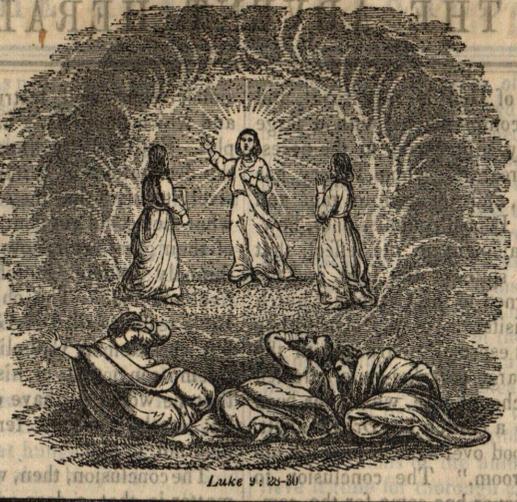


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"CHEER UP."
Never go gloomily, man with a mind;
Hope is a better companion than fear;
Providence, ever benignant and kind,
Gives with a smile what you take with a tear;
All will be right,
Look to the light;
Morning was ever the daughter of night;
All that was black will be all that was bright.
Cheerily, then! cheer up.
Many a foe is a friend in disguise,
Many a trouble a blessing most true,
Helping the heart to be happy and wise,
With love ever precious and joys ever new!
Stand in the van,
Strive like a man,
This is the bravest and cleverest plan;
Trusting in God while you do what you can,
Cheerily, then! cheer up.

Genesis—Chapter III.

FROM THE "LONDON QUARTERLY JOURNAL OF PROPHECY."

(Continued from our last.)
Vs. 14, 15—"And the Lord God (Heb. Jehovah Elohim) said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Though both of these two verses refer, in a measure, to Satan himself, yet they do embrace separate subjects, the former pointing more especially to the curse upon the literal serpent, the latter predicting the curse upon the great Tempter. They seem but one prophecy, and yet they take in two objects,—the near and the distant, the literal and the figurative. Commencing, like all double prophecies, with the near and the literal, they end with the distant and the figurative. As in the Seventy-second Psalm, the singer begins with the actual Solomon and ends with the greater Solomon; and as in several burdens, the prophet Isaiah begins with the Babylon then in being upon the plain of Shinar, and ends with Babylon the great, upon the seven hills; so it is here. He begins with the serpent, he ends with Satan. The figure used is taken from the serpent; but the prophetic picture thus given concerns a far greater personage. For it is evident that one main object gained by employing such a figure in such a way as is done here, is to bring before us the personality of that being who is here introduced to us. The words, no doubt, are figures, but they are figures of what is literal,—precise and personal. They are not figures of abstractions or principles or truths, but of a person. They do not set forth God's condemnation of error or of evil, but his judgment upon a person. They do not denote the mere conflict between evil and good, with the triumph of the latter after a brief depression, but they foretell the battle between two persons. The nature of the combat is not declared, but the personality and literality of the combatants is vividly, and beyond mistake, set forth.

This much is plain. Let us now look at the words themselves. God had, in his dealing with our first parents, proceeded in the way of judicial inquiry, step by step. He had taken nothing for granted, but had calmly questioned them, allowing them full opportunity of defending themselves; loth to condemn, nay, giving out his accusations simply as questions, no more. But when he comes to deal with the serpent and with Satan, we find nothing of this. They were dealt with as already condemned, and only waiting their

sentence. Such is his grace to man, and such the intimation of his purpose to deal with him in grace, not in judgment. Wondrous contrast between the two races of creatures and His purposes concerning them! With the one all is grace, with the other all is righteousness and wrath! Even in the lower creation this difference is shown. That animal that had sided with Satan, and become his instrument in ruining man is cursed with Satan's curse, and for Satan's sin; while the other animals are cursed with a less heavy and less abiding curse, and that for man's sin. As if God would thus from the beginning proclaim the pre-eminent guilt of every ally of the Evil One; and the swift doom of all that, in the day of doom, shall be found upon his side. The serpent was but the involuntary agent, yet he was cursed; how much more they who have yielded their members instruments of unrighteousness unto sin" (Rom. 6:13), nay, "run greedily" in the way of the Evil One.

Though the serpent was but the instrument, yet he is cursed. And the words, "above all cattle," &c., imply that the rest of the animal creation were made to share the curse which had come down upon it as Satan's special agent in the plot against man. And why this universal curse?

1. To show the spreading and contaminating nature of sin. One sin is enough to spread over a world. There is something in the very nature of sin that infects and defiles. It is not like a stone dropped in a wilderness, upon the sand, there to lie motionless and powerless. It is like that same stone cast into a vast waveless lake, which raises ripple upon ripple, and sends its disturbing influence abroad, in circle after circle, for miles on every side, till the whole lake is in motion. We do not understand the activities and energies of sin. We are slow to credit them. Still less do we understand or believe the strange connection between one sinning creature and another; so that it seems unrighteous to us that one should involve another in evil. Yet it is evident that there is such a thing as a union, not only of nature, but of responsibility. I do not profess to explain this. But God proceeds upon it as a law of being. The passage before us takes it for granted; nay, the whole Bible assumes it. It is not some casual or some arbitrary proceeding. It is the law, the righteous law of creaturehood, which unfolding itself first in the curse, has consummated its development in the blessing, when "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him."

2. To show how all the manifold parts of creation hang together and depend upon each other. One being displaced, all are ruined. There is a unity in creation which we have not yet learned to understand,—a unity of the closest kind, yet quite compatible with individual responsibility and separate action. The arch is not more dependent on the keystone than are the different parts of creaturehood dependent on each other for stability and perfection. It is as if the unity of the Godhead had its counterpart in the unity of creation. And, strange to say, it is the fall that has so fully discovered this oneness and made us acquainted with its manifold relations.

3. To be a monument of the evil of sin. Sin needs something visible, something palpable, to make known both its existence and its "exceeding sinfulness." It must exhibit itself to our senses. It must stand forth to view, branded with the stroke of God's judgment, as the abominable thing which he hates. Thus he has strewed the memorials of sin all over the earth. He has affixed them to things animate and inanimate that we may see and hear and feel the vile and bitterness of the accursed thing. Before God can proceed to unfold his purpose of pardon, he must rear upon the soil of earth an enduring monument of sin, that thereafter there may be no mistake on the part of man; that it may never be supposed that in being gracious to the sinner he was trifling with the sin.

While the serpent is thus cursed above all the rest of creation, he is made to understand the reason why he is so dealt with. "Because thou hast done this." God takes care that there shall be no mistake. The curse is no accidental and no arbitrary evil; it is traceable to one distinct cause. The serpent has beguiled man, therefore judgment lights upon it. "The curse causeless shall not come." "Because thou hast done this," is God's preface to his sentence on the serpent. It is his preface to the judgment pronounced upon the sinner. Because thou hast done this, are the awful words with which he will be sent into the everlasting fire.

Such is the visible curse on the serpent. Let us now mark (v. 15) the invisible curse on Satan. There was to be from that moment, war between Satan and the woman, enmity between his seed and her seed. Nay, there was to be warfare,—open warfare. This warfare would consist of two great parts or stages. In the first, the woman's seed would be wounded; in the second, the serpent would be destroyed. The length of this warfare is not stated; or how near its two great parts might be to each other. They might be near, or they might be far off,—we are not told, for it was not needful that we should learn this at first. Simply the two things are presented to us, but the question of time is kept out of view, that, from the very first, there might be not merely a looking for the arrival of the woman's seed, but also a watching for him. We get here but the far-off glimpse of a great mountain-range. Its lofty peaks seem all clustered together, as if there were not a step between; yet, when we reach them, as now in their last days we have done, we find them separated from each other by valleys, and plains, and precipices of vast extent and height. We could not gather from the brief words of this verse, whether the battle was to be the conflict of a day or of ten thousand years. After-ages were to unroll the detail; to reveal to us the suffering and the triumph, the shame and the glory. So closely are the first and second comings of the Lord here brought together, that we should have supposed that there was no interval between them.

But though the times and seasons were not given, and therefore much was hidden from man, yet enough was told to let him know that God had taken his part against his enemy; that Divine love had interposed and pledged itself to the final discomfiture of Satan, and the final blessedness of the victim which he had counted his own. Here sounds the first note of gladness in the ear of man. It sounds in many respects indistinctly and inarticulately; but in this respect, at least, it is most distinct and articulate, that it announces the free love of God, and that free love, not simply as displayed in the sending of a deliverer, but as making for itself a righteous approach to man through the sufferings of that deliverer himself. Now the great thought of God's heart, the idea of grace, began to be unfolded, not only to man but to the universe. But, Oh, what a mighty apparatus requires to be constructed ere that one idea can be made plain, and man trusted with it! What an apparatus must be raised (and that gradually, age after age) for carrying out as well as for exhibiting the whole adjustment of righteousness and grace, holiness and grace, wrath and grace, punishment and grace, ere the sinner can be made to comprehend the new, the strange idea, or to distinguish it from mere indifference to sin, or be trusted with the application of it to himself. This was the first step in the unfolding of the "mystery which was hid in God, who created all things by Jesus Christ; that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."—Eph. 3:9-11. And it is in reference to this that the epistle concludes, "Unto him be glory in the Church, throughout all ages, world without end. Amen."—Eph. 3:21. And at the consummation of the glorious mystery shall this song be sung, "O the depth of the riches both of the wisdom and knowledge of God!"—Rom. 11:33.

Having briefly sketched the meaning of these two verses, let us now look at them more in detail. They are too important to be slightly passed over. They contain the root of all redemption-truth.

1. Let us mark how God proceeds in his inquiries after sin. He first traces it out step by step, tracks it in all its windings, ere he utters one word of judgment. His dealings hitherto had been with Adam, as the head of creation. Therefore he speaks first to him. Then from Adam sin is traced to the woman, then from the woman to the serpent. By this process it was brought solemnly before the conscience of the transgressors, that they might see what they had done. In this process God takes no advantage of the sinner. He does not make use of his omniscience or omnipotence to convict or overawe the sinner, or to extort confession from him. He proves all by the sinner's own admission, that his mouth may be stopped, and that the Judge may be acknowledged as righteous in all he does; that he may not only be the just God, but that he may be seen to be so by his creatures. (See Job 34:23; Psa. 51:4; Rom. 3:4.) And as is the process of inquiry, so is the judgment. The sentence is judicially announced, not in anger, but in righteousness. Having traced the sin to its source, God begins with the serpent, the source of the evil, or rather with Satan and the serpent jointly, as the twofold source. He began with the transgressor in his inquiry, he begins with the Tempter in his judgment; for the first word of condemnation must be directed against the originator of sin, the first stroke of wrath must fall on the prime mover of the deed. Thus, even in the minutest things, showing his truth and justice! Even in the order of his judgment, how careful to mark his sense of the different kinds of criminality! Such is a specimen of the way in which He will judge the world in righteousness!

2. Let us mark the circumstances in which the sentence was given. It was given in the hearing of our parents. It was not specially directed to them. They were but hearers. Yet the scene was designed for them. This curse on the serpent was spoken in their ears, because it contained in it God's purpose of grace towards them. God's design was, that they should learn his gracious intentions without delay, and thus their fears be quieted and their confidence in God restored, but still that they should learn them in a way which should completely humble them, and make them feel that the grace did not arise from anything in themselves. They learn this grace of God in a sort of side way, as if God turned away his face when making it known. They get it in the form of a curse against the serpent for the evil done by him, thereby learning that the evil done must all be undone before man can be blest! This awful curse against the being that had ruined them intimated such things as these; (1.) That God meant to save them, and not to give them up to the snares of their enemy; (2.) That they could only be saved by their enemy being destroyed; (3.) That this destruction would be attended with toil, and conflict, and wounds; (4.) That it was easy to ruin a world, but hard to save and restore. How affecting the thought, that God could not preach the Gospel directly to Adam, but that he must be left to gather it from the curse against the Evil One,—as if he could not be trusted with the full glad tidings of grace till he had learned the exceeding sinfulness of sin! How different now, with us! God preaches the Gospel directly to the sinner in all its largeness; saying to each of us, There is grace enough for thee, come thou and be reconciled, come thou and be saved!

3. Let us mark how God hated that which Satan had done. "Because thou hast done this," are the words of awful preface to the sentence. God had no pleasure in the snare or the ruin it had wrought. He had no satisfaction in the marring of his handiwork, no pleasure in the death of the sinner, no joy in the desolation of his world. His words are the expression of deep displeasure against him who had done the horrid deed, and at the deed which had been

done. And let us not forget that all which Satan has since then been doomed to suffer, as well as all that he shall hereafter suffer, has its origin here. "Because thou hast done this!" No doubt he was ruined and doomed before for his own transgression; but now he is to be sunk to a lower level of condemnation, and loaded with a weightier curse for being the Tempter of man, the destroyer of a world. This is the brand upon his burning forehead; this is the millstone round his neck. God will have him understand how he abhorred that which he had done. And when hereafter he is seized, and bound, and shut up by the strong angel in the abyss, shall not these words ring in his ears as he is thrust down into his dwelling of darkness, "Because thou hast done this?" His sin, by means of which he succeeded in casting man out of Eden, shall be the sin by which he himself shall be cast wholly out of earth, to deceive the nations no more.—(To be continued.)

The New Reformation in Ireland.

