

ADVENT



Luke 9: 28-30.

HERALD

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

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Prayer.

Near, or afar,
We're not on earth as others;
No rank divides us sisters, nor us brothers
In Christ, the "bright and morning star."
He is the way that leads us to the Father—
He hath prepared our living there together.
Near, or afar,
Meet where His foot-prints are!
South, or the north,
If hearts are heavenward turning,
And brightly there faith's lamp is ever burning
With love's clear fire still glowing forth,
Though night zones clasp round earth's lukewarm bosom,
Down in the valleys roses sweetly blossom!
South, or the north,
Bright Sharon's flower blooms forth.

Chronology.

FROM THE PITTSBURGH "CHRISTIAN ADVOCATE."

(Continued from our last.)

THE GENERATIONS GIVEN IN THE FIFTH AND ELEVENTH CHAPTERS OF GENESIS ARE CONSECUTIVE.

If it could be shown that the generations recorded in the fifth and eleventh chapters of Genesis are not consecutive, then there would be no certainty in the early Biblical chronology. The writer is not aware that any such attempt has been made, except that Dr. Robinson, in his notes appended to a "Harmony of the Four Gospels in Greek," expresses the opinion that there is an omission implied in the genealogy of David, as given in Ruth 4:20-22; 1 Chron. 2:10-12; Matt. 1:5, 6. Salmon married Rahab after the capture of Jericho. But from that time until David there intervened only four generations. Dr. Robinson, following Acts 13:20, thinks that these generations are too few to fill up the space of four hundred and fifty years. This point has been discussed in a preceding chapter; it is, therefore, unnecessary to revert to it farther than merely to refer to what has been said. We will now proceed to prove the affirmative of our proposition, viz.: that the generations given in the fifth and eleventh chapters of Genesis are consecutive.

(1.) Our first argument is derived from the phraseology employed. Adam *begat* Seth, and Seth *begat* Enos. The Hebrew word *yalad*, rendered by our English word *begat*, implies immediate procreation, and cannot be predicated of a grandfather, or remote progenitor, with reference to a grandson, or remote descendant. At least, such is the impression of the writer; but having no Hebrew Concordance at hand, to examine all the passages in which the word occurs, he would not express himself with absolute certainty.

Such, too, is generally the meaning of the Greek word *gennas*, by which *yalad* is rendered in the Septuagint. We say generally, for to this meaning of *gennas* there are some exceptions, as may be seen by comparing the first chapter of Matthew with 2 Kings 8:25, and 2 Chron. 22:1; 2 Kings 11:21, 22, and 2 Chron. 22:11; 2 Kings 11:21; 14:1; and 2 Chron. 24:27.

To the mere English reader, on comparing 1 Chron. 6:1-15 with Ezra 7:1-5, there may seem to be a like exception to the Hebrew word *yalad*. But the Hebrew term, rendered in those passages by the English word *begat*, is not *yalad*, but *ben*, a son, which sometimes signifies any descendant, near, or remote.

(2.) There can be no exception to the meaning of *yalad*, given above, at least, in the fifth and eleventh chapters of Genesis. Though the word might sometimes be employed to denote mere descent, yet it is necessarily limited in those chapters to father and son, for the time between the birth of each is expressly

mentioned. "Adam lived a hundred and thirty years, and begat Seth. Arphaxad lived five and thirty years, and begat Salah." This precludes the possibility of omission.

(3.) The genealogies of these two chapters agree in every particular with those of the first chapter of 1st Chronicles, and of the first of Matthew. They disagree with Luke only in the case of Cainan, which is probably an error of transcribers.

Some may think this agreement a trifling matter, as it is probable that the writers of Chronicles and Matthew copied from the genealogical tables of Genesis. But the fact that there is so exact an agreement in those instances, combined with the fact that Matthew differs from the genealogies of Kings and Chronicles, is a strong presumption in favor of our proposition. For it is evident that Matthew did not think it necessary to give each individual in the genealogy, as the omission could be easily supplied from other sources. But this could not be done in case of an omission in the genealogical tables of Genesis.—Such a supposition, therefore, would not only argue an imperfect chronology, but a false historical statement.

Matthew, moreover, had a design in view, which could only be accomplished by omitting some individuals mentioned in Kings and Chronicles. In chap. 1:17 he says: "So all the generations from Abraham to David, are fourteen generations; and from David until the carrying away into Babylon, are fourteen generations; and from the carrying away into Babylon unto Christ, are fourteen generations." It is evident from this passage that he intended to place an equal number of generations between each of the epochs mentioned. In doing this, he does not contradict the history and chronology of Kings and Chronicles, for he does not say fourteen *gennas* (begettings, or consecutive births), but *geneai* (generations), which oftentimes corresponds to our word generation, when employed to denote the average term of human life, which is generally reckoned about thirty-three years.

Another argument may be drawn from the testimony of Jude, who, in the fourteenth verse of his epistle, calls Enoch the "seventh from Adam." We have, then, inspired authority in support of our proposition in regard to the first seven generations, which affords a strong presumption that the subsequent ones are consecutive also. With the number of antediluvian generations given by Moses, agree Sanchoniatho, the Hindoo Puranas, and the Chaldean Chronicles of Berosus. It is remarkable that these should coincide with the Scripture account; and the fact can be accounted for only upon the supposition that they all derived their information from the same source—either from an uncorrupted tradition, or some ancient records. It is not necessary to make this supposition with reference to the writings of Moses. While it is not impossible that he may have received many of his facts from some ancient record, yet he was not dependent upon any such source, for he was under the guidance of the Spirit of inspiration.

Before concluding this chapter, we will notice briefly the genealogy of David, given in Ruth 4:18-23. Dr. Robinson thinks that there is an omission here of some generations, as it is not possible for four generations, with the average length of human life at that time, to fill up the space of four hundred and fifty years. The time, however, between the taking of Jericho and the birth of David can be reduced to about three hundred and fifty years. Within this time, then, we must place four generations.

In Gen. 15:13-16 God said to Abraham:

"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them: and they shall afflict them four hundred years. And also that nation, whom they shall serve, I will judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." "The fourth generation" is probably to be reckoned from Abraham; if so, from the birth of Isaac to the birth of Moses—a period of three hundred and thirty years—we have four generations. These generations were Isaac, Jacob, Levi, and Jochebed, the daughter of Levi and mother of Moses. It is only necessary to remark farther, that Jacob's sons were very young when they married, as we may easily learn by comparing their father's age when he went to Padanaram with his age when he went to Egypt. But Boaz was well advanced in years when he married Ruth, and Jesse was an old man at the birth of David.

MOSES AND THE OTHER WRITERS OF INSPIRED HISTORY INTENDED TO GIVE US A CHRONOLOGY.

The teachings of the Bible, if not altogether rejected by the infidel as of no authority, are at least reduced by him to a very small compass. It may, in his opinion, contain excellent moral precepts and sublime poetry; but on the subjects of history, chronology, and general science, its ideas are antiquated—the crude conceptions of an uncultivated age. Its writers did not live in times of scientific research and intellectual progress, and how could they have correct information on such subjects. Manetho was a great historian and an accurate chronologer, for he was a learned Egyptian: but Moses, ignorant man, allows us no time to build pyramids, and construct a world according to chemical and geological principles. His books are very good in some respects, notwithstanding their obsolete views of things; but then, Confucius has taught us pure morality as he. These, though they may not be expressed, are the sentiments of the infidel. Would that no professing Christians were found encouraging him, by adopting in part his views respecting that holy book, which they look upon as their solace in affliction, and the charter of their hopes. Many think that the Bible is purely a devotional book, or that it is designed to teach us the way of salvation only. This they admit it does infallibly; but, as a knowledge of other subjects is not essential to our happiness, they imagine that on these the sacred writers had no intention of giving other than the vulgar opinions of their times. It is true that salvation is the great theme of the inspired volume; yet the plan of salvation has had a historical development in our world, and everything essentially connected with that development the Bible teaches. The creation, the flood, the rise and fall of empires, are all so many links in that chain which connects the counsels of eternity with their final accomplishment. So far as history and chronology are connected with these events, they are taught accurately. The blessed Inspirer designed so to teach them, that his people might know and understand his providential dealings to his church. Of one nation, in particular, the history is given with great minuteness of detail. The history consists of the records of past events and of predictions. Of its infallibility we have the fullest proof, from the fulfilment of these predictions. The Jews are a living commentary upon the truth of the Bible history.

Along with this history, a chronology is given. That the sacred writers designed to give us a chronology, is the proposition at present to be proved.

(1.) We argue this from the necessity of the case. All actions and events are subordinated to two conditions—place and time. The first condition makes a knowledge of geography important to the proper understanding of history: the second, a knowledge of chronology. Without a constant reference to these conditions, it is impossible to write history. Even fiction itself cannot escape from their restraints. In committing actions to memory, and in recording events, the historian, if he wishes to be intelligible, must observe their order of succession, note the times of their occurrence, and trace their causes and relations. To do this, chronology is necessary.

(2.) Our second argument is drawn from the fact that a chronology has been given.

From the creation to the flood, and from the flood to the birth of Abraham, we have a connected series of genealogical tables. But it is evident from the inspection of these tables that they are not designed to be genealogical merely, for the time between the birth of the father and that of the son is distinctly mentioned, which is not the case in the genealogy of Cain's family before the deluge, nor in those of Ham and Japhet after. It would be difficult to account for this distinction, unless we adopt the hypothesis, that along with the Messianic line, Moses designed to give us a chronology.

From the birth of Abraham until the exode, the elements of computation are also furnished to us. Abraham was a hundred years old at the birth of Isaac; Isaac sixty at the birth of Jacob, and Jacob one hundred and thirty when he stood before Pharaoh. In Exod. 12:40 the sacred historian says, that "the sojourning of the children of Israel, who dwelt in the land of Egypt, was four hundred and thirty years." That this is to be reckoned from the time that Abraham entered the land of Canaan, we learn from Josephus, and from Paul in Gal. 3:17.

We might proceed to show that all the elements of a chronology, from the creation of the world until the birth of Christ, are given in the Bible, provided we include the prophecy contained in Dan. 9:24-26. But it is unnecessary, as every one familiar with the Bible will recollect them.

(3.) Our next argument is derived from the particularity with which dates are mentioned in many passages of Scripture, especially when they mark the commencement of some remarkable occurrence. The citation of a few passages will be sufficient to illustrate our point. The first is contained in Gen. 7:11: "In the sixth hundred year of Noah's life, in the second month, the seventeenth day of the month, the same day were the fountains of the great deep broken up, and the windows of heaven were opened." Exod. 12:40, 41: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out of the land of Egypt." 1 Kings 6:4: "And it came to pass, in the four hundred and eightieth year after the children of Israel came out of the land of Egypt, in the fourth year of Solomon's reign, in the month of Zif, which is the second month, that he began to build the house of the Lord."

These passages show that the Jews were very exact in the computation of time, and fully refute the charges that have been brought against them, of having no eras, and no reliable chronological data.

(4.) There is a consideration which renders it highly probable that the utmost accuracy was observed in collecting and preserving chronological data by the members of that line, at least, from which the Messiah descended.

Immediately after the fall, the gracious promise was given to our first parents that the "seed of the woman" should bruise the serpent's head. The inquiry would naturally arise, When shall this illustrious seed be born? Accordingly we are told that the "prophets searched what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ and the glory that should follow." Like the captive prophet by the river of Ulai, who "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem," the faithful of every age prior to the coming of Christ, would anxiously count the hours of their long night, and look forward with intense eagerness to catch the first ray of "the Day-spring from on high."

In concluding this chapter, we would merely remark, that the chronology of the Bible is so interwoven with its history, that if we believe that the Bible contains a brief and authentic history (both prescript and postscript) of the church from the creation of the world until the end of time, we must believe that it also contains a chronology.—(To be continued.)

The Friendly Inquiry.

BY REV. JOHN COX, OF LONDON.

"Art thou in health, my brother."—2 Samuel 20: 9.

