, the Romish clergy demanded that their doctrine should form the basis of the instruction to be imparted, and because that demand was not complied with, the college, and all connected with it, receive the unmitigated abuse of every bigoted Catholic, from the Pope down to the pettiest parish priest, who dread the influence of education unmingled with the leaven of the old harlot. Notwithstanding this denunciation, however, the college is prospering.

—ED. HER.

that it will break out very suddenly. Spielbahn says that men and women shall fight for their faith. The monk of Werl says that the leaders will fight for the rule of the world.

Concerning the particular signs which will immediately precede the war, Jaspers says, speaking of the great railway from Cologne to Winden, which no one in his day dreamed of, that the great war will break out before the road is quite finished. This road is not yet (1850) completed: the second line of rails is now being laid. The peasants could not understand Jaspers when he talked about carriages running without animals. He adds, in that year, the spring will be so forward, that there will be fine grass in April for the cows. This is verified. He says that the wheat will be gathered in before the war, but not the oats. He adds, that it will be after soldiers go to war, and return decked with cherry blossoms. Oddly enough, the troops which marched under Von Gagern to Baden in 1840, did return with these blossoms in their caps. Spielbahn says that it will be after a blight has fallen upon the fields. This, perhaps, means the potato rot. He adds, that it will be after the German empire will elect a peasant for its head, who will hold the reins for a year and a day. Probably this refers to John, the Regent of the Empire, who resigned his office at the end of a year, and who not only married a peasant girl, but adopted the dress and habits of the Styrian peasants, a thing which gave mortal offence at Vienna. The youth of Elsen says that the time is near when soldiers, armed with long poles, which have little flags at the ends, shall occupy the convent of Abingdhof. This convent was taken in 1840 by the Prussian lancers, who hold it as a barrack.

He continues. When you can see houses on the Rock, and a village between Paderborn and Elsen, the time is at hand. This rock is a hill, separate from Neuhaus by a wood. An inn was built upon it, and the wood has just been cut through, which secures the view spoken of. The little village, which is only a great farming establishment, has been lately built in the place mentioned. He goes on. The time is near when you can see in the Roman field houses with large windows. A broad road will be made through that field, but it will not be finished until the good times. The road he speaks of is the great Shuvingian railway, running through the so-called Roman field. It was begun in 1844, and it has been suspended on account of the wars of 1849. The houses mentioned are the railway terminus, which has enormous windows. The time is at hand, adds the youth, when barley shall be sown on the Rock. In fact, the first attempt was made in 1848 to sow barley in this cold tract. The Capuchin says that first a dreadful war will break out in the South. This is Hungary, perhaps. Rolink of Steinen mentions three processions. The first is a funeral procession in Kirch Hemmerde.—This happened in 1814, after a battle. The second will be in the same place from the old church to the new one. This took place, also, when the Host was removed to the newly-built church. Then, says Rolink, two towers will be built at Werl, and the war is at hand. These are a chimney and a tower for the works at Werl, which were lately built. Kappelman, in 1819, told the people to look out for war after a forward spring, when great wisps of straw stand on the bear's meadow. Just now a railway is in progress to Cassel; it runs through this field; and these straw wisps are set up to mark the line. —(To be continued.)

SEEK the Lord and his face continually; let this be the business of your life and strength; and let all things be subservient and in order to this. You cannot find nor behold the face of God but in Christ; therefore labor to know God in Christ—whence the Scripture makes the sum of all, even life eternal. Cromwell.

The moon is never in eclipse, but when the earth comes between God and his children, that hides the light of his countenance from their souls. Calamy.

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

LECTURE IV.—THE SEVEN STARS AND SEVEN CANDLESTICKS.

"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches."—REV. 1:20.

(Continued.)

This suggests a very useful advice—guard against what I have called wandering stars. Often the one that twinkles most brilliantly is not the one that you are to trust most implicitly; a meteor has a momentary splendor equal to that of many stars. Trust God alone implicitly; pin not your faith to a lawn sleeve, nor to a silk sleeve, or you will speedily find your mistake; bring all preaching to the Law and to the Testimony. "How readest thou?" "Have ye not read?" "Is it not written?" "Thus saith the Lord." Many persons have made it a complaint against Christianity that there have been, what there are, bad ministers. I reply boldly to that objection, If there were no bad ministers Christianity would be untrue. You say, how can that be? Because it is expressly predicted that such ministers would be in the Church; for what does the apostle say? There shall come among you grievous wolves, false apostles, and shall deceive many; and some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, and teaching for doctrines the commandments of men. And the prophet tells us that the prophets shall prophesy falsely. And what shall the people do? Instead of opening their Bibles, and testing the preacher's doctrine, they will "love to have it so." My dear friends, do not be misled. I believe this great truth ought to be taught at the present day, viz., that a truly Christian and converted people—and, alas! all communicants are not so—do know what the Gospel is, and they ought not to listen to what is not in the Gospel; no prestige of circumstance, no pretence of sect, no attachment to party, no admiration of talent should induce you to place yourself and your children under a minister who can neither teach them, nor instruct them, nor comfort them. Prefer the vessel that is dear to you, but touch not the vessel that contains poison, instead of living water, which alone can refresh and comfort you. Let expediency kindle its light,—let policy light its taper,—let literature shine with its glow-worm ray,—let science present its dusky light,—none of these must supersede the sun, or be received for one moment as substitutes for its glorious light. On the other hand, let ministers of the Gospel see that they radiate all the light; let them take care lest they become prisms and not stars; for if the light be split into parts, we have not pure light; we have yellow, and blue, and green, and it will only mislead and bewilder. Let every minister of the Gospel see then that he does not always dwell upon one truth—on election, for instance, which is one ray of light, and a very bright one, but only one. If you preach only election you are like the prism, giving only portions of the light, and not the whole light; a part of the Gospel, not the whole Gospel: or if a minister overstate man's free will, that is unduly magnify man's responsibility, he is giving only another rainbow color, not the pure light,—a portion only of the true light. Let him present the sovereignty of God and the responsibility of man, Christ as our righteousness, the law as our standard, justification by Christ alone, and sanctification by the Spirit alone; God the Father electing Love, God the Son redeeming Love, God the Spirit sanctifying Love; the Bible without a clasp,—the cross without a screen,—the way to heaven without an obstruction, and he will then be a true star, reflecting the pure light of that Sun which shall soon culminate on his glorious throne, and in whose clear light we shall all see clearly.

This beautiful figure employed by the Seer in the Apocalypse is in perfect harmony with similar figures used in his personal ministry by our blessed Lord. Thus he said to his disciples, "Ye are the lights of the world." Were I speaking to a sceptic, I would say, "Here you see an apparently poor, despised, homeless, houseless, penniless wanderer standing in Palestine, with the shadow of that most glorious temple falling beside him, and the associations of a thousand years rushing rapidly past him; on the one side, Greece, with all its philosophy, and its schools, and its magnificent literature, and its glorious statuary, and its matchless painting; and on the other side, Rome, with its soldiers that knew not what fear was, and its orators, and its historians, and its poets; and in the midst of all this, you hear one with no beauty that man could appreciate, telling a few fishermen of Galilee, 'Ye are the lights of the world.' Either he that said so must have been a maniac, or he must have been God. There could be no medium; no man in the exercise of his sober judgment would have dared to give utterance to such an expression but he who saw what

light is, and was himself the Light, and made his apostles the stars and the radiators of that light, and saw from afar that day when it would envelope all creation. He said truly—and successive generations rise from their tombs to attest it—"Ye are the lights of the world." You philosophers, you scientific men, you universities of Greece, you orators, you poets, you statesmen,—you are but the meteors, the *ignes fatui* of the world; you fishermen of Galilee, because you are lightened with the true light, "you are the lights of the world." Kings do but darken, philosophers do but pervert, poets do but betray; Christians, wherever they are, and they alone, radiate that light. Let us pray that we may simply radiate the light of Christ upon the world,—that, whether we preach, or whether we teach, or whether we live in the world, we may not let our prejudices or passions make the impression that shall live longest behind us. Let the light of Christ alone leave its impress upon the world through which we have passed.

What is the great truth which that light reveals? If there be one truth or aphorism that it reveals more vividly than another it is this, "Sinners ruined by nature, restored by grace." Let this light shine on every English mountain top,—let it sparkle upon every deck that sails or sleeps on the bosom of the deep,—let it shine with awful lustre on the Vatican,—let it be resplendent on the tomb of the false prophet. Wherever the crucifix or the crescent are, God grant that this light shining from a thousand stars may reveal this great truth, "We are ruined by nature,—we can be restored only by Christ." But these stars, the outline features of which I have endeavored to detail, are said to be placed in a distinct and peculiar position. We read, "the mystery of the seven stars which thou sawest in my right hand;" and the apostle, in describing the appearance of our Lord, says, that he saw him having "seven stars in his right hand," i. e. in the form of a circlet, or coronet; and this teaches us that the ministers of the Gospel are in Christ's right hand. This hieroglyph is eloquent with comfort, as well as with intimations of duty. The ministers of the Gospel are in Christ's right hand, and therefore they are safe. This is their protection in the world in the performance of the severest and most unpopular duty which they have to discharge. Wherever their position sends them, their whole hope of protection is in this—they are in Christ's right hand. It is very easy for us, living in a land of civil and religious liberty, to say so; but it needs indeed to be realized by those who have to "war with wild beasts," like the apostle, and to preach to the reluctant and rebellious heathen, or to the evasive and sophistical Jew, the unsearchable riches of Christ.

All ministers of the Gospel, down to the humblest city missionary, depend for safety solely on this fact,—that they are in the hands of the Lord Jesus Christ. Nothing is more easily destroyed than ministerial character. An inuendo detracts from a minister's influence; the idle calumny of idle busy-bodies may injure a minister's usefulness. Let him ever recollect, and those who would injure him also recollect, that this is his protection—he is "in Christ's right hand." But this is not only the protection of the ministers of the Gospel,—it is also their strength and their sufficiency. "Who," says an apostle, "is sufficient for these things?" The answer is,—Our sufficiency is of God, and the spring and fountain of that sufficiency is the right hand of the Lord Jesus Christ. This teaches us, too, that the ministers of the Gospel are the instruments of Christ. It is the right hand that wields the sword and flings the dart; and the ministers of the Gospel are in his right hand in token that they are at his bidding, and that they are to be wielded by him. This great truth should settle many disputes. You may have the votes of the people, or the voice of the crown,—you may be appointed by the patron, or elected by the worshipper; consecrated by the bishop, or ordained by the presbytery; and yet lack the glory, and beauty, and perfection of a true minister. These are external things,—matters on which each may have his preference; but here is the true place and the source of the appointment of the minister of the Gospel,—in the right hand of the Lord Jesus Christ. If he occupies this place, all the rest is circumstantial; this is essential and indispensable.

And, lastly, these seven stars are said to be in Christ's right hand, to denote their perfect equality. You are aware that the discipline held by the Church of Scotland, as well as by several bodies that have seceded from her is, that all ministers are perfectly equal—that the Church is governed by the presbytery, and that they are all presbyters. We are sometimes charged with having no bishops; we have in the Church of Scotland some twelve or thirteen hundred bishops. The fact is, we are all bishops in Scotland, like those of Ephesus; but so much are we the creatures of circumstance, that we think there cannot be a bishop unless he has very many thousands a-year. I believe the time is coming when some bishops, at least, must do with less. I am certain that a time is near when nothing but a thorough reformation

of abuses can save the most precious institutions that we have; and it is a friend, not a foe, that says so. I am no revolutionist: I have no sympathy with those who would destroy; but of this I am thoroughly convinced,—that we live in a new age, when new tests, and new analyses, and new ordeals are demanded. An educated people, a thinking people, a searching people are rising on every side; and they that possess power will have to wield it in love, and they that hug abuses that are dear to them, will find they sit upon a volcano which may explode at a moment's notice.

I ought, however, to correct or explain what I have said. I do not mean that it is wrong for bishops or any other men to be wealthy; I think there is a great deal of unjust prejudice on this subject. Some people say ministers ought not to be rich; perhaps it is best for them that they should not be so; but it is quite plain that if wealth be sin in a minister, it cannot be less so in a layman. If a minister is likely to abuse his money, a lawyer, or physician, or merchant is not less likely to abuse his, and therefore the danger is quite as great in a layman having it as in a minister having it; and when it is urged that the first ministers of the Gospel had nothing, I reply, The first Christians brought their all, and laid it at the ministers' feet; so that when we speak of what is wrong in the one direction, we may also speak of what is wrong in the opposite. The pulpit, like Him who inspires it, must have no respect of persons. God grant that this may long be so!

The next symbol to which I refer in this passage is, "The seven golden candlesticks are seven Churches." "The seven stars," we have seen, "are the seven angels;" "the seven golden candlesticks are the seven Churches." The Church is here represented by a candlestick. This is not a figure which I adopt, but a figure that is sanctioned and adopted by the Holy Spirit of God. Now, what is the great object of a candlestick? To hold a light. It matters not how exquisite the chasing of the silver may be, or how precious the gold of which it is made: you may prefer a candlestick of a particular material, or of a peculiar form; but it is plain that if you have received, on some dark winter evening, a letter from some dear, but distant relative, of whom you are anxious to hear all that is good and happy, you would prefer to a golden candlestick without a candle upon it, a wooden one, with a bright and clear light upon it. So it is with a church: some of you would prefer the Church of England, which I will call, if you please, the golden candlestick; but I am sure that you would prefer, if you are Christians indeed, the humblest Methodist meeting-house, with the light of Life perpetually shining in it, to the most magnificent cathedral, with an archbishop in its pulpit, who neither is, nor has light.—(To be continued.)

The Resurrection:

A Sermon preached in St. Luke's Church, Rossville, Staten Island, New York, March 31, 1850.

BY REV. E. F. TAYLOR.

"He is risen."—ST. MARK 16:6.