What is called the New Reformation, in Ireland, is exceedingly troubling the priesthood. They are very anxious to prove the whole thing a delusion and a lie, and with this view the *Telegraph* has sent a special commissioner, who is publishing a series of weekly letters, the object of which is to pour contempt upon the "jumper churches and the jumper schools." He does not deny that such things exist. His only object is to prove that those who attend them do so for a consideration. To each of the "jumper schools a boiler is attached for supplying Indian-meal strabout to the pupils, who are fed like swine, out of small wooden troughs or platters." He asserts, that they receive a larger supply, and a better quality of rations than they would get in the poor-house; and the more destitute receive, in addition to what is got in the school, a half pint of meal to take to their places of abode. This is tolerably well for the "jumping" boys and girls; but what of their parents, who attend the "jumper churches?" We are told they are "induced" to attend church on Sundays by small donations of money, distributed immediately after the conclusion of the service. The begging-box is sent round, which is rather an unusual thing in the Protestant Church, and the collection made from the respectable portion of the congregation, and the money thus realized is doled out to the miserable perverts. The Popish commissioner proceeds:

"The few adults are induced to attend church on Sundays, by small donations of money, distributed immediately after the conclusion of service. The begging-box is sent round, which is rather an unusual thing in a Protestant Church, and a collection made from the respectable portion of the congregation; and the money thus realized is doled out to the miserable perverts in sums of twopence, threepence, and sometimes sixpence. The distribution of food and clothes in the schools, and money in the churches, constitutes the principal items of bribery, which I was able to discover beyond doubt or question. To each of the schools both a master and a mistress are generally attached. Their salaries amount to £36, and £26, respectively. There are also one or two Scripture teachers, or Bible readers, in connection with every school, and their business is to expound the word, explain difficult passages, clear up controverted texts of Scripture, and above all things, to point out the errors and idolatry of Rome. On those Bible readers, also, devolves the task of training the 'readers,' who are paid according to the number of persons they can procure to listen to their instruction. The lowest salary of those readers averages eight shillings per month. They are generally selected from the elder pupils of both sexes, and they spread themselves over the district in search of persons who will permit them to read in their presence a verse or two of Scripture. The names of such parties are duly entered by the young 'readers,' who make a return of them to their Scripture teachers, and they are set down either as 'converts,' or approximating to conversion; and the 'readers' are rewarded in proportion to the number of hearers they can obtain. The church mission has a direct treasurer, who pays the staff once a month; and if there be any flagging in zeal, falling off in 'faith,' or any remissness whatever in the discharge of the appointed duties, the amount of remuneration is measured accordingly. The schools are frequently visited by laymen who have a stake in proselytism; and they are also regularly inspected by the Protestant minister in whose living the school is situated. The education in all the schools which I have visited is of the most wretched kind. The Bible is the sole class-book, and out of it they are taught to spell and read. The greater number of the pupils cannot read a word, and the more advanced classes read very badly."

Now, this is not amiss. Abating the falsehood, it contains a portion of real merit. It confesses to two things,—that the space occupied

by the simple word of God is very great, and that its lessons are communicated with a large amount of humanity, ministering to the necessities of the poor creatures whom Popery has bereft of everything, and reduced to rags and helplessness. The Popish commissioner, however, has made a statement to the effect, that large numbers, in spite of the food and the clothing, have returned to the Catholic Church during the recent visitation of the Archbishop of Tuam. He was especially struck with the appearance of "a large porridge-boiler, erected at the end of the school-house, which has been recently licensed as a church by Dr. Plunkett, whilst the pulpit stood over against it at the opposite end of the room." The conclusion to which the commissioner has come for the comfort of his employers, is this, "that, so far from making good Protestants, it is merely calculated to produce habits of idleness, dependence, and hypocrisy—to generate infidelity, and cause its dupes to regard religion as a thing of necessity."

This is thoroughly Popish. Nothing can be more perfectly in keeping with the spirit of the system, and the habitual language of Popish scribes when smarting under the progress of Protestant principles. This said commissioner has bestowed special attention to Oughterard, which is the key to Connemara, and the first stronghold to "jumperism." So far back as 1846, the work of proselytism began in this ill-fated place, when some sixty children were gathered together in a proselyting school. The commissioner went to see this school, and discovered to his dismay that the only class-book was the Bible, and that the poor starving children began the business of the day by a breakfast provided them in the school! He examined the most advanced class, consisting of boys and girls, averaging about twelve years of age, and, of course, found them "extremely deficient in everything except controversial texts of Scripture." This is good. We are at no loss to interpret the import of the assertion, that there is nothing of which Popery stands more in dread than the proper understanding of those controversial texts. They constitute the people's protection against priestly imposture. The commissioner discovered that the Protestant clergy regularly visited the Sunday-school, and labored to indoctrinate the minds of the children with their peculiar religious views. This is good again, and a sorrowful fact for the men of the missal and the crucifix! We are further told, "It is lamentable to observe how the young minds of those children are perverted on the most sacred subjects." This is the best of all. The probability is, that the bulk of those children are gone from the clutches of those catchalls, the priests, forever. The commissioner met, a boy, of about thirteen, proceeding to school from whom he learned, that he had been attending it about three years, "and during that time had read no book except the Bible." He told the commissioner, "that he hated the Papists because they would not give him either Bible or breakfast,—but he would not go to school for the Bible alone." We need scarcely point out the truth and the falsehood of the allegation; and it will be seen that the part of it which is obviously true indicates the hold that the sacred page has taken upon the young heart.

The commissioner next proceeded to Glan, where he found a school of fifty children, in which, as before, the Bible was supreme. Here the pupils get breakfast every morning at the school, and the orphans receive an additional meal. On examining the children at the school, he found them "most expert in quoting controversial texts of Scripture." "They stated that they understood nothing about any other religion save that of the Church of England and the Church of Rome." They further told him, that "they believed all Roman Catholics were idolaters, and that they would not be saved unless they came forth from darkness." This is capital! The commissioner is terribly afflicted at the kindness which is mixed up with the Protestant lessons, and has no manner of doubt that it will generate an army of slothful beings that will live by beggary to the end of their days! In a land where Popery has made every fourth man a beggar, this will be no very great calamity.

But these Protestants were not the only schools in the district examined by the commissioner. There were some other under the Popish priesthood, with which, of course, he was exceedingly gratified. There everything was right, and as it should be. The children were taught just what they ought to be taught, and nothing else. There was no "heresy"—no Bible there! In one of the districts "there are established three male and three female Christian doctrine societies in different divisions of the parish." This shows some zeal, and betrays not a little fear. The objects of these societies is to instruct the people in Christian doctrine,—that is, the doctrine of Rome. According to the commissioner, large numbers are daily returning to the Catholic Church, who had been induced to change their religion from selfish motives. This is a plaster which the commis-

sioner seems well instructed how to prepare, and which the priestly hand will promptly apply. But to fortify himself, he brings forward the declarations of certain priests, who successively testify "that they became Protestants for what they could get; but, having been convinced of their great error, now return to the bosom of the holy Catholic Church, where they hope to live and die." The chief of these is a late Bible reader, called McGrath, who declares he left the Roman Catholic Church against the solemn convictions of his own conscience, and that he would not have continued a "pervert" but for the constant temptations which were held out to him.

The conclusion, then, we draw from the whole matter is, that a deep and general impression has been made by the Protestant movement, and that it is being conducted wisely, steadily, and with large success. British Banner.

The Proffered Gift.

When Summerfield, was charming the churches by his unrivalled eloquence, a gentleman in Baltimore, who was not a professor of religion, presented him a fine coat. His acknowledgment of the present beautifully exemplifies his character and the love of his heart to all whom he could address.

"Your very agreeable present, and the manner in which it was bestowed will never be forgotten. But what shall I render to you for this benefit? I have, I confess, scarcely anything within my gift. If I could transmit to you the garment of salvation, I should indeed be able to recompense you fully; though not half so fully as if you received it from the Author of salvation. This is a gift which is enhanced by the dignity of the Giver, and he has therefore reserved to himself to bestow it."

"This gift, however, will not be yours in the same way in which your gift became mine, for he requires that you shall ask in order to receive it, and has promised His Holy Spirit to them that ask him. My coat indeed becomes me well; it fits me better than any coat I ever had, and its texture is super excellent; but my dear friend, the garment I would recommend to you would become you still more, and would adorn you better than any garment you ever wore. As to its texture it is emphatically said to be 'fine,' not comparatively so, but positively fine; this material alone is fine, clean and white. I could have dispensed with your present, inasmuch as my former dress would have fully answered all the purposes for which this was intended; but my dear friend cannot dispense with the garment I am recommending him, for the man who has it will not be turned out from the marriage supper, and cast into outer darkness."

"Suffer me to speak freely, sincerely, lovingly, on this subject. What is the cause? Why, amid all the kindness that you ever show and delight to show to the meanest servants of my Lord—why, O why is it that you have not so fallen in love with the 'Altogether Lovely,' as to give him full possession of your heart? You give him your money, you give him your tongue to speak of his goodness, your feet employed in tracking the way to his sanctuary, and you delight to be seated among the flock of Christ. But then your heart! 'My son, my son,' says God, 'give me thy heart!' Seek the kingdom of God first, rather, and then bring every other consideration into a state of inferiority. Let me ask you, my dear brother—for such I call you in anticipation of my very soul—is he not worthy of your heart? The language of angels is, 'Thou alone art worthy.' He has purchased you at the price of blood, and he claims you as his own. Will you continue to resist the claim? Has he not long been striving with you to yield yourself a willing sacrifice? Though he could use force, he prefers submission; he would honor you by proposing himself to your choice. He is an honorable lover. He woos, he supplicates, he stoops to ask your love; can you keep him out any longer? O no; your heart says no! Then answer him this moment,

"Come in, come in, thou heavenly guest,
And never hence remove;
But sup with me, and let the feast
Be everlasting love!"

Style of Isaiah.

While Isaiah possesses much in common with other prophets, there are many peculiar features by which his compositions are distinguished. In character he is energetic, bold, and uncompromising; of a lively and fertile imagination, yet full of serious feeling and deep thought; zealous for the honor of the divine perfections, the spirituality of worship, and the purity of the theocracy; undaunted reprove of sin, of every kind, and in whomsoever found; the tender-hearted patriot, who took the deepest interest in the circumstances and prospects of his people; and the compassionate friend of the Gentile world.

His language is uniformly adapted to the subjects of which he treats. In narrative he exhibits the utmost simplicity and perspicuity; in announcing the divine oracles, his tones are marked by a singular degree of solemnity; in his descriptions he is minute, discriminating, frequently cumulative, and highly graphic; in menacing foreign enemies and the wicked among the Jews, he is full of vehemence and force. His expostulations are urgent and pathetic; his hortatory addresses earnest and powerful. Nothing can surpass the sublimity of those passages in which the sovereignty and infinite majesty of Jehovah are set forth, or the severe irony and satire with which he attacks the worshippers of idols. Nor is he equalled by any of the other prophets in the magnificence, variety and choice of the images which he employs, especially when predicting the reign of the Messiah, and the future happiness of the Church.

The poetical structure of his sentences is exquisitely graceful and elegant. Their flow is, in most instances, soft and pleasing; at times they roll onward like the majestic billows of the ocean. He not only abounds in the simpler or cognate parallelism of members, which constitute one of the most prominent features of Hebrew poetry, but in the varied forms of the antithetic, synthetic, and introverted parallelism. Many of his sentences are highly artificial, and so rhythmically combined as to produce the happiest effect. He is fond of paronomasias, apostrophes, comparisons, emphatic forms of words, and iterations of the same word. His images are dignified and appropriate. They are, likewise greatly diversified, and very often of the boldest and most sublime description. Not unfrequently he proceeds with a rapidity which leads the reader to suppose that he intends to carry out the subject to a much greater length; when, all at once, by an abrupt transition, he takes up a fresh subject, which he again as suddenly drops. This is specially observable in cases in which there is some idea or expression in the discourse, which leads his thoughts to the future Redeemer. Grotius compares him to Demosthenes, of whom, in point of time, he had the precedence by nearly four centuries; and by men of taste in every country, who have been capable of relishing his beauties, he has had awarded to him the highest meed of praise. Henderson on Isaiah.

"Never be Triflingly Employed."

Mr. Wesley in his admirable rules for his preachers says, "*Never be Triflingly Employed.*" That good man understood the philosophy of happiness and usefulness. He knew that life, to yield its proper fruitage, must be actively expended in pursuits worthy of the high ends for which it was given. And he knew that a life of useless activity was possible; therefore he very wisely wrote, "*Never be triflingly employed.*"

The profound wisdom of this advice is illustrated in the history of that strangest, maddest, most monstrous fact of the times—MORMONISM. For Mormonism owes its birth to the trifling employment of time by a minister of the gospel! Its book of Mormon, on which it was built, was written by Rev. Solomon Spaulding, of Cherry Valley, New York, during a period of delicate health. To beguile the time, he composed a religious fiction, designing to publish it as a romance. This was certainly a trifling employment for a man of God—a minister of Christ, solemnly consecrated, by public and private vows, to the work of saving souls from death. What was the result? He died without sending his manuscript to the press. That child of Satan, Joseph Smith, by some means not known to the public, gained possession of it, and conceived the daring scheme of publishing it as a revelation from heaven. He executed his plan: published the book, founded a sect, and became the apostle of the most successful and dangerous imposture of modern times.

Is it affirming too much to say, that if Mr. Spaulding had observed Mr. Wesley's rule there had been no such thing as Mormonism? Had he employed his time usefully—in writing beneficial truth—aiming directly to preach Christ with his pen, assuredly his productions could never have filled the place of that burlesque on revelation, the book of Mormon. The idea of becoming the apostle of a new religion would, in all probability, have never entered the obtuse mind of Smith, who was too illiterate, and had too little genius to produce such a work himself. To Mr. Spaulding's failure, therefore, to keep the rule "*Never be triflingly employed,*" the world is indebted for all that it suffers from that strange Mormon heresy.

How seriously then should this rule be observed by the child of God, and especially by Christian ministers! A strange importance may be given to some hour of trifling occupation, which will make its product deadly and destructive to thousands of minds, and terrible to its author in the day of accountability. JOANNA

BAILLE seems to have had a similar idea in her mind when she said:

"A sound, a simple song without design,
In revolutions, tumults, wars, rebellions,
All great events, have oft effected more
Than deepest cunning."

Knowing this who will refuse a profound, prayerful regard for the rule? Who will fail to resolve with firm intent that he will henceforth "NEVER BE TRIFLINGLY EMPLOYED?"

Impending Fall of the Turkish Empire.