"The living, the living, shall praise thee, as I do this day." When Hezekiah thus poured out his grateful heart he was not merely among the living, but among the healthy. The Lord had perfectly restored him, and enabled him again to go up to his house. For this blessing, he felt that God was worthy to be praised.—David also sings, "Bless the Lord, my soul, for he healeth all thy diseases; redeemeth thy life from destruction, and crowneth thee with loving kindness and tender mercies." "Art thou in health, my brother?" Does the opening year find you in the enjoyment of that inestimable blessing? If so, join with those men of God to praise him, who makes your life and comfort his constant care. If otherwise, if sickness, and weakness be your portion, seek to improve the Lord's chastening hand, and carry your case to the throne, and think much of that world where there shall be no more pain, where the inhabitants shall not say, I am sick.

Health of body is confessedly an important subject; it stands intimately connected with our happiness and usefulness; both are abridged, if health is lost through our neglect or misconduct. Yet the conduct of the generality of mankind, would seem to imply that health is of no value. How prodigal are many of their health. How many are suicides, by a slow, yet sure process. Thousands throw away their lives, or else sacrifice their health by excess in eating or drinking. War has, indeed, slain its thousands, but drunkenness and excess its ten thousands. Others, by anger and ill-temper, poison the springs of life, as well as torment all around them. Some such troublers of the waters of life call themselves Christians, though nearly all their life is an imitation of Jonah's repining mood. Some load the soul with burdens of anxiety, and the soul loads the body till it staggers and falls. An opposite class rob themselves of health by love of ease; they give way to sloth and laziness, seldom breathe heaven's air, or go out on errands of mercy, and then they wonder why they feel so weak and wretched. Others go to another extreme, and ply the body with toil, till tired and jaded it refuses to go any further. Alas! that many should be brought into these sad circumstances by those who employ them. Surely the voice of blood crieth unto heaven from mines, and factories, and thousands of tainted rooms, where youthful hands labor night and day to please the avarice of employers, and gratify the pride of the present generation.—Time would fail to name all the altars upon which health is now sacrificed. God speed all reformers, who, like Josiah, are intent upon throwing those altars down; and, above all, God speed the gospel which is the only successful antagonist of man's cruelty and selfishness.

But let us put this question in reference to the soul, "Is it well with thee?" Doth thy soul prosper? Of whom may we with propriety ask the question, "Art thou in health?"—Not of the dead. I mean the dead in sin. Those who have no spiritual life, cannot of course have spiritual health. Men do not put this question to a corpse on its way to the grave. God addresses other language to the dead in sin: may He, with almighty power, say,

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."—Not of the *lethargic*. We do not inquire of a person respecting his health, when he is asleep; and if we saw him sleeping when he should be awake, we should judge his health was not good; and thus may we safely judge concerning those who are spiritually asleep. Not of the *wounded*. It would be mockery to ask a person who had received a frightful gash, and was bleeding profusely, "Art thou in health?" So we are sure that those who have entered into temptation, are not in good spiritual health. Not of those whose tottering gait and pallid countenance proclaim, "I am not in health;" and, alas, the spiritual weakness and decrepitude of many say the same. To such as these we do not put the question; but if we meet a person whom we know, in apparent health, we inquire if it be so, But *why* ask him, when his appearance testifies to the fact? Because appearances are deceitful. You may meet your friend, and begin to congratulate him upon his looks; but he tells you of pain and languor, and you soon learn that you must not judge of the health by the outward appearance. In like manner, a company of professors meeting together for worship, or associated for some benevolent effort, might appear to be all healthy; they sing, they pray, they talk, they give; the glow of spiritual health seems there, but in many cases it is far otherwise. If each professor in a crowded assembly was made to describe his own spiritual condition, it would soon be found that many were not in spiritual health, and that their possession of spiritual life was very doubtful.

We must not judge ourselves or others in a mass. A person may be much excited in a crowd, who is very cold in the closet. Benevolence may triumph in the hall, where man's eye seeth; and selfishness predominate in the heart, where God's eye seeth. We must put our question individually. "Art thou in health?" And let us put it *kindly* and *affectionately*, with a view of ascertaining the complaint, and a sincere desire of relieving it.

There are certain signs in the human body which assist the practised physician to judge concerning the state of the health, the seat and degree of the disease, and help to suggest the means to be employed for restoration. He lays his hand upon the *pulse*, let us do the same.—A good pulse in a healthy body is strong and regular; a weak and intermitting pulse betokens lassitude, or disease. Desire is the pulse of the soul. Are our desires heavenly and ardent, persevering and practical? Can we say with David, "One thing have I desired of the Lord, that will I seek after;"—or with Paul, "I press toward the mark for the prize of my high calling." In a fever the pulse is too high; and this may set forth the soul who inordinately desires earthly things. In loss of blood it is low; and this sets forth the dulness of desire, which many are the sad subjects of.

The *appetite* and *digestive powers* assist to judge of health. A good appetite will take good plain food with a relish; and a good digestion will make a proper use of it. How do you deal with truth? Can you say with Jeremiah, "thy word was found of me, and I did eat it, and it was to me the joy and rejoicing of my heart." To turn away from any part of truth, as a sick man does from wholesome food, or to devour a large quantity by hearing and reading, and yet remain weak and sickly, shows that all is not sound in the inner man.

It is also a common practice to examine the *tongue*. A clean tongue is a good sign. In some diseases the tongue is in an awful state, and tells fearful tales concerning the poor patient. A physician who cannot err, says, "out of the abundance of the heart the mouth speaketh." "By thy words thou shalt be justified, and by thy words thou shalt be condemned." A tongue that indulges in vain, trifling, scandalous, discourse; and to which "speech seasoned with grace," is a stranger, proclaims, in no unequivocal manner, that there is a disease in the heart called *self-deception*: "For if any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain."

Rest is another index of health. If any person cannot sleep, or sleeps too much, or is very restless in their sleep, it is a bad sign. When we can so rest on Jesus, and the promises in him, as to find the same effects produced within the soul, as refreshing sleep produces upon the body, this is a token of spiritual health.—Bunyan beautifully says of his pilgrim, "he was laid in a large upper chamber, whose window opened toward the sun rising, the name

of that chamber was PEACE, where he slept till break of day, and then awoke and sung"—

"Where am I now? Is this the love and care Of Jesus for the men that pilgrims are? Thus to provide! that I should be forgiv'n, And dwell already the next door to heav'n."

But then he was a *pilgrim*, with his heart set upon his journey, it was the one business of his life, and such a pilgrim is sure to be in good health.

Reader, if you are in health, and your soul prospers, allow me to congratulate you. Be thankful for such a blessing, and show your gratitude by taking care of it. "Keep thy heart with all diligence, for out of it are the issues of life." The spiritual constitution, like the natural one, is nicely balanced, a very little will throw it into disorder and impede its healthful action. If you are declined, and still feel yourself to be declining, let me deal faithfully with you. *Search out the cause*. Have you breathed a tainted air by being too much in the world and among worldly people? Have you partook of their dainties, and neglected the bread that cometh down from heaven? Have you omitted healthful exercise, forsaking the assembly of the saints, and the paths of usefulness? If you have thus acted, is it any wonder that your spiritual health is impaired?—You must go at once to the Physician of souls, and attend implicitly to the directions he gives. Perhaps, the answer may be, I have been to him several times, and yet am not healed!—*But have you not neglected his directions?*—*Does not his medicine yet remain untaken?* Go to him once more, lament your disobedience, and give yourself into his hands. Tell him you have acted foolishly, be in earnest for spiritual health, and he will not upbraid you nor keep you long in suspense. Go to him with the 51st Psalm, and when that is the language of your heart, and the desire of your soul, he will heal your backslidings, and you shall return singing, "the Lord was ready to save me." "O Lord, my God, I cried unto thee, and thou hast healed me."

Grace Necessary and Triumphant.

The term grace is of frequent occurrence in the Scriptures. Sometimes it means beauty, as in Prov. 1: 9, and 4: 9. But this is never the meaning of the word in the New Testament. There the generic idea of the term was favor, unmerited kindness. This favor may be variously manifested. The Gospel is itself called grace, because it flows from undeserved goodness. The privilege of preaching the gospel is also called a grace, for the same reason. Pardon and acceptance are both often said to be by grace, by favor not merited. And who dare dispute it? Sometimes, too, the whole work of God, in purifying the hearts of his people, is spoken of as a work of grace. It is a work which is done by God out of love, and not from any merit of ours. It is a rich fruit of mercy. Without it salvation would be worthless to us. A salvation which failed to root out sin, and set up the reign of holiness, would no doubt be pleasing to the carnal mind, but could never satisfy the longings of a real child of God. Sin in its reigning power, no less than in its awful guilt, is his worst enemy. If that be not put down, he labors in vain, and spends his strength for naught. Christ was called Jesus, because he should save his people from their sins. He who fails to gain the victory over his lusts, fails of heaven.

This victory will never be gained by the arm of flesh. Nature is too weak. She is broken. In this work all men, if left to themselves, are stark naught. They are, by the fall, as dead men; dead in trespasses and sins. They have no might to do good, though they are mighty to do evil. One of the most instructive portions of personal history, is the records of various attempts made by divers great men to reform their hearts by natural discipline, without the aid of God's Holy Spirit. They have resolved, examined their hearts, found fault with their efforts, made new plans, but with the exception that now and then some have attained a more decent exterior, all has been in vain. Theirs was the effort of the Ethiopian to change his skin. Fuller's soap and much water will not take out the scarlet dye and the crimson hue. Leviathan is not thus taken. The core of depravity is never thus reached. If wastefulness be thus repressed, it is cherishing covetousness. One evil passion can never extirpate another. It is easy to pass from one sin to another. But to make war on all sin, is never brought about but by the power of God.

The weakness of nature is in nothing more manifest than in the fact, that a slight tempta-

tion often feels as powerful as a great one.—Who has not noticed that when men do wrong, it is as apt to be on some slight provocation, as on some great occasion? A damsel put Peter to cursing and swearing. Job bore all his losses without saying one sinful word; but he could not bear the false charges of his old friends. A bee has killed a man whom a grievous wound in battle could not bring down to the grave. Many a man will tell the whole truth in solemn judicature, and yet speak with great carelessness in his family, or to a child. I have seen a man bear with composure the burning of his house, who yet lost proper control of himself when charged too much for a quire of paper. John Newton somewhere says: "The grace of God is as necessary to create a right temper in Christians on the breaking of a china plate, as on the death of an only son." He is right. We need grace always in all things. We as much need grace to bear the tooth-ache in a right spirit, as to suffer martyrdom in the cause of truth.

Human character is like a web of cloth made up of a great number of small threads, any one of which is not very conspicuous or important, but all together make up a piece. He who thinks a fine selvage at the last end will make his cloth saleable, and valuable, will be deceived. "Patient continuance in well doing," constitutes the true excellence of man. Public and great occasions may furnish opportunities for wonderful displays of what men can sometimes do; but even they will commonly be but sad failures, unless the grace of God has been sufficient to enable a man to behave wisely in little things.

The world comes in like a conqueror, too, and spoils all our pleasant things, unless grace abound in us. Who can look without trembling at a poor creature, unguarded and unrestrained by divine grace, as the current of worldliness begins to run strong? Who was ever strong enough to resist it? In the Bay of Fundy, where the tide rises to the height of sixty feet, and comes in with a tremendous roar, due warning is given. Still many vessels are unable to outride it, even with the utmost precaution. But when a tide of worldliness comes in, it is commonly most noiseless when it is the very greatest. It seems to threaten nothing. Yet when it is gone, you can see the beach strewn with wrecks of character, and conscience, and faith, and the bones of multitudes lie on the rocks bleaching, and warning others to beware. The Scripture everywhere ascribes the victory over the world to Divine grace, and never to human power.

Then there are those principalities, and powers, and spiritual wickednesses in high places, which are the terror and the torment of the pious in every age. Who shall withstand them? Who shall give us a triumph over them?—Surely none but God can do it. He is mighty. He can bind the strong man, and spoil his goods. He alone can do it. In the words, "My grace is sufficient for thee," is found the last hope of sinking nature. Like the conies who are a feeble folk, our defence is in the rock. Our Rock is Christ. There never was any other.

But terrible as our conflicts may be, if grace be given us, the result is not doubtful. This is proved from all the Scriptures. Nothing is too hard for God. Which side he is on is sure to conquer. Through God we shall do valiantly. By him, holy men of old "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens," &c. What has not Divine grace done? No deeds of fortitude, or heroism, can compare with those achievements which spring from the grace of God. It makes the feeble like David, and the house of David as the angel of God. It is like the walls of fire and salvation. It is stronger than passion, than the flesh, than the world, than fallen angels, than death.