Who is risen? Christ has risen from the dead. We have seen him in his fastings and temptations; we have sympathized with him in his agony and bloody sweat; we have followed him to the scene of his crucifixion: we have aided him in carrying his heavy cross: with the holy women, we have with fear and trembling stood gazing upon the awful transactions of Mount Calvary. We have been pained to see the chief priests and scribes mocking the patient sufferer; we saw the unfeeling wretch as he ran and filled a sponge full of vinegar, put it on a reed, and thrust it to his parched lips, as they quivered in the agonies of death: and as there was no compassion in the human breast for him—(the few who loved him being overcome by fear, stood at a distance and mourned with broken hearts, the burial of all their hopes)—all nature seemed to mourn—to protest against the execution of the tremendous tragedy; the sun hid his bright eye by a frown which darkened all the land. Yes, we watched him as he hung in agony; we heard his unearthly cry,—the cry which rent the veil of the temple in twain, and which roused to life the sleeping dust of the saints. We saw him bow his head, and give up the ghost. We saw the honorable counsellor, Joseph of Arimathea, walk boldly unto Pilate, and beg the body of Jesus. We saw Joseph as he purchased "the best of linen"—take him down from the bloody cross—and reverently wrapping his blessed body in the fine linen—gently lay his lifeless and immaculate body in a new sepulchre. With Mary Magdalene and Mary the mother of James, we have marked the place of his entombment. Throughout the Jewish sabbath—(the fast of Easter even)—we have wept because the grave held the remains of Jesus—meanwhile he had gone to Paradise, the place of departed spirits—which was all illumined by his glory—the glory of his lightning countenance—as like a drummond light, it flashed upon the myriads who there awaited his triumphant entry. Yes, while we were dis-

consolate, they were welcoming the Son of the Highest—they were waving their palms of victory, because the seed of the woman had bruised the head of the serpent; he stood before them as a mighty conqueror, fresh from the battle-field, and the patriarchs and prophets were rejoicing, because they now beheld him whom they had longed to see, but died without the sight.

And now the Sabbath is over, and we have joined with Mary Magdalene, and Mary the mother of James, and Salome, in buying sweet spices and ointments, that we may anoint his blessed body. The night has passed away, and the first day of the week dawns upon us, and even while it was yet dark, we have hastened unto the sepulchre, anxious as to who should roll us way the stone from the door of the sepulchre. But to the utter astonishment of the timid disciples and the weeping Mary, the sepulchre was open: it had given up its almighty tenant. Jesus, escorted by legions of angels, had returned from Paradise, and again clothed himself in humanity. A mighty angel had descended from heaven, and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. Poor mortality could not endure even the sight of one whose wings had been dipped "in the river of God"—of one who, glorious as he was, was only a shadow of "the high and lofty One who inhabiteth eternity." The keepers trembled with fear, and then fell to the earth as dead men. But the angel answered and said to the women, Fear not; for I know that ye seek Jesus which was crucified. He is not here: no power—not even the combined powers of men and devils, could keep him here. Did you expect to find the hope of the world yet lying a prey to death and the grave on the third day? Did you think that the glorious orb of day would light up the eastern sky before the Sun of Righteousness had risen upon a sinful world? Have the terrific scenes of Calvary destroyed the remembrance of all his former communings with you? Do you not remember his burning conversation with you while he was yet in Galilee? Did he not tell you that he must be delivered into the hands of sinful men, and be crucified, and the third day rise again? Then why seek ye the living among the dead? He is not here; "he is risen." Come near and see for yourselves. Let Peter come in and examine the vacant sepulchre. Here lie the linen clothes. Here, too, is the napkin that was about his head, wrapped together in a place by itself; but "he is risen." He is not here. Come, see the place where the Lord lay. Come, Mary, weeping Mary, stoop down and look into the sepulchre; he is not within. O! if you could only see as angels see, you might behold your risen Lord just behind you, appearing to mortal eyes like an humble gardener. There he stands, disconsolate mourner. He is risen. Go quickly and tell his disciples. Go hasten to Galilee, for thither has he gone—there you will see him.

My brethren, the resurrection of Jesus Christ is the corner-stone of the Christian faith. All his miracles are but weak evidences of his Messiahship, compared with his resurrection. The apostle Paul felt it to be the all in all of Christianity. "If Christ be not risen," he says, "then is our preaching vain, and your faith is also vain." He felt that his preaching in such a case would be preaching a dead, a perished Redeemer. "If Christ be not raised," he says again, "ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." And Jesus himself declared that his triumph over the grave, was the sign which should be given for the confirmation of his holy religion. "Destroy this temple," said he to the unbelieving Jews, "and in three days I will raise it up." The angel who rolled back the stone from the mouth of the sepulchre, appeals to the fact of the resurrection as a proof of the Divine Mission of Christ. "I know that ye seek Jesus who is crucified; he is not here, he is risen, as he said." The apostles constantly urge this argument upon the consciences of those whom they address. "Him," says St. Peter, "hath God raised up, having loosed the pains of death, because it was not possible that he should be holden of it." On viewing, therefore, the place where the Lord lay, we triumphantly assert that he is declared to be the Son of God with power, by his resurrection from the dead. This article of our Christian faith is clearly laid down in holy writ. It teaches us that Jesus of Nazareth, who died and was buried, returned to life, re-animated the same body which hung upon the cross, and showed himself alive after his passion, by many infallible signs. We contend, on the authority of the Scriptures, that there is a cloud of witnesses, and evidence the most unexceptionable of the fact, against which infidels are apt to cavil, although, on other points, they readily admit the greatest absurdities.

Again, we contend that if Christ be not risen—we speak it with reverence—the Gospel may be rejected as a fraud, our faith is vain, and we are yet in our sins. Take away this precious fact of a risen Saviour, and you take down the

beacon-light which illumines the world. Prove that Jesus did not rise from the dead, and man would never smile again. Prove that my Saviour saw corruption, and you make the grave a hell indeed: the sight of my departed wife, husband, or child—the closing coffin, would deprive me of hope, and make me a raving maniac. But, blessed be God, the evidence of his resurrection—both the external and the internal evidence—is as clear as a sunbeam. While I have the Roman soldiers, the stone, the sepulchre, and the seal to appeal to; while I have the evidence of angels, of pious women, of the apostle Paul; and the testimony of the unbelieving Thomas; while I have Christ's ascension gift, "the Holy Spirit," working wonders of mercy in the hearts of men; while I have the Church's creed, which is the creed of the apostles, and which has stood as a sacred anvil unhurt by the hammer of heresy and schism,—I will, with the Hero of the Gospel, cling to the doctrine of the resurrection of the body; I cannot, I will not yield this key-stone of the arch of Christianity, nor sacrifice to the prejudices of proud infidelity or sophistry, the cherished hope of a blessed immortality.

What is the comfort, my brethren, which we derive from the fact that Christ is risen from the dead? It is this. That as Jesus died and rose again, "even them also which sleep in Jesus will God bring with him." The same spirit which raised up Jesus from the dead, shall also quicken our mortal bodies. "This is the Father's will which hath sent me," says our Lord, "that of all that he hath given me, I should lose nothing, but should raise it up again at the last day." Christ, says the apostle Paul, is the first fruits, and a pledge and promise of the whole harvest. Because I live, says Jesus, ye shall live also. He that believeth in me, though he were dead, yet shall he live. O what a solid basis is this for the hope of every child of God! Is it not calculated to bring consolation to dying saints and their sorrowing survivors? Listen to poor weeping Mary; hear the voice from the vacant sepulchre, declaring that your Lord has risen—has burst the bands of death, and become the first fruits of them that slept. Why is it, then, O mourning believer, why is it that you sorrow as those without hope, and that you go so often to the sepulchre to weep there?

Have you not read that, "Blessed are they who die in the Lord?" Be not disconsolate. Your beloved relatives and friends are not dead, but only asleep in Jesus. Their dust may be scattered to the four corners of the earth, still, he that calls the stars by their own names, can, in a moment, collect the kindred dust of his dead saints and give them the promised inheritance, an enduring kingdom. Think not of them as lying in the tomb, as snatched from an earthly inheritance, but as heirs of glory; look not at them as they are in the night and shadow of death, but as they shall be, when this corruptible shall put on incorruption, and this mortal shall put on immortality. While you are clothed in sable mourning, they are clothed in white, even the white robes of Christ's righteousness; while you are bowed down in sorrow, they are rejoicing with joy unspeakable. Dry up your tears; do not tarnish your scriptural hope, with an unscriptural mourning. Let not the unbelievers, the Sadducees, the unthinking multitude say that you live without faith; but let your sorrow be moderated and subdued, in testimony of your confidence, that they sleep in Jesus. They are gone to their rest, and have ceased from their labors. I know, brethren, it is hard to give up those we love, to the cold grave, never again to see them on the shores of mortality—I know it is, indeed, a sad thing to be an orphan; I know, too, the heart of an affectionate husband or wife must, indeed, be desolate, when death snaps asunder that which God had joined together as one flesh. I cannot think, without weeping, upon the moving spectacle of a young and widowed mother, committing to the dust her only child; and returning home to be constantly reminded by every little toy, or its laid aside garments of her departed treasure,—and worse still, to feel that which every parent who has a "heart of flesh" must have felt—that sepulchral silence which takes the place of the joyous prattle of departed innocence. * * * * *

The grave has had its triumph. Its victory has been nearly universal. With three exceptions, it holds the whole race of Adam; and yawns for the race to come. It triumphs over the strength and the art of man—it mocks the devices of the physician—it levels the conditions of all men. No human power can turn the tide which sets in towards that all-absorbing gulf. All is silent in the grave. All our cares are buried with us. The darkness of the tomb hides from us our lovers and friends. Yet, upon the brink of the all-devouring grave itself, may the Christian stand and shout, "O grave, where is thy victory?" On the illustrious morning of this day, Jesus conquered the grave, and took the key into his own hand, and opened the kingdom of heaven to all believers. It

holds the dust of his saints, but as a deposit. We shall rise, for "he is risen."

Now, to God the Father, Son, and Holy Ghost, be glory and dominion, now and for ever. Amen.

Pulpit Reporter.

A New Chinese Geography.

(Concluded.)

II. ADMITTING AND CONFIRMING OUR CHRONOLOGY, &c.

This work is interesting to foreigners, as indirectly admitting and confirming the correctness of our chronology, as well as the superiority of our histories over theirs.

The concessions of the Governor General, in his introductory letter, recommending the work to his countrymen; as well as those of the author, already noticed, show the truth of the above statement. His own account of Western countries, is calculated to lead the reader to see at once, that European nations far excel the Chinese, in almost every particular. This conviction must be farther strengthened by the fact, that the author not only points out errors in the histories of his own countrymen, but also corrects them by the accounts of Western men.

RECOGNITION OF SCRIPTURE HISTORY.

The chronology adopted in this work is the commonly received chronology of European writers. The more prominent facts of sacred history, subsequent to the deluge, are likewise either alluded to, or are stated at length, much as they occur in the Scriptures. Abraham is represented as the founder of the Jewish nation. The sojourn of his posterity in the land of Egypt, the oppression they endured, the divine commission of Moses, his leading the Israelites out of Egypt, crossing the Red Sea, the destruction of the Egyptian army in the same, the ten commandments divinely communicated to Moses at Mount Sinai, the settlement of the Israelites in the land of Canaan and their subsequent history, are all briefly mentioned in this work.

Speaking of Egypt, the author represents it as having been founded by one of the immediate descendants of Noah, soon after the flood. He observes that "while all Europe was yet a wilderness, and at the commencement of the three ancient dynasties of the Chinese, Hea, Shang, and Chow, [b. c. 2142.] Egypt was an organized state, having laws, literature, and arts." "The Persians," he says, "have maintained an intercourse with China from the earliest periods, even previous to the age of Confucius." "Egypt," according to the same authority, "was early invaded by the Persians, or by tribes from that quarter." The supposition, therefore, that the Chinese were originally a colony from Egypt through Persia, receives some confirmation from these facts. If this be true, the three dynasties above named belong, as has already been stated, to the uncertain and traditional history of China; while its certain and authentic history commences with Confucius's history of his own times, called Spring and Autumn, about eight centuries before the Christian era. There is nothing in this geography which forbids such a view of the subject, but much which adds to its probability.

III. PRESENTING TO THE CHINESE A MORE CORRECT VIEW OF DIFFERENT RELIGIONS.

What follows, under this topic, will be read by many with special interest, from its bearing on the question which is now causing so much discussion, in connection with the translation of the Scriptures into Chinese; what is the proper term to be used for God?

This work is interesting to foreigners as exhibiting a more definite and discriminating view of the different religions of the world than has yet appeared in the Chinese language. Not only has it been, as it still is, a most difficult and vexed subject for us to learn what is, essentially, the religion of the Chinese; but it has been perhaps equally trying and difficult for us to define in their language, and to describe to them, what is, essentially and exclusively, our religion. One of the most perplexing questions, at present, for missionaries to the Chinese to decide; and one which meets us at the very threshold of our efforts to instruct them is, what is the proper generic term to be used for "God?" As the writer of the present work had occasion to speak of the different religions of the earth, so the terms he uses to designate the different objects must throw light on this subject.

Under the head of Persia, the writer says:—"According to the ancients, Persia and India all worshipped ho shin [the fire god, or god of fire,] but Judea and all the Western nations worshipped teen Shin, [i. e., heaven's God, or the God of heaven]. The ho shin men worship the rising sun, and pay homage to fire which proceeds from the sun. Without fire people cannot subsist, and without the sun, the universe would be in darkness. The two nations, therefore, [the Persians and Indians,] from high antiquity had this custom, proceeding from a righteous principle, of venerating a protecting power; which was not the worship of seay shin [false gods]."

"The worship of teen Shin commenced with Moses in the Shang dynasty in the reign of Yuh-ting [whose reign closed b. c. 1681,] who truly says that teen Shin descended upon Mount Sinai, and gave the ten commandments to teach to mankind. The seventh day of rest and worship commenced at that time, which was previous to the birth of Ya-soo, one thousand and some hundreds of years. This is that from which teen choo kaou [Romanism] proceeded, but it is not teen choo kaou itself."

The idea is, that Romanism is the religion of Jesus corrupted, as the writer elsewhere abundantly shows.

From this extract it will be seen that the author here makes use of Shin, as a common generic term for God, whether it be the god of heaven, the god of fire, or the false and inferior gods. He does the same throughout the whole work.

In A. D. 1360, when China claimed possession of Batavia, the author says that "the Emperor Hung-woo appointed its king, and commanded that the shan chuen che shin [gods of the land and water, or empire] should be sacrificed to, the same as at Canton."

Under the head of India, the writer speaks of a country once possessed by the Portuguese, whose "inhabitants receive a snake to be their shin, whose body has the coils of a serpent, and whose face is that of a man with nine heads."

Speaking of certain tribes in the interior of Africa, he says that they "pae kiu show wei shin [worship birds and beasts, making them gods]."

Some fears have been expressed that if we use Shin, to denote God, in the translation of the Scriptures into the Chinese language, the Chinese may take this to mean their ancestors, in certain cases. These fears must arise from the acknowledged fact, that Shin is the generic term for God among the Chinese; and therefore, as they worship their ancestors, they might apply the term Shin to designate them. This conclusion, though natural, is not correct. The Chinese never use Shin, alone, to mean ancestors, or parents. Thus the writer of the present work, when he speaks of the worship of ancestors, uses the common names for ancestors, and never Shin. Speaking of the disciples of Jesus, he says, they "pue sze pee shin, puh kung tso seen," do not offer sacrifice to other gods, nor do they worship their ancestors.