We have been favored by a Liverpool merchant with the following extract of a letter just received from a correspondent long resident in the Levant:

"Constantinople has recently been the scene of very many extensive and destructive conflagrations—no less than eight in the same number of days—by which property to the amount of 450 millions of piastres is said to have been destroyed. The cause of these terrible fires, which entail ruin on thousands, is undoubtedly discontent at the mal-administration and extravagance of the Government. A change in the Ministry is announced, but by no means a satisfactory one, as it consists of men of the same opinions as those set aside; and it seems very questionable if some more serious means be not ere long resorted to by the suffering people. Surely those hitherto put in force can, but tend to increase their misery and ruin. Ottoman rule is fast drawing to a close in Europe; and unfitted as they are to adopt the new order of things, it is high time they were set aside altogether. The question seems alone to be, who are to replace them in possession of their splendid country? but this fear of their removal cannot much longer continue to prevail. The Greeks, I fancy, will not be tolerated by civilized Europe, looking to their incapacity to govern, exemplified by a quarter of a century of flagrant misrule. Who, then, is to come? This is considered to be of little moment, seeing that a change can be but for the better; still European jealousies will be put in motion. *Nous verrons.*

"The French are peremptory in their demand for immediate satisfaction on seventeen different subjects. With the Charlemagne screw liner on the Bosphorus to back them at Tripoli, the French Admiral, La Susse, gave the Pasha short time to reflect; and had satisfaction, or threatened to bombard the place; and the French Admiral, La Susse, is supposed to have proceeded for the Dardanelles. The present moment is a critical one for the Turks, and may embroil the political horizon of Europe."

Liverpool Journal.

The Three Wishes.

I asked a student what three things he most wished. He said: "Give me books, health, and quiet, and I care for nothing more." I asked a miser, and he cried, "Money—money—money!" I asked a pauper, and he faintly said, "Bread—bread—bread!" I asked a drunkard, and he loudly called strong drink. I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, "wealth, fame, and pleasure." I asked a poor man, who had long borne the character of an experienced Christian; he replied, that all his wishes could be met in Christ. He spoke seriously, and I asked him to explain. He said, "I greatly desire these three things—first, that I may be found in Christ; secondly, that I may be like Christ; thirdly, that I may be with Christ." I have thought much of his answer; and the more I think of it the wiser it seems to be.

1. "May I be found in Christ," not having my own righteousness, which is of the law, but the righteousness which is of God by faith. If I shall be found in him, I shall not be under the curse of the holy and terrible sentence of the law. For there is no condemnation to them who are in Christ Jesus. If I am in him, the storm of wrath which shall beat on a guilty world will not reach me; for he is an hiding-place from wind, and a covert from the tempest, as the shadow of a great rock in a weary land. If found in him I shall thirst no more; for he is as rivers of waters in a dry place. Christ himself said: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up, into everlasting life." If found in him, I shall hunger no more, "for the bread of God is that which came down from heaven, and giveth life unto the world." If found in him I cannot perish; I cannot be condemned; I cannot want any good thing. He is my Shepherd, my strong habitation, my Advocate, my Elder Brother, my Intercessor, my Righteousness, my all!

2. "May I be like Christ." He is like the Father, and I would be like God. O, that I had his image now! I hope I have the outlines of it on my heart. But I would be in my measure wholly like him. He who is like Christ has the

beauty of holiness; has neither spot nor wrinkle, nor blemish, nor any such thing.

"My grief, my burden long has been,
Because I could not cease from sin."

Nothing grieves me, nor makes me so ashamed, as to find my heart deceitful above all things and desperately wicked. I do loathe and abhor myself, and repent in dust and ashes. I have wept and prayed over my sins. Tears have been my meat day and night. The sweetest thought I have of heaven, as growing out of my experience here, is, "there I shall never sin." Sometimes I fear that I shall never be like him. Then I cling to the promise: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Would God have given me this longing after holiness, if he had not designed to supply it? May I not hope yet to be like Christ? If I shall ever be, it will be enough. Blessed Saviour, "I shall be satisfied when I awake with thy likeness."

3. "May I be with Christ." I hope I am with him now by faith and through the power of his Spirit dwelling in me. But I wish to be with him where he is, that I may behold him in his glory, which he had with the Father before the world was. Here I hear him often derided; and I weep that my Master should thus be vilified. Here most men reject him; and I am sad that he should thus be rejected of men. Sometimes I am with many who seem to love him. Then I rejoice. But I should love to be where I know all honor him as he deserves. Besides I wish to see him for myself. He is precious to me now; at least, I hope he is. I should delight to see him as he is. He was full of grace and truth on earth; but he is full of glory now. Once he wore a crown of thorns; now he wears the brightest crown in the universe; yet he is full of kindness. He is the same yesterday, to-day, and forever. He is as tender as when he wept at the grave of Lazarus. He has done much for me; but if I can but be with him, he will do far more for me yet. It does not yet appear what we shall be; but when we shall see him and be with him, we shall learn better what is the height, and depth, and length, and breadth of his love. O, that exceeding weight of glory!—shall I ever share in it? Gracious Redeemer! with thee any place is heaven. Without thee any place is like hell. May I be forever with the Lord!

Blessed is he, who, like the poor man of whom I write, longs after Christ. The more I think of it, the more do I wish that I was like that same poor man. He is wise, he is safe, he shall be blessed forever.

Christian Penny Magazine.

Duties of Religious Editors.

We recently opened a religious journal, and on a single page found not less than a dozen editorials, of greater or less length, in which a brother editor was assailed and ridiculed, by name, in terms which could not find admission into the columns of respectable secular papers. We make no complaint of similar treatment which we have sometimes ourselves received; we are not apt to be personally aggrieved by such attacks, it being our fixed opinion that they injure most those who made them. That which troubles us in the matter is the damage done to the cause of Christ, and to the souls of men. Most religious newspapers are conducted by ministers of the Gospel, and received into the thousands of families with special confidence and respect on that account. The obligations assumed by the professions of such men, demand of them that they should be "ensamples," in the matters of integrity, fairness, courtesy, kindness and truth-loving, and these traits are not unreasonably looked for in whatever proceeds from their pen. The minister, who in his character as a minister, should go into the families of religious people, and pour out language of reproach and abuse against his ministering brethren, or other fellow Christians, treating their arguments with unfairness and them with contempt, would not be tolerated. No Christian parents would allow their children to be corrupted by the presence of such ministers, nor would congregations tolerate such ministers in their pulpits. But he who abuses his brethren in the columns of a newspaper perpetrates a greater wrong, and inflicts a wider damage. He enters, not the limited number of families found in a single parish, but thousands of families;—so far as in his power he spreads distorted or false views, wicked prejudices, jealousy and hate, over this broad extent; he multiplies and reproduces his own bad passions indefinitely. It is difficult to conceive the mischiefs accomplished by an editorial pen which yields itself to such purposes. The duty of the Christian editor is to remember that he is a Christian;—that he has no more right to utter opprobrious and revengeful words in his paper than in the intercourse of the most sacred private relations;—that he is a minister of the Gospel still,—still to be an "ensample to the flock," and to such things as may carry to the homes of his readers the savory influences which

should attend the steps of a Christian pastor. True, he may be involved in controversies;—but controversies do not necessarily involve disingenuousness and personal reproach. These things the Christian editor should avoid, always remembering that personal triumphs are nothing,—that there is no real interest but that of truth, and that the triumph of truth is as much the interest of others as of himself. What a dreadful spectacle, when the Christian press, established for the purpose of the world's more rapid evangelization, becomes surcharged with bitterness and hate, and instead of coming to the household of its readers as the welcome messenger of love, comes to exhibit and to awaken the worst emotions of the human heart! We believe it time for thorough circumspection on the part of all who conduct the religious press; that we should be specially careful to write no line, which "dying we should wish to blot"—nothing which can damage Christianity and the souls of men. Our mission is rather to win the world to Jesus Christ, by illustrating the power and beauty of his grace.

Christian Watchman.

Complaining Christians.

Some Christians, in ordinary times, do little but complain of coldness. But who ever heard of a man's getting warm by complaining that it was cold? What if you should find a man on a cold winter's day, sitting on a snow-bank, complaining in doleful strains that it was cold, and everybody would freeze to death, unless it should grow warmer? "Why, sir," you would exclaim, "no wonder you are cold, to sit there idle on a snow-bank. If you would not freeze to death, go to a fire and warm yourself, or else go to work and stir your blood." Very well. If you are a Christian, complaining of coldness, go to a fire and warm yourself—the fire burns on God's altar, in your secret place; and then go to work and keep yourself warm. There is enough to do in the Lord's vineyard. If you sit idle, doing nothing, but complaining of yourself and brethren, your spiritual good will stagnate, your graces will wither and die, and you will have nothing left but the miserable ossified carcass of a dead profession. But, if you bestir yourself, and enter with your whole heart into the Lord's work, you will not have time to think of being cold.

There is a dreadful tendency, in spiritual as well as natural coldness, to produce torpor and stupidity. When a man is on the point of freezing, he feels this torpor coming over him, and is strongly inclined to sit down and make no more effort. But yielding to this feeling is certain death. His only hope is to keep striving, to keep up the vital warmth, and prevent the stagnation of his blood. So in the case of one who has taken an overdose of opiates. It is certain death for him to keep still. He will fall into a dead sleep, from which he can never be awakened. And, in like manner, coldness in religious affections induces spiritual sloth; spiritual sloth indulged leads to spiritual slumber, and spiritual slumber to spiritual death.

If Christians would "strengthen the things which remain, and are ready to die," they must use what strength they have. Labor increases a man's strength, while indolence enfeebles the body. When a man is recovering from disease, if he would regain his strength, he must use what strength he has. And, if you would increase your spiritual strength, or recover what you have lost, you must use what you have. If you would have your graces strengthened, you must give them exercise. If you would have your love of souls increased, you must use what you have, in prayer and efforts to save them. If you would strengthen your love to the brethren, you must use it in seeking their spiritual welfare, and in holding communion with them concerning the things of the kingdom. If you would increase your love to God, you must exercise it in the contemplation and admiration of his glorious perfections. Would you increase your faith?—use it by trusting in God, laying hold of his promises, and resting on Christ. Would you increase your spirit of prayer?—use it in communing with God and interceding with others. Would you increase your patience?—use it in bearing affliction; or your meekness?—in suffering injury without resentment. Would you increase your spiritual joy?—use it by directing it towards those objects which call it forth. Would you strengthen your hope of eternal life?—exercise it by contemplating those unseen joys which so often filled the apostle with rapture, and gave him a hope "full of immortality."

Chris. Treas.

Materials for Building Houses.

Mr. Fowler, of the firm of Fowlers & Wells, of this city, with his real practical mind, has built a house near Fishkill, on the Hudson River, the walls of which are made of prepared gravel. The cheapness of the material, the unique character and comforts of the building have engaged much attention. Walls 256 feet in circumference, and 11 feet 4 inches high, cost seventy-

nine dollars to put up, and this amounts to as many feet as are embraced in a house 45 feet long, 25 feet wide, and 21 feet high—two stories and a-half. The materials of which the walls are made are compounded of 8 bushels of slacked lime, sixteen bushels of sand, and about sixty bushels of fine and coarse gravel. This is thoroughly mixed up together in a bed to a proper consistency, and laid up in walls with standard guide boards, braces, &c., to lay the wall solid and straight. This wall has stood summer heats and winter frosts well. It is plastered, inside and out, and is both comfortable and solid. The inside walls are made of studs lathed and plastered, but we only refer to the outside wall as being made of a cheap material, which is asserted to stand the weather perfectly, and is getting harder and better every day.

Scientific American.

Filial Affection.

As a father considers the little services his children do to him, not so much with regard to the value of these services, or of the advantages which he finds from them, as of the affection which they express in their little attempts and offers to serve him; so our Heavenly Father considers more our hearts and affections than the things themselves which we have done, or indeed can do, of which he stands in no need, but accepts of them as demonstrations of our love and duty. Thus all we have done with a sincere mind for his honor, either in private or in public, will be put to our account, and will be separated from its dross. The imperfections will be forgiven, and what was good in us, or our actions, will be valued and rewarded, not according to the thing itself, but to the infinite bounty and goodness of Him with whom we have to do.

Bishop Barne.

Pulpit Ostentation.

How little, says the eloquent Dr. Chalmers, must the word of God be felt in that place, where the high functions of the pulpit are degraded into a stipulated exchange of entertainment, on the one hand, and of admiration on the other. And surely, it were a sight to make angels weep, when a weak and vaporing mortal, surrounded by his fellow sinners, hastening to the grave and to the judgment along with them, finds it a dearer object to his bosom, to regale his hearers, by the exhibition of himself, than do in plain earnest the work of his Master, and urge the business of repentance, and faith by the impressive simplicities of the gospel.

Affectionate Preaching.

There is something in an affectionate statement of gospel truth which is peculiarly calculated to find its way to the heart. Christianity is a religion of sympathy. It is founded on the principle of human wretchedness. It meets man in every species of sorrow and affliction. It takes him by the hand when deserted by human supports. It pierces the clouds which throw a melancholy gloom over the path of life, and opens before "the wayworn traveller," a "hope full of immortality." Let us reflect upon this peculiarity of our holy religion, and consider what an advantage it gives us in our public addresses. By far the greater part of our congregations are suffering in one way or the other. We cannot enter a family, and be permitted to know what is passing within it, without perceiving that there is a worm corroding the root of their comforts; some poisoned arrow drinking up their spirits; some intolerable burden subduing their strength. To such, how suitable is the invitation of the compassionate Saviour: "Come unto me, all ye that are weary and heavy laden, and I will refresh you!" How appropriate is the character of the great High Priest who "is touched with the feeling of our infirmities!" To such, how adapted are the consolations of the Spirit, the promises of the gospel, and the resting-place of the saints! To overlook such circumstances, and to discuss abstract truths in a cold, and formal, and heartless manner—Oh, what a loss of opportunity! what a mocking of human misery! what a dereliction of duty! what a prostitution of office! what a fearful responsibility! Let us, my reverend brethren, pray for the heart of a shepherd, for "bowels of compassion." Let us take the sufferer by the hand, and conduct him to the Saviour. Let us lead him to the wells of salvation. Let us pour the healing balm into his bleeding heart, and assure him that there is One who sympathizes with his sorrows, and who "is able to save to the uttermost all that come unto God by him." Forgive my earnestness, and permit me to say that *Christ is the only subject* which meets the wants and wretchedness of man; Christ, in his person and offices; Christ, in his doctrines and atonements; Christ, in his spirit and in his government; in his love, his condescension, his mercy, his salvation; as the guide and support and comfort of his people, as their Redeemer, their Friend, their Advocate, their Forerunner, their Representative, the Fountain of all blessedness, both in time and eternity!

Jerram.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOV. 27, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TALKERS WITH THE DEAD.

