

ADVENT



HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 769.

BOSTON, SATURDAY, FEBRUARY 9, 1856.

VOLUME XVII. NO. 6.

CHRIST CARING FOR US.

"For he hath said, I will never leave thee, nor forsake thee."—Heb. 13:5.

[The following lines recently afforded great comfort to an aged Christian lady on her death-bed. She had out them some months before her death from a religious newspaper, and almost wore out the copy with continual use.—Eds. N. Y. Obs.]

I will never, never leave thee,
I will never thee forsake,
I will guide, and save, and keep thee
For My name and mercy's sake.
Fear no evil,
Only all My counsel take.

When the storm is raging round thee,
Call on Me in humble prayer;
I will fold My arms about thee,
Guard thee with the tenderest care.
In the trial,
I will make thy pathway clear.

When thy sky above is glowing,
And around thee all is bright,
Pleasure like a river flowing,
All things tending to delight,
I'll be with thee;
I will guide thy steps aright.

When thy soul is dark and clouded,
Fill'd with doubt, and grief, and care,
Through the mists by which 'tis shrouded,
I will make a light appear,
And the banner
Of my love I will uprear.

Thou may'st leave My care and keeping;
Thou may'st wander far from Me;
Sorrow, then, and woe, and weeping,
Mercy must mete out to thee;
To the righteous
My rich blessings all are free.

The Wounded Hand.

I was a prisoner. I lay in a deep dark dungeon where no ray of light could penetrate. All around me I heard the clanking of chains and the groans of despair. There was no sweet vicissitude of day and night to me. All was one long, dreary, starless, cheerless night. Nor did I hope for anything better in the future. I looked for no bright morning to dawn upon me. I lay there, helpless and hopeless, bound hand and foot, and wholly incapable of escaping from my dreadful doom. But there came a change. A faint gleam of light found its way into my dungeon. It grew brighter and brighter. It flashed upon the gloomy walls, and penetrated to the remotest corners of that dismal abode. It was not a meteor flash—gone as soon as come; nor like the lightning, which leaves desolation in its tracks; but it was a soft, twilight beam, deepening and brightening till eyes so long used to darkness were dazzled with its noontide radiance. And oh! what revelations it made. I never knew before how filthy and loathsome were the habitations of cruelty. I did not know before how my chains were wound around me, coil after coil. That new light revealed the whole, and at the same time woke up in me an intense desire to escape, which I had never felt before. At the same time I saw more than ever the impossibility of escaping by my own unaided efforts. While thus I was wrought up to an intensity of emotion—horror of my present situation—longing to escape, yet agonized with the thought of the hopelessness of the undertaking—a door, hitherto unseen, was opened and a stranger advanced. My attention was riveted upon him, for

"There was something in his eye
Which won my love, I knew not why."

And as I gazed I saw that his hand was bleeding. It was as if nails had been driven through it. Seeing my earnest look, he said—and oh! what melting tenderness there was in that voice—"I was wounded for your transgressions, I was bruised for your iniquities! I am sent to proclaim liberty to the captives, and the opening of the prison to them that are bound." Thus saying, he stretched out that wounded hand and struck off my chains, and with the same hand

he raised me from the dungeon floor, and led me forth into the glorious liberty of the children of God.

I am sick. A burning fever consumed my life blood, and drank up my spirits. My tortured limbs refused to do their office, my tongue clave to the roof of my mouth, my whole head was sick, and my whole heart faint. I was weary with my groaning; all the night made I my bed to swim; I watered my couch with my tears. In the morning I said, "Would God it were even;" and at even I said, "Would God it were morning!" I was made to possess months of vanity and wearisome nights were appointed to me. When I said, "My bed shall comfort me, my couch shall ease my complaint;" then I was scoured with dreams and terrified through visions. I was told that there was balm in Gilead and a physician there skillful to heal the most desperate maladies. But alas! I had no power to go to him, and how could I hope that he would come to me, for I had neither silver nor gold to offer him. All my living had been spent upon physicians of no value. While thus I lay, poor and miserable, sick nigh unto death, I felt a soft touch, and lifting up my tear-dimmed eyes, I saw one bending gently over me with the print of nails in his hands. He whispered lovingly, "I will heal all thy diseases," and just then a drop of blood fell from that wounded hand upon me, and at once, as if by an electric touch, I felt new life coursing through my veins; my fevered brow was cooled; my heart, which had throbbled so wildly, beat in slow and measured pulsations; my palsied limbs regained the elasticity of perfect health. I was healed. I looked at the blood stain on my breast, and then at the wounded hand from which that precious drop had fallen, and clasping it with grateful fervor, I exclaimed, "Thou art the chiefest among ten thousand; yea, thou art altogether lovely."

I was crossing a lonely plain where many dangers beset me, when suddenly, from behind a tall rock, an armed foe sprang upon me. I looked eagerly over the wide plain, but there was no eye to pity and no arm to save. I thought of Him whose hand, wounded for me, had already rescued me from so many dangers, and my imploring cry rang startlingly over the plain, and was re-echoed from rock and mountain top, "Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices." And before those shrill echoes had died away, a voice, like rich music, came wafted on the air, "Fear thou not, for I am with thee; be not dismayed, I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." As I listened to that well-known voice my soul grew strong; and, for his sake, I determined to conquer or die. To the fierce assaults of my adversary I opposed the shield of faith, when lo another foe sprang upon me from behind, and another and another, till they compassed me about like bees. "Be of good cheer, for I will strengthen thy heart," said the friendly voice. The archers sorely grieved me, and shot at me, and hated me, but still my bow abode in strength, and the arms of my hands were made strong; and still, as blow after blow descended, came the encouraging words, "Be strong and of good courage, for I will be with thee; I will not fail thee, nor forsake thee." As my strength and courage began to flag, "Lift up thine eyes unto the hills from whence cometh thy help," was near by, and looking up, I saw the wounded hand waving a banner inscribed with "Victory." "Behold," said he "and they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them and shalt not find them, even them that contemned with thee; for I will hold thy right hand, saying unto thee, 'Fear not I will help thee. No weapon that is formed against thee shall prosper.'" Again I turned to combat, but as it thickened I began to tremble, and sent up an imploring cry, "Save or I perish," just as a terrible blow felled me to the ground.