The specific terms applied to the God of the Bible, in this work, are the following, viz., teen Shin, heaven's God; Shin teen, God of heaven; teen Choo, heaven's Lord; Shang-te, supreme Emperor; Teen, Heaven; and Ya-soo, Jesus.

The term used to denote religion in general is kaou. Thus ho shin kaou is the fire-god religion; teen kaou is the religion taught by Moses; fuh kaou is Buddhism; hwuy hwuy kaou is Mohammedanism; teen choo kaou is Romanism, because the Roman Catholics make use of teen Choo exclusively to denote the true God; and Ya-soo kaou is Protestantism, because those who adopt this religion profess to receive simply the doctrines of Jesus, in opposition to the corruptions of the teen choo kaou. This term is also applied to the religion of a country, or of an individual. To adopt a religion, is called "fung kaou," and to promulgate a religion, is called "cuen kaou."

The author gives a very full and accurate account of the origin and history of the hwuy hwuy kaou, and also of the rise and progress of the teen choo kaou, mentioning the countries where it has prevailed, or still prevails, excepting China. He does the same in respect to the Ya-soo kaou. Speaking of the different countries of India under European sway, where fuh kaou and Ya-soo kaou exist together, he observes that "the latter is gradually overcoming the former, whose light is becoming more and more dim." This is a remarkable concession, when we consider that the individual who makes it is probably a Buddhist, and represents the religion of China to be Buddhism.

In his concluding remarks on India, after alluding to the extensive use and evils of opium, the author exclaims, "How strange that so great an evil should proceed from the original seat of Buddhism!"

IV. SERVING TO SPREAD RELIGIOUS LIGHT IN CHINA.

This work is interesting to foreigners as furnishing a medium, in the providence of God, through which the light and blessings of Christianity may find access to the millions of benighted China.

The exclusive and restricted policy of the Chinese government in respect to foreign intercourse, has kept the nation in the most profound ignorance, even of the figure and size of the earth, as well as of the number, character, and institutions of the nations which dwell on its surface. The little knowledge they have on these subjects has come to them through so uncertain a medium, that it is not to be wondered at that they should generally entertain very erroneous and extravagant views respecting the nations of the Western world.

Any production, therefore, that promises to

dissipate this intellectual and moral darkness, and to pour light upon so large a portion of the human family, cannot fail to secure the approbation and support of every lover of the race. That the present work is calculated to aid in the accomplishment of so desirable an end, must be apparent to every one who will consider the statements respecting it already made.

The faults of the work are to be attributed mainly to its conciseness. The author leaves out some things which we should be happy to find inserted. He however nowhere disputes, or treats with disrespect, any well attested historical fact.

For example, he makes no reference to the creation of the world, or to its subsequent history, till he alludes to "one of the immediate descendants of Noah, who settled in Egypt soon after the deluge." He omits to mention the judgments of God on the Egyptians, and the miraculous deliverance granted to his people at the same time. He states, that "Moses took a favorable time for crossing that part of the sea when the tide was out, but the tide returning, overwhelmed the Egyptian army."

In giving an abstract of the ten commandments, the author simply says that "they require the people to worship Shin-teen, et cet.," without adding that they forbid the worship of any other god.

In speaking of the resurrection of Christ, the writer omits many of the circumstances and proofs of that event. He simply says, that "the next day after the burial, his body was missing; after which his disciples frequently saw him."

In regard to these and similar omissions, it is due to the author to state, that he does not profess to give a full account of the things with which they stand connected, nor does he make any statement or remark against their correctness, as they stand recorded in our histories. It is still farther due to him to state, that though these omissions do occur, he does, notwithstanding, clearly and correctly, mention the miraculous incarnation of Jesus, "his Father being called Heaven, and himself the only Son of high Heaven." He also mentions "his miracles and blameless life, the deception and wickedness of his enemies in plotting and securing his death, his frequently appearing to his disciples afterwards, their going forth to different kingdoms to publish his gospel, the martyrdom of Stephen, the conversion of Paul, the doctrines of Jesus the same as those of Moses, and that his people worship him as the Lord Jesus, the Saviour of the world."

By omitting the geography and history of China, the author saves himself the unpleasant task of making any allusion to the causes which led to the late war with England, or to its consequences. He therefore enters into no discussion or defence of the religion or institutions of his own country. The consequence is, that the work contains a more correct and a more extensive account of the history and institutions of Christian nations, than has ever yet been published by any heathen writer in any age of the world. On this account, as well as for several other reasons, it is a very remarkable production. To see the names of Noah, Abraham, Moses, Daniel, Paul, Luther, Washington, and above all, that of the Lord Jesus Christ, as the Saviour of the world, thus introduced, with so much correctness and so much respect, into the language and to the notice of so many millions of bigoted heathen, is matter of astonishment, and cannot fail to call forth earnest prayer to God, from every Christian heart, that the fountain thus opened may continue to pour forth its enlightening streams, till this whole nation shall be savingly benefited by its influence.

Mr. Peet says the price (about seventy-five cents a copy) and size of the work, will be likely to retard its circulation among the Chinese. Application has been made to the author for permission to publish an abridgment of the work for gratuitous circulation. This permission he declines to give, but "this will not prevent our publishing portions of it, without the author's name, should funds be furnished for the purpose. Portions have already been prepared in this way, and will soon be put in circulation."

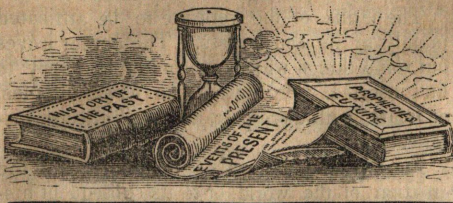
Missionary Herald.

COMING TO CHRIST.—Once more, coming sinner! think of the Saviour who inviteth thee; full of grace as well as of truth. He complaineth if thou come not; he is displeased if thou call not upon him; he can bear with thy weakness; he can pity thy ignorance; he can be touched with the feeling of thy infirmities; he can affectionately forgive thy transgressions; he can heal thy backslidings and love thee freely. His compassions fail not; he will not break the bruised reed, nor quench the smoking flax; he can pity where no eye pities, and be afflicted in all thy afflictions; he will bow his ear to thy stammering prayer; he will accept the weakest offering if there be in it but thy heart; he hath strewed all the way from the gate of hell where thou wast, to the gate of heaven whither thou art going, with promises.

Behold, how the promises, invitations, calls, and encouragements are mixed with the names

of mercy, goodness, love, pity, and pardon! In his book they are fairly written, that thou through patience and comfort of the scriptures might have hope. Coming sinner, blessed art thou, for "flesh and blood have not revealed this unto thee, but thy Father who is in heaven."

Bunyan.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JULY 27, 1850.

THE EARNESTS OF THE MORNING.

The true morning is not yet broken; hardly does it give forth any sign of breaking, save the deeper darkness that is the sure foreteller of the dawn.

It is still night upon the earth; and "the children of the night" are going to and fro in the world's streets, doing "the unfruitful works of darkness;" "walking in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries;" yielding to the flattering lips of the seducer, that "lieth in wait at every corner," in "the black and dark night" (Prov. 7:9-21); making "provision for the flesh," by "living in rioting and drunkenness, in chambering and wantonness, in strife and envying" (Rom. 13:13); compassing themselves about with sparks of their own kindling, which only sadden the gloom and make us feel more truly that it is night.

It is still night to the church; a night of danger, a night of weariness, a night of weeping. Her firmament is dark and troubled. The promise of morning is sure, and she is looking out for it with fixed and pleading eye, sore tried with the long gloom. Yet it has not arisen. It is still deferred—deferred in mercy to an unready world, to whom the ending of this night shall be the closing of hope, and the sealing of ruin, and the settling down of the infinite darkness. For "the Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

But though it is night, there are times, both in the saint's own history and the church's annals, which may be spoken of as mornings even now. Such was the "morning" to ADAM when SETH was born to him after ABEL's death.—Gen. 4:25. Such was the "morning" to NOAH when the flood dried up, and the face of the earth was renewed. Such was the "morning" to JACOB when the tidings came to him that JOSEPH was yet alive. Such was the "morning" to NAOMI when RUTH and BOAZ wiped off the tears of widowhood, and when in her old age she "saw her seed," and "took the child and laid it in her bosom."—Ruth 4:16. Such was HANNAH'S "morning" when, after long years of bitterness, "the Lord granted her petition," and "she went her way and was no more sad."—1 Sam. 1:18. Such was the "morning" that dawned on JOB when the Lord accepted him, and turned his captivity, giving him twice as much as he had before, "blessing his latter end more than his beginning."* Such was Israel's "morning" when the Lord turned back the captivity of Zion, "making them like men that dream," filling "their mouth with laughter and their tongue with singing," in the day of their deliverance from exile.

Thus there are "mornings" ever and anon bursting on us now. They are indeed little more than brief brightenings of the darkness—hulls in the long tempest that is to rage unspent till the Lord come. Still we may call them "mornings," just as we give the name of mid-day to the dim kindlings of the sky at daily noon, in the six months' arctic night, when the sun keeps below the horizon. Or, better and truer, we may call the *earnests of the morning*—that morning which is to outshine all mornings, and to swallow up alike the darkness and the light of a present evil world. Dim and transient as are these earnestings, they are unutterably gladdening. They cheer the heavy darkness and are pledges of sunrise.

Our life on earth, "the life that we now live in the flesh," is thus made up of many nights and many mornings. It is not all one night, nor is it all one day. Everything pertaining to it seems to revolve or alternate. It is a life of sinking and rising, of going and returning, of ebbing and flowing, of shade and brightness. The health of the soul seems in some measure to need such changes, just as the soil

owes much of its fruitfulness to the vicissitudes of the seasons.

As there is no even continuance of constant good, so there is no equal pressure of unbroken evil. As the season of calm is brief, so is the burst of the storm. The days of darkness are many—more in number than the days of light, yet they do not last always. "Many are the afflictions of the righteous," yet there are *breaks* in the line of evil, for it is added, "the Lord delivereth him out of them all."

Our God has so fashioned us, and so regulated our circumstances, that each grief has its crisis, its spring-tide, after which it seems, as if by law, to recede. Not only can the soul not bear beyond a fixed amount of pain or pressure without giving way, but it cannot be kept too long upon the stretch. If the tension is protracted, the "spirit fails," the mind breaks down. Or if this is not the case, callousness comes on; we grow stupid and insensible. Affliction loses its power by being too heavy or too long.

The highest mountain has its summit; the deepest mine-shaft has its lowest level. Nor, in general, are these long in being reached. So even when there is sorrow upon sorrow, there is respite between, or gladness at the close of the dark series. The outer and the inner world have, to some extent, the same laws of alternation and relief. Tides and variations seem needful in both. Thus it was in the life of DAVID. At one time he stood with gladness in the courts of his God; at another he bemoaned himself, saying, "When shall I come and appear before God?" At one time he went with the multitude; at another he wandered in solitude and exile. At one time he kept holy day with the thousands of Israel, joining in the voice of joy and praise; at another his tears were his meat day and night. At one time his soul was cast down and disquieted within him; at another he praised JEHOVAH as the health of his countenance. At one time he could look with open eye upon the glory of JEHOVAH in his house; at another he could only remember him from the land of Jordan and of the Hermonites from the hill Mizar. At one time deep called unto deep, all God's waves went over him; at another the Lord commanded his loving-kindness and opened his mouth in song. Such were the tides of DAVID'S history—the vicissitudes of day and night in his varying course. True type of every saint's history, not only in the old age of shadows, but in our own! True example of the changes and tossings marked out for the church in her course on earth from shame to glory! What else are we to look for till the Lord come? In the first age of the church, in the time of righteous ABEL, it was so. "The evening and the morning were the first day." In the last age of the church, just ere the second ADAM is brought in, it shall be no less so. "The evening and the morning were the sixth day." Then comes the world's seventh and brightest day—a day of cloudless splendor, unbroken and unending.

How wise, how gracious that it should be so! One firmament of gloom, spanning our whole lifetime, would be intolerable. One long heavy chain of grief, with which we could never get familiar, and on which we could never learn to look calmly; or one linked succession of griefs, ever tearing open old wounds and adding new ones, would wither up existence and blight life before its prime. Man's nature could not bear it; man's heart would sink under it, unless made totally callous by some unnatural process, or sustained by daily miracle; in which case grief would cease to be grief, and there could be no such thing as trial or chastisement at all.

Hence, He who "knoweth our frame and remembereth that we are dust," not only "stayeth his rough wind in the day of his east wind;" but often, for a season, bids both be still, and breathes on us only with the freshness of the mild south. For thus has he spoken, "I will not contend for ever, neither will I always be wroth; for the spirit should fail before me, and the souls which I have made."—Isa. 57:16. Such then is God's purpose concerning us, and such his reasons for it. The purpose is a gracious and a tender one; no less so are the reasons for it. He tells us, that though he does, at seasons, contend with us, yet he will not prolong the contest beyond a certain time or limit; for in such a strife, who could stand before the Mighty One? "In measure when it shooteth forth thou wilt debate with it" (Isa. 27:8); that is, he will set bounds to the sorrow and the smiting which cannot be over-passed; he will say to them, even in their fiercest course, "Thus far shalt thou go, and no farther." For were he to allow that tide to roll on unhindered, who, even of his own chosen and beloved ones, could withstand its rush, or sustain themselves amid its deepening waters?

Yet let us not forget what the sorrow has done for us while it lasted; and what the night has been, though dark and sad.

It has been a night of grief, yet a night of blessing; a night in which there may have been many things which we could wish forgotten, yet many more which we should wish to be remembered for

ever. Often, during its gloom, we called it "wearisome," and said, "When shall I arise and the night be gone?"—Job 7:4. Yet how much was there to reconcile us to it; nay, to fill us with praise because of it! It was then that the Lord drew near, and the world was displaced, and self was smitten, and our will conquered, and faith grew apace, and hope became brighter and more eager, and the things that are unseen were felt to be the real and the true: Jerusalem that is above was seen by us as our proper home.