"SPIRIT MESSENGER" is another of the many new periodicals which are springing into existence to enlighten us poor mortals with communications from pretended spirits. As a specimen of their papers, and of this new theology, or rather demonology we copy the following article and shall comment on it.

"AN ANCIENT PROPHECY.—In the infancy of the human race, there lived an individual who loved the ways of righteousness and feared not to speak the truth. This individual was the ruler of a nation, and his name was Abraham. The spirits will reveal what has not been revealed. Abraham was a medium for the spirits of the heavenly world; and in the silence of the night when dreams are wont to visit the wearied brain, the spirits came and whispered things which he understood not. And where he heard the voice of spirits, he thought within his mind that the Lord had spoken, and he arose to seek a new land which had been pictured to him in the metaphorical language which the spirits used. Thus Abraham was a prophet, inasmuch as he sought and beheld that which should be established; but he saw as through a glass darkly, not knowing that the Canaan which was spoken of to him, represented simply the spiritual blessings which are enjoyed in the present age.

"But the truth which the spirits unfolded to the soul of the patriarch is beginning to be realized on the earth. The blessings of rest and peace are being revealed to the advancing spirits of men as the unfolding flowers of the regenerated world. Sweetly bloom the beauties of the approaching day which is dawning on the brightening bosom of humanity. There has been given to ancient prophets the voice of the coming glory; and the light which was beheld even amid the darkness of the past is rapidly flowing from the upper spheres to bless, and cheer, and elevate the world. Thus shall the prophecy of the olden time be fulfilled in the unfoldings of the New Dispensation. SPIRITS."

The above, it will be seen, purports to be dictated by spirits. The believers in the doctrine therein advocated, receive it as such. See how it contradicts the Bible! God has said that "The Lord had said unto ABRAHAM, Get thee out of thy kindred &c." Not so say these pretended spirits, not the LORD, but spirits spoke to ABRAHAM, and when he heard the spirits, he thought the LORD had spoken!

In this way may they not proceed respecting any other scripture,—until all that the LORD hath spoken is declared to have been spoken by spirits? If they may take this liberty with one scripture, they may with any other, until the LORD is entirely set aside. We have no doubt, but that it is the design of these pretended teachers, thus gradually to substitute spirits for God, in all our approaches to the invisible.

"Sublime Pagan Divinity" is the heading to one article in the same paper. It is an extract from CICERO, attributing the creation to the hands of gods,—in the plural—i. e. to heathen gods. Such is sublime divinity in the estimation of the worshippers of spirits! It may be a sublime sentiment, but it is most untruthful divinity.

We have been thought unfair by some of these spiritualizers for speaking of their regard for their new divinities as a denial of JEHOVAH. But nothing is plainer, as we have repeatedly shown, than that these pretended spirits, are identical with the pretended gods of the pagans, and that worshippers of these show the same regard for their divinities that the pagans did for theirs.

The ideal gods of the heathen, were recognized by the Platonics, agreeably to the doctrines of all their older poets and philosophers as pretended spirits of dead men. DAVID said of the rejecters of JEHOVAH in his day, "They joined themselves to Baal-peor, and ate the sacrifices of the dead."—106:28.

The worship of Baal-peor is that into which Israel fell when they "abode in Shittim, and the people began to commit whoredom with the daughters of MOAB. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel. And the LORD said unto MOSES, Take all the heads of the people and hang them up before the LORD against the sun, that the fierce anger of the

LORD may be turned away from Israel. And MOSES said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor."—Num. 25:1-5.

ISAIAH refers to such worshippers when he speaks of those which "remain among the graves, and lodge in the monuments."—Isa. 65:4. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?"—Isa. 8:19.

When PAUL preached the true God to the Athenians he seemed to them a setter forth of strange *daimonion*—demons or gods."—Acts 17:18, 22. "The things which the Gentiles sacrifice they sacrifice to demons, and not to God."—1 Cor. 10:20, 21.

PLATO would have "the souls of men that died valiantly in battle to be accounted for demons after death, and their sepulchres and coffins to be visited and adorned as the sepulchres of demons." And EUSEBIUS applies this sentiment to the Catholic worship and says, "Whence it is our custom to go into their tombs, and to make our prayers at them, and to honor their blessed souls."—Eusebius, *Evang. Præpar.* 13:11.

THEODORET addressing the Pagan Greeks, says: "If the poet call good men, after their decease, guardians and preservers of men from evil," (he had just quoted Hesiod's lines about *dæmons*) and the best of philosophers hath confirmed the poet's saying, and would have their sepulchres respected and honored, why then find fault with what we do? For such as were eminent for piety, and for the sake thereof suffered death, we also call preservers and physicians. We do not call them *dæmons*; God forbid we should be so mad! but the friends and kindly disposed servants of God. . . . That the souls of holy men, even when out of the body, are in a capacity of taking care of men's affairs. Plato affirms in the 11th Book of his Laws. . . . He bids men believe even the vulgar reports [evidencing] it. But you not only disbelieve us but are unwilling to hearken to the loud voice even of the events and effects themselves. . . . The martyrs' temples are famous for their beauty and greatness. They that are in health (there) pray for the continuance thereof: they who have long been sick with any disease pray for recovery: the childless pray for children, they that are entering on a journey for companionship and guidance: . . . not going to them (the martyrs) as Gods, but making application to them as to *divine men*, and asking them to be advocates on their behalf. (ὡς θεοῦ ἀνθρώπων ἀντιβολούσας καὶ γενεῶναι πρεσβευτὰς ὑπὲρ σφῶν παρακαλοῦντες.)—Now that they who make faithful prayers obtain their petitions, appears from the offerings made by the votaries in acknowledgment of their recovery. For some present [i. e. to be hung up in the churches] effigies of eyes, others of hands; some of gold, some of silver. . . . In truth the martyrs have abolished, and wiped out of the minds of men, the memory of those who were called gods. The Lord hath introduced his own dead (the martyrs) into the place of your gods; and the latter he hath dismissed, and hath given their honor to his martyrs. For instead of the feasts of Jupiter and Bacchus, and other such, there are now celebrated the feasts of Peter and Paul, Thomas and Sergius, &c., and other holy martyrs. Wherefore, seeing such advantage from the honoring of the martyrs, flee, my friends, from the error of *dæmons*; and, using the martyrs as lights and guides, follow the way which leads to God."—Elliott's *Horæ Apoc.* v. 2, pp. 488-9.

EPHRAIM, in a different tone, in rebuke of those who offered cakes to the Virgin MARY as Queen of heaven says, "That saying of the apostle: 'Some shall apostatize from the sound doctrine, giving heed to fables and doctrines of *dæmons*,' is fulfilled in these; for, saith he, they shall be worshippers of the dead, us dead men were worshipped in Israel."—*Mede*, 636.

Thus the Pagan and Romanist both worshipped the dead in the same sense that these worshippers do. The pretended wonders they could perform were also fully equal to these; for JOSEPHUS says:

"I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal, in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers. . . . And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup of basin full of water, and commanded the demon, as he went out of the man, to overturn it, and thereby to let the spectators know that he had left the man."—*Ant. Jews*, p. 198.

Disguise the thought as people may this converse with the dead, whether real or a pretence, is precisely the same as the real or pretended *soecery* of the ancients; and *soecery* is a deadly sin under the New Testament. It was by the *soeceries* of the apocalyptic Babylon that all nations were deceived. (Rev. 18:23.) *Soecers* are among those with the dogs without the holy city (Rev. 22:15), and they, with other sinners have their part in the lake of fire and brimstone (21:8).

Christians do not realize the consequences, or the nature of the delusion, when they permit their sons and daughters, to run after these rappings and tipplings—"seeking for the living to the dead." Said God to MOSES, "There shall not be found among you a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer"—one who talks with the dead.—Deut. 18:11.

Spirit Rappers.

Keep away from them. Keep your children away from them. Do you ask why? Because,

1. They certainly do no good. They teach nothing that is worth knowing, they relieve no pain, they cure no sickness, they forgive no sin, they sanctify no heart, they save no soul. If they rap on tables, they do not supply them with food; if they shake and lift them, they do not servants' hire in moving them nor washing dishes. A man might have forty thousand such spirits in his house, yet be no better off, either in soul, body, or estate.

2. They have done much mischief. Many have become insane by running after these spirit rappers. The young have been led to trifle with serious and sacred things. The Bible has been brought into contempt. Some who professed to be disciples of CHRIST have avowed infidel sentiments, by the influence of these rappings. Their tendency is to turn the mind from God, the concerns of the soul, and eternity.

3. Let them alone, because it is wicked and dangerous to meddle with them. God has forbidden us to "seek unto familiar spirits that peep and mutter," or to have anything to do with witches, necromancers and devils. He has, in all ages, allowed devils to do some strange and wonderful things, to try and prove men. He has forewarned us of this. If he has given "lying spirits" leave to tempt this generation, will you run into the temptation? No. Let all who value their own peace and safety keep away. Do not invite the devil to ruin you.

Western Watchman.

IS ROME BABYLON, AND WHY?

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Continued from our last.)

In the Hellenic and Barber creeds I cannot spare space to enter, as it would be going much over the same ground. Suffice it to observe, however, that this apostasy of the virgin worship never seems to have infected the fierce and warrior tribes of the North, who, pouring down from the Caucasus, destroyed Nineveh in B. C. 560, and seizing on Babylon in B. C. 538, made it the capital of their empire. The Chaldeans, finding their creed at first patronized but ultimately rejected by their conquerors, rebelled, and set up as a king one of their own number, SMERDIS the magi, but who pretended to be and passed himself off as legitimate heir of the last great Northern King; he was slain by a Perso Median revolt. The Babylonians again rebelled during their new king's absence, and set up a man of Babylon. Their city was taken and its king slain. They again revolted, their city was taken and sacked, and the people slaughtered by XERXES, B. C. 487, and the conqueror then removed his residence to Shushan or Sura in Persia.

The defeated virgin-worshippers rallied upon the Greek cities in Asia Minor, making Pergamos their centre. Here they removed the palladium of Babylon, the cubic stone, the image of the IDEAN goddess (the mother of the gods) called CYBELE, perhaps to elude Persian wrath. Here, protected by the municipalities which, as in modern Turkey up to 1821, were independent of state control, they carried on their worship in secret. Here they caballed with the Greeks and brought forward ALEXANDER at last as a re-incarnation of NIMROD, or the true Messiah.—Chaldean craft had more than Grecian gallantry to do with Persian overthrow, and with the defeat of those who, in much darkness, and with many errors, still had some glimmerings of the one true God. Nor were the Egyptian priests less criminal. They, too, accepted the conqueror as an incarnation of their God.

The death of ALEXANDER defeated the schemes of the Chaldeans, and prevented the Hebrews from appointed massacre; and the Persian empire recovering its independence not long after his death, drove the Chaldee priests and Greek soldiers into Asia Minor, where they fully established themselves, but combined with the Ionian party against the Dorians of Sparta and Macedon, and caballed at length with the Romans for support. Accordingly we find SCIPIO, in preparing for the Greek war, moving that the Senate of Rome should, in lieu of its old divinities, place itself under the protection of the IDEAN goddess; that this was agreed to; that SCIPIO, with a number of conscript fathers, was sent; that the priests agreed; that a voice appearing to proceed from the image expressed its readiness to remove to Rome; and that it was accordingly installed in the capitol, as the secret and tutelar divinity; that an act was passed organizing and incorporating an order of monks, and another of mendicant friars, the only beggars allowed by law in Rome, and also forming a secret lay brotherhood in her honor, in which a vast number of the aristocracy enrolled themselves, and of which SCIPIO, SYLLA, and JULIUS CESAR successively became chiefs; but from which the vulgar were as rigidly excluded as from the Greek mysteries of Eleusis. Almost at the same time the Romans obtained admission to the Eleusinian or lesser mysteries, till then closed to them as foreigners. The organization thus carried on was ultimately supported by the Egyptian and Chaldean priesthood throughout the empire. By them CESAR was put forward as

born in no human mode,* the Son of God. As such, he and his mother, VENUS APHRODITE, or ASTARTE were jointly worshipped, and their joint images set up in the temples dedicated to him; and that he was preparing to march on Persia, to restore the Chaldees, when his career was cut short by murder. He first celebrated his entrance upon the office by that fearful sacrifice of one hundred nobles, one hundred knights and citizens, which only one before him had been able to perform, thus ratifying his inauguration as High Priest of Satan with human blood.

From the very first emigration of the Etrurians into Italy, they brought with them a religion and mysteries corresponding with the Chaldee, and had set up a Pontiff, or Pontifex Maximus or Pope, as head of their priesthood, who was with them; a noble, inviolate and above all law, who by his fiat could forbid the presenting any measure to the people, or carrying out any election as displeasing to the deity, and had the power of excluding any individual from the rights of the citizenship. He was the head of the priesthood, possessing over them the power of life and death. From the time of NUMA the Romans had accepted this Pontiff as their civil chief. He was called King of the Ages. He could neither by Senate or people, be called to account. His royal costume is still worn on all state occasions by the reigning Pope. Before the one as before the other is always borne the mystic fan, the badge of BACCHUS, or NIMROD, and of BOODH. On his mitre was engraved as on that of MASTAI FERRETTI, now the name of his God, *χρῆσ*, the Greek mystic appellation for Buddha, or Horns of the Mystery. His rights and his powers were precisely the same as those of the Pope, save that they extended only to the citizens of Rome, and he claimed no power over any but those who sought to share in Roman privileges. Still he had been hitherto a separatist from the old Chaldean priesthood. The ecclesiastical validity of his appointment might be doubtful. JULIUS CESAR, however, becoming heir to all the rights and powers of ATTALUS, the Pontiff King of Pergamos, became head of the Oriental priesthood. Did he, by accepting the Pontificate of Rome, combine the two? Was he supported in this by the Etruscans, forming two thirds at least of the Roman people, and by all the Orientals? Was it as Pontiff, rather than as Emperor, that CESAR differed from preceding generals and kings? Was he thus a secret person, a direct representative of the deity, a person above all human law? Was he the first in whom the powers of Pontiff and Emperor had ever been combined? Was it as *King of the Ages*, that he changed the calendar, and reformed the law, as GREGORY since.

ANTONY, on the murder of CESAR, attempted by aid of the Egyptian priesthood, to perform the same part; and OCTAVIUS, therefore, was compelled, whilst appropriating to himself the rank of Pontiff, to fall back upon the Roman nationality, and the old polytheistic creed.