One of the chief benefits resulting from well written religious biography is, that it shows how the grace of God can, and will guide the humble, trembling soul to glory. One of the great benefits derived from visiting the afflicted and dying people of God is, that then we see how sorrow and pain may always be as if unfelt, and how the Jordan of death, whose waters, we have often heard, were deep, and turbid, and cold, may even be passed dry-shod, because our Joshua, with the ark of the covenant, stands in the middle, and stays the torrent from sweeping us away. The last words of the late Dr. John Holt Rice were: "Mercy

is triumphant." A timid, delicate female lately closed her career with words of similar import. Marvellous is the grace of God in all its displays, and in all its effects.—*Rev. W. S. Plumer.*

Hume and Smollett's Histories.

A scrupulous regard for truth, combined with great fidelity, led Dr. Clarke to sift with jealousy every literary subject that came under review; and these qualities inspired general confidence in all who submitted to his guidance. It was the same with profane, as with sacred history. Hume and Smollett's History of England came on the tapis one day, when he observed, "Hume is not to be trusted as to facts—he takes too many of them at second and third hand, without consulting the originals; and as for Smollett, he was paid by government—and it was not at all likely that he would fly in the face of his employers; in his case, therefore, impartiality, is not to be expected. The keeper of the Records told me, that when Hume was about to write his history of England, application was made by him to the Secretary of State, to allow him free access to the records; he obtained the permission requested, and went once to the office: the keeper, perceiving that he proceeded with his History, and finding that he had ceased to visit the office, took occasion about twelve months after, meeting him one day in the Strand, to ask why he did not continue his visits to the office. "O," said Hume, "I never intended to repeat my visits; I only wished to have it in my power to state to the nation, for the sake of satisfaction, that I had the privilege of consulting the national records on every subject of moment." The keeper felt indignant at such duplicity; and no wonder, for the History, had the privilege possessed been rendered available, would have been very different from what it is. The keeper, however, had sufficient condescension left, to inform him, that his permission still lay open on the table, in the office, if he thought proper to make use of it; but Hume never re-entered the place in which the treaties and other public transactions are deposited—so essential to the work of an historian. As it is, having examined several subjects, and found him in error, I would approach the work with the feelings with which I would enter upon a work of imagination. Smollett, it may be added, had no time for patient research. It has been stated that he completed his Continuation in the space of fourteen months; but I have been informed, on good authority, that it did not occupy him more than nine."—*Life of Dr. Clarke.*

Yet There is Room.

I proclaim to all this day, "All things are now ready; come unto the marriage." And why should not all comply? Why should any exclude themselves? Let every one resolve for himself, "For my part, I will not make myself that shocking exception." Will you as it were shut the door of heaven against yourselves with your own hand? I once more assure you, there is yet room, room for all. There are Abraham, Isaac, and Jacob, and the patriarchs, and yet there is room. There are many from the east, and from the west, from the north, and from the south, and yet there is room. There are persecuting Manasseh, and Paul; there are Mary Magdalene the demoniac, and Zaccheus the publican; and yet there is room. There is the once incestuous and excommunicated, but afterward repentant Corinthian; nay, there are several of the Corinthians, who as Paul tells us, were once fornicators, idolators, effeminate, Sodomites, covetous, thieves, drunkards, revilers, and extortioners, yet there they now are, "washed, sanctified, justified in the name of the Lord Jesus, and by the Spirit of our God;" and there may you also be, though vile as they, if, with them, you come in at the call of the Gospel; for yet there is room. There is, says St. John, Rev. 7: 9, "a great multitude, which no man can number, out of every kindred, and tongue, and nation;" multitudes from Europe, Asia, Africa, and America, and yet there is room.

By the consideration of your own extreme, perishing necessity; by the consideration of the freeness, the fullness, and sufficiency of the blessings offered; by the dread authority, by the mercy and love of the God that made you, and who is your constant benefactor; by the meekness and gentleness of Christ; by the labors and toils of his life; by the agonies of his death; by his repeated injunctions; and by his melting invitations; by the operation of the Holy Spirit upon your hearts, and by the warnings of your own consciences; by the eternal joys of heaven,

and the eternal pains of hell; by these considerations, and by everything sacred, important, and dear to you, I exhort, I entreat, I charge, I adjure you, I would compel you to come in.—*President Davies.*

Primitive and Modern Preaching;

OR,
THE PRACTICAL TENDENCY OF THE DOCTRINE OF
THE COMING AND KINGDOM OF CHRIST.

DEAR SIR:—It has often been remarked, that the preaching of the Gospel in modern times, is not in keeping with the manner in which the Gospel was preached in primitive times; and, that our present race of preachers are seldom found teaching in the same form as that in which our Lord Jesus Christ and His apostles taught. For this remark there is, perhaps, too much reason; and to one point of difference between the original form of preaching, and the present one, the writer would be glad to draw the attention of the Christian reader.

The Gospel preached by our Lord and His disciples, was emphatically the Gospel of the kingdom. This was the subject of their teaching; and the great object which they always endeavored to place before their hearers. An appeal to the New Testament Scriptures demonstrates at once the truth of this statement.

When John the Baptist commenced his mission, he preached, saying, "Repent ye; for the kingdom of heaven is at hand!" When he was cast into prison, and could no longer preach publicly, our Lord assumed the office of teacher, and preached, saying, "Repent; for the kingdom of heaven is at hand." When, subsequently, He sent out the twelve apostles, He commanded them: "And as ye go, preach, saying, The kingdom of heaven is at hand." And just before His crucifixion, He stated: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Agreeably with this Divine injunction, we find the apostles Paul and Barnabas, "confirming the souls of the disciples, and exhorting them to continue in the faith; and that we must, through much tribulation, enter into the kingdom of God." And on another occasion, when Paul was addressing the elders of the church of Ephesus, he said: "And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." And again, when the apostle was a prisoner at Rome, we read: "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God; and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Thus we see, that from the beginning of the ministry of John the Baptist, down to the latest period of the New Testament history, the Gospel that was taught, was the Gospel of the kingdom. And men were taught to repent, believe, and walk worthy of God, who had called them to His kingdom and glory.

It is deserving of remark, that neither John the Baptist, nor our Lord, nor His disciples, attempt to explain the nature of the kingdom which they preached. It is always introduced as a subject with which the Jewish mind was already acquainted. Neither is there any intimation given in the Scriptures, that the Jews had wrong conceptions of it. It is invariably assumed, that the doctrine of the kingdom was understood. The only means by which we can conceive this to have been the case was, the people had learned it from the Old Testament Scriptures. By these the coming of the kingdom of God upon the earth, was abundantly and plainly foretold. And those who were acquainted with these Scriptures, could not fail to know something of the kingdom of God. They would read:—

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand forever.

"And I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven; and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

"But the saints of the Most High shall take the kingdom, and possess the kingdom forever and ever. And the kingdom, and dominion, and the greatness of the kingdom under the

whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.

"In his days Judah shall be saved, and Israel shall dwell safely: and this is his name, whereby he shall be called, The Lord our Righteousness.

"Behold, a king shall reign in righteousness, and princes shall rule in judgment."

By these, and numerous other passages of the same import, the Jews would be clearly taught two things;—First, that their Messiah would be seen coming with power and glory in the clouds of heaven; second, that the kingdom of God would then be established upon the earth, over which our Lord and His saints would reign in glory. To secure the dignity of becoming kings and priests in that heavenly kingdom, is the peculiar calling of the present dispensation. And for the teaching and calling of this period, the minds of all would be prepared, who had been taught by the Father. Hence we read of Joseph of Arimathea, and others, who were waiting for the kingdom of God.

As, then, the doctrine of the coming and kingdom of Christ constituted the great theme of the preaching of our Lord, and of the inspired apostles, and was the object of the hope of the pious believers of the primitive church, how is it, that this subject is so little preached, and so much discarded, in our day? This is a very fair question, and a very important one; it arises out of an indispensable fact; the doctrine of the coming and kingdom of Christ is not preached so generally in our days, as it was in the first ages of the church.

When this question has been mooted, and ministers have been asked, why they never preached the doctrine of the Advent and Kingdom of Christ, the usual answer has been:—"We do not consider the doctrine to be an essential one; and we feel it necessary to confine ourselves to the great leading truths and duties of the Gospel, and to make these the subjects of our ministry." This is the way in which the question is commonly met; and thus under the plea of the necessity of preaching the weightier matters of the law, the Gospel of the kingdom is generally neglected. By this means ministers of Christ satisfy themselves that they are doing rightly, while instead of declaring the whole counsel of God, they suppress and keep out of sight the great subject which was made so very prominent in the preaching of our Lord and his apostles. But what account such ministers will give to God for this unfaithfulness; and for insulting infinite Wisdom, by saying, that a doctrine which it has so plainly revealed, and appointed to be preached in all the world, is not essential; and, in fact, not worthy of notice, is an awful and a startling question. However, to their own Master they stand or fall; it is not the place nor the wish of the writer to condemn another man's servant. The following passages, cited in Abdiel's "Essays," may tend to show the reader that the doctrine in question is an essential one.

"I shall now, by way of showing the practical tendency of the doctrine of the Second Advent, and the consequent importance of this truth to every Christian who desires edification, bring forward some of those testimonies to which I adverted in the former essay: confining myself to the writers of the New Testament. It is used

AS AN EXHORTATION TO REPENTANCE AND CONVERSION.

"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ," &c.—Acts 3:19, 20.

TO LOVE CHRIST.

"If any man love not the Lord Jesus Christ, let him be anathema maran-atha, which, interpreted, is, Let him be accursed—our Lord cometh."—1 Cor. 16:22.

TO THE LOVE OF THE BRETHREN.

"And the Lord make you to increase and abound in love toward one another, and toward all men, even as we do toward you: to the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—1 Thess. 3:13.

TO MORTIFICATION OF SIN.

"When Christ, who is our life, shall appear,

then shall ye also appear with him in glory. Mortify, therefore, your members while you are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness."—Col. 3:4, 5.

"The grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world; looking for that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ."—Tit. 2:11-13.

TO GENERAL OBEDIENCE AND HOLINESS.

"And now, little children, abide in him, that when he shall appear we may have confidence, and not be ashamed before him at his coming."—1 John 2:28.

"We know that when he shall appear we shall be like him: for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure."—Ibid 3:2, 3.

TO SPIRITUALITY OF MIND.

"For our conversation is in heaven; from whence we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his own glorious body, according to the mighty working whereby he is able even to subdue all things to himself."—Phil. 3:20, 21.

TO WORKS OF MERCY.

"For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works."—Matt. 16:27.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.—Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye visited me; I was in prison, and ye came unto me."—Matt. 25:31-36.

"Behold I come quickly; and my reward is with me, to give to every man according as his work shall be."—Rev. 22:12.

TO WATCHFULNESS.

"Watch, therefore; for ye know not what hour your Lord doth come.—Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."—Matt. 24:42-44; 25:13.

"Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord when he will return from the wedding; that when he cometh and knocketh they may open to him immediately. Blessed are those servants whom the Lord, when he cometh, shall find watching."—Luke 12:35.

"Behold I come as a thief: blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—Rev. 16:15.

"But ye brethren are not in darkness, that that day should overtake you as a thief: ye are all the children of light and of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober."—1 Thess. 5:4-6.

"Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."—Rev. 22:7.

TO PATIENCE.

"And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of Man cometh, shall he find faith on the earth?"—Luke 18:7, 8.

"We ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure; which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you that are troubled, rest with us, when the Lord Jesus shall be revealed from heaven," &c.—2 Thess. 1:4.

"For ye have need of patience, that after ye have done the will of God, ye might receive the promise: for yet a little while and He that shall come will come, and will not tarry."—Heb. 10:36, 37.

"Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient—es-

establish your hearts, for the coming of the Lord draweth nigh."—James 5: 7, 8.

"Wherein (in the salvation ready to be revealed in the last time) ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than the gold that perisheth, though it be tried in the fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ."—1 Peter 1: 6, 7.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Peter 4: 12, 13.—(To be continued.)