In an instant he was at my side, his left hand was under my head and his right had embraced me. The wounded hand was bleeding afresh, for it was stretched out for my salvation, but my foes were dispersed and I was safe; and then, with that same dear hand, he laid upon my bleeding wounds some leaves from the tree of life. And now strengthened in the inner man, I went on my way, rejoicing in the promise, "I will never leave thee nor forsake thee."

I sat in my desolate dwelling. It was bitter cold, yet the fire had gone out upon the hearth, for there was no fuel to replenish it. The snow was falling thickly, and the keen wind whistled through the chinks of my decayed tenement. There was a knock at the door. Listening a moment, I heard the words, "Behold, I stand at the door and knock." How my heart thrilled at the sound of that well known voice. I flew to welcome my guest, but ere I could reach the door, it was opened by a blood-stained hand. "I will enter in and abide with thee." I glanced at my desolate room, the damp mouldering walls, the fireless hearth. "I am not worthy that thou shouldst come under my roof," was the language of my heart and of my lips. "I will come in unto thee, and sup with thee," was the gracious reply. I thought of my empty cupboard where was not even a crust to satisfy my hunger; but my guest lighted the fire, and on the table he placed bread and wine, and spreading over them his wounded hand, he blessed them, and we ate; and that bread was sweeter to me than honey and the honeycomb. Then, pouring the wine into a cup on which the figure of a cross was stamped, he said, "Drink, yea, drink abundantly, O beloved." And oh! how my heart burned within me as he spoke. How I wondered at the gracious words which proceeded out of his mouth. In the depth of my humility I could not but exclaim, "Who am I or what is my father's house, that thou shouldst show such favor unto me?" But he replied, "I have graven thee upon the palms of my hands." He bade me look to him for the supply of all wants, "For," said he, "thy bread and thy water shall be made sure to thee." Since then I have known no want. His gifts are new every morning, and every one bears the stamp of the cross. That is the token by which I know them. The hand that was nailed to the cross for me gives me all I have. Therefore I will trust, and not be afraid.

There is a day coming on which I shall need the help of this kind and powerful friend, and he has promised to bestow it. I am a condemned criminal; I have broke the laws of my Sovereign again and again, and if he should be strict to mark my iniquities, I could not answer him for one in a thousand. I am to meet this injured sovereign and stand before his tribunal, in company with many other condemned criminals. To all the charges brought against me, I must plead guilty. The evidence is complete. The punishment is death. The history of all my crimes and treason are written in a book, which is to be read before the whole assembly. The cases of the other criminals who are to be tried are recorded in the same book. On that day—that terrible day, when many will call on the rocks and the mountains to fall on them, and hide them from the face of Him that sitteth on the throne—my friend has promised to stand by me and plead my cause with the King. The more completely to assure me, he says that he is himself the King's Son—his only and dearly beloved Son. Only to think that the King's Son should have condescended to do so much for me—a traitor—poor and miserable, and in want of all things; that the hand which swayed a sceptre should have been wounded for me; that He who sat upon a throne should have condescended to be a guest with one who was a sinner!

"Oh, for such love, let rocks and hills
Their lasting silence break."

And now he bids me have no fears for the result of that terrible day—"For," says he, "I have delivered thee in six troubles, and in seven there shall no evil touch thee. Though your sins

were as scarlet, they shall be white as snow; though they were red like crimson, they shall be as wool." He assures me that when the books are opened where that long black catalogue of sins are written down against me, he will spread over that record of sin and shame, his wounded, blood-stained hand, and blot it out forever. And now with such a friend, such an advocate with the Father, what have I to fear? I know in whom I have believed; I am confident that the hand which was wounded for me will ever be outstretched to save me. When I pass through the waters he will be with me, and through the rivers they shall not overflow me; when I walk through the fires I shall not be burned, and neither shall the flames kindle upon me; forever the wounded hand will be near to rescue and uphold me, and I know that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from his love.—Exchange paper.

The Dumb Child.

A CORRESPONDENT sends the following beautiful poem to the editor of the Home Journal, as a stray waif, whose authorship he has been unable to discover. Willis pronounces it "a poem unsurpassed:"

She is my only girl,
I asked for her as some most precious thing;
For all unfinished was Love's jewelled ring,
Till set with this soft pearl!
The shadow that time brought forth I could not see.

How pure and perfect seemed the gift to me!
Oh! many a soft old tune
I used to sing unto that deafened ear,
And suffered not the slightest footstep near,
Lest she might wake too soon;
And hushed her brothers' laughter while she lay.
Ah! needless care! I might have let them play.

'Twas long ere I believed
That this one daughter might not speak to me;
Waited and watched—God knows how patiently!
How willingly deceived,
Vain Love was long the untiring nurse of Faith,
And tended Hope until it starved to death.

Oh! if she could but hear
For one short hour, till I her tongue might teach
To call me mother, in the broken speech
That thrills the mother's ear!
Alas! those sealed lips never may be stirred
To the deep music of that holy word!

My heart it sorely tries,
To see her kneel with such a reverent air
Beside her brothers at their evening prayer;
Or lift those earnest eyes
To watch our lips as though our words she knew,
Then move her own, as she were speaking, too.

I've watched her looking up
To the bright wonder of a sunset sky,
With such a depth of meaning in her eye,
That I could almost hope
The struggling soul would burst its binding cords,
And the long-pent-up thoughts flow forth in words.