It was then that we had "songs in the night."—Psa. 42:8. Our "reins instructed us in the night seasons."—Psa. 16:7. It was "in the night that we remembered the name" of our God, (Psa 119:55,) and "desired him with our souls" (Isa. 26:9); "meditating on him in the night-watches."—Psa. 63:6. It was "in the night" that "he led us with a light of fire."—Psa. 78:14. It was in the night that "the dew lay upon our branch," (Job 29:19,) and with the dew there came down the manna; for the manna and the dew fell together, (Num. 11:9,) so that out of the bosom of the darkness there came at once nourishment and freshness. It was then that we were taught sympathy with a groaning creation, taking part in its "earnest expectation," and waiting for resurrection even as it is looking out for restitution; it was then that we were taught to know our high office, as those who have the first-fruits of the Spirit, "to lead (as one has written) the choir of all-complaining nature;" for it was then that the Spirit's power came forth upon us to tune the chords of our manifold being, that they might give forth the true note of mingled hope and sadness, peculiar to creation in its present low estate; and when we were fretting under the touch, and perhaps, with sentimental weakness, talking of broken strings and a blighted life, the hand of the great Master-tuner was upon us, giving to each rebellious chord its proper tension, that from the re-tuned instrument there might come forth that special harmony which he desires to draw from it in this present age—that special harmony by which he is to be glorified on earth, until Eden comes again and the wilderness blossoms as the rose.*

It was then that we could make the utterance of JACOB'S patient faith our own, "I have waited thy salvation, O Lord;" subscribing ourselves to our fellow saints as "your companion in tribulation and in the kingdom and patience of CHRIST;" (that is, in patient waiting for his kingdom). It was then that these words of blessed cheer fell so sweetly on our ears, "He who testifieth these things saith, Surely I come quickly," drawing forth from our lips the glad response, "Even so, come Lord Jesus." And it was then that, while learning thus to plead "make haste," we also learned to say with the Bride, "A bundle of myrrh is my well-beloved unto me, he shall lie all night in my bosom."—Sol. Song 1:13.

Blessed and profitable, however, as we have found the night with its still seclusion and solemn teachings, it is not the morning nor the day. And its very darkness makes us long the more for the anticipated sun-rise—for "the flight of shadows and the eternal day-break."

Nor are we hindered from desiring the day. Impatience is forbidden, but not desire. Let us possess our souls in patience, for he is neither the brave nor the believing man who says, "Let me die, for the cup is bitterer than I can drink;" but he who under the sorest grief can say, "Let me live on and be useful, whatever may be the bitterness of the cup." But still we may long for the ending of the night. As in sickness we may long for health, and put forth all fit means for its attainment; so in darkness we may cry earnestly for the dawning, especially because we know that God has a day in store for us after the night is done—a day which is to be far more than a compensation for all previous sorrow. For every night God has provided a morning, so that as we have many nights, we have also many mornings even here. They are not indeed "mornings without clouds," but still they are mornings whose cheering light lifts up the heavy spirit and brightens the faded eye.

But for the world, the children of the night, the heedless, pleasure-loving world, what morning is there, or what earnestings of the morning? None. Or at least it deserves not the name of morning. Their "sorrows are multiplied," because they have hastened after other gods. Their joy is but a moment. Their consolation is no better than a dream. They serve a god that cannot save, and that cannot comfort. Their portion here at the best is emptiness; and the end is the eternal blackness and the infinite despair. The tidings of God's free love they heed not; but the tidings of his wrath they shall ere long be made to heed; if now they turn not to him who is entreating of them this one favor, that they would bring their sins to him for pardon, and let him bear all their griefs and carry all their sorrows.

Rev. H. Bonar.

* Thus even the philosophic German could express the apostolic thought respecting creation, and give utterance to his sympathies: "When I stand all alone at night in open nature, I feel as though I were a spirit and begged redemption of me. Often have I had the sensation as if nature, in waiting sadness, entreated something of me, so that, not to understand what she longed for, cut through my very heart."—GOETHE, quoted by Olshausen on the Romans. And another has thus written: "Even in the things of the world around us there is an element of life, a yearning of what is bound, which, like that Memnon statue, unconsciously makes sympathy when the ray touches it from above."—SCHUBERT, cited by the same.

LETTER FROM THE ADVENT CHURCH IN NEW YORK.

The Second Advent Church worshipping on Hester-st. New York, to the Brethren abroad:

DEAR BRETHREN:—We feel a duty, however painful its discharge, to address you upon the subject that has recently, and even yet produces, distraction and divisions among the members of our much loved Zion. Our acquaintance with, and deep interest in, the persons involved in this matter, render it more deeply interesting, and yet more painful to us than, perhaps, it can be to any other body of the Church of CHRIST. But we cannot, we dare not, allow ourselves to be guided by the impulse of feeling: we must stand "for the right," for justice, however painful to our hearts the issue may be. It is with the deepest pain that we have watched every movement from the first development, and have waited with trembling anxiety the appearance of some indication of adjustment. But we have waited, we have watched in vain. We have, as far as possible, suspended decision and action; but the time has now come when we feel called upon to speak, and speak to the point. We know what developments were made during the Conference in this city; and by our delegates to both sessions of the Conference at Boston, who discharged their duty faithfully there, we learn what there transpired; and believe ourselves possessed of the facts in the case, necessary for a correct decision. Therefore we speak, and speak advisedly, aware that we are responsible at the judgment for the influence we cast in this matter.

So close are our hearts bound to persons involved in this difficulty, that it is like severing the vital chords while we speak; but justice and the judgment are before us, we cannot refrain. To the one party most of us are indebted, direct or indirect, for most of the light we have received upon the prophecies, relative to the coming and kingdom of our blessed SAVIOUR. To the other, some of us are indebted for the first impressions that led us to embrace the SAVIOUR. Under these circumstances, it is with crushed and bleeding hearts that we contemplate this matter involving the dearest objects and interests of our hearts. We are aware of the efforts that have been, and are now being made to palliate, to mislead, to blind; but, in our estimation, that will never make restitution for the past. But even now, could we see an open, frank, candid, manly confession of the wrong, our hearts and arms would be the first extended to receive the erring. Have they been misled, over-persuaded, or done it ignorantly? We are at least entitled to know it. We know what the acts have been, and from them, and the subsequent course judge of the motives; and until something is done that places the matter upon a different basis, please accept the following as our sentiments in this case.

The thought of receiving and circulating reports to the injury of any person is so repugnant to all the feelings of humanity, that we cannot find language expressive of our utter abhorrence of such a course, and our surprise that any persons could be found among us capable of performing so menial a task for the enemy of all righteousness.

Moses commanded: "Thou shalt not raise (margin, 'receive') a false report: put not thy hand with the wicked to be an unrighteous witness. Thou shalt not follow the multitude to do evil: neither speak in a cause to decline after many to wrest judgment."—Ex. 23:1, 2.

When JEREMIAH saw the wickedness of Israel, he said: "For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him."—Jer. 20:10.

SOLOMON says: "He that uttereth a slander, is a fool."—Prov. 10:18.

DAVID says, "Whoso privily slandereth his neighbor, him will I cut off."—Psa. 101:5.

PAUL says: "Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned; from which some having swerved, have turned aside unto vain jangling," &c.

JAMES says: "Speak not evil one of another, brethren. He that speaketh evil of his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge."—James 4:11.

So utterly at variance is slander with all the principles of the Gospel, that we are much surprised that any one professing to be governed by its dictates, could condescend to the practice of so unkind, unchristian, unholy a course.

And what surprises us still more is, that such a course should be taken toward one that had so long passed the most fiery ordeal in the trial of his integrity; and against whom the eagle-eyes of his bitterest enemies could bring no reproach. But our surprise heightens, that those reports should have been received for a moment, based only upon "common fame" and "rumor." More still are we astonished, that they should have been fostered, colored, and circulated

* Job 42:9-12. Yet even here there seems an allusion to the true morning yet to come, and an intimation that all this restored fulness was but an "earnest." For, as has been remarked, while Job has all his sheep, oxen, &c., exactly doubled to him, his children are not doubled. He had lost seven, and he gets back but seven; for he must look to the resurrection-morning for the restoration of his seven lost ones, and not till then is he to get the double.

upon such a basis. But O! to what a height does our astonishment rise, that those persons most industriously circulating those reports not only cautiously avoided any opportunity for them to come to the ears of him whom they were involving in ruin, but neglected the first precept of the Gospel in such cases: to inform him of his fault, or give the opportunity to show his innocence. It was not lawful even in Pagan Rome to deliver any man to death until he was brought face to face with his accusers, and had permission to speak for himself. But here the man is wounded by a concealed hand, in the house of his friends. They have not sufficient confidence in the justice of their cause to come forward like men in open day, but chose the cloak of secrecy, lest their plans be thwarted.

"Wonder, O heavens! and be astonished, O earth!" An Elder, against whom God has commanded that an accusation shall not be received except before two or three witnesses, (1 Tim. 5:19,) is thus accused, and that, too, by those who ought to be examples to the flock;—from those whose position gives, or should give them, an influence mighty for weal or for wo. How could they in the face of the judgment, and a scoffing world, thus violate the principles of the Gospel they teach? Had they never perused the musings of the Scottish Poet, where he says:

"Rumor was the messenger
Of defamation, and so swift that none
Could be the first to tell an evil tale;
And was withal so infamous for lies,
That he who of her sayings, on his creed
The fewest entered, was deemed wisest man.
The fool, and many who had credit, too,
For wisdom, grossly swallowed all she said,
Unfitted; and although, at every word,
They heard her contradict herself, and saw
Hourly that they were imposed upon and mocked,
Yet they ran to hear her speak, and stared,
And wondered much, and stood aghast, and said
It could not be; and while they blushed for shame
At their own faith, and seemed to doubt, believed,
And whom they met, with many sanctions, told.
So did experience fail to teach; so hard
It was to learn this simple truth,—confirmed
At every corner by a thousand voices,—
That common fame most impudently lied."

We enter our most strong and solemn protest against the principle of sending a recognized preacher of the Gospel down to be tried by the private members of a single body of the Church. And especially do we object, when the persons that must there try the case, are the very accusers, and that, too, upon the principle that we have so strongly deprecated. Bro. HIMES' labors are as extensive as the principles of our common faith have been extended. We have an equal and mutual interest in him with the Chardon-st. Church; and were we to admit the principle, that he were to be tried upon charges, based only upon "common fame," by lay members in any manner, we should yet object to its being done by that Church alone. We, and all the Churches in the land, have an equal interest in the matter, and claim an equal right to sit on such a trial, and feel ourselves capable of acting with as little prejudice. But we object to the principle in full, and hold to the principle of the English Magna Charta: that every person shall be tried by his peers, (equals).

Our delegates witnessed the investigations of the Conference and Council; and we have also seen the report of those investigations, and heartily subscribe to their decision. With Bro. HIMES and his labors we have enjoyed a most extensive acquaintance; and we believe that, under God, the Advent interest is more indebted to him than to any other man, except our lamented Bro. MILLER. So far as human agency is concerned, he has acted to the cause almost as the heart does to the animal economy—inspiring life and energy through all its limbs, muscles, and nerves.

When our beloved Father MILLER was toiling and almost fainting in the cause, with the weight of a world, as it were, about to be summoned in judgment, resting upon him, and none to stay up his hands, Bro. HIMES met him, learned his situation, and threw his whole energies, soul and body, into the work, for the good of the great cause. That cause, by the grace of God, he has most nobly and triumphantly sustained.

From his association with the cause, the *Advent Herald*, (then *Signs of the Times*), was published, not by the inducement, (as is falsely reported here,) of \$1000 paid him by Father MILLER for that purpose, but from his love of the cause.

When he has incurred responsibility for the *Herald*, no member of the Advent body ever thought himself responsible for its payment, nor yet that the body was responsible. Nor did any creditor ever suppose that they were giving credit to any person but Bro. HIMES.

We have never yet had, nor have we now, persons among us that we would be willing to see substituted in his place. And we look upon the *Herald*, and its appendages, as being as strictly the property of Bro. HIMES, as in any case the product is the property of the producer. Therefore we look upon any attempt to remove it from his hands, to make it the property of the Conference, as equally unjust as to take the private property of any other brother and devote it to that cause.

And we look upon the past and present position of the *Herald*, as a better guarantee of its future usefulness, than would be the Conference, or a Conference Committee.

"'Tis strange, 'tis passing strange," that a brother

should be accused "of treating a former brother as though he were still one!" This charge has not been sustained; but if it were, in what feature of it consists the crime? Did not CHRIST and GOD treat him in the same manner? Does not GOD "send his rain on the just and on the unjust?" and are we not required to be alike "perfect?" "If ye salute your brethren only, what do ye more than others?" "If ye love them which love you, what reward have ye? do not even the publicans the same?" Who, not blinded by the god of this world, or from some other cause, could for a moment censure a brother for treating the erring with love, kindness, and affection?

Dear Brother:—In these extremities, while our frail bark yet ploughs the dark, heaving billows; while the gloom of night yet mantles the earth; let us hold firm to that strong arm which alone is able to guide us safe into the port of peace. And while we wait the day dawn, let us look well to our chart and compass, and every set beacon, lest we make shipwreck even in sight of port. Be humble; be much in prayer; seek to know and do the will of him that hath called us.

Voted unanimously, that this address be adopted by the church, and sent to Boston and published in the *Herald*.

CHAS. MERCHANT, A. K. WARNER,
C. B. TURNER, Committee.
CHAS. MERCHANT, Chairman of Com.
Passed July 21st, 1850, in full church.
WILLARD IDE, for Secretary.

Foreign News.

Since our last, three steamers have arrived from England, the *America*, the *Atlantic*, and the *Asia*. The first sailed from Liverpool on the 6th, the second on the 10th, and the last on the 13th.

The most interesting item of intelligence is the death of Sir ROBERT PEEL. He was thrown from his horse on the 29th ult, which fractured his collar bone, and broke one of his ribs. He lingered until the 2d inst., when he died, in the 63d year of his age. Much feeling was manifested throughout England.

The Duke of Cambridge, uncle to the Queen is dead.

LOUIS PHILIPPE is said to be dying of cancer in the stomach.

French affairs appear to be progressing in the usual way. The Government does not appear to have learnt wisdom from the events of the last fifty or sixty years; but it still pursues its usual high-handed and tyrannical course towards the press.

The Spanish Government is about building two war steamers, and eight more vessels, in view of the danger to which Cuba is exposed from pirates from this country.

Apprehensions exist, that before this time, the American minister at Portugal has left, in consequence of the failure of that Government to satisfy the claims of the United States.

"NOW FOR A BUSIER LIFE!"—Having so disposed of the late unpleasant difficulties, as to vindicate ourself in the estimation of our brethren, we feel prepared to resume our "specific work," with livelier anticipations than we have indulged in for a long while. In addition to this, our health is somewhat improved, and, with prudence and moderation, we think we may yet do some service in the missionary field. We invite our old friends and fellow-laborers to take hold with us anew in the good work.

Bro. A. MERRILL informs us that he thinks of soon returning to the West. He intends residing near Fort Wayne, Ind. We shall be happy to hear from him, and will send the *Herald* with pleasure. Our intercourse with Bro. M. has been pleasant, and we hope that he may be sustained and blessed in his labors.

THIS VOLUME for six months, closes with this number. But we shall continue it through the year, and give the index at the end of the year.

STATEMENT OF J. P. WEETHEE AND OTHERS.

The following from Eld. WEETHEE and his friends, is in part their version of some matters, a more full account of which they promise in the future.