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JUNE 23, 1849.

Interpretation of Symbols, Figures, &c.

(Continued from our last.)

FIRST TRUMPET, (continued.)

Dr. KEITH has very justly remarked on the subject of this prophecy:—

"None could elucidate the texts more clearly, or expound them more fully, than the task has been performed by GIBBON. The chapters of the skeptical philosopher, that treat directly of the matter, need but a text to be prefixed, and a few unholy words to be blotted out, to form a series of expository lectures on the eighth and ninth chapters of Revelation."—"Little or nothing is left for the professed interpreter to do but to point to the pages of Gibbon."

The first sore and heavy judgment which fell on western Rome in its downward course, was the war with the Goths, under Alaric, styled by himself "the scourge of God." After the death of Theodosius, the Roman emperor, in January, 395, before the end of the winter, the Goths, under Alaric, were in arms against the empire.

"Hail and fire mingled with blood, cast upon the earth." The terrible effects of this Gothic invasion, are thus described by Gibbon, vol. 5, p. 177.

"The barbarian auxiliaries erected their independent standard; and boldly avowed hostile designs, which they had long cherished in their ferocious minds. Their countrymen, who had been condemned, by the conditions of the last treaty, to a life of tranquillity and labor, deserted their farms at the first sound of the trumpet, and eagerly assumed the weapons which they had reluctantly laid down. The barriers of the Danube were thrown open; the savage warriors of Scythia issued from their forest; and the uncommon severity of the winter, allowed the poet to remark, that 'they rolled their ponderous wagons over the broad and icy back of the indignant river.' The unhappy nations of the provinces to the south of the Danube, submitted to the calamities, which, in the course of twenty years, were almost grown familiar to their imagination; and the various troops of barbarians, who gloried in the Gothic name, were irregularly spread from the woody shores of Dalmatia, to the walls of Constantinople. The Goths were directed by the bold and artful genius of Alaric. In the midst of a divided court, and a discontented people, the emperor, Arcadius, was terrified by the aspect of the Gothic arms. Alaric disdained to trample any longer on the prostrate and ruined countries of Thrace and Dacia, and he resolved to seek a plentiful harvest of fame and riches in a province which had hitherto escaped the ravages of war.

"Alaric traversed, without resistance, the plains of Macedonia and Thessaly. The troops which had been posted to defend the straits of Thermopylae, retired, as they were directed, without attempting to disturb the secure and rapid passage of Alaric; and the fertile fields of Phocis and Bœotia were instantly covered with a deluge of barbarians, who massacred the males of an age to bear arms, and drove away the beautiful females, with the spoil and cattle of the flaming villages. The travellers who visited Greece several years afterwards could easily discover the deep and bloody traces of the march of the Goths.—The whole territory of Attica was blasted by his baneful presence; and if we may use the comparison of a cotemporary philosopher, Athens itself resembled the bleeding and empty skin of a slaughtered victim. Corinth, Argos, Sparta, yielded without resistance to the arms of the Goths; and the most fortunate of the inhabitants were saved, by death, from beholding the slavery of their families, and the conflagration of their cities."

It was thus that "hail," from the fact of the northern origin of the invaders; "fire," from the destruction by flame of both city and country; "blood," from the terrible slaughter of the citizens of the empire by the bold and intrepid warriors, "were cast upon the earth." This vivid description will be still

more forcibly illustrated by Gibbon's account of the invasion of the western empire by the Goths:

"The birth of Alaric, the glory of his past exploits, and the confidence in his future designs, insensibly united the body of the nation under his victorious standard; and, with the unanimous consent of the barbarian chieftains, the master-general of Illyricum was elevated, according to ancient custom, on a shield, and solemnly proclaimed king of the Visigoths. Armed with this double power, seated on the verge of the two empires, he alternately sold his deceitful promises to the courts of Arcadius and Honorius, (of Constantinople and Rome,) till he declared and executed his resolution of invading the dominions of the west (of Rome.) The provinces of Europe which belonged to the eastern emperor were already exhausted; those of Asia were inaccessible; and the strength of Constantinople had resisted his attack.—But he was tempted by the fame, the beauty, and the wealth of Italy, which he had twice visited; and he secretly aspired to plant the Gothic standard on the walls of Rome, and to enrich his army with the accumulated spoils of three hundred triumphs."

"When Stilicho seemed to abandon his sovereign in the unguarded palace of Milan, he had probably calculated the term of his absence, the distance of the enemy, and the obstacles that might retard their march. He principally depended on the rivers of Italy, the Adige, the Mincio, the Oglio, and the Addua: which, in the winter or spring, by the fall of rains, or by the melting of the snows, are commonly swelled into broad and impetuous torrents. But the season happened to be remarkably dry; and the Goths could traverse, without impediment, the wide and stony beds, whose centre was faintly marked by the course of a shallow stream. The bridge and passage of the Addua were secured by a strong detachment of the Gothic army; and as Alaric approached the walls, or rather the suburbs, of Milan, he enjoyed the proud satisfaction of seeing the emperor of the Romans fly before him. Honorius, accompanied by a feeble train of statesmen and eunuchs, hastily retreated towards the Alps, with a design of securing his person in the city of Arles, which had often been the royal residence of his predecessors."

"But Honorius had scarcely passed the Po, before he was overtaken by the speed of the Gothic cavalry; since the urgency of the danger compelled him to seek a temporary shelter within the fortification of Asta, a town of Liguria or Piedmont, situate on the banks of the Tanarus. The siege of an obscure place, which contained so rich a prize, and seemed incapable of a long resistance, was instantly formed, and indefatigably pressed by the king of the Goths."—Gibbon's Hist. vol. V., pp. 194-196.

But although Alaric thus put to flight the emperor of the west, deliverance soon came, and Rome was saved from his hands. Alaric was first conquered in 403. But another cloud was gathering, and is thus described by Gibbon:—

"About four years after the victorious Toulain had assumed the title of Khan of the Geougen, another barbarian, the haughty Rhodogast, or Radagaisus, marched from the northern extremities of Germany almost to the gates of Rome, and left the remains of his army to achieve the destruction of the West. The Vandals, the Suevi, and the Burgundians, formed the strength of this mighty host; but the Alani, who had found a hospitable reception in their new seats, added their active cavalry to the heavy infantry of the Germans; and the Gothic adventurers crowded so eagerly to the standard of Radagaisus, that, by some historians, he has been styled the king of the Goths. Twelve thousand warriors, distinguished above the vulgar by their noble birth, or their valiant deeds, glittered in the van; and the whole multitude, which was not less than two hundred thousand fighting men, might be increased by the accession of women, of children, and of slaves, to the amount of four hundred thousand persons."

"The correspondence of nations was, in that age, so imperfect and precarious, that the revolutions of the North might escape the knowledge of the court of Ravenna, till the dark cloud, which was collected along the coast of the Baltic, burst in thunder upon the banks of the Upper Danube, &c. Many cities of Italy were pillaged or destroyed; and the siege of Florence by Radagaisus, is one of the earliest events in the history of that celebrated republic, whose firmness checked or delayed the unskilful fury of the barbarians."

"While the peace of Germany was secured by the attachment of the Franks, and the neutrality of the Alemanni, the subjects of Rome, unconscious of the approaching calamities, enjoyed a state of quiet and prosperity, which had seldom blessed the frontiers of Gaul. Their flocks and herds were permitted to graze in the pastures of the barbarians; their huntsmen penetrated, without fear or danger, into the darkest recesses of the Hercynian wood. The banks of the Rhine were crowded, like those of the Tiber, with elegant houses and well-cultivated farms; and if the poet descended the river, he might express his doubt on which side was situated the territory of the Romans. This scene of peace and plenty was suddenly changed into a desert; and the prospect of the smoking ruins, could alone distinguish the solitude of nature from the desolation of man. The flourishing city of Mentz was surprised and destroyed; and many thousand Christians were inhumanly massacred in the church. Worms perished, after a long and obstinate siege; Strasburgh, Spire, Rheims, Tournay, Arras, Amiens, experienced the cruel oppression of the German yoke; and the consuming flames of war spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul. That rich and extensive country, as far as the ocean, the Alps, and the Pyrenees, was delivered to the barbarians, who drove before them, in a promiscuous crowd, the bishop, the

senator, and the virgin, laden with the spoils of their houses and altars."—Ibid. vol. V., p. 224.

After this invasion of the empire by Radagaisus, Alaric again returned, invaded Italy in 408, and in 410 he besieged, took, and sacked Rome, and died the same year. In 412 the Goths voluntarily retired from Italy.

We know not how the history of the sounding of the first trumpet can be more impressively concluded than by presenting the graphic rehearsal of this history, by Dr. Keith, in his *Signs of the Times*, vol. 1. pp. 231-233.

"Large extracts show how amply and well Gibbon has expounded his text, in the history of the first trumpet, the first storm that pervaded the Roman earth, and the first fall of Rome. To use his words in more direct comment, we read thus the sum of the matter. The Gothic nation was in arms at the first sound of the trumpet, and in the uncommon severity of the winter they rolled their ponderous wagons over the broad and icy back of the river. The fertile fields of Phocis and Bœotia were crowded with a deluge of barbarians: the males were massacred; the females and cattle of the flaming villages were driven away. The deep and bloody traces of the march of the Goths could easily be discovered after several years. The whole territory of Attica was blasted by the baneful presence of Alaric. The most fortunate of the inhabitants of Corinth, Argos, Sparta, were saved by death from beholding the conflagration of their cities. In a season of such extreme heat that the beds of the rivers were dry, Alaric invaded the dominions of the West. A secluded 'old man of Verona' pathetically lamented the fate of his contemporary trees, which must blaze in the conflagration of the whole country. And the emperor of the Romans fled before the king of the Goths."

"A furious tempest was excited among the nations of Germany; from the northern extremity of which the barbarians marched almost to the gate of Rome. They achieved the destruction of the west. The dark cloud which was collected along the coasts of the Baltic, burst in thunder upon the banks of the Upper Danube. The pastures of Gaul, in which flocks and herds grazed; and the banks of the Rhine, which were covered with elegant houses and well-cultivated farms, formed a scene of peace and plenty, which was suddenly changed into a desert, distinguished from the solitude of nature only by smoking ruins. Many cities were cruelly oppressed or destroyed. Many thousands were inhumanly massacred. And the consuming flames of war spread over the greatest part of the seventeen provinces of Gaul."

"Alaric again stretched his ravages over Italy.—During four years, the Goths ravaged and reigned over it without control. And, in the pillage and fire of Rome, the streets of the city were filled with dead bodies; the flames consumed many public and private buildings; and the ruins of a palace remained, (after a century and a half,) a stately monument of the Gothic conflagration."

"The first angel sounded, and there followed hail and fire, mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up."

"The concluding sentence of the thirty-third chapter of Gibbon's History, is, of itself, a clear and comprehensive commentary; for, in winding up his own description of the brief, but most eventful period, he concentrates, as in a parallel reading, the sum of the history, and the substance of the prediction. But the words which precede it are not without their meaning. 'The public devotion of the age was impatient to exalt the saints and martyrs of the Catholic church on the altars of Diana and Hercules. The union of the Roman empire was dissolved; its genius was humbled in the dust; and armies of unknown barbarians, issuing from the frozen regions of the north, had established their victorious reign over the fairest provinces of Europe and Africa.'

"The last word,—Africa,—is the signal for the sounding of the second trumpet. The scene changes from the shores of the Baltic to the southern coast of the Mediterranean, or from the frozen regions of the north to the borders of burning Africa: And instead of a storm of hail being cast upon the earth, a burning mountain was cast into the sea."

If the above is a correct application, the trees and green grass symbolized the inhabitants of the Roman Empire, and their consumption, the destruction of those who were slain—the trees symbolizing the more hardy, and the grass, the young and tender.—(To be continued.)

"If A Man Die, Shall he Live Again?"

Job 14: 14.

Such was the enquiry of the man of Uz, who lived away back in the ages of the past, before the prophets sung of man's redemption from the power of the grave. Revelation had not then spoken its emphatic, unmistakable declarations respecting his destiny. To the dim light of nature, aided by poor human reason, man alone could turn for an answer. The few faithful ones who, like NOAH and JOB, were favored with communion with God, alone had an unerring Guide.