The song of bird and bee,
The chorus of the breezes, streams and groves,
All the grand music to which Nature moves,
Are wasted melody
To her; the world of sound a tuneless void;
While even silence hath its charm destroyed.

Her face is very fair;
Her blue eye beautiful; of finest mould
The soft white brow, o'er which, in waves of gold
Ripples her shining hair.
Alas! this lovely temple closed must be,
For He who made it keeps the master key.

Wills He the mind within
Should from earth's Babel clamor be kept free,
E'en that His still, small voice and step might be

Heard, at its inner shrine,
Through that deep hush of soul, with clearer
thrill?
Then should I grieve? O, murmuring heart be
still!

She seems to have a sense
Of quiet gladness, in noiseless play;
She hath a pleasant smile, a gentle way,
Whose voiceless eloquence
Touches all hearts, though I had once the fear
That even her father would not care for her.

Thank God it is not so!
And when his sons are playing merrily,
She comes and leans her head upon his knee.
O, at such times, I know,
By his full eye, and tones subdued and mild,
How his heart yearns over his silent child.

Not of all gifts bereft,
Even now. How could I say she did not speak?
What real language lights her eye and cheek,
And renders thanks to Him who left
Unto her soul yet open avenues
For joy to enter, and for love to use!

And God in love doth give
To her defect a beauty of its own;
And we a deeper tenderness have known
Through that for which we grieve.
Yet shall the seal be melted from her ear,
Yea, and my voice shall fill it—but not here.

When that new sense is given
What rapture will its first experience be,
That never woke to meander melody
Than the rich songs of heaven—
To hear the full-toned anthem swelling round,
While angels teach the ecstasies of sound!

DR. ELLIOTT'S GREAT WORK.

HORE APOCALYPTICÆ;

OR,

A COMMENTARY ON THE APOCALYPSE,

CRITICAL AND HISTORICAL;

Including also an Examination of the Chief
Prophecies of Daniel. Illustrated by an
Apocalyptic Chart, and Engravings from
Medals and Other Extant Monuments of
Antiquity. With Appendices; Containing,
besides Other Matter, a Sketch of the History
of Apocalyptic Interpretation, Critical
Reviews of the Chief Apocalyptic Counter-
Schemes, and Indices. By the REV. E. B.
ELLIOTT, A.M., late Vicar of Tuxford, and
Fellow of Trinity College, Cambridge, Eng.
Fourth Edition, carefully Revised, Corrected,
Enlarged, and Improved Throughout; with
Many Additional Plates.

Continued from our last.

II. THE HISTORICAL FULFILMENT.

And, in demonstrating this, need I detail at any length the history of the five great destroyers of the Western empire,—the two earliest associated nearly as one, in the time and scene of their devastations under the first Trumpet:—I mean of Alaric and Rhadagaisus, in the first instance; and of Genseric, Attila, Odoacer? The tale has been often repeated by expositors, as well as historians. A brief sketch will suffice.—We have first to trace in their history what may answer to the introductory earthquake thunderings and lightnings, that followed on the malediction signified by the altar-fire cast on the Roman world;—then the fulfillment of the four Trumpet-visions themselves.

1. The introductory thunderings, lightnings, and earthquake.—The epoch of the seventh Seal's opening answered (in my view), as before said, to that of the death of Theodosius. And how long did the silence in the firmament of heaven, the stillness from the long-threatened tempests, last after it? He died Jan. 17, A. D. 396; and before the winter had ended, says Gibbon, the Gothic nation was in arms. So that it was an interval rather of days than weeks. For it needed but the circulation of the news to rouse the Goths, among the farms occupied by them in the Illyrian and Mælian Provinces. And then, according to the prophecy, "to the seven (war denouncing) angels there were given seven trumpets;" and according to history, the Goths armed themselves forthwith, with threat of war against the Roman empire.—But not before there had been enacted in the empire, alike what might answer to the saints' incense-offering figuring in the Apocalyptic temple, and to the implied Christ-denouncing counter-worship of the men of the earth. For then was the era to which our ecclesiastical sketch of the preceding chapter relates, the era of 395, 396: when Augustine, just about entering on the Episcopate, was in doctrine and life setting forth Jesus as the propitiation and mediator, as well as life and light, of sinful men; and Vigilantius too (not to speak of other faithful ones) was preparing for his protestant stand against the intruding superstitions of the apostasy;—while Sulpitius, Paulinus, Jerome, Gregory, Nyssen, Martin of Tours, and other such, were all too prominently

countenancing and helping forward those superstitions, to the neglect and forsaking of Jesus.

And so then in 396 the first fearful tempest burst (a tempest characteristic as well as introductory of all that followed) on the central and hitherto unravaged provinces of Thessaly, Greece, Epirus, and the Peloponnese, under the devastation of Alaric and the Goths. The land trembled before them in terror. "The deep and bloody traces of their march could be traced," we are told, "by the traveller, many years afterwards."—Well had the pious emperor Theodosius been taken, like another Josiah, from the evil to come. And well had there been strange convulsions of nature, and earthquakes, and elemental storms, and tempests, just before his death, (portents renewed this very year,) such as to cause general ferebodings of evil being at hand. For so Ambrose and Jerome tell us; and the chronicles of the time confirm their statements. It was nature's own alarm, with men's voices of alarm responding; as well as the furnishing by nature of the very portents used symbolically of the events and epoch, in the Apocalyptic vision.