Our friends will, however, see that it throws no light on charges brought by Eld. NEEDHAM, and that it is a studied effort to divert attention from them and the authors and circulators of those slanderous reports, by a long essay respecting matters which have no bearing on the case. We have acceded to their request to publish; and we append such notes as the officers of the Chardon-st. Church and Society deem important to a correct understanding of this attack on their publication.

The following document was brought to us in the afternoon of Monday, the 15th inst. We were asked to publish it in the next *Herald*. We informed M. Wood, that it was too late for that number; and that after reading it, we could inform him on the following morning, whether we would publish it the week following—i.e., in the present number. On Tuesday morning a messenger came to the office, and was informed that the article would be inserted in this num-

ber of the paper. He returned, and afterwards another messenger came back after the MS. Thinking that rather suspicious, we concluded to retain and publish it, and gave a written answer to that effect. The following was received in reply:—

"Boston, July 17th, 1850.

"Bro. HIMES:—Your note in reference to the article handed you by our committee on Monday, you were asked to publish it in this week's '*Herald*;' if not, we chose to have it published in some paper this week; and as you are not willing to publish it this week, and next week, not without you can append your notes, I am requested to have the article published at once in some other paper. Therefore please send the manuscript by the bearer, Bro. Seavey, one of the committee. Yours, MICAJAH WOOD.

As M. Wood told us, when he left the MS., that he had a copy, we knew that if he wished to publish it elsewhere, he had a copy for that purpose, and therefore did not need ours; and that if he published it elsewhere, as we could copy from that, it would not prevent its being published with notes. We could not, therefore, regard those as the true reasons. Consequently we again declined. We then received the following:—

"Boston, July 17th, 1850.

"Bro. HIMES:—Your note is received concerning the article for publication, and I, as foreman of the committee, left it in your hands for an answer whether you would or not insert it in the '*Herald*' this week; if not, I would give an answer if we wished it published next week by you. I have sent twice for the manuscript, and you were told that we did not wish you to publish it—and you refused to give it up. I now demand the manuscript, and forbid your printing or publishing it in any way on your peril. Send me, by Bro. Seavey, the bearer of this note, the manuscript, without fail. And I also forbid your copying it. Yours, MICAJAH WOOD,
"for the Committee."

To this we replied as follows:—

"Boston, July 18th, 1850.

"Bro. WOOD:—Being obliged to leave town last evening, I could not give you an answer till this morning. In reply to your note, containing a peremptory demand for a certain document placed in my hands, for publication in the *Advent Herald*, by persons authorized by the writer of it to do so, I would say: I have already signified my willingness to publish it. It is, therefore, my property;—the writer of it having no other claim on it than that it shall be printed according to the copy, which will be done.—But, to show my sincere desire to act fairly and justly, I again repeat the proposition I have before made, to refer the whole affair to an impartial council, who shall hear the facts and testimony on both sides: to abide by their decision; to publish their report in an *extra Herald*, or otherwise; and to bear half the expense.

"I think all must see that a partizan contention, in which the statements made can never be regarded as worthy of confidence by impartial minds, would be at least a useless waste of time, labor, and money. This I have endeavored to avoid. Those who prefer such contentions, will soon be understood. If they speak the truth, we shall be satisfied; if not, the means of exposing them are abundant.

"If you wish to suppress the document from having become satisfied of the inaccuracy of the statements therein, and will give a certificate to that effect, I will suppress it accordingly. But if the reason you give; that you wish it published sooner than in our next paper, is the true reason, I will then give you a copy of it for that purpose this afternoon.

"Yours, J. V. HIMES."

No copy was sent for, but on Saturday, the 20th inst., it appeared in the evening edition of the *Mail*. They therefore had a copy, and did not need one for its earlier appearance elsewhere. Why, then, did they threaten us, and put us on our "*peril*," if we published or copied it? A man is in no peril for publishing what he finds in another paper. Did they at that time wish to alter it, and did not wish us to have the means to compare it with the original? and finding that we had the means, did they then conclude to let it appear as written?—if not, why such anxiety to get the document from our possession?

As to the notes appended, they knew before offering it, that we always append notes to whatever we publish that we think needs them; and they did not then ask us to publish it without. Why, then, did they bring it here? We suspect that the true reason was, that they did not imagine we should dare to publish so formidable a document, as in their estimation it appeared to be. And supposing that we would not, they could have boasted that we had refused them, and thus have had us at a disadvantage. But men are generally taken in the snares they lay for others; and so these brethren seem to be in all their movements for our destruction.

☞ The reader will be particular to consult each "Note" in connection with its reference.

To the Readers of the Advent Herald:

DEAR BRETHREN:—Your attention has doubtless, been called to the perusal of an Article, in the '*Advent Herald*,' of July 13th entitled, "A VOICE FROM CHARDON-ST. SOCIETY AND CHURCH." That incorrect impressions may not be left on your minds, as to the position of the Chardon Church and Society, it will be expected that something be heard from the Pastor of said Church and Society, as to the course which he has taken together with a majority of said Church and Society who have acted with him and still continue in the same course. [See Note 1.] From my Lectures, bearing the title, "Chardon Street Lectures," it is known abroad that that has been for a time, at least, my place of preaching. A sketch of matters connected with that Society from my arrival in

Boston to the present time, will put the affair in its proper light. I came to Boston, by the earnest solicitation of Chardon street Society, and also by the frequent and urgent entreaty of Eld. Himes; he stating that my coming was its "only salvation."—When I arrived in Boston, May 29th 1849, I found the Society in a state bordering on despair, they not having received any encouragement from me that I would remain with them. [Note 2.] I was beset by nearly the whole Conference, (then in session), to take charge as Pastor, of the Chardon street Society. At length I consented to comply with those requests.—Soon after my arrival I was chosen Pastor of the society, (there being at that time no organized church,) at the same time Elder Himes resigning his charge as Pastor; (a notice of which will be found in the *Herald* of the 23rd). In June 1849, by my request and direction, a church was formed, adopting the Scriptures as its rule of faith and practice. The record of that meeting as taken from the Clerk's book is as follows: "At a meeting of the believers in the near Advent of Christ, appointed for the purpose of organizing a CHURCH for the better observance of the ordinances of the Christian Religion, and the mutual advancement of each other in the faith of the Gospel, Br. Weethee (Pastor of the Society) presented the following as an expression of our mutual Faith and object of our association": "We the undersigned, believers in the near Advent of our Saviour, have recorded our names in this book, (the Bible) thereby assenting to its doctrine and precepts, as containing a system of truths, perfect in its nature, and all-sufficient as a rule of faith and practice; and we do agree to use all lawful diligence to sustain the system afore said; and especially to carry out the primary design of our association—the diffusion of knowledge on the Second Personal Coming of Christ."

"Voted to accept the foregoing, and the clerk be instructed to record the same in the Bible together with our names."

"Voted to recognise as Elders and Deacons those who have usually served us in that capacity. W. L. Hopkinson was appointed Clerk of the meeting."

J. P. WEETHEE—Pastor.

WILLIAM L. HOPKINSON, Clerk. [Note 3.]

This is the original organization of Chardon street church under the Pastoral charge of Elder J. P. Weethee, at which time and place twenty two names were given and recorded. [Note 4.] During the remaining part of Summer, and fore part of the fall, being often absent, at protracted meetings, and it being a difficult season to accomplish any special work, we had no other church meeting until November 27th 1849. The record of that meeting is as follows: "At a meeting of the Advent Church held in Chardon street vestry, Nov. 27th, 1849, . . . the following persons were propounded for membership, viz. Elder Joshua V. Himes." Then follow eighteen names proposed for membership. From this time our stated church meetings, were on Tuesday evening of each week. On Tuesday evening Dec. 4th those nineteen persons were received into full fellowship. [Note 5.] I now write with the church record before me, and shall give the principal facts there in recorded. At the same meeting Micajah Wood, was received to membership on the recommendation and urgent request of J. V. Himes, they having been associated in church relationship for nearly twenty five years, with a short inter-ruption. [Note 6.]

On Tuesday evening Dec. 11th eight persons were received into full membership. At this meeting "Bro. M. Wood was chosen Deacon in the place of Bro. Kelsey now absent (In California,) and Bro. Saml. Mills in the place of Bro. Josselyn, who declined acceptance. Bro. M. Wood was chosen Clerk in place of Bro. W. L. Hopkinson resigned." It may be proper here to state, that from the organization of the church, I as the Pastor of the church and the head of the officary, acted as chairman of all our church meetings. The reader will here remark that Bro. Kelsey, ceased to be a Deacon of this church from the above date, Bro. Wood being elected in his place. I state this because his name appears in the '*Herald*' of July 13th, as a Deacon of said church. [Note 7.] It will be seen also, that J. V. Himes was but a private member in the Chardon st. church organized and continuing under the pastoral charge of J. P. Weethee. On the 11th of December, we numbered fifty two members. Up to the present time, no Tuesday evening has been passed by without our stated church meeting except Tuesday evening June 25th 1850. I called the church together on Monday evening by due notice that it might not interfere with the called Conference commencing in the same house June 25th.

On Tuesday evening Jan. 7th two were received into full membership—whole number of members, 54
Jan. 14th Two were added. . . . 2
" 29th One was added. . . . 1
Feb. 19th One member was received. . . . 1
" 26th " " " " " " . . . 1
One other " " " " " " . . . 1
April 2nd One member received. . . . 1
" 23rd Received four persons. . . . 4
May 7th Received two members. . . . 2
May 14th " one " " " " . . . 1
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Total number in the church up to the above date sixty eight. The reader will compare this with the declaration in the *Herald* of July 13th (See note on pa. 11.) [See Note. 23.] It must be stated, that the regular business of each church meeting, and the first to be attended to, was, the receiving of members.—A number of the oldest and firmest Advent believers, had not come into church organization, and many have not to this time and in consequence of this, we lost the votes of some of our best believers. [Note 8.] On the above date commenced the difficulty in the church in my absence at Philadelphia. Before entering upon a notice of the difficulties themselves I will follow our church meetings to June 20th on which evening Elder Himes with ten others, very abruptly and imprudently left the church meeting in the middle of its session and, without any authority withdrew his case to another tribunal of his own choice. [Note 9.]

May 28th. "Received John W. Young, by a

unanimous vote into full fellowship." This brother has been with the Advent people in Boston since 1840, and has always been regarded by Elder Himes as a particular friend of his. [Note 10.]

"June 11th. S. Hamblin, S. A. Porter and Sist. Ann C. Young," (wife of the brother above named,) "were received into full fellowship." Sister Young never met with us in any of our church meetings. Bro. Porter has been with the Advent people for eight years, and has been a firm supporter of the cause, and always regarded as a particular friend of Bro. Himes. Bro. S. Hamblin has been acquainted with him ten years and was a member of his church in the Christian connection a friend to Elder Himes. These are the only persons added in this space of peculiar trial. FOUR IN ALL, and three only who took a part, instead of "EIGHT OR TEN," as he states in the Herald of July 13th, and those received at our regular business meetings, all of them had, for some time, their minds made up to join. [See Note 11.] The whole number of members on the list up to June 20th when Elder Himes ceased to look to the Church to "GIVE HIM JUSTICE," was seventy-two. Of that number two are dead, leaving seventy names, all of whom except three have known and have stood as friends to Elder Himes from two to twenty-four years. To balance these three, two members were hunted up by the Elder or his friends, and brought in and voted who had not been in the chapel for 6 months, and who were supposed to have left us entirely, one of them being so situated as to enable her to attend if she chose, every week. [Note 12.] Thus stood matters in regard to numbers on Thursday evening June 20th. Leaving this point at the date above given we go back to May 14th and trace the course of Elder Himes, to the present date, (July 12th). From the church record of May 14th, we take the following: "The following letter was presented by Elder J. V. Himes and action was taken in nominating and choosing Bro. John Emerson and Bro. Joseph G. Hamblin, a committee to hear statements and charges against the moral character of Eld. Himes. [Note 13.] We leave the church action which took place previous to June 20th to be given in our future history of the whole matter, soon to be published. On the evening of June 20th he eloped from the church meeting as above stated; and contemning the authority of the church to which he had first appealed, when he declared his life was in their hands, and appointed a council of nine special friends, "to do HIM JUSTICE," and from the testimony on ONE SIDE ONLY brought in a verdict "NOT GUILTY;" as published in the Herald of July 6th. [Note 14.] On the 20th of June the church passed a resolution holding J. V. Himes responsible for charges which he had made against their Pastor, J. P. Weethee, and other matters have been since added, and he is now on trial in the church. [Note 15.]

On Sabbath June 30th by order from W. West the chairman of Chardon st. Society, who was requested by the standing business Committee of the Society, I gave notice from the desk, at the close of my forenoon's discourse, that the Society was desired to tarry after, the Lecture in the afternoon to attend to some matters connected with the interests of the society. Such is the course the society has frequently taken, when they desire a full attendance, and a similar course was taken by the friends of Elder Himes on Sunday, July 7th (see Herald of the 13th July). At that hour our congregation is nearly double the size, which we gather at any other hour, owing to the peculiar locations of our members. This course was taken in April when it was to be decided whether the Society would release me from my pastoral charge, to go to Hester st. Church, New York. On this afternoon the weather was fine and we had our usual congregation, both of friends and opposers, Bro. West came, forward and opened the meeting. Some one questioning the formality of the meeting, Bro. Hopkinson stated "that that meeting was as formal as we usually have." As our Church (Society) had not decided on any form for its business meeting it had a right to take its own way. The meeting however WAS REGULAR AND FORMAL. As the quarter's rent was then due or nearly so for they do not own the house, but rent it by the quarter of its owner, J. V. Himes, The question came up, Shall we as a Society rent this Chapel another quarter; or shall we rent a place which may better suit our present circumstances. Some very severe language was used by the chairman against their pastor, so much so that a Methodist brother declared that he had never heard more insulting epithets. He accused me of wanting to divide that "PEACEFUL" church. [Note 16.] My circumstances in that Chapel were trying. The process of starving me out had already commenced. Some of those, if not the majority who took sides with Elder Himes, had withdrawn their support from me; and such were the insults I had, for a month received from, members of the Society, that my friends (some at least) had resolved to leave the house. Under such circumstances my course was clear, to leave the city or to leave that Chapel. [Note 17.] I said, with my hand directed towards the desk, "I EXPECT that I have preached my last sermon in that pulpit." I said I asked no person to follow me; that in saying what I did, I did not resign as pastor of Chardon st. Society and Church; that when they did not wish my services any longer they should let me know; that I did not say that I would not preach there again, but I EXPECTED that it was my last sermon; after protracted remarks, many of those who were for leaving the Chapel, having left; more as near as I could judge than of the opposite, a motion was made and finally put by the chair, that Chardon st. Society give up the house at the close of the quarter. The motion was carried, by a vote of twenty two to three against it. It was then mentioned that they wished to have a vote of the Church on the same point, and that that would be taken on Tuesday evening July 2nd, at our stated Church meeting. The sexton then asked me whether it would be in the vestry, or to that amount. I answered in the affirmative, and I also stated publicly, that the Church meeting would be in the vestry on Tuesday evening and that the special business of that meeting would be to decide as a Church, on the propriety of leaving the Chapel. Let it be understood that our Church meetings are STATED, every Tuesday evening. Our Society meet-

ings, are not stated, but special, and must be by a call from the President. We have not adopted any rules, fixing the manner in which notice shall be given, or how long previous to the meeting. The Society meeting of June 30th was regularly called, had its regular officers to preside over and conduct the business, and the business was conducted in the usual manner, by motions and Resolutions. I have been particular, that all may see, that by a regular vote at a regular meeting, where all might have been present if they chose, CHARDON STREET SOCIETY DID DECIDE TO LEAVE CHARDON STREET CHAPEL. Now let us see how "CHARDON STREET CHURCH" decided the same motion. Their decision I take from the Clerk's book, and the record of the whole matter is in these words:

"Church meeting, July 2d, 1850.