We take up this subject at this time from the fact of our attention being called to it by a sermon on Sunday P. M. of the 3d inst. from this text, by a young but eloquent divine of our city, who entirely failed to answer it. Had he taken for his text, "If a man die, does he still exist?" his reasoning (with one exception) would have been to the point. He

might then have referred to "the divinity that stirs within us," and shown the powers and capacities of the human mind, its aspirations after immortality, its desires to lift the veil of the narrow horizon that shuts us in, and to penetrate through and beyond the boundaries of its present vision. And he might have unfolded its power to make the lightning a messenger of communication, to harness up the vapor to its car making it a beast of burden to travel on the iron rail, and taking in its train such weighty loads at a velocity beyond the conception of the ancients. Thus SOCRATES and PLATO, with fewer arguments, were wont to answer the same question. But that is not what JOB asks. He inquires, not if a man shall still exist: "Shall he live again?"—Need we mistake its import?

Look at the context. "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. * * * * His days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish, as an hireling his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water, it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down and riseth not: [for how long a time? forever? No, but] till the heavens be no more they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath is past, that thou wouldest appoint me a set time and remember me!" Job then inquires, "If a man die, shall he live again?" And he answers by saying: "All the days of my appointed time will I wait till my change come," i. e., until the time come when I shall live again; and then he says: "Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thy hands."

How with such a text and such a context, a sound and orthodox divine could preach a sermon, and quote from the Scriptures only one other text in proof, and that to prove only man's continued existence, saying nothing of the resurrection, is to us surprising. Such total silence respecting the resurrection from the dead left on our mind the painful conviction that he did not believe in the resurrection. We shall be happy to find that we were deceived.

We said that in answer to a question of man's continued existence, his reasoning would have been to the point, "with one exception." This exception had reference to the world about us. He pointed us to the beauties of the earth we inhabit,—to the towering mountains walled up to heaven, or covered with the green cedar,—to their verdant sides, and the fertile vales between, through which flows the majestic river,—to the extended plains, interlaced with the silver brooks and murmuring rills,—to the waving forests and green meadows,—to the blue arch above and the carpeted earth beneath, with all the beauties that deck its varied surface. And then he asked, Was all this so fitted up for the little space of man's residence—for him to just look out upon, and then to close his eyes on it forever?

What all this had to do with man's continued existence, independent of the resurrection, we could not determine. Is this earth to be the spirit world, and is it peopled with ghosts and fairies, more than as heavenly messengers are sent on visits of mercy to man? We would advance this argument as an evidence of the resurrection. God has covered this earth with beauty, and yet everywhere is seen the effects of the curse. The plague spot is seen on every portion of its surface; arid plains and burning desert wastes, snow-capped summits and frozen oceans, malaria and deadly vapor, thorns and thistles, decay, disease, and death everywhere give indication of the awful results of sin. With all the beauties now retained, these show how glorious must have been its condition when the morning stars sang together for joy over a new-made world.

Was this magnificent earth thus beautifully arrayed for nothing? No. Inspiration has revealed its restoration to its pristine glory—when instead of the thorn shall come up the fir-tree, and instead of the briar the myrtle; when the stones of Zion shall be laid with fair colors, and her foundations with sapphires; when the Lord will make her windows of agates, and her gates of carbuncles, and all her borders of pleasant stones, and all her children shall

be taught of the LORD. Then, though man now die, he will live again; then the south will give up, and the north will not keep back. They shall come from far, from the ends of the earth. Then Job, though he now be dead, will again live, though after his skin, worms have destroyed his body, yet in his flesh will he then see God; and his own eyes shall behold him, and not with another's; for his Redeemer is then to stand upon the earth! The Psalmist, in accordance with his recorded expectation, will then awake, satisfied in the likeness of CHRIST. The face of the covering cast over all people, and the veil spread over all nations, will then be destroyed, and death be swallowed up in victory.

If a man die, shall he live again? Let ISAIAH answer. "Thy dead men shall live, together with my dead body shall they arise; awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead."

What saith EZEKIEL? "Thus saith the Lord God, Behold, O my people, I will open your graves, and bring you up out of your graves, and bring you into the land of Israel."

What is the answer of DANIEL? "And many of them that sleep in the dust of the earth shall awake: some to everlasting life, and some to shame and everlasting contempt."

Hear the declaration of the blessed SAVIOUR: "I am the resurrection and the life." "Marvel not at this: for the time is coming in the which all that are in their graves shall hear his voice, and shall come forth."

The answer of the apostle is equally to the point. "But if the Spirit of him that raised up CHRIST from the dead dwell in you, he that raised up CHRIST from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God: and the dead in CHRIST shall rise first." "Who shall change our vile body, that it may be fashioned like unto his glorious body."

Yes, we may all answer, man will live again. There is no more hope of a tree, than there is of him. And when he shall live again, he will die no more; for the SAVIOUR has said: "They which shall be accounted worthy to attain unto that world and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection." Then will God have wiped away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things shall have passed away.

We should like to enquire of our preacher, "If a man die, shall he live again?" We do not enquire if he exists, or if when absent from the body he is present with the LORD? for in that we believe with him: but shall he live again? Will he live in the sense in which he is now dead? Will he live again, in the sense in which he did live?—We listened with the closest attention, and could discover no reference made to these points. Can it be that this most popular and eloquent clergyman is a disbeliever in the resurrection of the body? If he is not, he should ponder well the importance of holding fast the form of sound words; for in these days of neology, transcendentalism, and rationalism, those who adhere to the faith once delivered to the saints, should give no occasion to unbelievers to claim them, by their withholding the truth. We also wish that Bible men would feel the importance of Bible evidence. We may trampoise among the stars, and conjure evidence from the earth, sea, and air; but it can be no substitute for the plain, clearly enunciated declarations of God's word.

Foreign News.

The Steamship *Cambria* arrived at New York on Friday evening, bringing seven days later intelligence from Europe.

Ireland.—As an evidence of the extreme destitution and misery which exists in Ireland, it is stated that a shipwrecked human body having been cast ashore, the corpse was actually consumed by the starving inhabitants in the vicinity. A statement to this effect was made in Parliament, and though contradicted in part by the government, yet the fact is beyond dispute, that at no previous time have sickness, intense misery, and starvation been more general than now. The cholera has broken out in Dublin, and still continues its ravages in many parts of the country.

France.—The dissolution of the French National Assembly took place on the 26th, and passed over without tumult. The new legislative assembly met for the transaction of business on the 28th, and on the 30th was the scene of one of the most violent debates that ever occurred in any deliberative body.

The French expeditionary forces are still encamped outside of Rome. M. LESSERS, the envoy, having totally failed thus far to persuade the Romans to admit the French, either as friends or as enemies.—The utmost dissatisfaction is said to prevail among the troops, who openly avow their sympathy for the Roman Republic.

Whilst negotiations are going forward at Rome, General OUDINOT's position, with malaria threatening his army, is far from pleasant. Every day furnishes him with fresh proofs of the precarious nature of his command, if not of the moral certainty that the troops will refuse if called upon to enter the city by storm. The Neapolitans having been beaten, have withdrawn within their own territories, and with Austria, seem inclined to let the French have the ground all to themselves.

Italy.—The latest intelligence from Rome states that the constituent assembly having energetically rejected the propositions of M. LESSERS, had given authority to the triumvirate to treat again, and that the triumvirs proposed to the French plenipotentiary the following conditions:—

1. The people shall again be called to exercise their sovereignty by means of universal suffrage.
2. The Austrians, Neapolitans, and Spaniards, shall immediately evacuate the territory of the republic, as universal suffrage would be a mockery under the pressure of foreign bands.
3. The French shall move to a distance from Rome. The republic, always generous and fraternal, will grant them for garrison a place exempt from fever, where they shall meet a reception mutually due to each other by republican brethren. They shall remain their friends—no more protectors—for the democracy of Rome will constitute itself, without foreign interference.

Provisions at Rome were growing dear, for the French do not allow any to pass; but the scarcity was confined chiefly to luxuries. Bread and ordinary articles were still in good supply.

M. LESSERS had left the city for the camp of General OUDINOT, but was expected back immediately. It was also understood that a deputation had been sent on the previous day to Gaeta, with proposals to the Pope, to return under very limited temporal rule, and with a total exclusion of the cardinals from all political power.

The Pope has also issued an address, in which, giving a history of the entire proceedings from his elevation to the papal throne down to the present time, he announces the course which he is henceforth resolved to pursue. He still flatters himself that all Catholic nations "will hasten themselves to run to establish the temporal sovereignty of the apostolic see."

Later news informs us that the situation of Rome presented a series of complications, while an attack was every moment expected.

The French approach nearer and surround the city. The adjacent heights were taken possession of on the 22d ult. by a detachment recently landed at Civita Vecchia. The French seemed determined to enter the city, but if possible without effusion of blood.—The minister AVEZZANA, is replaced by CALANDRELLI.

The *Speranza* of the 22d says that GARIBALDI has taken up a position in Rimini, and will dispute with the Austrians the passage of the Catolica. The Roman troops pursue briskly the flying Neapolitans.

The Austrians have entered Florence to the number of 12,000 men.

On the 26th of May, the Austrian officers were lodged in the houses of the inhabitants. The extraordinary contribution demanded by General ASPRE at Leghorn had been reduced to 1,100,000 livres.

The day fixed for the advance of the Russian and Austrian armies upon Hungary was the 26th May, and we are of course without news of any late decisive action. By the taking of Buda, or Ofen, the Hungarians released the army under GEORGEY, numbering 30,000 men. The Hungarian army now amounts to 396,000 men, and 408 pieces of artillery.

It is said that the Hungarians have possessed themselves of Lemburg, but this requires confirmation. It is certain, however, that DEMBINSKI wishes to pass into Poland by Galicia, and on that account a Russian force of 45,000 men has occupied the camp of Kalisch, and is to remain on the frontier.

The Austrians have taken JANITSCHKE, or ZISKA

H, who commanded a free corps of Magyars in the northwest.

The Badish insurgents have been forced to evacuate the city of Worms.

The Prussian army, which is concentrating in the vicinity of Kreuznach for the purpose of operating upon Frankfort and Baden, have intercepted a transport of 70 cwt. of gunpowder, which was being sent to the insurgents in Baden.

According to the *Cologne Gazette*, complete terrorism prevails in the grand duchy of Baden. Every day the insurrection increases its forces. Fearful disorders have taken place at Lanterbach, on the Baden frontier. A popular meeting had been called; the president, who interdicted it, while in the act of reading the riot act, was shot through the body, and mutilated with clubs and hatchets. Upon this the Hessian infantry made a desperate attack upon the insurgents, whom they dispersed, killing fifty, wounding a great number, and making an hundred and twenty-three prisoners. Among them was FUSTH, the ringleader of the insurrection, and president of the democratic assembly. The troops had three men mortally wounded, and others slightly.

Letters from Heidelberg of the 25th state that on the previous day, in Darmstadt, the people attacked the castle. A captain and many soldiers were killed.

Bavaria.—A provisional government was proclaimed at Spire on the 22d May. The red, black, and gold flag was displayed from the cathedral on the 23d, amidst the ringing of bells and the acclamations of the people.

Germany.—There is very little intelligence from Germany. It would seem, however, that the western Prussian provinces have become somewhat more tranquillized. But in Baden and Bavaria, and all that region, the popular chiefs are said to be only pausing to learn the result of the French election.

From Austria and Hungary little is positively known beyond the fact, that vast armies from Russia, in concert with Austria, are now bearing down upon the Hungarians, who seem to be making a progressive movement—large bodies of troops having retired to the fastnesses of the country, where they will be able to fall upon the enemy with almost the certainty of success. By the latest news positive information has been received that the city of Buda has fallen into the hand of the Hungarians, who are said to have gained possession of the place by treachery, and put the garrison of five or six hundred men to the sword. In the south, the Magyars are said to be in possession of Fiume, the only seaport of Hungary, which, if true, will give a vast impulse to their cause. The meeting of the emperors of Austria and Russia, at Warsaw, lasted but one day; nothing has transpired as to the objects of the interview.