2. Then was a pause. The Trumpets were to be sounded specially, not against the already detached Illyrian Prefecture, but against the Western Empire, against Italy, and Rome. It was a pause in which Alaric had to prepare himself for the mighty task. "The trumpet-angels prepared themselves to sound." And see the wonderful manner in which this was facilitated. By the infatuation of the emperor Arcadius, he was made Master-General of the Eastern Illyricum; and so furnished with arms for their destruction from the Romans' own armories. Thus he occupied himself four years in preparation for his great enterprise. Seated in authority in the centre of that vast Prefecture, which since the days of Valens had been very much occupied by the Goths and other barbaric tribes,—there, "on the verge, as it were, of the two empires;" he had but to meditate, like an eagle of prey, on which of the separated halves he should fall of the devoted carcase; then to seize, and to devour. The Gothic chieftains elevated him on a shield and solemnly proclaimed him King of the Visi-goths. On their part, as well as otherwise, his preparation was complete.

And then the first Trumpet sounded. His course was to Italy. As he told an Italian hermit afterwards, "he felt a secret and prænatural impulse, which directed, and even compelled his march to the gates of Rome."—As his trumpet sounded, and his march advanced, terrible omens and prognostications, we read, preceded him. "The Christians," says Gibbon, "derived comfort from the powerful intercession of the saints and martyrs." So does he note again the very cause that had been hinted in the Apocalypse of the coming judgments. Thrice, in fulfillment of his destiny, Alaric descended from the Alps on the Italian plains; marking his course each step, as the awe-struck historians of the times tell us, in country and in town, with ravage, conflagration, and blood; till the gates of Rome itself were opened to the conqueror, and the Gothic fires blazed around the capital. In the mean time other destroyers, of a kindred race and origin, had extended their ravages to the transhenane provinces. Between Alaric's first and second invasions of Italy, Rhadagaisus, from the far north of Germany, with a host of Vandals, Suevi, and Burgundians, burst, like a dark thundercloud from the Baltic, as Gibbon graphically described it, on the Rætian and Italian vallies. With slaughter and difficulty they were repulsed by the Roman general from near Florence. But it was only to bend the course of the vast remnant westward; and overwhelm the provinces, till then flourishing and fertile, of Gaul and Spain. Blood and conflagration here marked each step of their track; just as that of Alaric in Greece and Italy. The burning of trees and herbage, as well as of cities, is pathetically particularized by the chronicles of the times. "The consuming flames of war," says Gibbon, "spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul. The 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." A similar description is given of the desolation of Spain.—And the desolators entered, never to retire. "This passage" of the Rhine, he adds, "by the Suevi, Vandals, and Burgundians, who never afterwards retreated, may be considered as the fall of the Roman empire in the countries beyond the Alps. The barriers which had so long separated the savage and the civilized nations of the earth, were, from that fatal moment, levelled with the ground."

The era of Alaric and Rhadagaisus,—that is, of the first Trumpet,—is to be considered as chiefly embracing some ten or twelve years from A. D. 400 to about A. D. 410; though, as the ravages of the provinces were not then discontinued, we may perhaps consider the vision before us to embrace a period somewhat longer. In that latter year the Vandals had extended their conquests to the straits of Gades: and

Alaric, who had accomplished his destiny, and reached in his desolating course the southern-most coast of Italy,—while meditating still further conquests, which were intended however for another hand and another Trumpet,—was arrested suddenly by the hand of death. His royal sepulchre, we are told, adorned with the spoils and trophies of Rome, was built in the midst of the bed of the river Consentia in Bruttium; and the secret forever concealed by the massacre of the prisoners employed in constructing it:—the last Italian blood that mingled with the fire and the hail, under the judgments of the first Trumpet.

To the Vandal Genseric was allotted the conquest of the maritime provinces of Africa, and the islands: all in short that belonged to the western empire in the Mediterranean; and which Alaric (as just alluded to) was prevented attempting by death. It belonged, I say, to Genseric; "a name," observes Gibbon, "which, in the destruction of the Roman Empire, has deserved an equal rank with the names of Alaric and Attila." It was in the year 429 that he entered on it. In the course of the 18 years preceding, no new invasions had broken on the Western empire. The desolation of Gaul and Spain and other districts, was indeed, as observed just before, not discontinued: but it was rather by the wars of Goths against Goths, than of Goths against Romans. Italy, meanwhile, having been evacuated soon after Alaric's death by the Goths under Astolphus, had partially recovered from its ravages: and Africa, the granary of Rome and Italy, had continued to flourish intact, as before. But now its time was come. Invited by Count Boniface, governor of the province, under the influence of temporary infatuation, Genseric, in the year above-mentioned, transported thither his Vandals from Spain across the Africa sea: all fit and ready, like that burning volcano which, ere his course was run, convulsed Auvergne, for the work of destruction. Then, as under the former Trumpet, fire did indeed mingle with blood in the desolation of the unhappy province of Africa.—In the second year of the invasion, A. D. 430, the siege of Hippo was formed: and while it was advancing, (how can I omit noticing the event?) Augustine, its sainted Bishop, was gently released by death, and joined to the white-robed company before the throne. This was on the 28th of August, A. D. 430. Then was Hippo taken, and burnt; and then in 439 Carthage. With the capture of which city resistance ended. The whole province was subjected to the Vandals, and finally severed from the Western empire.—Thus a part of the prefigurations of the second Trumpet had been fulfilled.—But its ships, and the insular provinces of Sicily and Sardinia, still remained to the Western empire: of the destruction of which the prophecy seemed to speak also. For it said, "The third part of the creatures which were in the sea, and had life, died; and the third part of ships was destroyed." Was this too fulfilled by Genseric? Mark what followed after the capture of Carthage. Finding himself shut in to the south by the desert, Genseric, we are told, cast his eyes to the sea, and determined to create a naval power. And then "the fleets (the Vandal fleets) that issued from the port of Carthage again claimed the empire of the Mediterranean." Sicily was conquered by them, and Sardinia, and the other Western isles; all that was in the third part of the sea:—a division of it comprehending both that vast basin of the western Mediterranean included between the straits of Gibraltar and Sicily, and the part which, expanding beyond, sweeps round the south-east of Italy to form the deep gulf of the Adriatic;—the sea-third answering to the land-third of the Western empire.—The coasts, moreover, of Spain, and Gaul, and Italy, the latter as far up as the head of the Adriatic, were mercilessly ravaged by Genseric. When asked by his pilot what course to steer, "Leave the determination to the winds," was his reply: "they will transport us to the guilty coast, whose inhabitants have provoked the divine justice." Twice, on occasions alike memorable, the Roman navies, with vast preparations, were collected to destroy the Vandal power. But suddenly and most disastrously, in the harbors of Carthage and Bona, when the eyes of the Romans were fixed on them with hopes raised to the highest, they were utterly destroyed;—in the latter case by fire-ships driven among them in the obscurity of night. So that the remainder of the prediction was fulfilled also. The fire of the Vandal volcano might exhaust itself, until not only what was habitable in the Western sea was destroyed, but "the third part of the ships" also;—those that navigated the sea-third of the Western empire.