Met on the SIDE WALK in front of the Chapel, the house not being opened. The Church anxiously waited to know why it was not opened as usual; and was at length unexpectedly informed that the proprietor Eld. J. V. Himes had stated that there would be no meeting there that evening and the members need not go. The church not knowing any good reason why they should be locked out of the Chapel, concluded that this course was taken by Elder J. V. Himes to prevent them from holding their church meeting as usual, as he had misrepresented the church, and they were about to take action on an article published by him called an "Appeal to the church," in which he says "the Brethren have refused me a hearing of my case on its own merits—and I will seek justice elsewhere." After receiving the above information the Brethren 33 in number, (besides other Brn. and sisters not members but sympathizing with us numbering in all 40) convened at sister Ball's private dwelling, (which is near the Chapel) by direction of the chairman. [Note 18.] After passing some Resolutions continuing the preliminary steps of the trial against J. V. Himes, commenced June 20th. The following was passed by a unanimous vote, "Whereas matters have arisen in the Chardon st. Church which render it unadvisable to continue longer to worship as a church in Chardon-st. Chapel; therefore Resolved that this church now decide to leave said Chapel, and that they do appoint a Committee to look out a suitable location for meeting of said church on sabbath next and onward, and give notice of the same." On the sabbath July 7th, our Society and church assembled at Washington Hall and had their regular services, the Hall containing our usual No. of hearers. On Tuesday evening July 9th we held our regular and stated Church meeting and resolved to continue the trial of J. V. Himes and appointed a Committee to search out the offenses and to report to the church for their final action. [Note 19.] In conclusion I would ask whether the body of Advent believers, heretofore known as the "CHARDON ST. SOCIETY AND CHURCH," and which have been under the Pastoral Charge of J. P. Weethee "still worship as usual at Chardon st. Chapel"? Have they not each left that Chapel, by regular votes at regular or stated meetings? But it is asked, who decided to leave? I answer, at the meetings both of the Society and Church, there was present at least a quorum, and of that quorum, in the Society 22 decided to leave to 3 against it, and of the church quorum 33 voted to leave and no one against it. But it is said the members of the society were not all present: and why not? Brn. Lang and Emerson were both there in the forenoon, when I gave the notice of the meeting. Why were they absent? If many were absent it was their own choice. As to the Church meeting of July 2d, it was full, and there was the largest vote given that we have had since the commencement of our difficulties. It is asked, had you a majority of the Church who voted? I reply we had the unanimous vote of all the Church members who chose to be present, at our regular stated church meeting. I will say further that the day had been very rainy, and the evening was unpleasant, and yet from the Clerk's book, it will be seen that there were present 33 church members. But what proportion of the whole church was that number? From the list of church members now before me, I find 75 names. [Note 20.] Of this number, 2 are dead; 1 has been absent from our meetings 7 months, and considers the apostles no more inspired than other men; 3 from their age and distance do not attend our church meetings one unable to attend from sickness; 4 removed from the city, three of whom are with us; and two of our particular friends, detained—making in all 13 which deducted from 75 would leave 62 persons. And of this number we can safely reckon 4 neutral, which would leave us a decided majority of the whole church, (say 49 to 30.) [Note 21.] Who are they who voted to leave the chapel? With the exception of three, I believe, all are old friends of Elder Himes. Of the Society, they include the business committee and the Treasurer, and of the officers of the church, the Pastor, clerk, and two Deacons. That J. V. Himes, a private member of the church of which I am pastor, did in my absence sow the seeds of disunion and strife among the officers and private members of my church; and has finally drawn off a company from their Pastor (being sedicious) and has set himself up as their Teacher and Pastor, I do not pretend to deny; but that he has carried the church or a majority with him I do deny. We as a church, hold him and all the members drawn off and deceived by him as responsible for their conduct to the church of which I am pastor, and to be dealt with as the church may deem Scriptural. [Note 22.] As to the articles which, for some weeks, have been coming out in the columns of the "Advent Herald," our brethren will please exercise patience. They shall be attended to as soon as circumstances will allow.

J. P. WEETHEE, Pastor C. S. C.

Note. The reader is directed to compare the note of Elder Himes, in the "Herald" of July 13th, with facts collected from two church books. Note of Elder Himes. "The names on the church records, previous to the recent difficulties, were about sixty five. Some eight or ten have been hurried into the Church since by those who were interested in securing their aid. A majority of those first named, all the officers (except two—who were elected to office in December last), with 'their pastor,' and all but three members of the old Chardon st. Church, remain."

Reply, 1. The Church record shows sixty eight names. [Note 23.]

2. Four have been received, instead of "eight or ten," and one never attended a meeting of the Church, and the other three had made up their minds to join before the difficulties commenced. [Note 24.]

3. Of the sixty eight members, according to the Church records I make it thus: those who are alive and are decided, stand in proportion of 30 for the Pastor to 21 for Elder Himes. [Note 25.]

4. From examination of the old Chardon st. record of 400 members, over which Elder J. V. Himes was Pastor we find that nine persons are still with him, and fifteen with us. [Note 26.]

Micajah Wood ††	Sarah Tout
Levi J. Seavy	Elizabeth Hamblen
Thomas Allicott *	Harriet Clement
Jefferson N. Berry	U. V. Sinnix
Thomas Marshall	M. Sunderland *
Thomas Tout *	F. Allicott
Hannah Page †	C. E. Bass *
Adelaide A. Page ††	Lucy Rodgers † †
Samuel A. Porter *	Sophonria Porter ††
John W. Young *	Sarah Jefferson †
A. C. Young *	Sarah Blanchard †
J. G. Hamblin	Ball ††
S. J. Hamblin ††	Rodgers † *
Samuel Mills	Loring ††
Thomas Allicott jr ††	Phippen †
Inis ††	French †
M. H. Seavy	Susan Gove†
Hannah F. Wood †	Harriet Hamblin †*
Caroline Sweat	Abigail White †*
Elizabeth Morris	Matilda Burnham ††
Mary E. Studley	Lidia Newcom †*

* Sixteen names not on the Church record in the Bible prior to May 14th.
† Members of the original Chardon-street Church.
†† In the hand-writing of one person.
‡ Three minors, 2 males, 1 female.
* Entered without her knowledge—she not having gone with them, and being indignant at such a use of her name.

Note 1.—It is not very difficult to settle things in almost any way, if a "majority of those who act with" a man may decide them. What course did the minority of those "who acted with him" take? Elder Weethee has never had a "majority" in the church or society acting with him intelligently in his late "course," as will hereafter be seen; as very few of those "who acted with him," were permitted to understand the true merits of the case before them. It was the policy of those in Chardon-street Church who had endorsed and circulated the slanders against Eld. Himes, to keep all the honest hearted ones they could in ignorance of the primary wrong, by turning their attention to something else. The person has never yet appeared in any of our church meetings to say that he, or she, believed these slanders; and the three or four who had secretly circulated them, denied that they had done so, pleading persecution whenever their course was complained of; and foreclosed all fair and proper action, which would have allowed the proof to be brought forward to settle the question. [See Note 21.] Are the names appended to this article "the majority of those who acted with him?" 42 is a large majority of 33.—See Note 21.

Note 2.—As Bro. Himes could not remain with us, and as Eld. Weethee had waited several months without communicating an answer to our request, the society was much perplexed at the prospect for a pastor—it was only in view of that, that our despair consisted. In financial ability, real strength, and numbers, we were stronger then than at any time since the end of the first four months of his labors. Having fixed our minds on having Eld. W. for our pastor, and waited for him so long, it would have been difficult for us to unite on any other. In that light only was the "salvation of the society" dependent on his acceptance. Our great confidence in him, before his removal East, makes his present position so much the more a subject of grief to our hearts.

Note 3.—In this place in the MS. there was written, and then erased, the names of the following as elders and deacons:—John Lang, John Emerson, Elders. Warren West, James Kelsey, J. H. Josselyn, P. Hobart, Deacons. Not one of these names are in the list appended to Eld. W.'s article.

Note 4.—The following twenty-two names were first entered on blank leaves in the church Bible, (now before us,) in accordance with this vote. The five names with a star (*),—Eld. W., two men, and their wives,—are all of this number who sympathize with his late course.

J. P. Weethee,* Pastor,	Wm. L. Hopkinson, Ct.
John Lang, Elder,	J. G. Hamblin,*
Warren West, Deacon,	E. Hamblin,*
James Kelsey, Deacon,	D. W. Jackson,
Charles C. Gage,	M. R. Gray,
John H. Josselyn, Dea.,	Lucy Rogers,
John Emerson, Elder,	Mary Carter,
J. P. Ames,	C. Nourse,
P. Hobart, Deacon,	Mary M. Spear,
L. J. Seavey,*	Orpha Shipman,
M. H. Seavey,*	Sarah Hayden.

Note 5.—The next nineteen names entered, are the following—the eight sisters with a star (*) being Eld. W.'s friends—making thirteen (two men besides Eld. W., and ten sisters) out of the original forty-one—less than one third. This indicates how the old friends of the cause regard matters.

J. V. Himes,	Sarah Lang,
J. G. L. Himes,	Hannah Wood,*
C. Watkins,	Charity Burgin,
Sarah Blanchard,*	E. Snow,
M. T. Himes,	Z. Wilson,
N. V. Sinix,*	S. Van Kleek,
E. Merriam,	Lucy Wilde,
Frances Allicot,*	Hannah Page,*
Harriet Clement,*	S. Jefferson,*
Ann C. Weethee,*—wife of J. P. W.	

Elder H. propounded himself, with his family and others. He found that nothing had been done except to record the twenty-two names. All lay dead from June till November. He stirred them up, and from this meeting things took a new start. Eld. Himes, with the other eighteen that came in at the time, were all in the most perfect fellowship. Eld.

Himes was never more highly esteemed than at that time, by all.

Note 6.—More is said of this case than facts will justify. "Micajah Wood" had been strongly disaffected with Bro. Himes, and the great body of Adventists in the city, who would not go with him for a creed, and high church measures. He left us and attended the Congregational and other churches for a year and more, and in every way worked against us in our feebleness and trials.

When he manifested the least disposition to return, having a desire to benefit him and his family, Bro. Himes treated him kindly, and commended him to the church, forgetting the past in hope that his future course would be more wise and discreet. Why was it necessary that an "urgent request" should be made for his admission? His being an old "friend" would not require it. In requesting his admission, Eld. Himes showed that he harbored no resentment for the course pursued by him during the previous year.

Since the charges were preferred by Eld. N., no man has been more solicitous than he, to keep concealed the name of the man who poisoned the mind of the one who personated "common fame" in going to Eld. N.; or has been more anxious to cover up the name of the one who turned the mind of Eld. N. We hope that in their proposed pamphlet both of these names may be revealed—i.e., the real ones.

Note 7.—Bro. Kelsey is not "now absent in California." He did not resign his office of deacon when he left, was absent but a few months, has returned again to this city, and still retains the office. He is one of the old friends of the cause, and one of our most worthy brethren.

Note 8.—It is true that "a number of the oldest" and firmest friends of the cause, like Brn. Billings, Hale, Niles, Cushman, and others, with their families, did not join this association, neither have they gone with Elder W. since. His supporters are principally among those who joined after the first forty-one united. And it was found very convenient not to solicit "a number of the oldest and firmest Advent believers," when others were hurried into the church in order to get their "votes"—being admitted within five minutes from the time they were "propounded."

Note 9.—If the discovery by a brother of the circulation of slanderous reports to his injury, in connection with the declaration that they come from the church of which he is a member; and his request for, and the appointment of a committee, to receive and report to the church the nature and origin of such calumnies, is the commencement of the difficulty, then it did commence in his absence. If its commencement was in the first efforts to poison the minds of brethren, then it had an earlier date. When conversation was had, at different times, with Brn. Plummer, Hawkes, E. and W. Burnham, Cummings, and others, and correspondence with divers brethren, it was before the referred to date.

Note 10.—This is news to the "friends" of Elder Himes. He may have been in the city occasionally since then, but did not remove from Scituate till long since that time, and is not recognized as a constant attendant at the meetings till within two years.—As for his regard for Elder Himes, he stated at the last meeting of that party in the chapel, that he had had his present opinion of him since 1841. Nor have the other two names mentioned been regarded as in any way peculiar in their friendship or prominent in their acts,—more than any other humble-minded, honest-intentioned brethren, as they were supposed to be.—When refused the privilege of protesting against the church's delay to take action on a matter which had been before them a month, and Elder W. refused to put a motion to that effect, ruling it out of order, Bro. Himes left. It was then 10 o'clock in the evening. Why should he have remained longer?

Note 11.—The statement in the "Herald" was, that "some eight or ten have been hurried into the church since [the commencement of recent difficulties] by those who were interested in securing their aid." He did not say, "added in this space of peculiar trial." We are grieved, for the sake of the party resorting to it, that an attempt should be made to invalidate that statement by a resort to such a quibble. But the space of trial has not ended. Not having the Clerk's records a precise statement was not attempted to be made, and therefore it was said, "eight or ten." But we have the Bible before us, which contains the sixty-nine names entered before the commencement of this matter. There are appended to the article of Eld. W. the names of sixteen persons not on the original Church records. (See the signatures.)—See Note 21.

Note 12.—All of those but three, may have been friends to Elder Himes, although their friendship never in "particular" attracted the notice of his "friends." Yet they may have been friends; for they never had cause to be otherwise, and would now, in all human probability, be equally friendly, had not their minds been perverted by the authors of the secret workings. The reference to Elder Himes' hunting up two friends is of a piece with the other statements in this communication, the writers of which would not have made such a reference, had they been able to account for their presence on any other principle than by the use of means similar to those resorted to by themselves. Elder Himes does not need, and does not wish for friends who need to be thus "hunted up."