TIBERIUS, however, lent himself to the influence of the Chaldean magi. Under his influence they governed Rome. Then were introduced the lamps burning in mid-day, the long processions with lighted tapers, the mysterious incense of the old Chaldees. The higher classes on one side were led by the mysteries of Chaldea, the lower by those of Isis. The Egyptian priesthood, after the union of Egypt with Rome, flocking to the capital, differing not more than the Dominicans and Franciscans now. The middle classes, however, inclined to remain attached to their old national form as a bond of union, whilst practically doubting its truth, and only restrained from throwing it off altogether, by national vanity.

NERO followed and became a proselyte of the higher, and ultimately of the left hand mysteries, the direct worship of Satan. Can we consider that the aspirant to these horrible rites, which none could enter save by murder, real or pretended, of a human victim, sought to destroy the enemies of that Prince of Darkness whom he knowingly worshipped? Was it not to screen his own partizans from the hands of the people, that he directed against the people of CHRIST the wrath of the populace, and saved the followers of ISIS and of MITHRA and of ASTARTE, from that exposure of their awful rites, which might have sooner proved fatal to him!

After a time, however, the Chaldeans became alarmed at the general prejudice excited against all Orientals; and the Egyptian priesthood in particular, astonished at the miracles, and surprised at the martyrdom of the apostles, became half persuaded that the Christians were even higher magicians than themselves, and although not converted, believed. According to ADRIAN, real faith in Egypt—there was none. The Christian bishops, in secret, joined in the mysteries of Serapis, whilst the priests of Serapis admitted the incarnation of CHRIST.

For long previous to the destruction of Jerusalem, in the revolt of BAR COCHAB, there grew up in the deserts of Engaddi and Nitria two vast communities—one the Essenes, the other the Therapeutæ; both deep students in magic, having all things in common under control of their chiefs, abstaining from mar-

* His mother dying previous to his birth, Cesar was taken from her womb by cutting, and thus gave name to the Caesarian operation.—(See Dictionary.)

riage; but there is reason to suspect, not unconscious of the gratification which can be obtained from opium, sheerbeest, hyosogamus, and bella donna, and other forbidden things. These men devoted their whole time to that contemplative quiet without which these drugs lost their power. They were great mesmerists and miracle workers. They had regular grades of initiation, corresponding with modern Freemasonry. They had a college at Mount Carmel, founded by the Chaldeans, settled in Palestine by SHALMANEZER. The worship of the Virgin there was carried on in the same way, as it is by the monks of Mount Carmel now. In the second century a man named BASILIDES became the high priest of this brotherhood. He had previously been initiated in the higher Chaldean mysteries. He was a man of vast attainments, and especially in that magical and mesmeric knowledge which enabled him to work false miracles, and to impose on men's minds. Scorning the control of Rome, he formed a scheme for uniting all the Oriental sects, Jew, Christian, Essene, Chaldean, in one common alliance against the Roman proselytism, allowing each to retain his own belief, yet framing a common formula in which all might join. To effect this, he pretended to possess a secret revelation, handed down direct from St. PETER, and also in some degree from MATTHIAS. He taught that Holy Scripture had a twofold meaning, like the works of HOMER, one literal, for carnal men—one spiritual, known only to those to whom it had been handed down, as to him; direct from the apostles, and reserved for the verbal teaching of those who should be found worthy. Thus, then, it became easy for him to adapt the gospel to the views of the Chaldean, and whilst perhaps preaching it in its purity, where by so doing he could deceive, privately to neutralize its purport, and to lead men into his toils. In fact, he played the same part as certain Jesuits did, who in the seventeenth century pretended to be Episcopalians, Presbyterians, and Independents, in order to disseminate their own views without suspicion. Are there no such men amongst us now?

Here, I conscientiously believe begins the turning point in the history of that great apostasy which was soon to swallow up the Christian Church through Asia and half Europe, and which, from the secret religion of the higher, became now the avowed creed of the humble classes as well. Of this, BASILIDES and AMMONIUS SACCAS were the first promoters; CLEMENT of Alexandria, BASIL, GREGORY of Nysa, ORIGEN, and GREGORY the Great, the successful chiefs.

Before entering upon the history of BASILIDES, that arch-heretic, it is necessary to consider for ourselves the state of mankind at the period in which he lived. There exist great errors upon this subject, and good men have taken the forgeries of fanatical friars and indorsed them by their names as indisputable facts.

The civilized world then, in the second century, was separated, as from the days of JULIUS CÆSAR till now, into four divisions, alienated by difference of origin, of language, of religion, and of moral character. Of these the first and most ancient was the Persian Empire, then including Afghanistan, Tartary, with Northern India, and restored under its native sovereigns in renewed magnificence. Ruled by a dark-eyed, but white-complexioned aristocracy, combining the mingled blood of SHEM and JAPHETH, it was flushed with invariable victory over the Romans in war. The ruling castes worshipped a Good, an Evil, and an Intermediate Spirit dwelling in the sun. They sternly prescribed image worship, and above all, that of the queen of heaven. As warriors ruling by the sword a conquered population, they despised the contemplative and contemned the ascetic life. But they governed a vast and a mingled people. In Iran there were many races, and whilst the dark Hindoo submitted outwardly to the will of his conqueror, and the yellow Tartar chafed against his yoke, the conquered tribes clung secretly to the creed of BRAHMA or of BOODH. The Khoord population again, occupying the Assyrian range, inaccessible for horse, remain unmolested, unconquered, and practically independent. There the fearful mysteries of CYBELE and MITERA were retained, their rites kept up, their magical knowledge transmitted, and sacrifices offered to Satan and the Queen of Heaven; to the Queen of Heaven the unbloody sacrifice of the unleavened wafer, to Satan the bloody sacrifice of the crucified and quartered man. Occupying a position which commanded all the passes into the empires, the Persian shrank from forcing them into rebellion, the Roman from assailing and thus driving them into alliance with their Persian masters. From their Mesopotamian hills there ran several chains of mountains through the Greek territory, the Taurus, Lebanon, the hills of Engaddi, and others, all more or less inhabited then, as now, by the same fierce race, with whom, although nominally under Greek government, the Roman military authorities rarely meddled. Physically they appear a mixed race, combining the two great families of JAPHETH and HAM, intermarried in the west, with a mixed

race of apostate Hebrews. Through the hills the worship of SEMIRAMIS remained the national faith, and at Antioch, at Emesa, and at Mount Carmel, were the three great seats of her worship. And through the hills of Lebanon, and Koordistan, we still have the Ansayrii, Druse, and Ismaylian worshippers of the female principle.—(To be continued.)

AN EXPLANATION.

DEAR SIR:—In the excellent description which the apostle PAUL gives of Christian charity or holy love he says: "It thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." While it does not countenance or regard with indifference palpable essential errors or wrong, it is disposed to think the most favorably in any particular case which the circumstances will allow. The contrary so much appears in the conduct of men, and even of many professed Christians as to be heart-sickening and fraught with untold mischief. How frequently are false reports originated by some evil minded person, and then they are taken up and propagated by others; and thus one and another, nay, thousands are most wickedly wronged: and not unfrequently the cause of righteousness or important religious truth is reproached or hindered on its progress by this means. Every man is under solemn obligation imposed by his Maker to be cautious against originating or giving currency to falsehood.

Whether it is customary for editors of papers to select and insert in their columns articles from other publications which contain erroneous sentiments, and tend to promote error and make an injurious impression on the mind, especially of those who love error, without being accompanied with explanatory remarks, I have not taken sufficient pains to know. But it appears to me to be unwarrantable, and of the nature and tendency of slander.

I notice inserted in the *Advent Herald* 6th inst., remarks from the *Star in the West* on an expression in Dr. HAWES' sermon before the Gen. Con. of Congregational Ministers of the U. S., which I think are unreasonable and groundless, and of very hurtful tendency; and being inserted unqualifiedly I feared they they had your sanction.

Dr. H. said, "This sort of preaching which abounds at this day may fill churches, but it will vacate heaven." Dr. CHALMERS for twelve years preached morality without any visible good effect.

The *Star in the West* added: "So then, the bestowment of heaven depends not upon God's free grace, but upon Orthodox preaching. On this principle what will become of the heathen world who cannot hear such sermons? Where will all the Catholics go at death? and heretics in general? Alas for the world, if a particular style of preaching is essential to get souls into heaven! Heaven will be vacated indeed if Partialism be true—not enough people will gather there to make up a social circle. Only think of it! God has suspended the immortal weal or woe of the human family upon a particular sort of preaching."

Is it not the evident tendency of these remarks to disparage the great truths of God's word? Dr. H. makes not the slightest allusion to different denominational preaching. He only speaks of a certain kind of preaching which fails to present the essential principles of Christianity. Is this "Partialism?" Did not the apostle PAUL say, I am determined to know nothing among you save JESUS CHRIST, and him crucified? Are gospel truths and the grace of God in opposition? Or must they or may they be separated? Because God's free grace is the efficient cause of conversion is truth needless? Is it of no consequence what is preached or how it is preached? Is not gospel truth the instrument which the Spirit makes use of in the conversion and sanctification of souls? "Born not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever." "Sanctify them through the truth; thy word is truth." The remarks inserted in your paper carry on the very face of them a blow aimed directly at sound preaching, or the faithful presentation of the leading truths of the gospel scheme of salvation. I was therefore sorry to see them without comment.

In the same number of the *Herald* are contained observations of Hon. DANIEL WEBSTER, in striking accordance with that of Dr. HAWES, only stronger. "If clergymen in our days," says he, "would return to the simplicity of the gospel, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their text from St. PAUL, and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts rather than to listen." ALVAN UNDERWOOD, *West Woodstock (Conn.), Nov. 17th. 1852.*

REMARKS.—The above comments are, we conceive, most just, and express our views fully. This case needs a word of explanation. The *Star in the West* is a Universalist paper, with which we do not exchange. A single number found its way onto our table, and in looking at it, the remarks of Dr. HAWES, to whose preaching we have often listened with plea-

sure, caught our eye and struck us as being very just. We drew our pen around them and gave the paper to our compositor, who copied not only the remarks of Dr. HAWES which we marked, but also the comments of the Universalist which we dissented from, and which we had no idea of copying—much less of endorsing. On receiving the paper from the press, we saw to our chagrin, that the judicious remarks of Dr. HAWES were accompanied by the slur of the Universalist. We called the attention of the compositor to it and he was confident that we marked the whole; but on finding the copy, only the first was marked. It was however too late to remedy it.

We thank our correspondent for bringing up this subject, and giving us an opportunity to disavow any sympathy for the comments of the Universalist editor, and to explain the cause of their appearance in our columns. We suppose it is generally understood that editors and printers make some mistakes occasionally, as well as other people.

WILL LOUIS NAPOLEON INVADE ENGLAND?

The "invasion panic," excited by the movements of LOUIS NAPOLEON, continues to exercise sensible influence over English journalism—the President's "peace" speech at Bordeaux, to the contrary notwithstanding. Whoever recollects this wily gentleman's profession of loyalty to the Republican Constitution immediately before the December *coup d'etat* will now be able to appreciate fitly his inordinate desire to preserve the peace of Europe. The *Times* thus leads the van of scepticism:

"LOUIS NAPOLEON, however, has no sooner heralded his triumph and his title to empire, than he distrusts his "own peace." The idea must be sustained. Brilliant as was the achievement of the 2d of December, it was hardly sufficient for the foundation of an eternal dynasty. An army of half-a-million of men will contain a large proportion of lofty and restless spirits whose daily study and hourly meditation is on the wars of the Republic, and the career of NAPOLEON and his Marshals, all of whom were once men like themselves. Their field, their talents, their hopes are in war. The morality, the necessity, and the utility of war are to them matters of utter indifference. All that they ask is to be led against a foe. As far as they are concerned, it is the duty of the Government to designate the capital to be occupied, or the fortress to be taken, and it is their place to do it. It may be reasonably apprehended, therefore, that after a few years of incessant excavation, shipbuilding, housebuilding, and taxation, the half-million soldiers backed possibly by the sympathy of the people, may ask what they are to do, and why work is not to be found for them as for the rest of the people. True, they will wait for an opportunity but an opportunity will soon be found in some one of those petty misunderstandings which are sure to occur every now and then between two great and jealous powers."

The *Liverpool Journal* thus reiterates its warning against the designs of the "avenger of Waterloo":

"LOUIS NAPOLEON'S belief in his exalted destiny knows no diminution. He will be Emperor; and what then? Some daring and desperate act must justify the movement, or, at least, divert the national attention into a new channel. The military no longer utter a word; their taciturnity is ominous and when they think, there is danger to those who have only dubious right to their service. If they speak not, they will act; and the usurper, to prevent their acting against himself, must lead them against others. A Corsican never forgives—and, of course, never forgets. A family feud is as long in that island as a Chancery suit in England; and the feud with us is recent—for a Corsican fell by the arms of Great Britain. The hereditary hatred is, therefore, backed by the abiding desire of revenge encouraged in a great nation—for Waterloo is a name never mentioned without angry emotion in France. At Toulon, the Prince President had repeated before him a shain of the battle between Soult and Wellington, fought on the spot—the foolish French claiming the victory for their marshal; and, as Waterloo lies in Belgium, when he visits that place, he contemplates, probably, the performance of more than a sham."