In the mean time, and long ere the extinction of the volcano, and death of the tyrant of the sea, Genseric, (which was not indeed till the year 477,) yet another plague was commissioned against the devoted empire; I mean "the scourge of God," the king of the Huns, Attila. Alone of conquerors, ancient or modern, he united at this time under his sway, the two mighty kingdoms of Germany and Scythia.—

For the Huns had advanced their course and their conquests, since the time when the Goths fled before them in the days of Valens, to the furthest limits, west and north, of Germany. The kings of the Ostrogoths and Gepidæ were among Attila's subject-princes; and a crowd of vulgar kings watched his nod. Superstitious awe concerning him added to his power. He was deemed something greater than human. "The barbaric kings could not presume to gaze with steady eye on [what they deemed] his divine majesty." How much less his enemies! He was in their eyes like the baleful meteor that even then blazed in the heavens, boding ruin and war. For the first eight years from his accession (which was in A. D. 433) he had been occupied with other wars in Germany, Persia, Scythia. Then, descending on the Danube, he fixed the royal village near where it takes its great bend to the southward, not far from the modern Buda: crossed it to attack the Eastern empire; and, tracing its course downwards in blood, as far as Maricanopolis, retired not until the Eastern empire (A. D. 446) had acknowledged him lord of the lower Danube. "The Huns," says Gibbon, "were masters of the great river." But it is specially the river-frontier of the same Western third of the empire to which the other trumpets refer, that I suppose chiefly intended in the present. Accordingly, about A. D. 450, in fulfilment of a treaty with Genseric, he moved against the Western provinces along the upper Danube: reached and crossed the Rhine at Basle, and thence tracing the same great frontier stream of the West down to Belgium, made its valley one scene of desolation and woe; burning the cities, (of which Strasburg, Spire, Worms, Mentz, Andernach, Treves, Tongres, Maestricht are specially particularized,) massacring the inhabitants, and laying the country waste:—until, at length, having left that valley, which had been marked out as one destined scene of his ravaging, and advanced farther into the interior, his course was arrested, and he was repulsed in the tremendous battle of Chalons.—And whither then, when thus forced to retrace his steps, did he direct them? Whither but to fall on another destined scene of ravage, "the European fountains of waters," in the Alpine heights and Alpine vallies of Italy? Then Aquileia, Pavia, Verona, Mantua, Milan, Turin, felt his vengeance. "From the Alps to the Apennines," says Sigonius, "all was flight, depopulation, slaughter, slavery, and despair." Many fled to the low and marshy islands at the mouth of the Adige, Po, and Brenta, as their only safe refuge. And he who has seen the fair Venice, may do well to remember that he has seen in it a memorial of the terrors and ravages of that scourge of God, the Hun Attila.—But what further of his course of devastation? Surely, with Italy all defenceless before him, one might have expected that, like his predecessor Alaric, it would have continued on to Rome and the far coast of Bruttium. Instead of this, behold, an embassy from the Western emperor Valentinian, accompanied by the venerable bishop Leo the First, was successful at this point in deprecating his wrath: and having granted them peace, and leaving bands only of Heruli and Ostrogoths in the Tyrolese country intermediate, he repassed the Alps, and retired. Wherefore a result, humanly speaking, so unlikely? Methinks we may see the reason. The prediction had expressly marked the term of Attila's desolating progress;—"the third of the rivers, and the fountains of waters." Already Attila had made bitter, besides the surplusage of more Eastern scenes, the river-line of the upper Danube and the Rhine, and the Alpine fountains of waters. Many had died, and still continued to die, that drank of the waters, through famine, disease, and pestilence. This being done, his course was to end. "Thus far thou shalt go, and no further." Returned from Italy, he recrossed the Danube; reached the royal village between it and the Teiss; and there, the very next year, was suddenly cut off by apoplexy. This occurred A. D. 453. So the meteor was extinct; the empire and power of the Huns broken. The woe of the third trumpet had past away.

4. Thus was the final catastrophe preparing, by which the Western emperors and empire were to become extinct. The glory of Rome had long departed; its provinces one after another been rent from it; the territory still attached to it become like a desert; and its maritime possessions, and its fleets and commerce, been annihilated. Little remained to it but the vain titles and insignia of sovereignty. And now the time was come when these too were to be withdrawn. Some twenty years or more from the death of Attila, and much less from that of Genseric, (who, ere his death, had indeed visited and ravaged the eternal city, in one of his maritime marauding expeditions, and thus yet more prepared the coming consummation,) about this time, I say, Odoacer, chief of the Heruli,—a barbarian remnant of the host of Attila, left on the Alpine frontiers of Italy,—interposed with his command that the name and the