Note 13.—Here is an error in the record, the vote being that they were to "receive charges against the moral character of J. V. Himes, and report them to the church, for their examination and adjustment." Their duty to report is omitted in the record. This omission was pointed out to M. Wood, the clerk, by Elder Himes, in the presence of Elder W. and the officers of the church, and others, at the "Herald" office, on the evening of June 3d. The clerk admitted the error, plead that it was unintentional, and promised to correct it. Although no one, but him and his pastor, was more instrumental in preventing a report, or interested in its not being made, yet his plea was received. It is, however, now without excuse that it is not made, or that Elder W. and himself, both "knowing the facts in the case," have put their signatures to a document containing the original entry uncorrected. The action of the church was

defeated by the omission of the committee to report. When a majority of the officers attempted to make one, Elder W. remarked, "As chairman of the committee, I have not been called upon to make a report. I present none; therefore there is no report."

In this place was written, and then erased, the words: "Then follows his request." That was as follows:—

To the Advent Church, Chardon-street, Boston.—DEAR BRETHREN:—I am again deeply afflicted. Reports seriously implicating my integrity in conducting business connected with the Advent cause, have been laid before me by Elder John Pearson, jr., of Newburyport, Mass., and others.

For the subsequent action on this, see the "Appeal" in the "Herald" of June 29th.

Note 14.—Who should Mr. Himes appeal to, but to his "friends," when his enemies had done all they could to throw obstacles before him, and nothing more was to be hoped from them? The examination was, however, fully public; his enemies were not shut out, as his friends had been before.

Now mark the inconsistencies, contradictions, and absurdities into which a bad cause involves a man of "unblemished character."

1. In the meeting of the officers of the church, Eld. W., as chairman, (!) put the motion, that these charges—the same, word for word, that were acted on by the council—were "unworthy of any further notice;" and he neither objected to the motion, nor voted against it.

2. When the case came before the church, although he nullified a proper report, Eld. W. pronounced the case to be "dead," and not the subject of farther action, "unless one of the committee who voted in the negative saw fit to call it up."

3. When notice was given to Eld. W., that the council was in session, and the case before them, he pronounced that notice, before the church, to be "an insult."

But as soon as a council, called by Bro. Himes, take up the same "charges," and pronounced them to be "false and malicious;"—not as Eld. W. says, "bring in a verdict, Not guilty;"—then these same men who had pronounced the charges "dead," and the one who put the motion that they were unworthy of any further notice, "contemn" and sneer at that council as "one sided;" and insult the whole Conference, who witnessed their doings and approved them.

One of two things in this case must be true, and Eld. W. and his "friends" may adopt as true, whichever of them he pleases. Either "J. V. Himes" was "guilty" of the things charged against him; and Eld. W. was willing to regard his guilt as "unworthy of notice," and to let all action on it die; or else he was "not guilty," and yet Eld. W. was willing to embarrass all proper and customary action which could make it appear; and now rails at the "council" for doing what he as a "pastor" and man of "unblemished character" ought not to have left undone!

Note 15.—The charges here claimed to be made by Eld. Himes against Eld. Weethee are claimed to be contained in his efforts to discover the authors of the slanders against himself. Those referred to in this resolution, which was passed after Bro. Himes and friends had retired—"eloped," as it is politely expressed in this document—refer to the article in the "Herald" of June 18th, entitled "Secret Workings," which Eld. W. says implicates himself.

The resolution, which was written by Eld. Wee-

thee himself, was presented by Bro. Young; and this was "passed by the church" in favor of "their pastor." No doubt this was done by "the votes of some of our best believers;" whether "hunted up and brought in" or not they know best. But it was like appealing to the church to maintain the decision of the chair, when nobody objected to its decision.

Elder Weethee has repeatedly said, in our hearing, that he held himself charged by the article headed "More Secret Working," in the "Advent Herald;" and Bro. Himes has also stated repeatedly, that if Eld. W. considered the acts in the article as belonging to himself, he was one who was meant. And in the meeting on the evening of June 20th, or the previous one, Bro. Himes remarked, that, as one of the general charges preferred against him by Elder W. was, "improper general treatment of Bro. Weethee," if he saw fit to bring forward that article on secret working, as an item under that charge, he would meet the statements of the article to Elder Weethee's satisfaction; or he might make it the ground of a new charge, and he was already to meet that.

Note 16.—These references to the President of the Society are an entire misrepresentation, as the following certificate from Bro. West will show:

"It is not true that that meeting was called by my order. On the morning of that day, Bro. Wood and Hamblin came to me and requested me to call a meeting at the time referred to. I asked the object of the meeting, but could not learn it; and for that reason declined calling one. Before the close of the morning service, M. Wood came to me again, and asked if I was not going to call a meeting, I told him I was not; and that if he wanted a meeting he could call it himself. Eld. W. then appointed the meeting without any written or verbal call from me. If he supposed I had given such an order, he was misinformed. I was unable to conceive the object of the meeting, until I noticed that the regular appointments for the ensuing week were omitted from the desk during the day. At the close of the afternoon service, as the meeting had been called without my order, I stepped forward and corrected the appointment as made from the desk, and informed them that it was not called by my order; and asked for the object of the meeting, of those who had called it. I am the more grieved that Eld. W. should now affirm that it was called by my order—he being informed at the meeting, that I did not call it. Had I not thus corrected it, he would have had some excuse for thus affirming it,—now he has none.

"When it came out in the meeting that an effort was to be made to draw off a party, I told Eld. W. that if he chose to take a course to divide and draw off a portion from this once peaceful church and society, he must take the responsibility, and referred to the fact in 2 Kings 3:25, 26, that the real mother did not wish the child divided. Some one replied that it was not a "peaceful" church. I replied that I said "once peaceful," and that it was so two months ago. As Eld. W. heard that correction, his use of a single disconnected word of my language is now the more surprising. In my remarks I endeavored to avoid all harsh language; but as an officer in the church and society to admonish them faithfully. W. WEST."

Note 17.—If there was any design to starve him, is it likely that one of Bro. Himes' "particular friends," Bro. Lang, should have continued to board Eld. W. and wife till the present writing, at less than two-thirds the regular price for similar accommodations? A few may have withdrawn their support, and a few only; for the majority of Mr. Himes' friends, at his "urgent request," had continued to stand by as usual.

Insults are considered more or less grievous, according to the sensitiveness of the persons who receive or fancy them. Many, in the presence of Eld. W., have expressed their strong abhorrence of the course of the secret workers, not knowing that he would feel implicated in the movement, and with no intention to injure his feelings. To discover the authors of this movement, a strong effort was found necessary. No one has a right to feel insulted, by such efforts, if they voluntarily place themselves in a position to encounter the reprobation of unchristian acts. We should be ashamed of any one who should taunt him for the sake of injuring his feelings. But we have a

J. P. Weethee, who has been our Pastor for the last year came a stranger to labor with us, yet with a character unblemished; and, whereas, he is now suffering, as he considers, under severe charges or accusations made against him by a member with us, and by the same privately and in a very public manner through the columns of the "Advent Herald," of May 18th, thereby inflicting on the same, in his estimation, a very serious injury; and, whereas, the aforesaid Pastor has made known the case to the Church, requesting them to act in this matter as the defendants of his character; Therefore,

Resolved, That in the opinion of this Church the article in the "Advent Herald" of May 18th, headed "More Secret Working," which appeared over the signature of J. V. Himes, does contain charges of a serious nature against some person or persons, and that there is sufficient evidence that the author of said article did consider J. P. Weethee, the Pastor of this Church aforesaid, as one of the principal persons therein intended.—Witnesses, Hamblin, Wood and Mrs. Nourse.

This is all the complaint they have preferred against him, to our knowledge.

right to demand of him the names of those from whom he says he received his rumors.

Note 18.—The clerk had it in his power to make this, or any entry he was pleased to. Its value will be tested by the following letter from the sexton, who is the Secretary of the Society:

"As an attempt has been made to fasten blame on Eld. Himes because the chapel was not opened as usual on the evening of July 2d, it may be proper for me to state why it was not. On Sunday, June 30th, (which was the last day of the quarter,) the members of the society were requested by the pastor to stop after service for the transaction of business,—he stating that it was by the request of the president of the society. This the president, at the opening of the meeting, positively denied. On this ground, I stated in some remarks subsequently made, that I considered the meeting informal; but added, that I did not know but it was about as formal as usual. I said this, because we had had business meetings before, appointed from the pulpit, without any knowledge on my part by whose authority they were appointed. If the declaration that I considered it informal, is not worth as much to them as the admission that I did not know but it was about as formal as usual, why, let them make the most of it. At this meeting, a motion was made and carried by a large majority, (they say 22 to 3, the body of the society that remain being absent,) that we leave this house this day, and this was accompanied by a wish that it might ever remain desolate—that the doors might never be opened again. It was on this account that I did not open the chapel for church meeting, July 2d, and not because Eld. H. ordered it, for I received no such order from him, or any one else. Although I pronounced the meeting informal, and so recorded it, the party complaining say it was 'regular and formal.' Why should they then complain? In regard to the appointment of the church meeting, I would say, that I inquired of the pastor, on Sabbath evening, if there was to be a church meeting on Tuesday evening, and if it was to be in the vestry? He replied, he supposed there would be,—that it was so understood. I suggested that I thought the vote in the afternoon closed the doors. He only replied, that he supposed it would be there. I will add but one word more, and that is, to say that I supposed the reason why they were so anxious to leave the house 'that day,' (June 30th.) was, that they might not be responsible for another quarter's rent, which commenced the next day."

"WM. L. HOPKINSON, Secretary and Sexton."

At this meeting several members were taken into the church!!

Who "stated" that Bro. Himes said there would be no meeting, &c.? Was it "Rumor," "Common Fame," or an "informant?" An effort in this, as in other cases, has been made to get the author; but only the usual answer is received: "I don't choose to tell."

Note 19.—The "secret workings" are then, it seems, to be continued—no notice having been given to the culprit. Before whom is he now to be tried, "special friends"—who will hear evidence only on one side? As Eld. W. has pronounced the charges of Elder Needham dead, and others of these brethren all smoke, and past a resurrection, they will confer a favor by reporting any new discoveries they make. This high court of inquiry was pronounced by one brother as the highest [ecclesiastical] tribunal on earth!! which was given as a reason for not appearing before the council. Of what does it consist? It numbers Elder W., six men, two minors, a number of sisters, and new members added to aid in this movement.

Note 20.—If there had been but four new accessions, how came the number of sixty-eight, as stated to have been that on the book May 14th, to be swelled up to seventy-five? Do 68+4=75! (!)

Note 21.—What connection there is between the result, of "forty-nine to thirty," and the previous computation, we are unable to perceive. If Elder W. means that forty-nine to thirty "are the whole church," as the connection implies, it makes seventy-nine members at the time he wrote. As there were but sixty-eight names (sixty-five members, two being dead, and one gone to parts unknown), it would be an addition of fourteen since then. But as he says there are seventy-five names of which "two are dead and one absent," we think that cannot be the meaning. With seventy-two living members at the present time it makes an addition of seven—only one less than eight. But if for forty-nine he meant thirty-nine, as it is printed in the Boston "Mail," and thus sixty-nine in the whole church; then deduct the four he says have been since added, and it leaves just sixty-five as Bro. H. stated in his note, which Elder W. has attempted to make out a false number.

In making a majority of the church, what right have we to exclude the aged, sick, absent, and neutral? Age and sickness is a misfortune—not a fault. But excluding these, fifty-eight remain. Thirty would only be a majority of these; and it would require thirty-three to make a majority of those who were members prior to May 14th. There are appended to the foregoing document only twenty-six names of those who were members prior to that date, of which nineteen only are in their own hand-writing, and alone are here entitled to be enumerated. But the twenty-six would be a majority of only fifty-three persons—a minority of sixty-five!

There are in all appended to this, but forty-two names. Of these, fifteen were not on the records prior to May 14th, sixteen are in the hand-writing of M. Wood, six are appended without their given names,—showing not only that they were not present to witness the affixing of their signatures, but also that all who could be thought of and reckoned on, were appended in their absence, one of which was contrary to the wishes of its owner.—Why were not the balance appended?

And why so much effort to make it appear that those who are now with Elder W. have been "particular friends," "old friends," &c., of Eld. Himes, unless it is to give a more potent effect to the blow aimed at him? It is this that has given the whole effect to the slanders circulated against him. It should

* No part of the rent for the last quarter has yet been paid by them.—Ed.

be distinctly understood, however, that they were not led to act with Elder W., "with the exception of three, we believe," because they had anything to do with circulating these slanders against Bro. Himes, or because they believed them, but because they were made to believe, quite a number of them at least, by private visits and special pleading for sympathy, on the part of "their pastor" and those involved with him, that he was innocent of having circulated these slanderous reports. They have said, that if they could be convinced that he has done this, they should leave him; but still, they sustain him in evading such an investigation as would clear Elder Himes from the imputations on him by Eld. W., while he refuses to refer matters to any council for that purpose.

It is very conclusive proof against Elder Himes, that those who now "act with Elder W." were once "particular friends" of the former. And it is equally against him, it seems, that a council of his "special friends," and the whole Conference, should be in his favor and against the "course" of his slanderers.

Note 22.—We know not what they may "deem" Scriptural: they seem, however, to have reversed the Scriptural rule, and tell the faults of these brethren to the church before going to them privately.—The pastor, six disaffected men, one of whom is involved with the origin and circulation of late slanders, two minors, several sisters in the church, and the new members added for that purpose, may be, in their opinion—not in ours—a very suitable tribunal, to set in judgment on their former pastor, with all their original elders and deacons, and the most stable, oldest, and most reliable friends of the cause in this city! The above names, who have gone off, number only one brother who has stood at all times by the cause in this city, since the erection of the tabernacle.

That Eld. Himes did not "set himself up as a teacher," the following communication from the officers of the church, and his reply, will show.

"Boston, July 1, 1850.

"Bro. HIMES:—As our late pastor, with a part of our church and society, have abruptly left us; without giving notice, till the hour they decided to leave; we as the officers of the Chardon-st. church and society, being left destitute, request you to supply our pulpit next Sabbath, and after, as the church and society may desire.

"JOHN LANG, JOHN EMERSON, Elders.
"W. WEST, JAMES KELSEY, Deacons.
"PETER HOBART, "W. WEST, Pres't Soc.
"WM. L. HOPKINSON, Sec'y."

To this letter, Eld. Himes, though in feeble health, made the following reply:—

"Charlestown, July 1, 1850.