Schleswig Holstein.—The war between the Danes and Prussians continues without, from present appearances, the remotest prospect of a satisfactory adjustment of the paltry matter in dispute. The town of Fredericia has been reduced by a bombardment, and the Russian troops are advancing to Arr Haus. The Danish cruisers are strictly enforcing the blockade of the German ports. A division of the Russian fleet have appeared in the Danish waters, which is considered significant of the intentions of the czar.

Russia.—The "Gazette de l'Allemagne Occidentale," dated Cracow, May 20, contains an account of a grand council of war having been held at St. Petersburg, at which a protest was made against Russian interference in the affairs of Europe. The emperor was much irritated, and received this advice with a bad grace, even insulting some of the senators. The president of the council, Jermoloff, rose and told the emperor that Napoleon by his obstinacy ruined himself, and his majesty might meet the same fate! and then the general quitted the chamber.

Several plots against the emperor have been discovered at St. Petersburg. Many officers, and even generals, were arrested, and instead of being sent to Siberia, were at once hung. The army is discontented, and that is the reason of the guards having been sent from St. Petersburg.

The correspondent of the "Times" writing from Vienna, on the 26th, says, though the fall of Buda has not been made known to the public, I can assure you that it has been in the hands of the Magyars since either the 21st or 22d inst.; that the garrison was composed partly of soldiers of the "Ceccopieri" regiment, (Italians) and they, with some few Poles, proved traitors to their commander. It is supposed that all the Croats in the fortress, amounting to some 500 or 600, were put to the sword. General Heutze fell alive, though covered with wounds into the hands of his enemies.

Turkey.—1500 troops had arrived at Alexandria to join a Turkish army, and others were expected.—The army at Adrianople is now said to amount to

80,000 men. News has been received of the failure of Wilkinson's house at Alexandria.

Chardon Street Lectures.

BY J. P. WEETHEE.

LECTURE I. "CHURCH OF THE LIVING GOD."

"These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and support of the truth."—1 Tim. 3:14, 15.

The design of Paul's letters to Timothy is clearly defined,—to furnish him a directory while officiating in the temple of divine truth.

A temple is here presented, so peculiar in its structure, as to receive its entire support from one pillar. A man of God is administering under its massive arches. This temple is called "The Truth," its pillar, "The Church of the Living God." Timothy is that servant, whose actions are to be guided by the rules of an inspired apostle. Those rules are our guides, under similar circumstances, and are, therefore, of the first consequence.

Three points of inquiry naturally arise—

I. What is that system of truths which, in the text, is denominated "the truth?"

II. What is the nature of that body here called "the Church of the living God?"

III. How must a servant of God conduct himself in that church?

These questions we design to answer.

I. What is that system of truths here denominated "the truth?" The arts and sciences have their systems of truths; but here is a system termed, by way of distinction, "the truth." This system is composed of the following parts:—1. The Old Testament, containing thirty-nine books, called "the ancient revelations." 2. The New Testament, comprising the four gospels, or what "Jesus began to do and teach, until the day in which he was taken up;" the Acts of the Apostles, or the record of the reception of those doctrines, and of the establishment of the first Christian churches; the Epistles, wherein is found a mass of instruction for those societies; and the Apocalypse, giving a concise, yet very graphic history of the trials and future triumphs of the people of God, in the everlasting kingdom of our blessed Redeemer. These sixty-six books are united in one volume, which we believe is "divinely inspired, and profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:16, 17. It contains the truth—the whole truth—which God designs his church to support.

II. The nature of that body called "the Church of the living God."

Where can this model church be found? We look for a pillar in the temple which it supports. God has placed his own pillar in his own temple, and written upon it the most striking features. We shall find the church of the living God in the Bible alone. On this point, we are not required to search the opinions of the fathers, nor any modern creed. The apostles planted many churches. Which one was "the Church?" No one of them, to the exclusion of the others,—they were all churches of Christ. All true believers in Christ are members of his church. Some object to the term church as the proper name for that body. Why not call it a band,—a society? To this we reply—1. The name of a body does not alter its nature. 2. It is the term used by Christ and his apostles. 3. An abuse of a scripture name should never force us to abandon the proper use of it. If so, we should be compelled to reject every Bible term, yea, and our own names.

The ground of objection is simply this: Some "bodies which are now denominated churches, I believe, are apostate, I cannot, therefore, take upon myself the name of an apostate society."

Two symbolic women are described in the Apocalypse; the one, the bride—the Lamb's wife; the other, an harlot. Both symbolize churches. You reject the name, because it is common to both. "A word to the wise" is sufficient.

Let us examine the rise and establishment of the first Christian churches. Their inspired records are in the Acts of the Apostles.

APOSTOLIC CHURCHES.

Peter's first address was to the disciples, who numbered about one hundred and twenty. This church elects an apostle.—Acts 1:23, 26. And if an apostle, they had power to appoint any other necessary officer. We make this remark, that all may notice the origin of supreme ecclesiastical power. It does not flow from the priest to the members, but from the members to the priest.

On the day of Pentecost, the apostles were qualified to enter upon the duties of their mission.

An addition of three thousand members to the church, was the fruit of Peter's first sermon. They became members by baptism: for, "As many as are baptized into Christ have put on Christ."

The proclamation was first to the Jews. In their synagogues the apostles preached "Jesus and the resurrection." At the close of their temple exercises, their numbers had increased to about five thousand. Coming out of prison, Peter again addresses the multitude of the Jews. The disciples are filled with the Holy Ghost, and make common stock of their possessions. Others selling all, laid the "price at the apostles' feet;" for as yet no persons had been appointed as distributors and servers of tables.

When the number of the disciples had greatly multiplied, the apostles, like Moses, had such accumulated labors, that "there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in their daily ministrations."—Acts 6:1. A church meeting was called, for the choice of certain officers, whose duties are distinctly pointed out. This business did not properly belong to the apostles. Seven persons were chosen by the church, to minister to the temporal wants of the disciples.—The authority to select again flows from the church.

At the martyrdom of Stephen, a violent persecution broke out against the church at Jerusalem. The members were all scattered, but the apostles. They went everywhere preaching the word. Let us now trace the results of their preaching in the various cities, and notice the organization of new churches.

1. *In Jerusalem.*—This church had James as their minister. They had elders, as we learn from Acts 11:30; 15:4; 20:18. It seems rather to have been regarded a model church.

2. *In Samaria.*—Under the preaching of Philip, the people, with one accord, gave heed to the things spoken, and were baptized, both men and women; "and there was great joy in that city." Many miracles were performed, and the multitude of believers received the Holy Ghost from the hands of the apostles.

3. *In Lydda.*—A miracle wrought by Peter at Lydda, was the occasion of an awakening, "and all that dwelt in Lydda and Saron, saw him [the man healed,] and turned to the Lord."

Saul's conversion, and Peter's vision, added a new impulse to the cause of Christ. The one opened the gospel to the Gentiles, the other gave them an apostle.

4. *In Antioch.*—Some of the saints, scattered from Jerusalem, came to Antioch.—"And the hand of the Lord was with them: and a great number believed and turned unto the Lord." Saul, now a preacher of righteousness, being brought by Barnabas to Antioch, taught the church a whole year. "And the disciples were called Christians first at Antioch."—This name was given by their enemies, as the verb is in the passive voice, not in the middle, as it should have been had they named themselves. From this church, two were ordained to travel as evangelists.—Acts 13:1-5. These evangelists visited the various churches, "confirming the souls of the disciples. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed."—v. 23.

5. *In Iconium.*—"Barnabas and Paul having preached in the synagogue of the Jews, a great multitude of Jews, and also of Greeks, believed."—Acts 14:1.

6. *In Thessalonica.*—Paul reasoned three Sabbaths with the Jews in their synagogue. "And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few."—Acts 17:4.

7. *In Athens.*—Paul having delivered a discourse to the learned of that city, many mocked, yet certain men came to him and believed.

8. *In Corinth.*—Paul first reasoned with the Jews, but on their rejection of the word, he turned to the Gentiles. "And many of the Corinthians hearing, believed, and were baptized."—Acts 18:8. There he continued a year and six months, as God had much people in that city."

9. *In Ephesus.*—Paul finds there a company of twelve disciples, who had been baptized into John's baptism: "They were baptized in the name of the Lord Jesus."—Acts 19:5.

Here Paul continued two years, "so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."—Acts 19:10.

In Rome.—Paul having reasoned with the Jews, "And some believed the things that were spoken."—Acts 28:24. "And Paul dwelt two whole years

in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—Acts 28:30, 31.

Paul left Titus in Crete, "that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."—Titus 1:5.

From the foregoing we draw the following conclusions. 1. The church first existed in *fact*, without any prescribed officers, and was composed of all persons who had put on Christ by baptism. 2. It then existed in *form*, when seven men were selected to serve tables, and to attend to other duties of secular nature; while the apostles gave themselves wholly to the ministration of the word. 3. Afterward it was set in *order* by ordaining elders in every church. These three progressive steps can be clearly traced: the church in *fact*, in *form*, in *order*.—The gospel was preached to the Jews in their synagogues, where it created a division. The Christian part separated themselves from the mass, and formed a church in fact. Some few were selected to attend to their temporal wants, and then elders were selected, and from them one to feed the flock of God. Hence we have in the church in *order*, *deacons*, *elders* and *pastors*.

Other officers did exist, but were ministers extraordinary, and, therefore, ceased when the objects of their mission were accomplished. These officers were apostles, prophets, powers, helpers, directors, interpreters, shewers of mercy. See 1 Cor. 12:28, 29; Eph. 4:11.

We lay this down as a fixed principle. The church of the living God was never designed to originate truths, but to support a system of divine truth already originated. In this it fills the office of a pillar in a temple.

All human creeds, purporting to be *the truth*, are *new temples*, supported by *new pillars*. Our duty is plain. One system we are bound to sustain—a system, having no defect, either in *matter* or in *manner*—*the Bible, the whole Bible, and nothing but the Bible!* That system calls a body of believers a *church*. It prescribes the order of that body, by naming the officers, and describing their qualifications and duties. The system is perfect, and with it the man of God is "perfect, thoroughly furnished unto all good works."

Every human creed, drawn up to bind men's faith and practice, implicates the word of God, for it is implied that the Scriptures are deficient, either in matter or manner. Few presume to say that it is defective in matter; therefore offer as an apology for their acts, that the rules may be brought into a smaller compass, and the language used be more explicit: or, in plain English, uninspired men can excel the Holy Spirit in perspicuity of diction!

Let human confessions be compared with our discipline in the following points: 1. Character of Deacons.—1 Tim. 3:8-10, 12, 13. 2. Character of Elders.—1 Tim. 3:1-7; 5:1, 17, 19; Titus: 1:6-9. 3. Rules of conduct for all members, public and private.—Rom. 12:1-21. 4. The manner of dealing with an offender.—Matt. 18:15-17.

Let these rules of holy living be transcribed by every member of Christ's church, and hung by his bed side, that they may be last in his mind at night, and the first in the morning; and with solemn dependence on God, resolve to live them out to the very letter. That person or church that will do so, will secure great peace of conscience and joy in the Holy Ghost.

Until a church has fully complied with these requisitions, let it never ask for a human creed.

Boston Conference.

THURSDAY, MAY 31—MORNING SESSION.

Prayer by Bro. O. Eastman.

Bro. Himes said that he wished to state to the conference, that Bro. Gross was to have been ordained at the New York conference; but the matter being deferred until he was compelled to leave, the ordination did not take place. Bro. G. did not ask an ordination; but as he is travelling through different sections as an evangelist, the brethren were desirous that he should be set apart for the work of the ministry.

Bro. Gross gave a brief statement of his disappointment at New York, and expressing still a desire to be ordained, the conference voted that he be ordained, and set apart to the work of the ministry.