office of Roman emperor of the West should be abolished. The authorities bowed in submission to him. The last phantom of an emperor,—one whose name Romulus Augustus was singularly calculated to bring in contrast before the reflective mind the past glories of Rome and its present degradation,—abdicated: and the Senate sent away the imperial insignia to Constantinople; professing to the emperor of the East that one emperor was sufficient for the whole of the empire. Thus of the Roman imperial sun that third which appertained to the western empire was eclipsed, and shone no more. I say that third of its orb which appertained to the western empire: for the apocalyptic fraction is literally accurate. In the last arrangement between the two courts, the whole of the Illyrian third had been made over to the eastern division. Thus in the west "the extinction of the empire" had taken place; the night had fallen. Notwithstanding this, however, it must be borne in mind that the authority of the Roman name had not yet entirely ceased. The Senate of Rome continued to assemble, as usual. The consuls were appointed yearly, one by the eastern emperor, one by Italy and Rome. Odoacer himself governed Italy under a title (that of Patrician) conferred on him by the eastern emperor. And as regarded the more distant western provinces, or at least considerable districts in them, the tie which had united them to the Roman empire was not altogether severed.—There was still a certain, though often faint, recognition of the supreme imperial authority. The moon and stars might seem still to shine on the west, with a dim and reflected light. In the course of the events, however, which rapidly followed one on the other in the next half century, these too were extinguished. Theodoric the Ostrogoth, on destroying the Heruli and their kingdom at Rome and Ravenna, ruled in Italy from A. D. 493 to 526, as an independent sovereign; and on Belisarius' and Narses' conquest of Italy from the Ostrogoths, (a conquest preceded by wars and desolations in which Italy, and above all its seven-hilled city, were for a time almost made desert,) the Roman senate was dissolved, the consulship abrogated. Moreover, as regards the barbaric princes of the western provinces, their independence of the Roman imperial power became now more distinctly avowed and understood. After above a century and half of calamities unexampled almost, as Dr. Robertson most truly represents it, in the history of nations, the statement of Jerome, — a statement couched under the very apocalyptic figure of the text, but prematurely pronounced on the first taking of Rome by Alaric, — might be considered as at length accomplished: "Clarissimum terrarum lumen extinctum est," "The world's glorious sun has been extinguished;" and that too which our own poet has expressed, still under the same beautifully appropriate Apocalyptic imagery,

She saw her glories star by star expire:

till not even a single star remained, to glimmer on the vacant and dark night.

So ended the history of the Gothic period. So did every point noted in the first four trumpet-visions appear fulfilled in it. And with it ends this division of our subject. For a while the prophetic scene shifts: and we shall be called presently to look eastward, to see the judgments of God there fulfilling. On returning west again afterwards, it will be to contemplate the Roman empire revived in its old capital under a new aspect, and as were a new head.—And then a history and a fate will be found attaching to it, according to the sure word of prophecy, (in part fulfilled, in part still unfulfilled,) the one more remarkable, the other more awful, than even that which we have just been tracing of the ancient Goth-subverted Rome.

(To be continued.)

The Negotiations.

The following is given by the *Independence Belge* as the text of the Austrian propositions which are under consideration at St. Petersburg:

"I. Danubian Principalities.—Complete abolition of the Russian protectorate. The Danubian Principalities shall receive an organization conformable to their wishes, to their wants, to their interests; and this new organization, respecting which the population itself will be consulted, shall be recognized by the contracting Powers and sanctioned by the Sultan as emanating from his sovereign initiative.

No state shall be able under any pretext whatever, under any form of protectorate to interfere in the question of the internal administration of the Principalities; they shall adopt a definitive permanent system demanded by their geographical position, and no impediment can be made to their fortifying, in the interest of their safety, in such a manner as they may deem advisable, their territory against foreign aggression.

In exchange for the strong places and terri-

ories occupied by the allied armies, Russia consents to a rectification of her frontier with Turkey in Europe. It would commence in the vicinity of Chotym, follow the line of the mountains, which extend in a south easterly direction, and terminate at Lake Sasik. The line shall be definitively regulated by the general treaty, and the conceded territory would return to the Principalities and to the suzerainty of the Porte.

II. Danube.—The freedom of the Danube and of its mouths shall be efficaciously assured by European institutions, in which the contracting powers shall be equally represented, except the particular positions of the lords of the soil on the banks, which shall be regulated upon the principles established by the Act of the Congress of Vienna as regards the navigation of rivers. Each of the contracting powers shall have the right to keep one or two small vessels stationed at the mouth of the river, destined to assure the execution of the regulations relative to the freedom of the Danube.

III. Neutralization of the Black Sea.—This sea shall be open to merchant vessels—closed to war navies. Consequently no naval military arsenals shall be created or maintained there. The protection of the commercial and maritime interests of all nations shall be assured in the respective ports of the Black Sea, by the establishment of institutions conformable to international law, and the customs sanctioned in such matter.

The two powers which hold the coast engage themselves to maintain only the number of light vessels of a fixed force necessary for their coast service. The convention concluded separately between these two powers shall form part as an annex of the general treaty, after receiving the approval of the contracting parties. This separate convention cannot be annulled or modified without the consent of the signatories of the general treaty. The closing of the Straits will admit the exception applicable to the stationary vessels mentioned in the preceding article.

IV. Christian subjects for the Porte.—The immunities of the Rayah subjects of the Porte shall be religiously preserved without infringement on the independence and dignity of the Sultan's crown. As deliberations are taking place, between Austria, France, Great Britain and Sublime Porte to assure to the Christian subjects of the Sultan their religious and political rights, Russia shall be invited, when peace is made, to associate herself thereto.

V. The belligerent powers reserve to themselves the rights which appertain to them of producing in a European interest special conditions over and above the four guaranties."

The Vienna correspondent of the *Times*, says in reference to "the rectification" of the frontier between Russia and Turkey alluded to in the first article:

"The proposition that the part of Bessarabia lying between the Pruth in the west Chotym in the north, and the Sasik or Salt Lake in the south, should in future form part of the Moldavia Territory, emanated directly from Austria, and this you may believe, whatever may be said or written to the contrary. It here occurs to me that the fortress of Chotym is included in the territory the cession of which is demanded by the allies."