"DEAR BRETHREN:—I deeply sympathize with you in your present trials; and will serve you Sabbath next, if my health will permit. Yours,
"J. V. HIMES.

"To JOHN LANG, and others,
"Officers of Chardon-st. Ch. and Soc."

In the sudden emergency, we had no one to look to so likely to aid and sustain us, as Eld. H., who had always stood by us in the time of trial. We have found him now, as always, a true friend to the cause; never forsaking us in the time of calamity. And we cannot but express our gratitude for this last act of love in coming to our aid.

Under these circumstances we are greatly surprized to find it charged by Eld. Weethee, that Eld. Himes had "sowed the seeds of disunion and strife among the officers and members of the church"! We have the means of knowing that this, like other charges of recent date, is without foundation in truth. He might have exposed the "secret workings" earlier, and thus have saved many of his friends who are now carried off by sympathy; but he waited for their authors to make reparation, or to expose themselves; so that many were turned away by the plea that Eld. H. was seeking to "crush him," when nothing was farther from him. He has sought a Christian adjustment of the matter with them which he has not been able to obtain, so that he has had to defend himself against the charges which were said to have come from Chardon-st. church!

Note 23.—Of these 68, Eld. W. acknowledges that two are dead. One other had borrowed small sums of money and has gone to parts unknown, leaving just "65," at that time!—A wonderful discrepancy!!

In the article in the "Mail," the note is printed with the words SIXTY-FIVE in small capitals; and the words "were about," are entirely omitted! Why was this? Could they make out a discrepancy in no other way? Were those qualifying words omitted, before the 65, and then two dead folks and one run away counted to make 68; and then 65 given as Bro. H.'s statement, and 68 as the true statement, for the purpose of giving Bro. H. the lie? We hope not.

Note 24.—See Note 21.

Note 25.—If only 30 of the original 68 are for the "Pastor," and only 4 have been added, how came the foregoing 42 on the list? Deduct 30 from 42, and 12 remain! If only 30 are for the "Pastor," he has a majority of only 60—not of 65. If so many are for the "Pastor," how happens it that only 19 of them have signed his statement with their own hand, and only 7 more could be thought of—3 without recalling their given names—making in all only 26?

Note 26.—We have not access to the old Chardon-st. church records, and therefore can only judge of the accuracy of this statement by that of others. Of the signatures appended to Eld. W.'s statement, we are able to find but 6 names that we can recall as members of that church, instead of 15. And of these only 3, as Bro. Himes stated, were members of Eld. W.'s church prior to May 14th. Of the 65 members prior to that date, we recognize 18 as belonging to Eld. Himes' old church, of which two of us were officers; and 15 of these disapprove of Eld. W.'s course. An examination of those records might reveal more.

It is no pleasure, but a subject of great pain, that we are compelled to append notes of this character.

JOHN LANG, JOHN EMERSON, Elders.
W. WEST, JAMES KELSEY, Deacons.
PETER HOBART, "W. WEST, Pres't Soc.
WM. L. HOPKINSON, Sec'y.

* The following is the Preamble and Resolution referred to. It is the "character" of the one who wrote it that is said to be "unblemished."

Whereas, It is the duty of every Church to defend the character of their pastor when assailed, that his instruction may be attended by the divine blessing and heard without unwonted prejudice; and, whereas,

THE ADVENT HERALD.

BOSTON, JULY 27, 1850.

Office Business.

Those of our subscribers who owe for two or more volumes of the Herald, of whom there are a considerable number, would greatly oblige us by a speedy remittance.

By a glance at our receipts for some time past, our friends will see that they are very light—being wholly insufficient to meet our current and necessary expenses.

STATEMENT OF ELDER J. P. WEETHEE, AND OTHERS.

WE hope our readers will pardon us for occupying so large a space in this week's paper, with matters relating to our recent difficulties. We thought it proper to admit the statement of Elder WEETHEE in the columns of the Herald, so that we might not be charged with injustice; and it was necessary that notes should be added, to correct the misrepresentations and errors contained in the statement.

From the commencement of this difficulty, or of our knowledge of it, we determined to do nothing that was not uniformly regarded as orderly, unless compelled to depart from that course by those with whom we had to do in the case.

Every true friend of the cause of GOD, or of either party, will urge that such a course be taken. This we desire; but we are ready, by the grace of GOD, for anything else.

Our adversaries have now given to the public their statement (in part) of the matters involved; and if they are determined not to retract their former dishonorable steps, we are glad of this statement.

The visit of M. Wood, when he laid the document before us, had a significance. We were struck with the fact, that there was no sense of the wrong that had been done us by the cruel and cowardly attacks on our character, and the attempt to destroy our influence among the brethren and the public.

No other question seems to be thought of than these: How can we the most easily secure the brethren: How can we escape detection?? How can we best succeed in our plans?

A few remarkable facts which stand out on the face of the document should be made known. 1. There are forty-two names appended to it. But we doubt if a number of the persons who own these names ever saw the document, or heard it read.

But we doubt if a number of the persons who own these names ever saw the document, or heard it read. There is no clause in it which signifies that they endorsed, approved, or even had any knowledge of the matters referred to, or of the statements of the article written by J. P. W.

And now we wish to ask those brethren and sisters, who have so often said that they did not believe the slanders circulated against their "old friend," and which were reduced to the charges of Elder NEEDHAM, if they now join in these sneers against "the council" for their "verdict of not guilty" on these charges? You, brethren and sisters, have been led to suppose that you were defending the innocent, by the assertion so often made, that "no harm was intended against Bro. HIMES;" that "not a word had been uttered, impeaching his integrity, until the late New York Conference."

We proposed at the outset, have repeatedly proposed since, and still do so, that the whole matter shall be put into a course of action for its disposal, that will give satisfaction to the Adventists at large. We have no wish for a partizan and useless waste of time, labor, and money.

If we might say a word to those who may be half inclined to enter the ranks and join the standard raised against us, we would remind them of a lesson, which the history of J. STARKWEATHER, "the Prophet ELLIJAH,"—as he styles him. e. f.,—and others, have furnished us; that the greatest injury you can inflict on men who are out of the way, is to encourage them in their course, however sincere, determined, or successful they may be.

However, we repeat, we shall not again fill the columns of the Herald with these unpleasant matters. To the "pamphlet" we shall give an answer in some other form.

Our adversaries have now given to the public their statement (in part) of the matters involved; and if they are determined not to retract their former dishonorable steps, we are glad of this statement. It is in harmony with all that has preceded it in their late history.

But we doubt if a number of the persons who own these names ever saw the document, or heard it read. There is no clause in it which signifies that they endorsed, approved, or even had any knowledge of the matters referred to, or of the statements of the article written by J. P. W.

But we doubt if a number of the persons who own these names ever saw the document, or heard it read. There is no clause in it which signifies that they endorsed, approved, or even had any knowledge of the matters referred to, or of the statements of the article written by J. P. W.

We should state here, that one item in the arrangement for the assault on "J. V. HIMES" and his office was, that the agents of the plot agreed to "stand by" each other "when the storm arose."

and let his "brethren" finish him without an effort: no, they expected "a storm." Well, they have not been disappointed. But it is their last hope to "stand by" each other, plead persecution, "cover up" everything, evade all fair and impartial investigation, hoping that the really innocent also will "stand by" them.

Some of our brethren abroad, and all who were at the late Conference, know that we made propositions that must have been satisfactory to any reasonable man, and that we waited to the last moment for their acceptance.

BRO. HIMES' CASE.

The recent movements in relation to Bro. HIMES' character and acts, have occasioned the most unfeigned sorrow throughout the ranks of his friends, and the friends of the cause with which he has been so long identified.

I do hope that our brethren who have failed to sustain the rumors to which their names had given weight, will, without hesitation, acknowledge their wrong in having given so much confidence to these rumors, and so much character to them also.

Be assured of my heart-felt sympathy, and increased confidence in your integrity. L. D. MANSFIELD. July 16th, 1850.

CHARDON-STREET CHURCH.—We have again been called to resume the relation of pastor to this deeply-tried, yet faithful and much beloved Church. The present aspect of affairs is truly encouraging, and we hope much for the future.

NEW WORK.

THE "ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew Text vindicated." This work is now ready for delivery, and we are ready to supply all orders.

Then follows an Analysis of Sacred Chronology, in which is given all the language of the Scriptures, which give any clue to the periods in which different portions were written, and different events transpired.

The work contains 232 pages, being larger than was anticipated; and still the price will be less than we stated. Single copy 37 cts.; discount by the quantity.

In these times, when the Scriptures are being perverted, when prophecies are quoted pointing to the Jews' return, which have already been fulfilled in their past history, it is important that each Bible student be furnished with some help like the present. J. V. H.

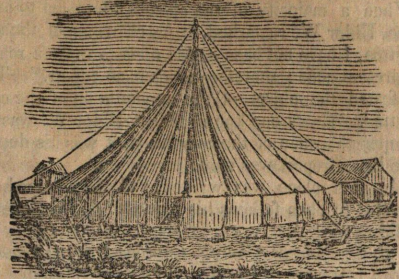
HERALD OFFICE DONATION FUND.

Table with 2 columns: Item, Amount. Previous donations: 71 47. Tracts to E. Whitney: 2 22. I. E. Hazen: 1 00. Total donations: 75 09. Previous receipts: 41 00. Excess of donations over receipts: 34 00.

TO SEND HERALD TO POOR.

Table with 2 columns: Name, Amount. [NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.] W. Baker: 3 00. J. J. Porter: 1 00. Chas. E. Beck: 5 00. C. S. Collins: 2 00.

TENT MEETINGS, &c.



The Lord willing, there will be a tent meeting in Lynn, Mass., commencing Saturday, Aug. 10th, at 10 A. M., and continue through the following week. The location is about an eighth of a mile from the West Lynn depot.

L. OSLER, J. DANIELS, B. P. RAVEL, J. PEARSON, JR., E. CROWELL, Committee.

A camp-meeting will be held at Wilbraham, to commence Monday, Aug. 19th, and probably continue over the Sabbath. As this is designed as a central and general meeting, it is hoped that all that can will come with their tents, and labor for the salvation of others.

There will be a camp-meeting in the village of North Adams, Mass., commencing Aug. 14th, at 7 P. M., and continue as long as shall be deemed duty.

There will be a camp-meeting in Harley, C. E., commencing Sept. 21st, and to continue nine days. Particulars hereafter. By request of committee. AMASA WADLEIGH.

BUSINESS NOTES.

John Clotney, of Marblehead, Mass., stopped his paper some time since. We are sorry he did not inform us of the facts in the case, as we should not then have put his name on the delinquent list.

E. Whitney—Sent your bundle to Bellingham, July 20th. F. Smith—The money was received. You have paid on "Herald" to No. 508; "Children's Herald," to No. 48.

H. Dennis—It paid to No. 508. W. H. Maul—A. Hall owes \$1. I. E. Hazen—Sent your bundle July 23d.

R. V. Lyon—The \$5 sent July 1st was received, and credited July 5th. If there was \$3 lost, it must have been mailed at a different time. You were also credited \$3 June 11th—making in all \$40, leaving only \$7 now due.

DELINQUENTS.

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

Table with 2 columns: Name, Amount. CHAS. R. MYRICK, of Kane, Ill., stops his paper per P. M. owing: 4 00. JAS. MARCH, of River Trent, C. W., stops his paper, owing: 1 00. Total delinquencies since Jan. 1st, 1850: 64 08.

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

Bro. S. W. Bishop will preach in Vernon, Vt., Aug. 8th, at 5 P. M.; North Adams, 9th do; Ashfield, Sunday, 11th; Whately, 13th, 5 P. M.; Haverhill, 14th, evening; South Hawley, 15th, 5 P. M.; West Hawley, Sunday, 15th.

Bro. N. Billings will preach at Marlboro' the third Sabbath in August; Lawrence, the fourth; Abington, the first in Sept.

Bro. R. V. Lyon will preach in Abington, Ct., the first Sabbath in August; Cabot, Mass., the second.

Bro. D. T. Taylor, Jr., will preach in Champlain, N. Y., the first Sabbath in August.

Bro. P. Hawkes will preach in Fitchburg the first Sabbath in Aug.

Bro. I. E. Jones will preach in Lowell, Sabbath, 28th; Manchester, N. H., Tuesday evening, 30th; Concord, evening of 31st; Pittsfield, Aug. 1st; South Alton, or New Durham Ridge, (as the friends may appoint), Sabbath, Aug. 4th; Haverhill, Mass., 6th; Lawrence, 7th; Salem, 8th; Brooklyn, N. Y., Sabbath, 11th.

Bro. Wm. M. Ingham will preach at Randolph, Mass., Friday, Aug. 2d, at 5 P. M., while the brethren may appoint; North Abington, Sunday, 3d, would like to have the church meet for a church conference on the day previous, at 4 P. M.; Lowell, Tuesday evening, 6th.

Bro. F. H. Berick will preach at Westford, Sabbath, 21st; Lake Village, Sabbath, 25th; Poland, Me., first Sabbath in August; Richmond, the second.

Bro. S. W. Bishop will preach in Pownal, Vt., July 25th, evening; Union Village, N. Y., 26th, do; Hebron, Sunday, 26th; Windham, Vt., Sunday, Aug. 4th.

Bro. Morley may be expected to preach in Marlboro' (at the house of Bro. Goodnow) on Sunday, July 28th.

Bro. J. Lenfest will preach at Hope, R. I., the last Sunday in July. A. S. HIMES.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment.

WANTED—A permanent loan of \$3000, on real estate situated in a town near Boston, valued at \$10,000. For further information, inquire at this office. [Jy. 27]

Receipts for the Week ending July 24.

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

Table with 2 columns: Name, Amount. L. Hook, 508; M. S. White, 508; H. E. Twine, 495; J. Duer, 482; E. Tompkins, 508; C. K. Farnsworth, 482; R. Jackson, 508; Mrs. E. Riley, 508; Mrs. A. Hood, 508; J. W. Graves, 508; S. P. Clark, 508; Mrs. Wilcox, 508; M. Brigham, 482; J. M. Dodge, 508; D. Burns, 508; S. Snow, 508; L. Kimball, 482 on acct., 508; J. Hutchinson, 508; S. Stewart, 508; N. Richards, 482; L. Weld, 508 (it was received); B. Brown, 508—each \$1. P. Buck, 508; J. Pierce, 508; W. Baker (with books and "C. H."), 314; F. Axe, 534; N. Brown, 508; P. Burns, Jr., 508; A. P. Lynde, 508; A. Keyes, 485; D. S. Niles, 508; J. Richardson, 508; M. C. Spiller, 2 copies, 516; H. Asselstine, 321—each \$2; J. Hazleton, 534; H. Caswell, 482—each \$3.—R. Call, 495—50 cts.