Bro. Himes, Weethee, and Osler officiated in the services. After prayer, and the laying on of hands, Bro. Himes addressed him thus: We do not pretend to confer any gifts,—we follow in this primi-

tive church. In this act we give you our confidence, and say to you, that we shall sympathize with you in all your trials in the ministry. Like David and Jonathan, we have entered into covenant with each other: we shall weep when you weep, and rejoice when you rejoice. I know of your labors and toils as an evangelist, and the temptations to which you are exposed. And O, how much care is required in our labors in the families we visit. How important that our conversation and deportment should be such as become ministers of Jesus Christ. We want to set an example to those we teach,—to instruct, build up, and take care of the families we visit,—for in every well-regulated family there is a church of God. You visit those who but seldom see a minister of Christ, and who are cheered and comforted when you go among them. Over such you can exert a most happy influence. Give the parents counsel, and their children instruction, and thus make them better, so that they will be glad to see you again. The saying, "Like priest, like people," is true. If our brethren in the ministry go about and talk of themselves and things foreign to their mission, they do great injury; but when they go with true hearts, filled with the Spirit of God, their labors are crowned with success. It should be your object, not so much to introduce something new, as to make those happy you visit, by giving them the sincere milk of the word. When you go to the church thus, they will be strengthened, and enabled to buffet the waves of adversity and trial, and will look forward to the period when you will visit them again. We ought to be evangelist pastors.—When we spend a few days in a place, we should visit every family and talk with them; yes, talk with that care-worn mother,—those children,—learn their trials, and give them true Christian counsel; make them feel that you come to them as an angel of mercy. When in a community, let it not be your question, How many are here who believe in the Advent doctrine? but, How many love Jesus? We need such a ministry, to do such a work; and without it, our societies must die. I know your heart is in this work. I give you this right hand of fellowship, and that of this conference, and may the prayers of the church, and the blessing of God, go with you. Amen.

While the conference was waiting for the business committee, Bro. Adrian gave an account of his labors during the past year.

Bro. Himes then introduced the subject of the publishing business of the office. He stated the whole number of works issued from the office, and said, that if he had taken the profits, or a portion of them, he should not now be embarrassed. But he had always acted on the principle, that the more he made and received, the more he must give. He said that his desire had been to publish valuable works, such as would benefit men, and not those to satisfy merely a morbid appetite. The cause cannot be well sustained without a paper, a hymn-book, and other publications, but I cannot assume the position of an arbitrator. As I have said before, I now say again, if the Advent body will take the office, books, &c., and put responsible men in my place, to control the affairs of the office, I am ready to give up all into their hands. I can support my family by my hands. Choose whom you please as general agent, to conduct the affairs of the office; but the proceeds should not be appropriated to selfish purposes. My work has been to advance this cause, in finance as well as in preaching. I made up my mind in that pulpit (pointing to the pulpit) to this effect, when Father Miller first came here. From that time to the present, I have watched this cause, and my heart has been in it, and is still. I have made this offer to the brethren and the conference; but if you are not disposed to adopt such a course, I think I may reasonably expect your support. Either take the office, and put men in it that you have confidence in, or have confidence in those already in it.

In consequence of a deficiency of means, (said Bro. H.) I shall be unable to publish the new hymn book without embarrassment. We need a book of this character, suited to our wants, and it has been solicited from every quarter. In regard to the Testament translated by Bro. Whiting, he had been disappointed by the printer in not getting it out as soon as expected. This work will contain more references and marginal notes, than any Bible or Testament extant, and will be one of the most valuable books we ever had. The plates for this book has cost about \$700. Bro. Weethee has two or three valuable works that he wishes published; if I publish them, the office will be embarrassed until they are sold. I want the brethren who feel disposed to raise a publishing fund, on the same principle proposed in the case of Bro. Miller and Catlin. The Wesleys, in their beginning, wanted a publishing fund. The plan

I would propose, in order to obtain aid to enable me to publish our works, is as follows. I do not ask for donations, nor a "permanent fund;" but I wish for a loan of about \$1000, which may be raised by a number of persons, in various sums, as may be convenient to those who can aid me, for which I will give notes, on interest until paid, with satisfactory security. I wish to refund this sum as soon as the sales of the new works shall place in my hands the means to do it. Any wishing their money at any time after six months, on giving me a few weeks' notice, shall receive it. Those who wish the works, can have them at the wholesale price, and let the amount go towards the liquidation of the amount loaned.

Bro. Wetherbee said: As an agent, I always return all the money I receive from the sale of papers, and other publications. It seems to me that all other agents, who are able, should do the same, and not make the agency a matter of speculation.

Bro. Burnham said that the Hymn-book was under way, and in the hands of a committee, who would revise and make such alterations in the hymns that all could sing. One word as regards the "Advent Herald." Either it is the Advent Herald, or Bro. Himes' Herald. If it is the former, it should have our sympathies. So long as we send them our appointments for publication, let us deal with them as our agents. We ought to own the Herald as our own. Bro. Himes has given us the offer this morning of putting the office in other hands. But if we should ransack creation, we should never find publishers and editors that would agree with us on all points. For one, I am satisfied with the agent, the office, its location, &c., though of course not of everything that is published. I want we should be associated in our sympathy: when they suffer, we should suffer; when they are reproached, we should feel reproached. What do all these reports through the land amount to? I have been associated with the brethren of the "Herald" for years, and I have not seen anything in their Christian character to find fault with.

Bro. Pearson remarked, that he felt a deep interest in the subject of discussion. As regards the "Herald" and its course, perhaps it is not proper for me to say much. I have been intimately acquainted with Bro. Himes and his books. The "Advent Herald" is emphatically the "Advent Herald." And as to placing another man in Bro. Himes' place, there is not another that can do the amount of active labor that he does, and I have been surprised at the amount of the publications issued from the office. As regards the Hymn-book, it is not of the elevated character we want,—I do not read some of the hymns. There is not variety enough, and I have felt, while reading many of the hymns in the Wesleyan collection, and Watts', that some of their soul-animating hymns should be transferred to the "Harp." Let us act, then, in this matter: our faith is made perfect by our works. The value of our worldly property should grow less in our estimation as we near the Jubilee, as did that of the Jews under the typical dispensation.

Bro. I. C. Wellcome could heartily approve of the general course of the "Herald." He could recommend it wherever he went, and it is the only paper that he can consistently recommend.

Bro. Fletcher said: I feel a great interest in the "Herald." I have always taken it,—always mean to pay for it punctually, and in advance. And I am glad that the influence of brethren seems to be directed more and more to its support. There is no paper in which I find so little that is objectionable as in the "Herald." There have been some things introduced in its columns, which its conductors have regretted as well as others. I am also pleased with the "Children's Advent Herald," and other publications issued from the office.

Bro. Harley said that he had taken the "Herald" for several years, and could speak in its favor. What had been said thus far, was from the ministry. Now, I wish to speak a word for myself, and the other class of readers. I am ready to support the "Herald," pay for it punctually, &c., but I disapprove of the controversial part. I am often ashamed to have my neighbors read it. I think the conductors would be glad not to engage in such controversies. I have often been pained at this, and thought if I could only stand at the elbow of the editor sometimes, and just speak a word of caution, the article might be suppressed. Bro. H. spoke of the plan of a publishing fund, proposed by Bro. Himes. He hoped that some would act on the matter.

Bro. Himes made a few remarks in justification of the course he had pursued in relation to the articles alluded to.

After remarks from some others, the conference adjourned, to meet at 2 1-2 p. m.

Correspondence.

NO, NEVER GIVE UP!

No, never give up! while the land is in view,
Though stormy thy passage through life,
Though meagre thy fortune,—though comforts be few,—
Endure to the end of the strife.

No, never give up! for the sake of repose,
Though conflicts be sometimes severe;
No rest to his spirit the warrior knows,
Till victory banishes fear.

No, never give up! though cheerless earth seem,
Though storms of affliction may rise,
For soon the bright day with its glory shall gleam,
Revealing blest scenes to thy eyes.

No, never give up to thy foe on the field,
Though valiant and strong be his arm;
The enemy soon to the Christian must yield,
Protected through grace from all harm.

No, never give up! though the contest be long,
Thy cause is the cause of the free;
Fight manfully, boldly, then sweeter thy song,—
Then brighter thy laurels will be.

Thy Captain will aid thee in time of distress,
And angels administer cheer;
If courage should fail thee when trials oppress,
Then help shall be specially near.

Then, never give up! for the land is in view,
Its glories appear to our sight;
The land of sweet promise—Jerusalem new—
Is waiting to be thy delight.

AARON'S OFFICE A TYPE OF OUR GREAT HIGH PRIEST.

The offerings described in the first part of the 9th chapter of Leviticus, were probably presented at the time of the morning sacrifice. Then Moses and Aaron retired into the tabernacle. At the time of the evening sacrifice they came forth again, and stood at the altar. At this hour Aaron stood still, and looked upon all the people as they crowded the space in front of the brazen altar. As he thus stood, the eyes of all the multitude turned towards him, whereupon, amid the awful solemnity and deep silence, he lifted up his hands—the very hands that had been wet with blood—and blessed the people. It was as if he were pouring over them all the grace and peace that flow from the blood of Jesus. And this done, "he came down from offering the sin-offering, and burnt-offering, and peace-offerings." It was thus that Jesus blessed his people—his faithful witnesses, who stood around him on the Mount of Olives—lifting up the very hands that had so lately been nailed to the cross; and having so done, he left the place of sacrifice, and went into the "holiest of all," there to receive more communications from his Father, (Acts 2:32, 33,) and then to come forth again, to give more blessing.—Acts 3:19-21.

Aaron, leaving the altar, went into the holy place. Moses hands over to his care all the vessels of the sanctuary, and commits the ordering of all to him.—Jesus, on his ascension—on his leaving the place where he had made the sacrifice—received from the Father "all power in heaven and in earth," all "gifts for men, yea, for the rebellious also, that the Lord God might dwell among them." ("He that descended is the same also that ascended far above all heavens, that he might fill, or fulfil all things.")—"And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come into the unity of the faith, and of the knowledge of the Son of God, and unto a perfect man, unto the measure of stature (or age) of the fulness of Christ." Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he shed it forth on the day of Pentecost. This was the fulfilment of what he said to his disciples just before he ascended: "And that repentance and remissions of sins should be preached in his name among all nations, beginning at Jerusalem. And behold, I send the promise of my Father upon you." This endured them with power from on high,—the Lord working with them, and has promised to be thus with them:—"Lo, I am with you always, even unto the end of the world." The apostles understood their work, that "God did visit the Gentiles, to take out of them a people for his name." For this end were they given.

Aaron not only went into the tabernacle of the congregation, but "came out and blessed the people: and the glory of the Lord appeared unto all the people." The people remained in the courts, expecting the re-appearance of Aaron. The coming out again of our High Priest to bless his people anew, will be like that of Aaron's. Therefore is it written: "So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ."—"And to wait for his Son from heaven, whom he raised from the dead, even Jesus"—"And unto them that look for him shall he appear the second time, without sin (offering) unto salvation. Wherefore gird up the loins of your mind, be sober and hope to the end, (or hope perfectly) for the grace that is to be brought unto you at the revelation of Jesus Christ." That will be the times of refreshing from the presence of the Lord, when all who have died in the faith of Jesus, will receive the promise, and awake in his likeness: for "this we know, that when he shall appear we shall be like him, for we shall see him as he is."—When, also, those that are alive and remain, will be likewise changed into the same image of the Second Adam, the Lord from heaven; for they, too, were found anxiously looking for that blessed hope, and

the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us.

Beloved, let us be ready now to suffer with him, that we may be also glorified together,—that when his glory shall be revealed, ye may be glad with exceeding joy. "And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat: which when all the people saw, they shouted and fell on their faces." Thus will our Lord come on the throne of his glory, like the fiery flame, unto the salvation of his people. Everlasting joy will be upon them, for their sins and iniquities will be forever blotted out and consumed, and will be remembered no more forever. Then will they cry with a loud voice, saying, "Salvation to our God who sitteth upon the throne, and unto the Lamb!" and will serve him in his temple, and He that sitteth upon the throne shall dwell among them.

But Nadab and Abihu, the sons of Aaron, offered strange fire before the Lord, which he commanded them not; and there went out fire from the Lord and devoured them: and they died before the Lord.—Therefore let us now serve God with reverence and godly fear, walking before him by faith, and in love, out of a pure heart, for our God is a consuming fire.

H. L. S.

LETTER FROM B. MORLEY.