The *Despatch* is of opinion that the great metropolis itself is destined to be the scene of conflict:

"If LOUIS NAPOLEON thinks of war, and besides his own slip of the tongue at Marseilles, there is other testimony to show it, his aim is London. Our autocratic allies are urging him on to such violence, when they try to defeat his marriage, and put obstacles in the way of that 'destiny,' which would give him an interest in peace. A word on this other testimony, that we may clear as we go. The French press is a permitted, tolerated press, punished by sheer confiscation if it offends the Government. We find one of LOUIS BONAPARTE'S own writers declaring that, as soon as a few more screw steamers are launched, England will be called upon to show her title to Gibraltar and the Ionian Islands. This agrees marvellously with the notion of making 'the Mediterranean a

French lake.' M. LOUIS BONAPARTE, President of our Emperor, should be made answerable for these words. Facts are stronger still. That *Napoleon*, on which he makes his triumphal entry into the harbor of Toulon, is especially contrived, though a line-of-battle ship, for short voyages. Her storage room is for six weeks' provisions; such a ship generally carries six months. The *Napoleon* can carry 5,112 men, including her crew, for a short voyage, such as throwing soldiery upon the nearest beach that is left dry, instead of 1,500, as the *Constitutionnel* boasted. Look at the fleet that escorts the Emperor-to-be in Toulon. *Ville de Paris*, 120 guns, *Valmy*, 120; screw ship *Montebello*, 120; *Henry IV.*, 100; *Jena*, 90; *Bayard*, 90; *Jupiter*, 86; *Charlemagne*, 90; four steam frigates of 450 horse power; and 12 steam vessels of war. The *Napoleon* is not on the just quoted list, nor the screw line-of-battle-ships (first rates), *Jean Du Bart* and *Austerlitz*, just launched at Cherbourg. Have we such a fleet, concentrated or at hand? What does France want with this armament? It is true that our *Windsor Castle* and *Agamemnon*, and other such vessels, are getting ready; but our security depends on the command of the seas. We ought not to be easy enough to laugh down the idea of making the Mediterranean a French lake. It is really no laughing matter. We are preparing a land force that will be able to repel incursions; but are we ready where we should be, at sea, to prevent anything beyond an incursion? Should we be at all more surprised to find ourselves foiled at sea than the French were to find their armies foiled by WELLINGTON?!"

Even the *Morning Herald* (Government organ) admits a Cassandrian communication from an individual signing himself "JOHN BULL SLICK," which carries this warning to the country:

"I assure you, Britishers, it is high time you set your national defence in order, as the Duke of Wellington told you. It is impossible to foretell what step the new Emperor may be compelled to take, in order to manage that Colossus, the French army—a dashing, enterprising set of men, ready for anything, and who must be employed. England is vulnerable, and no mistake—and it is easy for LOUIS NAPOLEON to find out the place, if he is driven to act hostilely. Suppose a French force made a dash at Liverpool and Manchester, and sacked them both—which could be done in no time, the inhabitants would have to thank the press for the ruin; nay, more, London itself might be sacked; there is very little to prevent such a catastrophe. The red coats have been seen in Paris, and the French forget it not."

But that the panic is by no means confined to timid journalists, the warlike preparations on every side amply testify. For example:

"It is in contemplation by the proper authorities to construct a battery of guns in the immediate vicinity of Swansea, as a defence against foreign aggression. It is said that the site has been fixed upon. With the exception of the fortifications at Milford, which are in course of construction, there is not on the western board of England a battery or fort worth the name from the Land's-end to Liverpool."

A LONDON LODGING HOUSE.—The following facts were testified to by a police officer at an examination in London. We can hardly conceive of such destitution:—"There were five beds on the floor in the room, and no bedsteads. The first contained the defendant, his wife, and three children, aged eight, seven, and five years respectively. The second bed contained three Irishmen, named Cornelius Toomey, John Shea, and Peter Shea, who said they paid 1s. per week each. In the third bed were John Sullivan and wife, who declared they paid 7d. a week; in the fourth bed were Cornelius Haggarty, a boy, aged 13, and a girl, aged 11, who said they paid 1s. per week; and in the fifth bed were Patrick Kelly and his wife, who paid 1s. per week—making in all 16 persons. They all lay closely packed together, and the floor was covered with them."

The *Paris Univers* has this startling criticism on PROUDHON'S new book: "The author is not content with insulting, according to his custom, the clergy, Christianity, and God himself; he goes further—he insults the Emperor and the Empire."

TERRIBLE STEAMBOAT EXPLOSION.

The following letter from a friend at Beverly, Washington county, dated November 12—10 P. M., describes one of the most terrible steamboat explosions that has ever occurred. We have no time for comments:

MR. BASCOM:—I hasten to inform you of one of the most awful catastrophes that has ever been the lot of any one to witness—the explosion of boilers of the *Buckeye Belle*, this afternoon about four o'clock, at the guard lock, just above the town, in the canal. The boat is the most complete wreck that was ever seen. Even the lower deck and hull are so completely torn to fragments, that there hardly remains a whole plank forward of the wheel house, and the cabin pilot house, and every thing back of the wheel house shivered to atoms, and strewn to the four winds, covering the ground and water for a great distance around with kindling wood, furniture, trunks and baggage,

limbs and bodies of men, in the most awful manner that the imagination could possibly conceive.

There were about 40 passengers on board, (beside the boat's crew,) among whom were seven or eight ladies from this town, some with their children, every one of whom escaped with their lives, and with only one or two slight injuries, which was most remarkable, as the ladies' cabin was completely broken up— even the floor fell almost to the lower deck; the cabin deck did not fall to crush them—they remained on the stern of the boat (outside of the cabin), until they were rescued by their friends in skiffs. From among the passengers and crew, seven were killed outright, and two have since died, and probably one or two more will die before morning. Their names could not be ascertained except Mr. Barbour, from Pittsburgh.

Among the wounded are your friend Lealand Murray, who is badly scalded, and somewhat bruised, but I think not dangerously; Mr. C. C. Covey, formerly of McConnellsville, right leg broken below the knee; Mr. Okey, representative from Monroe county, badly scalded; Mr. Bartlett, representative from Washington county, do.; Mr. Whisson, clerk, leg badly broken; Calvin Stull, pilot, leg broken; Mr. Evans, do.; Mr. Daniels, engineer, badly scalded; the mate, arm broken; Capt. Hahn, scalded inwardly, and arm injured, and five or six more that have broken limbs, or are scalded more or less. And there are from six to ten or twelve that are missing, who are probably among the ruins of the wreck, or in the water.

The boilers were completely blown to pieces. The largest piece (about one half) was thrown more than fifty yards over the boat, down the canal, (the boat was going up,) another piece upon the guard lock, and other pieces more or less in size strewn in every direction—one large piece alighting near the top of the hill, some three or four hundred yards from the wreck, and some of the bricks of the fire were found in the lot on the top of the highest hill about town.

The attempt to describe the scene that presented itself at the boat when we arrived, would be impotent and futile. Imagination is hardly lively or prolific enough for the task. The scene was too horrid for description. We almost doubted the sense of sight, so like a dream it seems.

The explosion was undoubtedly occasioned by carelessness of the engineer in letting the water get too low, and the moment the engine was stopped to let the boat pass the guard lock, it exploded with such a shock as to shake the houses all over town. E. H. S.

A telegraphic dispatch received has the following:—“No ladies were injured. The killed, so far as known, are John Barbour, of Pittsburgh, produce dealer; James Daniels, of Harmer, engineer; John West, of Coalrun; S. S. Butler, colored; Edward Atherton, of Beverly; Wm. Stull, and ten others. The injured are Captain Hahn, arm broken, and badly scalded; Mr. Whisson, first clerk, one leg broken and both feet and ankles mashed, probably will die; Calvin Stull; Senator C. Covey has his leg broken, Edward Blackmar, and many others, names not known. The boat is torn all to pieces. Every flue collapsed in one boiler,—the other boiler cannot be found.” Ohio State Journal.

New Troubles with Mexico.

The recent quarrel on the Rio Grande, between Canales, the Mexican revolutionist, (as he is sometimes called) and General Avalos, the Mexican Governor and Commander of Tamaulipas, has bequeathed new troubles to the United States in its relations with the Mexican Government. During the hostilities, it will be remembered, Avalos, in the exercise of his authority—Matamoras being in a state of siege—so modified the Mexican tariff as to allow the importation of a large quantity of American goods, which could not otherwise have come into her country. The goods were entered and paid duty at Matamoras, and were sent by the owner, one Moritz Speyers, to Monterey. There, however, the goods are said to have been embargoed by the authorities of the Mexican Government who resided there, under the pretext of being contraband and subject to detention, and were at last confiscated. Subsequently, a portion of this merchandise, consisting of 1,224 bales, (not considered contraband) was given up to Speyers by order of the Custom House authorities, but for which he had to give security—the remaining 1,559 bales being detained under the aforesaid pretext of being contraband, and subject to confiscation. They are still in the custody of said authorities, and a claim is now made to have the duties that have been paid refunded, together with the losses to which the owner has been subjected. The protest of Speyers had been laid before the Mexican Minister of Foreign Relations, by Mr. Letcher, but he not obtaining the satisfaction required, Mr. Rich, Secretary of the American Legation, in Mr. Letcher's absence at home, was instructed to prosecute the claim. Mr. Speyers says that he has, in effect, done all that he can do in the premises, but without obtaining a retribution of the claim, and adds that he “does not know how the Mexican Government can pay the claim, having neither money nor credit, and threatened moreover with revolutions from all quarters.”

And so the matter stands. But the claim, manifestly a very just one, we have no doubt will, with some perseverance, be prosecuted to a favorable issue. N. Y. Express.

Settlement of the Lobos Difficulty.

The *Intelligencer* contains a statement of the final settlement of the Lobos Island difficulty. President Fillmore and Cabinet, after examining various documents, came to the determination that it was just and proper to withdraw the objections taken by the late Hon. Daniel Webster regarding the rights of Peru, and accordingly acknowledged unreservedly her sovereignty over the Guano Islands on the Peruvian coast.

It was known from a communication addressed by the Minister of Foreign Affairs to Mr. Clay, the U. S. Consul, that the Government of Peru was willing to freight on its own account, the American vessels that had already been chartered in accordance with the letter of Mr. Webster to load guano on the islands, and a notification to this effect, addressed to

the captains of American vessels on the Pacific, had been published.

The Peruvian Minister at Washington has given effect to this intention of his Government. He had also addressed a note to the Secretary of State in which he engages that the Peruvian Government will on its own account freight at \$20 per ton on all vessels which have left the United States for these islands between the 5th of June and the 25th of August, and that the Peruvian Government will buy at a fair price the implements and utensils carried by those vessels, to be used in procuring guano; and also that vessels on the Pacific chartered under orders sent previous to the 25th of August, and which could not be countermanded, shall be included in the arrangement on condition that they report to the agent of the Peruvian Government within the United States before the first of January 1853.

The Cloves of Commerce.

The article known in commerce as cloves, are the unopened flowers of a small evergreen that resembles in appearance the laurel or the bay. It is a native of the Molucca, or Spice Islands, but has been carried to all the warmer parts of the world, and is largely cultivated in the tropical regions of America. The flowers are small in size, and grow in large numbers in clusters at the very ends of the branches. The cloves we use are the flowers gathered before they are opened, and whilst they are still green. After being gathered, they are smoked by a wood fire, and then dried in the sun. Each clove consists of two parts, a round head, which are the four petals or leaves of the flower rolled up, inclosing a number of small stalks or filaments. The other part of the clove is terminated with four points, and is, in fact, the flower-cup, and the unripe seed-vessel. All these parts may be distinctly shown if a few leaves are soaked for a short time in hot water, when the leaves of the flower soften, and readily unroll. The smell of cloves is very strong and aromatic, but not unpleasant. Their taste is pungent, acrid, and lasting. Both the taste and smell depend on the quantity of oil they contain. Sometimes the oil is separated from the cloves before they are sold, and the odor and taste in consequence are much weakened by this proceeding.

A Rat Story.

A neighbor, entitled to explicit credence, relates a story of the cunning intelligence of a rat, more remarkable we think than any we have listened to. He says, being plagued with rats about his barn, he made various attempts to secure some of them with a trap, but without success. The trap used was made of wire, and was so constructed that on a rat entering and nibbling at a bait, the trap would spring and catch the intruder. The man, upon frequently finding the bait gone, concluded he would watch the trap. Soon half a dozen rats made their appearance, and among them one that seemed to have more years than the others. He advanced slowly and cautiously towards the trap, and when the others would make a move as if intending to rush to the bait, the old fellow would wag his tail, and they would fall behind him. After viewing the trap closely, the old fellow approached the back part of it, and getting on it shook the raised part until the trap sprung, and then put a paw through one of the openings between the wires, and taking the bait off made his retreat with it. The same thing was repeated the second time the same afternoon. Our neighbor determined not to be outgeneraled by a rat, and set a common trap in a keg, and covered it with Indian meal. In due time the old culprit entered the keg and was secured. Wilkesbarre Gazette.

Language of the Law.

If a man would, according to law, give to another an orange, instead of saying, “I give you that orange,” which one would think would be what is called in legal phraseology, “an absolute conveyance of all right and title therein,” the phrase would run thus—“I give you all and singular my estate and interest, right, title, and claim, and advantage of and in that orange, with all its rind, skin, juice, pulp, and pips, and rights and advantages therein; with full power to bite, cut, suck, and otherwise eat the same, or give the same away, as fully and effectually as I, the said A. B. am now inclined to bite, cut, suck, or otherwise eat the same orange or give the same away, with or without its rind, skin, juice, pulp or pips, anything heretofore or hereinafter, or in any other deed or deeds, instrument or instruments, of what nature or kind soever; to the contrary in anywise notwithstanding;” with much more to the same effect. Such is the language of lawyers; and it is gravely held by the most learned men among them, that by the omission of any of these words, the right to the said orange would not pass to the person for whose use it was intended.

Mexican Affairs.

The latest dates from Vera Cruz are to the 3d inst., and from the city of Mexico to the 28th ult. Vera Cruz was still in a state of revolution, and the insurrection at Mazatlan had not been suppressed. It was also rumored in Mexico that the Michoacan insurgents had entered Morelia, and that the government troops had pronounced in their favor. The revolution of Guadalajara seems to be gathering strength, and presents a more formidable aspect. A change of its plan has been made. All the public authorities who have forfeited the confidence of the people are disarmed. An extraordinary Congress, composed of two deputies from each State, is convoked, which shall proceed to the election of a President *ad interim*, and a reformation of the constitution. Gen. Santa Anna is called upon to return to the Republic, and Gen. Uruga is invited to place himself at the head of the movement.

The condition of Mexico is most unfortunate. Distracted by internal dissensions, and no money in the treasury, nor means to prolong the government, nothing but anarchy and national extinction seems to await the Republic.

CORRESPONDENCE.



MOURNING AT THE CRUCIFIXION.

BY J. W. BONHAM.

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; and the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei [or Simon] apart, and their wives apart.—Zech. 12:10-14.”