There are nothing but reports, more or less indefinite and unsatisfactory, in our foreign papers with regard to the fate of the peace propositions.

Mohammedanism.

The Mohammedan religion, far from growing feeble with age, is still, among those people who have professed it for centuries, a vigorous, local and national faith. With it are connected sentiments of patriotism for the present, and of veneration for the past; and its peculiar character is admired and cherished inasmuch as it tends to perpetuate among its followers a position of constant antagonism with those other nations which they most abhor. The Rev. Dr. Newman, an English lecturer and writer of merit, says:—

"No well authenticated tokens come to us of the decay of the Mohammedan faith. It is true that in one or two cities, in Constantinople, perhaps, or in the marts of commerce, laxity of opinion and general scepticism may to a certain extent prevail; as also in the highest class of all, and in those who have most to do with Europeans; but I confess nothing has been brought home to me to show that this superstition is not still a living, energetic principle in the Turkish population, sufficient to bind them together in one, and to lead them to bold and persevering action."

M. de Lanture, a French writer, and the author of *Le Desert et Le Soudan*, offers the following testimony to the strength of Mohammedanism in the nineteenth century:—

"Not only is the number of unbelieving and indifferent not greater than it was in the early ages of Islamism; it is in truth much smaller.

And if that religious spirit which once achieved so many prodigies reveals itself no longer in our day by anything great or glorious, it is not the fault of the people of Islam; it is not they who are demoralized, who tremble at the idea of war; it is not they whose weak hands let fall the sword of Mohammed the conqueror, of Selim the inflexible, of Soliman the lawgiver. The people is what it ever has been; it only wants a chief; but this chief has long been wanted. In Africa, in Asia, in Europe, Islamism has lost nothing. Faith is everywhere vivid, and if piety is more rare than faith, this has always been equally the case."

The dominions of the religion of the prophet embrace, besides Turkey in Europe, which is but as a drop in the great sea, large portions of the continents of Asia and Africa. Within the last few centuries it has conquered paganism, and found its way among the inhabitants of Malacca and some of the Spice Islands; it has, as well as the Christian religion, found a foothold upon the shores of New Guinea, and it is said that Mohammedan missions are even now established in the eastern part of China, and their missionaries laboring for converts among the followers of Confucius.

In Africa, the religion of the Koran embraces nearly all the tribes north of the tenth parallel of north latitude, and many to the southward of it—taking in more than one-half of the continent. It has been extended there, and is still being extended, both by conquest and conversion.

Congregational Singing.

Rev. E. N. Sawtell, an American clergyman now in Europe, and a correspondent of the *Christian Observer*, in a recent letter to that paper, says:—

"The most soul-stirring music I have ever heard in Europe was in the Surrey Chapel, in London, where the great Rowland Hill taught his people to sing, as well as to pray. There they have an organ simply as an assistant to the congregation, and at the very first peal of that instrument three thousand auditors rise to their feet at once, minister and all, and pour forth such strains of melody that the organ is scarcely heard; and they sing, too, with such willing minds, such a cheerful look and manner, such open mouths, and heads erect, as if their very souls were so full of love and praise to God that they could not help it—they must sing, organ or no organ, and with the spirit and understanding, too, though the roof of the building be litted from its walls. Now, the soul of the minister that has participated in such singing as that, must be dead indeed if he be not moved and stirred within him. Ah, but he is moved, he does feel—such singing is like an electric spark, a live coal from off God's altar—it touches the lips and the heart of the speaker; and, when he arises to address such a congregation, he knows full well, from what his eyes have seen, his ears have heard, and his own heart has felt, that he is to address living, animate beings, and not a collection of cold marble statues, which, like the prophet's dumb dogs, could neither bark nor sing. Now, is it not a melancholy fact, that in many of our city congregations the singing of God's praise in His own house is beginning to be looked upon as too old-fashioned, too Puritanical to be endured in the present polite and refined state of society? And is it not high time that those who minister at the altar should begin to lift up their voice and rebuke this pride, this Roman Catholic innovation? I rejoice to learn, by a recent paper, that Dr. Alexander, of New York, and his church, are beginning to move in the right direction on this subject."

Twelve Questions for a Wet Sunday.

1. If it were any other day, would I be kept at home by the weather?
2. Did I ever stay away from my business, from a party, from an amusement, for such a rain or snow as this?
3. If it were a public meeting for some other purpose than divine worship, would I think it too bad a day to go out?
4. Would I go to church if I could make or save a dollar by it, or gain a customer?
5. If my own church be distant, is there none that is near where I may be sure of finding a vacant seat to-day?
6. If I am afraid of spoiling my best clothes, had I not better go in my common dress, than lose the benefit of the meeting, and neglect my duty?
7. Have I not overcoat, overshoes, and umbrella, that will keep me from taking cold, and preserve my Sunday dress from injury?
8. Am I not nearer to the church than many who are never kept away by bad weather?
9. If every one should find an excuse for absence as easily as I do, what would be the appearance of our churches on the Lord's-day?
10. Is it not a dishonor to my Maker, if for

reasons that would not influence me in worldly matters, I keep from the stated worship of the sanctuary?

11. Is not a wet Sunday at home a more dreary day than one that is diversified by going out to church?

12. Am I willing that my children should learn by my example that they may go to school, to market, to store, to shows, in all weather—but not to church?—*Presbyterian*.

Foreign News.

HALIFAX, Jan. 31.—The Royal Mail steamship *Arabia*, from Liverpool about 9 A.M. Saturday, 19th, with 107 passengers, arrived here at 9 30 this P.M.