BRO. HIMES:—Yesterday I met with the church in Buffalo. The attendance and interest were encouraging. A young man requested baptism. He had been invited to our meetings by an Advent family, was convicted at once, when at home alone he sought the Lord, and found peace through Christ. We gave him an opportunity to speak before the congregation, of the dealings of God with him. He seemed to have a deep sense of his own sinfulness, and really to have embraced Christ. We repaired to the lake, and administered the ordinance of immersion, feeling that the Head of the Church was well pleased. Three weeks ago yesterday, I baptized a young woman here. She had been a professor of religion some time, had recently come to this country from Scotland, and here embraced the hope of soon seeing Christ in his glory. She had never seen a person immersed, but said she thought the Bible required immersion. The scene at the water-side was quite impressive. I do not think it was fancy, nor the effect of the water alone,—there was something divine in it. It was God's own ordinance, performed in his own way,—and why should he not approve?

The day of my own baptism was the happiest one of my life; and though it is eighteen years in the past, it seems as fresh and lovely now to my mind, as were then the flowers of spring. Since that time, floods of sorrow and deep anguish have swept over my soul, as I have followed friend after friend to the grave, leaving me in orphanage "on the world's highway." But the prayers of pious parents, though dead, have not been forgotten by God. Christ has been my shepherd, and is my shepherd still. The Comforter is with me, who, with the great Shepherd's "rod and staff," (the word,) corrects and consoles me.

Reader, do you know the Lord? If you do, rejoice in him—trust him perfectly. But if you do not, let me say to you, He is good; fall at his feet, and let your heart be broken, and poured out like water for your sins. Ask his mercy in the name of Jesus, and all is yours.

Lockport (N. Y.), May 21st, 1849.

Extracts from Letters.

From Fredericton (N. B.), May 15th, 1849.

BRO. BLISS:—It gives me pleasure to say, that I own Dr. E. B. Elliott's valuable work; and the more I read it, the more pleasure and instruction it affords. All others that I have read, bears no comparison with that work, either as to ability or correctness of interpretation. It is a library of itself, and the Christian world ought to be grateful and thankful that God has called such a master-spirit into his vineyard, and in this important day.

I may name Dr. Cumming, a co-worker, as another Whitefield, in England. I am told by a person from there, that he is the most eloquent man in that country, that thousands attend his ministry wherever he goes, and all denominations, including Catholics, crowd to hear him. I wish him God speed. Herschel is another bright and shining light among his countrymen.

I am much pleased that you allow so much of their writings a place in the "Herald." Why not publish more of Elliott's? His chapter on our position and conclusion ought to be known and read by all lovers of the "present truth." It is really meat in due season. The heavenly subject absorbs my whole soul: I have no wish to think, speak, or write on any other. Though I do not expect to live to see the heavenly day, yet I expect to be one of the heavenly company that will descend with him at the last trump. "Come, Lord Jesus, come quickly."

I do not want the "Herald" to go down, but to see it rise, though you know my views are different from yours on the nature of the millennium. I think a few years will set all things right, and what we know not now we shall know perfectly hereafter.

I learn that Bro. Miller is almost home. May the Lord grant him a heavenly ray through the dark valley. I expect soon to follow him. Amen. The Lord's will be done. I have no wish to breathe any longer than I breathe my soul to Him who gave it.

Give my Christian love to Bro. Himes. I am of the opinion, that he has got the storm to stand a little longer; but the Lord will give him strength equal to his day. It appears to me that the day is not far distant, when you will see eye to eye with your aged brother, and a host of others both in England and America, on the new and near coming dispensation.

Yours, with deep affection, W. WILMOT.

Oswego (N. Y.), June 9th, 1849.

BRO. HIMES:—We had a good, comforting time at Cato, and some declared their faith in the truth of the Saviour's speedy coming. We feel very grateful for your donations for the benefit of our meetings, and for the interest manifested in sustaining our tent-meetings. I do believe it to be the most effectual way to reach the people.

Our meetings commenced here last Wednesday evening, and thus far it is one of uncommon interest. Our tent is thronged every night with very attentive hearers. Our rights are sacredly regarded by the city authorities.

Our next meeting will be at Cooperstown, thence to Crocket's Bridge, Herkimer co., thence to Utica, (if we can be sustained there, and for which we shall depend on the brethren, under God); from Utica we shall go to Syracuse, where I am glad to see that you some think of holding a general meeting. I wish you could arrange so as to begin the meeting as early as the 25th of July, when we shall be in the vicinity.

We want to go to Geneva, Newark, Palmira, and a number of new places, and we hope our brethren will sustain us. At any rate, we shall go as long as we have a shilling in our pockets. We fell short of meeting the expense of our last meeting some fifteen dollars; but while raising the tent in Oswego, a steward of God, who was there on business, and who was accidentally left by the boat, came on the ground and helped us a while, and before leaving handed me five dollars, for which I thanked God and took courage. God is in this work, and it will go forward.

Yesterday, Sunday, our tent meeting was crowded to overflowing, and better attention, and less tumult, considering the crowd there was on the ground, I have seldom witnessed. Some of the first men of the city were out to hear. There seems to be an increasing desire to hear on this glorious subject. We think of continuing here over another Sunday. The Lord is with us, and the brethren here seem quite encouraged; they never expected to see the people of Oswego to give such a hearing to the word. To God be all the glory. I am perfectly satisfied, that our tent meetings are the most effectual way of getting at the people, and, consequently, of warning the world of the coming crisis, and I have no fears that we shall not be sustained.

J. C. BYWATER.

From Newburyport (Mass.), June 12th, 1849.

As some advantage may be taken of the report of this place by the Secretary of the Boston conference, permit me to make a few brief amendments.

1. You will remember, that when I gave the number of professed Adventists in this place, I did it with considerable hesitation. From certain circumstances, I could not, and did not, speak in a decided manner. Since we have lived here, there have been no less than twenty removals from the town to other places, and one family since the conference; also a number have come among us recently. As I had never taken the trouble to ascertain the exact number, of course I could not do otherwise than speak as I did, and say we numbered about sixty professed Adventists. This morning I have hastily estimated our strength, and have before me the names of thirty-nine, without reckoning those who sometimes speak in our meetings, and declare that their hearts are with us, or those who claim to be Adventists, but whom we do not recognize as with us. Our congregations the past fall and winter have averaged not far from two hundred, sometimes more, and at other times less, as I have occasionally noticed from the desk.

2. There is another item of much more consequence, and really requires an explanation. I am reported as having said in reference to Rochester, that "while [I was] there, they could not get a vote to get up even a 'subscription paper,' for the purpose of acting together in a church capacity." This is a mistake. I was speaking on the subject of order, and gave as an illustration of an opposite extreme, a good brother in Rochester, who acknowledged that deacons were according to Bible order, but experience had taught him that the office of deacons was not good. I also said, that a vote to even get up a subscription paper, for the better regulation of the financial matters of the church, was lost, not "for the purpose of acting together in church capacity," as the report says. There is a vast difference between a mere subscription to simply regulate the money matters, and the church compact, which they have since then adopted. I was perfectly astonished when I read that article of association,—I could hardly believe my own eyes. But enough upon this point at present, as I intend, when convenient, to say something respecting this matter. J. PEARSON, JR.

Jacksonburg (O.), June 4th, 1849.

DEAR BRO. HIMES:—Having for several years been a reader of the "Herald," and by the blessing of God, having been much instructed, comforted, cheered, and strengthened, by its varied and important contents, I feel it both a pleasure and a duty to testify thereto. I have stood here almost entirely alone for several years; but, by the grace of God, my head has been kept above the waves, and we now number six or seven; and we think we should continue to increase, if we could have some prominent preachers of the Advent doctrine this way. I think the only remedy for reviving the churches is in preaching the second coming of Christ, which is, alas! too much neglected by ministers at the present day, and in discoursing on the fulfilment of prophecy, which I regard as one of the surest proofs that the Bible is an inspired book, and a revelation given by God to a lost and guilty world. I see the prophecies are being fulfilled in a most striking manner, showing precisely where we are in the winding up of this world's history.

M. FALL.

From Salisbury (N. H.), June 3d, 1849.

BRO. HIMES:—It seems to me, that we have all the encouragement that we need at this time to hold

on, and lift up our heads. Brethren, keep your eye on the mark, and press forward, for the prize is just ahead; forget the things that are behind,—don't move to the right or left,—be determined to know nothing among the people but Jesus Christ and the power of his resurrection. O, may the full import of the words, "Lest coming suddenly, he find you sleeping," impress our minds with due weight. And O, the solemn thought that thrills through my soul, that many of us who have been once ready, and who would once have been found waiting for the Master, and would have hailed him with joy, will at last be left out of the kingdom. And all by turning aside to vain janglings, and dotting about questions which profit not, or who have been deceived by the cares of the world, or the deceitfulness of riches. O, my brethren, be watchful, be vigilant, for "we are almost there." Thanks be to God for the prospect that lies before us. Eternal life is our aim. Though our trials here are great, they are only calculated to make us more humble. Look to Jesus at all times for an increase of faith, and may he establish, strengthen, settle you, and an abundant entrance be administered unto you into the everlasting kingdom.

T. FOOTE.

From Jamaica (Vt.), June 10th, 1849.

DEAR BRO. HIMES:—We are having a good time in this place; there is order within and without the camp. Bro. A. Brown is with me at present. I am somewhat interested in him, though I am satisfied that he has not got all the truth. But we have no trouble. My all is interested in the truth, that Jesus is soon to come, and bring about the promised restitution. My heart has been made sad when I have seen some who were determined to stand up in direct opposition to those who believe that a dead man is dead, and that the wicked will be destroyed. This is wicked. But God being my helper, my course is to be onward, as it hitherto has been; though I shall not hesitate to meet the life and death question when it comes in my way, just as I do Christ crucified.—Also when this class have taken the same course with those who do not believe with them on these questions. But I am resolved to work with all who are giving the last proclamation. I am, as ever, yours in the Lord,

R. V. LYON.

From Griggsville (Ill.), May 28th, 1849.

BRO. HIMES:—If I am not mistaken, there are some here who begin to think, that the prophecies have a meaning of some sort. O, how much they need one who is skilful and true to guide them into the right understanding of the word. If such an one should perchance stray out as far as here, let him call at my house. Can it not be so? I think he would meet a full confidence. But time is short, and whatever is done must be done quickly. I think, before the close of the present year, there will be some clear demonstrations made, that our faith shall not fail.

Yours in hope of eternal life, Z. W. HOYT.

Obituary.

DEAR BRO. HIMES:—It becomes my solemn duty to inform you of the death of our beloved sister SARAH SCOTT, of Vernon, Vt. Sister S. had been for twenty-five years the widow of Elizur Scott. She experienced a hope in religion in early life, and joined the Baptist church, with which she continued until the publication of Bro. Miller's lectures. Her mind was ripe to receive the truth, which she did with joy, and continued in the church until their doors were closed against the truth she loved. She always maintained her profession by an exemplary life, and after she embraced the faith of the near coming Saviour, she manifested to all about her that she loved his appearing. She thought that she should behold him in the clouds before she died, but consumption preyed upon her mortal body until May 30th, (it being her birth-day,) when she fell asleep in Jesus, not to awake until the heavens be no more. She was 65 years old, and has left a large circle of connections to mourn for her, but not as those who have no hope. When I was at my home, I arranged my appointments so as to be at Vernon the first Sabbath in June. She read my appointments, and made great calculations on my coming, and had preparations made for the meeting to be held at her house, instead of the school-house, the usual place of meeting. I preached her funeral sermon from Rom. 6:23—"The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." A large concourse of people assembled, manifesting great respect for the deceased, and also good attention to the word. I hope it will be as good seed sown on good ground, bringing forth good fruit. I have written this to you by request of the mourners.

J. WILSON.

BRO. HIMES:—Bro. HERRICK and wife, of Youngsville, in this State, have been deeply afflicted. Within one year, they have been called to lay three of their children in the home of the dead. The following lines were written for them at their request.

THE BEREAVED PARENTS.

Thrice have we felt the chastening rod,
Yea, thrice have heard the voice of God,
Bidding us seek the world to come
For our eternal, peaceful home.

The gospel—this is all our hope,
It bears our fainting spirits up,
While travelling in this vale below,
Oppress'd with sin, and pain, and woe.

Oh, we should be o'erwhelm'd with gloom,
To lay our loved ones in the tomb,
Did not that promise meet our eye,
Of Him who hath ascended high—

"I'll bring your children yet again
From out their graves, where they have lain,
And place them on that happy shore,
Where sighs and farewells are no more."