Great care is necessary whenever we attempt to explain the predictions recorded in the Old Testament, and especially those which refer to the work of the Messiah. His first and second advents are so frequently blended, also the events to transpire in connection with each; in view of which it is sometimes difficult to determine the events which belong to the first advent from those connected with the second, and the true order of their accomplishment. The sufferings of Christ and the glory that shall follow are so intimately connected, that it is not to be wondered at that some have supposed that the glory referred to received its accomplishment in the days of our Saviour and his apostles. The two events are not unfrequently connected in their scriptural record, without the slightest intimation of the period to elapse from the fulfilment of the one to the accomplishment of the other. Such being the case the necessity for receiving the testimony of other scriptures which bring to view the intermediate period and the work to be accomplished during the same is obvious.

Notwithstanding the existence of the difficulties referred to there is one very encouraging and interesting feature which should be borne in mind, viz., the first advent is in the past, and the events to be accomplished in immediate connection therewith have received their fulfilment. The New Testament is the sacred record of the work then accomplished through the death of the Saviour, with many important events which then occurred. Some of the New Testament writers, through God's grace, were engaged in the important work of showing the fulfilment of those events predicted to occur in immediate connection with the death of the Messiah. They called attention to the prediction, and placed by its side the event which was its fulfilment; and they adopted this course in so many instances that it appears almost marvellous that the Jews were not convinced that Jesus of Nazareth was the promised Messiah. If we can, therefore, show that certain prophecies received their accomplishment at the first advent, the contrast between the nature and the events of the first and second being so striking, and at the same time so similar, it will remain for certain Christians to prove that events which literally took place at his first advent will be acted over again after his advent in glory.

In the Old Testament prophecies great events are boldly brought to view, while the mode and means which lead to their accomplishment are afterwards revealed. If this be not borne in mind there will be danger of reading the first bold statement, or climax, and because the events which lead to the same are afterwards recorded—of concluding that such will follow, instead of viewing them as those which preceded, and ushered it in. Much controversy has been the result of teachers crowding together things which differ, and should have been separated;—supposing events to be identical which were not;—placing afterwards what should have been placed before;—and especially through interpreting the discursive prophecies in the chronological order in which they are written. A few examples will illustrate this point.

1. In Isa. 53:1 the prophet inquires—“Who hath believed our report? and to whom is the arm of the Lord revealed?” The fulfilment of this is recorded in John 12:37, 38—“But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?” This prophecy therefore, as to the order of its fulfilment belonged to a period subsequent to the birth of our Saviour, and yet the prophet mentions the effect first, and afterwards the particulars relative to our Saviour's birth, sufferings, and death.

2. In Dan. 12:1, 2—“And at that time shall

Michael stand up,” &c. Here the prophet brings to view the resurrection of the dead, and in the following part of the chapter refers to the book being sealed till the time of the end;—an increase of knowledge;—that many shall be purified;—that the wise alone will understand, &c. But it would be unreasonable to interpret the chapter in consecutive order, and argue that all the events predicted must receive their accomplishment after the resurrection, simply because the resurrection is first mentioned—while in the following verses the events which lead to it are brought to view?

3. In Matt. 24:30, 31—“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” And he shall send his angels,” &c. In these verses the coming of the Son of man in glory—the consternation that will seize the ungodly, and the gathering of his elect from the four winds, are brought to view; and in the concluding part of the chapter the premonitions to mark the nearness of this event, the resemblance of the wicked living at that time to the antediluvians; the faithful servant giving meat in due season, and the evil servant smiting his fellow servant. Would it be reasonable to suppose that these things will occur after the advent of our Saviour, because the coming is first mentioned?

4. In Rev. 21st, John sees in vision the new heavens and the new earth, and also the descent of the holy city new Jerusalem. While in the 5th verse we read, “He that sat upon the throne said, Behold, I create all things new.” In this verse John refers to that Almighty Being by whose power and word the new heavens and new earth that he saw will be brought into existence, and not to the creation of another new earth in addition to the one he saw!

Several days differing in their nature are contained in the Scriptures: “the day,” “that day,” “the day of the Lord,” to some of which it is difficult to attach an uniform and demonstrable meaning, and abstractly considered it would be difficult to determine the period of time they signify or the dispensation to which they belong. The day of temptation in the wilderness was not a natural day of twenty-four hours, but forty years. Sometimes in the Old Testament but generally in the New Testament, “the day of the Lord” signifies that solemn period when God will judge and reward all men according to their works. The phrase “that day,” not unfrequently refers to the same period, and sometimes to the “gospel day.”

“The way of the symbolical language in expressions determining the space of time may be yet set in a plainer light from the manner of predictions, or the nature of prophetic visions. For a prophecy concerning future events is a picture or representation of the events in symbols, which being brought from objects visible at one view or east of the eye, rather represent the events in miniature, than in full proportion, giving us more to understand than what we see.”—Wenyns' Sym. Dict.

In Zechariah and other books it will be necessary to pay particular attention to the events brought to view, which step will aid us considerably in our endeavors to determine the period referred to in such expressions as “that day.”

The first verse of our text directs our attention to the purpose of Jehovah to punish those nations who have fought against Jerusalem. It does not, however, necessarily follow that this punishment must be inflicted in immediate connection therewith.

In Dan. 9:27 we learn that Jerusalem will remain desolate from the period of its destruction until the consummation, at which period that that is determined by God will be poured upon her desolator—“And I will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born.”

Some have considered that this mourning, &c., will be fulfilled after the second advent of our Saviour. And, but for the principle of retrogression that occurs so frequently in the prophecies, this view would, from the fact that it is recorded after the mention of judgments to come upon those who have fought against Jerusalem, appear more reasonable. But this interpretation has been given through being governed by its consecutive order. Should those who adopt this mode pursue it through the whole of this and the following chapter, they would be compelled to admit that v. 7 ch. 13 must be fulfilled in the future: “Awake, O sword, against my shepherd and against the man that is my fellow, saith the Lord of hosts: smite the shepherd and the sheep shall be scattered,” &c. But according to Matt. 26:31 it referred to and was accomplished at the first advent.

The gazing at the pierced Saviour, and the consequent mourning literally occurred in connection with the crucifixion. It is more natural to suppose that this effect should have been produced among those

FOREIGN NEWS.



France.

The Senate met on Thursday, for the purpose of settling the preliminaries for the establishment of the Empire. About all that the public know is, that ten members voted that the people should be consulted. M. Fould, Minister of State, declared that the Government did not oppose the proposition, which was referred to a special committee, whose report would be presented on the 6th.

It is stated in Paris as certain, that the *Senatus Consulto* will declare the imperial crown hereditary in the person of Louis Napoleon and his male descendants; and in the event of his not leaving male heirs, then in the person of his adopted son; should the latter die childless, afterwards in the person of ex-King Jerome and his family.

Abdel Kader continues to be the lion of the day. He had a second time visited Louis Napoleon, and was entertained with a review of cavalry.

The Russian and Prussian Ministers have received sudden orders from their respective Governments, no longer to absent themselves from their posts at Paris.

The Government has made an offer to purchase the *Journal des Debats*, with a view of getting rid of its influence.

The Council of State has lately had a number of questions brought before it relative to legacies bequeathed to the clergy, and in particular to Jesuits. One point appears decided on, that whatever gifts or legacies may be authorized, the Government will not sanction any donation of real estate.

The following paragraph occurs in the message which was sent by Louis Napoleon to his Senate on the 4th inst.

It is explicit, to say the least:—"Indeed, in the re-establishment of the Empire the people finds a guarantee for its rights and satisfaction to its just pride; this re-establishment is a security for the future, closing, as it does, the era of revolutions, and consecrating again the conquests of 1789. It satisfies its just pride, because, raising again freely and deliberately what all Europe thirty-seven years ago destroyed by force of arms amidst the disasters of the country, the people nobly revenges its reverses without making any victim, without threatening any independence, and without disturbing the peace of the world."

Miscellaneous.

The Ministerial crisis in Sardinia has not advanced a step, but M. de Reval, head of the Constitutional party, has been summoned by the King in all haste from Chambery, Tuscany. The learned Immanuel Repeletti, author of the *Geographical and Historical History of Tuscany*, died on the 24th ult.

Sir Henry Bolwer had returned to Florence from Rome.

A correspondent of the London papers states, that nine of Edward Murray's fellow prisoners were shot at Ancona on the 25th ult.

A violent storm raged on the northern coast of Sicily on the 19th ult., and caused much damage to the shipping.

The eruption of Mount Etna has increased in intensity, but causes little apprehension, as the lava follows in the old tracks.

SPAIN.—The Council of Ministers met on the 29th, to decide the question of a Colonial Department.

The Government, it is reported, is about to sell all the salt mines belonging to the State.

Gen. Concha has declined to attend the Wellington funeral. The Spanish army will therefore be represented by the Duke of Ossima.

The *Catalina* sailed from Barcelona on the 25th, having on board 500 men, to reinforce the garrison in Cuba.

RUSSIA.—Dates from the Baltic of Oct. 26th, state that the ice is beginning to form towards St. Petersburg.

The *Trieste Gazette* states that Russia has rejected the protest of Turkey against the independence of Montenegro.

GERMANY.—The Austrian Premier, Count Buolschawenstein, opened the Zoll Congress at Vienna on the 2d.

The Darmstadt Allies have decided that they will enter into a Customs union with Austria, leaving the path open to a re-union with Prussia till 1st January, 1854.

The King of Sweden is so dangerously ill, that it has been deemed necessary to appoint an interim regency for Norway and Sweden.

Count Pulszky has written to the *Cologne Gazette*, indignantly denying that he had sought a reconciliation with Austria. He says: "Austria does not treat with rebels, and I do not treat with despots."

WEST INDIES.—Intelligence of the dreadful ravages of the cholera at Nassau, N. P., had reached Kingston, and the Government was taking measures to send relief to the sufferers, who were represented as panic stricken.

The vessels in the harbor were being crowded with persons fleeing from the scourge. It is feared that famine will follow.

The House of Assembly was opened on the 9th, with a speech from the Governor General.

The epidemic fever was spreading at Barbadoes. At Bridgetown, a whole family from St. Thomas had been cut off by it.

A terrible hurricane occurred at St. Christophers, Montserrat, &c., about the 28th, doing great damage both ashore and in the harbor. On one of the islands five persons were killed by lightning.

The yellow fever had considerably abated at Martinique.

The *Kingston Colonial Standard*, in alluding to Cuba, uses the following words:—"There is a strong fleet assembling at Port Royal, and England has more than one reason for not being quite indifferent to the fate of the finest possession of one of the most faithful of her allies."

CUBA.—A correspondent of the *Cologne Gazette* writes from Madrid, under date of 20th October:—"I can inform

you on authority that a secret treaty has been concluded with France, according to which that power has pledged itself to protect Spain in the possession of the island of Cuba. All commanders of French vessels of war, at present on transatlantic stations, have received orders from the Government to place themselves under orders of the Captain-General of Cuba. Three French vessels of war have been already for some time in Cuban ports, and to our squadron on that station, the St. Edward, of eighty-six guns, will shortly be added."

The Governor General received at his table on Sunday the senior commandants of the four English and French steamers in port.

The Captain-General is moving the 20 or 30,000 men now in the army of Cuba from point to point, and organizing them for immediate action. Four companies of the regiment of Naples, with a company of lancers, have just been stationed at Cardenas.

THE ADVENT HERALD.

BOSTON, NOV. 27, 1852.

NEW WORKS.

We have in progress, intending to issue them about the 1st of Jan. prox.—

I. "A BRIEF COMMENTARY ON THE APOCALYPSE," by S. BLISS. 384 pages. Price 50 cts.

This embraces, besides expositions on the other portion of the Apocalypse, that which has already been published in the tracts entitled "Approaching Crisis," and "Phenomena of the Rapping Spirits."

Its including those portions already published, enables us to put it at the low price of fifty cents, which we should not otherwise be able to.

In the introduction it presents the Elements of Prophetic Interpretation, the nature and laws of tropes and symbols, for which the author is much indebted to Mr. Lord. And while aiming to follow these laws in the interpretation, the various expositions are illustrated by showing their harmony with parallel scriptures and history.

While making no pretensions to originality, it is believed that a more consistent and harmonious view of the following subjects, is there presented, than in any other work issued from this office, viz.:

1. The Seven Churches of Asia—that they are the seven literal churches named.
2. The Sealing of the Servants of God—that they are those alive on the earth at the coming of the Lord, it being under the sixth seal.
3. The Rainbow Angel—that it symbolizes the Reformation under Luther.
4. The Two Witnesses—that they are the Scriptures and the Church—the latter sustaining a relation to the former like that of the candlesticks to the olive trees in Zechariah's vision.
5. The River Euphrates—that is a symbol of the people on which the Mystical Babylon is seated.
6. The Mouth of the Beast—its religious hierarchy.
7. The Image of the Beast—the Papacy.
8. The Two-Horned Beast that gave life to the Image—the Eastern empire.
9. The Angel of the Everlasting Gospel—the Gospel dispensation.
10. The Unclean Spirits—a symbol of the Rapping Spirits, &c. &c.

II. "MEMOIRS OF WILLIAM MILLER," with a likeness.

This will include the fifty-four pages of the Life of William Miller published two years since, and will complete the original plan respecting the publication of his life, which, for causes not necessary to name, has been so long interrupted.

It is designed to trace his journeyings to all the different places he visited, with extracts of letters written to and by him, (many of them never before published) and numerous sketches of interesting incidents connected with his preaching, notices of the press &c.

It will probably contain between 300 and 400 duodecimo pages; and we hope to furnish it for \$1.00.

We are prompted, to the publication of this, by a sense of justice to Mr. Miller and to the cause identified with him. And we hope the friends will aid us giving these works a general circulation.

"Christian Ladies' Parlor Magazine" for Dec. Rev. F. James, Editor, New York: James H. Pratt & Co., 116 Nassau-street."

This well-conducted periodical maintains its character for its choice selections and chastely written original articles.

SUMMARY.

— A few days since, as Mr. E. F. White was at work on a building in Charlestown, he fell with the staging a distance of twenty feet, and was severely injured.

— One day last week a lady named Jipson was knocked down by an omnibus in Tremont Row, and badly bruised. She was conveyed to her residence at South Boston.

— A house in New York, under which repairs were going on, fell to the ground with a tremendous crash on the 17th, instantly killing Daniel Linn, and badly injuring one or two others.

— A lad named John Doit was killed in Buffalo Friday afternoon, by the horse in which he resided falling down. His sister, the only person with him, almost miraculously escaped injury. The house was of brick, one and a half stories high, and situated on Pratt-street.

— In Philadelphia, the 17th inst., Mrs. Margaret Miller was shot in the streets by an insane man named John Diamond, who accused her of having bewitched him. The wound will prove fatal.

— A person, answering the name of J. B. Green, and hailing from the North, has been arrested in Washington for obtaining nearly \$3000 from Messrs. Corse & Co., of Alexandria, and Daniel Rowland, of Washington, by means of altering lottery tickets.

— It is stated that a Judge in Vermont was recently in-

dicted for selling liquor, pleaded guilty, and was fined at the very session of the Court in Burlington where and while he was sitting on the bench.

— Prairie fires have been prevailing to a great extent of late, and have swept the plains of Iowa, Wisconsin, and Minnesota with the besom of destruction. Immense quantities of agricultural produce have been burned, as well as fences, stables, and out-houses. The *Galleon* (Ill.) Advertiser, and the *Davenport* (Iowa) Gazette, give melancholy pictures of the losses sustained by the farmers.

David Cochran, a boy about ten years old, was before the Police court last week, as a stubborn child—refusing to obey the lawful commands of his parents, and the fact being proved, the boy was ordered to be committed to the State Reform School at Westboro' for one year. Boys who do not obey their parents should take warning from this case.

A young man named Edward Waite, son of Captain Alfred Waite, of Freeport, fell from the fore-topmast head of the new brig Ohio, lying at Union wharf, Portland, on Monday afternoon, 15th, and was very severely, but it is hoped not fatally injured. The distance of the fall was nearly fifty feet.

A distressing casualty occurred at Grand River harbor, C. W., on Saturday last. The second engineer of the steamer Mohawk got into the box in which the wheel revolves to grease the machinery, when steam was put on to give the wheels a turn ahead, the chief engineer being ignorant that the man was in the box. The poor man was whirled around with the wheel and terribly mangled. He survived but a short time.

The Messrs. Russell, the pioneers in the California oyster trade, some time since planted over 3000 bushels in the bay of San Francisco. On a recent examination of them, it was found that the oysters had been totally destroyed—having the appearance of being pounded into the mud, broken up, and their meat gone. It is supposed to be the work of some numerous marine fish. The loss is a very severe one to the gentlemen who thus undertook to introduce our Northern oysters into California.

A few mornings since, a curious sight was seen a short distance from Boston, being a drove of turkeys, not driven, but led or coaxed by a man with a basket of corn. He occasionally threw out a handful, and the turkeys followed after, not reflecting on the many hungry appetites they were destined to satisfy on Thanksgiving. There were 750 in the drove, and they came in that novel manner all the way from the northern part of Vermont, where live turkeys are worth from eight to ten cents per pound.

The Toronto North American says, that a female residing on Mill Creek went home one day recently, and found that her brother-in-law had severely cut her foot with an axe. She fainted on seeing the wound, but immediately recovering, she returned to Galt on some other business, and then went home. When she passed by the spot where her brother-in-law had been wounded, and the blood was lying in a clotted heap, her heart sank at the sight; she got home, but the recollection was too much for her, and she fell on the threshold of the door, and when taken up life was extinct.

A man was found dead upon the track of the Boston and Providence railroad, in the town of Mansfield, on Saturday morning, supposed to have been killed by the express train. On his right arm, which was cut off, were impressions with India ink, of the following letters, in capitals, "M. I. S. 1821," which is supposed to be the initials of his name and the year of his birth. He had a wallet about him containing seventy-one cents in change, and a bill of goods, headed "Thomas Wilson to M. Tarr," to the amount of \$65. A check for baggage to New York was also found upon him. He had formerly lost one joint from the middle finger of the right hand.

One day last week a laborer named John Evans, employed in repairing the track of the Providence railroad near the depot in this city, was struck by the cow-catcher of an outward-bound train, and carried a short distance, when his feet caught underneath and he was thrown upon the track—the whole train passing over him and injuring him so severely, that he was conveyed to the Massachusetts General Hospital, where he died the next morning. Coroner Sanborn held an inquest on the body, and returned a verdict in accordance with the above facts—exculpating the persons having charge of the train from all blame, as it was shown that the usual alarm was sounded. The deceased was about forty years of age, and leaves a wife and five children in Lismore, Waterford county, Ireland.—*Boston Journal*.

Very destructive prairie fires raged during the latter part of last month in various parts of Minnesota and Wisconsin. Nearly all the hay in some sections has been swept away, as well as large quantities of provisions of various kinds, fences, stables, &c. A very hard winter is anticipated. Supplies are very high, and money not to be had. A letter from Stillwater says:—"Mr. Doe, a teamster in the employ of Mr. Gox, at the Falls, had gone to the meadow with a wagon and a yoke of oxen for hay; after he had loaded, he discovered the fire coming, and before he could escape he found himself surrounded by flames. He unhitched his oxen from the wagon, and holding on to the bow of the high ox, dashed through the flames, which he says were twenty feet high."

THE CHEROKEE NATION.—John Ross delivered his annual message to the Council of the Cherokee Nation on the 4th of October. The document is brief, concise, and interesting. The Chief says:—"The past year has been of general harmony and unusual prosperity. The earth has yielded its fruits in rich abundance. Industry has been richly rewarded, and new life and activity have been infused into all the walks and pursuits of life. This has been owing, doubtless, in some degree, to the partial payment by the Government of the United States, of the money so long due the Cherokees under the treaties of 1835-46, but chiefly to the evident progress which our people have made in the pursuits and knowledge of civilized life. The benefits resulting from the former source having diffused throughout the community, its effects must remain permanent, and will give, it is to be hoped, an impetus to business and enterprise that shall be felt for many years to come. A judicious development of the resources of the country, and a wise improvement of the manifold social, intellectual, and political privileges we are permitted to enjoy, cannot fail to place our happiness and prosperity upon a sure and exalted basis." Satisfactory reports are presented in relation to the schools and seminaries of the nation.

"Youth's Guide," No. 7, Vol. 6 of this interesting and beautiful little monthly paper is now out.

Richard Bakewell (Chap. 5.) Life in the Arctic Sea. A Dog Story. Yankee Ingenuity. A Wonderful Clock. A Little Boy's Wish. The Sabbath School Scholar. Little Things. How the Rack was Abolished. A Child's Hand. Simon Green, or the Man that The Young Tobacco Chewer. Cured his Bad Neighbors. The Kind of Fruit Indigestible. Adventure with a Snake. For the Curious, &c. &c.

TERMS (invariably in advance) Single copies 25 cts. a year. Twenty-five copies (to one address) 5 " Fifty copies 9 "

BRO. HIMES'S NOTICES. He will preach— Nov. 30th and Dec. 1st—Loudon Ridge, 10 A. M., 1 P. M., and evening, each day. Dec. 2d—Fittsfield, evening. 4th and 5th (Sunday)—Allenstown meeting-house, three times each day, at 10 A. M., 1 P. M., and evening. Elder J. G. Smith will accompany and assist Bro. H. NOTE.—It is not possible for Elder H. to visit other places in New Hampshire at present. Friends will be patient.

Appointments, &c.

NOTICE.—As our paper is made ready for the press on Tuesday day, appointments must be received, at the latest, by Tuesday morning, or they cannot be inserted until the following week.

Providence permitting, I will preach at Hartland, (Denismore Hill), Vt., Sabbath, 25th.—Will some brother call for me at the Portland depot on the arrival of the first train from Claremont on the 27th? Waterbury, 30th; Stow, Dec. 1st.—where Bro. Tracy may appoint; Burlington, 2d; Rouses Point, 3d; Champlain, Sabbath, 5th and 12th, and will labor in the vicinity a few days, as doors may open. Evening meetings at 7 o'clock.—N. BILLINGS.

Providence permitting, I will preach in Hatley, C. E., Friday evening, Dec. 10th; Derby Line, Vt., Sunday, 12th; Foster's Mills, 14th, 6 P. M.; Outlet, 16th, and continue the meetings over the Sabbath: Waterbury, 25th, evening, and Sunday 26th—in the forenoon and afternoon, and at West Sheffield in the evening; Lawrenceville, 28th evening. Bro. S. W. Thurber may be expected with me at the Outlet.—J. M. ORROCK.

The Lord willing, Bro. N. Smith and L. C. Wellcome will hold a meeting in Hope, Me., in the Town Hall, or where Bro. Went worth shall appoint, commencing Dec. 3d, evening, and continue over two Sundays, and during such a portion of the intervening time as may be thought best.—J. C. WELLCOME.

Providence permitting, I will preach in Hingham, Mass., Nov. 25th, as Bro. Moses Tower may arrange; Scituate Harbor, 29th, evening, as Bro. Asa Curtis may appoint, and continue my lectures evenings until Dec. 3d.—CHASE TAYLOR.

H. L. Hastings will preach at Winsted, Ct., Nov. 28th; Blandford, or Granville, Dec. 1st, (instead of previous dates)—Bro. Bates, appoint.

Bro. O. R. Fassett will preach in Springfield (in Bro. Currier's hall, on Spring-street), Sabbath, Nov. 28th and Dec. 5th.

Elder B. Locke will preach at Hillsborough, N. H., Sunday, Nov. 28th.—T. M. FRENCH.

The Lord willing, I will preach at Westford, Mass., Sunday, Nov. 28th; Tuftonboro', N. H., Sunday, Dec. 13th.—J. WESTON.

BUSINESS DEPARTMENT.

Settlement of Accounts.

Previous to the 1st of January we have got to purchase new type for the *Herald*, and get two important works through the press. To do this and meet our current expenses will require all the money that we can raise. We want each one who is indebted to the office, to make an immediate effort to send us the balance of his account; and it is important that it be attended to at once.

Reader, does this, or does it not appeal to you? If it does, is it not a reasonable request? If it does not, we thank you for your promptness, and will thank you to nudge your neighbor to whom it does, and who may be troubled with a short memory.

It is right that this should be attended to.

It is reasonable.

We need all that is due us.

We need new type.

We depend on this source to obtain it.

We need the means now.

Shall we, through the neglect of A, B, C, D, &c., have to use the old type another year? Or will each one let us hear from them without delay?

P.S. We are sorry to add, after keeping the above in a few weeks, that A, B, C, and D, and a few others have evidently not yet read it, or have not yet made up their mind to let us hear from them immediately. Reader, are you a reader of the word only? or are you a doer of it also?

Business Notes.

I. R. Gates—For services at Providence, we credit you \$6.55, which balances your account at this office, and pays the paper of O. W. Wheeler to Jan. 1st 1853.

T. Smith—Sent you books to Eddington the 15th by Hodgman & Co.'s express.

S. Foster—We have charged you \$5.52, credited to subscribers, per order of J. M. O.

D. Campbell—Bro. Gates writes that he cannot comply with your request till the 1st of May.

R. Jackson—The \$1 will just pay for two copies of the Ex. of Apocalypse, without postage—leaving nothing for Miller's Life. We can't know the amount of postage till they are out. Have sent the two numbers of Nov. 13th.

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.

ZOPHA ADAMS, Beloit, Wis., stops her paper, owing 3 00

Total delinquents since Jan. 1st, 1852..... 131 38

HERALD DONATION.

P. Ryan 1 00

The Advent Herald.

TERMS—\$1 per semi-annual volume, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 cts. per volume, or \$2 25 cts. per year.

\$2 for six copies, to one person's address; \$4 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 25 Nos. and \$2 for 50 Nos.

CANADA SUBSCRIBERS.—As papers to Canada will not be permitted to leave the United States without the payment of postage to the time, which under the new law is 25 cents a year, if pre-paid in Boston, the terms to Canada subscribers will be \$2.25 a year, pre-paid, or \$1.13 a vol. of six months; or \$1 will pay in advance for the paper and postage of 25 Nos. If not pre-paid \$2.50 per year.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounting to 52 cents for six months, or \$1 04 a year, it requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the *Herald*. So that 6s. sterling for six months, and 12s. a year pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, will be 15 cents a year to any part of Massachusetts, and 26 cents to any part of the United States: If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

BROOKLYN HOMOEOPATHIC PHARMACY, No. 50 Court-street, Brooklyn, L. I. J. T. P. SMITH has for sale an assortment of Homoeopathic Triturations, Tinctures, Dilutions, and Pellets, including the higher attenuations. Cases for Physicians and Family use, of various sizes and prices. Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand. Homoeopathic American Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns. Country orders promptly and carefully executed. [s. 12-3m.]

Receipts from Nov. 16th to the 23d.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance of his arrears. No. 554 was the closing No. of last year. No. 580 is to the end of the first six months of the present year; and No. 606 is to the close of this year.

Deacon J. Myers, 56¢—77 cts due; F. Smith, 61¢; J. P. Mayhew, 37¢—over, 54.50; J. L. Sewall, 63¢; N. Smith, 82¢; J. J. Westcott, 62¢; D. T. Ingals, 33¢—82.77 due; S. Ford, 63¢; Dr. C. C. Arms, 61¢; E. Waddle, will send when out; I. Ives, 60¢; J. M. Orrock, 62¢; I. Gillet, 62¢; E. Dudley, 66¢; E. G. Dudley, 61¢; O. Wentworth, 56¢—81.77 due Jan. 1st; Elder Wm. Thompson, 62¢; Geo. Piper, 62¢; E. Hersey, 62¢—each \$1. G. Keller, 75¢, and tracts; J. Partridge, 50¢ (N. Y. G.), 54¢; A. Hacheil, 94¢; Y. G. and tract; F. Pierce, 63¢; J. S. Arms, 65¢; G. R. B. Co., 82¢, and sundries; J. Shipman, 69¢; F. Redman, 82¢; S. Bordon, 68¢; M. P. Davis, 62¢; J. S. Blaisdel, 63¢; J. Hooper, 61¢; S. Swingle, 65¢—each \$2. S. Files, 60¢; J. Taylor, 64¢; C. Wood, 69¢; J. S. Moulton, 61¢; J. Smith, 50¢—each \$3. P. Ryan, from 585 to 658 and sundries—\$4. R. Buttolph—25 cts. L. Wetherell, 60¢—82 cts.