The grand news of the week is that Russia agrees to negotiate on the terms proposed by the allies. The first announcement was made by the Vienna telegraph to the *London Times*, in these words—"Russia accepts the allied propositions unconditionally. This is authentic."

The announcement caused immense sensation. Funds rose 3 per cent., Cotton one farthing, and a panic reigned in other markets.

The next day government published a dispatch from Minister Seymour at Vienna, as follows:

"Russia agrees to accept the allies' proposals as a basis of negotiations."

This qualified announcement curbed the excitement, and alarmists begin to fear that Russia merely seeks to gain time by deceptive negotiations. Meantime, funds remained steady.

Previous to the above announcement the Vienna papers represented the state of affairs as most serious unexpected and alarming, and that all the *personnel* of the Austrian Embassy had received orders to quit St. Petersburg, and the Russian Embassy was ordered to leave Vienna.

The actual circumstances were, that when Count Esterhazy handed to Count Nesselrode, at St. Petersburg, the Austrian allied note of Dec. 2d, he said he was not authorized to enter into discussion, but if the note was not accepted unconditionally before Jan. 8th, he and all the Austrian Embassy must leave St. Petersburg. To prevent this, Count Nesselrode communicated with Vienna direct, and on Jan. 11th, Prince Gortschakoff, at Vienna, had a talk with Count Buol, in which Gortschakoff produced a memorandum expressing a general inclination on the part of Russia to negotiate—but proposed certain alterations in the programme. Count Buol formally received the document next day, Friday, the 12th, but inasmuch as it did not contain an acceptance, pure and simple, of the propositions, Austria could make no reply without the concurrence of France and England.

The Ambassadors of those powers accordingly sent to Paris and London, and received for a reply that the Western powers had no motive to give up a decision which had been already carefully considered; further that if by January 18 Russia did not accept the ultimatum, Esterhazy and the Austrian Legation would leave St. Petersburg, and Austria would immediately seek to obtain the armed co-operation of the Germanic Diet against Russia.

During the week that elapsed between Russia's first and second reply, intense apprehension existed in Vienna, although without sufficient cause, for the Austrian Cabinet had taken the precaution to notify the Western powers that notwithstanding a rupture of diplomatic relations, Austria would not be in a position to commence hostilities this year.

On the 16th apprehensions were set at rest by the announcement above stated, that Russia agrees to negotiate on the terms proposed.

THE WAR NEWS.—There is very little other news.

From the Crimea nothing important. Numerous ambuscades of Cossacks are distributed around the allied camp, but vigilance prevents many stragglers being captured. Several additional explosions had been made in the Sebastopol docks. The docks are now almost destroyed. France and England each reserve one gate as a trophy.

The *Invalide Russe* publishes a dispatch from Gortschakoff, saying that a party of French, wearing white cloaks to prevent being seen in the snow, advanced by night and surprised Baidar, bayoneted the outpost, and retreated, when the Russian reserves came up.

General Codrington's latest dispatch, dated January 1st, reports merely the health of the army good.

Baron Seebach left Berlin on the 13th, on his return to Paris.

Sweden continues warlike preparations. The Copenhagen official journal denies the existence of any circular repudiating the Swedish alliance on the part of Denmark.

St. Petersburg letters say that Marshal Paskievitch has bequeathed as his dying injunction to the Emperor to make peace. He would have never given this advice to Nicholas, whose battles he had fought, but to the young Emperor,

10. Is it not a dishonor to my Maker, if for

who had no hand in raising the war, he urged the policy of peace.

The French council of war continues in session at Paris. Two commissioners, one from the army and one from the navy, are appointed to prepare the report. Admiral Lyons and Gen. Canrobert, members for the army, and Admiral Dundas and Gen. Bheal, for the navy, had been in discussion relating to the withdrawal of the allied force from the Crimea, retaining only Kamiesch, Uptoria and Balaclava, and making a campaign up the rivers of the southern provinces of Russia. The Admirals opposed the plan, inasmuch as it would take six months to remove the material of the past campaign from the Crimea.



The Advent Herald.

BOSTON, FEBRUARY 9, 1856.

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

MAN'S EDEN HOME.

Those who consider evil to be inseparable from, or inherent in matter, thoughtlessly ignore the benediction which God pronounced upon it, when He expressed His judgment of the new creation. They judge of matter from what they now see of it, under the curse; but God judged of it from what He saw of it when it existed in its created perfection. And his judgment, surely, must take precedence of that of those who believe in the old Manicheistic error that "matter is the seat of remediless infirmity and contamination."

"And the Lord planted a garden"—the "garden of the Lord."—"eastward, in Eden." As its name signifies, it was a "delight some land," and was afterwards called "Paradise;" and "there He put the man," "to dress it and to keep it." Says Bonar, "It was a land, the like of which has not since been seen on earth: fairer and richer than that which flowed with milk and honey—a land of rivers and streams, a land of sunshine and gladness, a land of flowers and gems, a land of the myrtle and the olive and the palm and the vine, a land which was the glory of all lands, which has left its name behind it to all ages, as a name of fruitfulness, and fragrance, and beauty."

To this country seat of the newly created monarch, in token of the Sovereignty which God had conferred on him, He brought unto him "every beast of the field, and every fowl of the air," "to see what he would call them." Man being created in knowledge after the image of God, as well as in holiness, his knowledge was intuitive; he saw at once the natures of the several creatures, and knew what names were appropriate to them, "And whatsoever Adam called every living creature, that was the name thereof." "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field."

Thus man was made only "a little lower than the angels," and "crowned with glory and honor." Said the Psalmist, (8:6-9.) "Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: all sheep and oxen, yea and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is Thy name in all the earth."

John Bunyan has piquantly remarked that "None ever saw this world as it was in its first creation but Adam and his wife." We may be unable to have adequate conceptions of its pristine beauty, glory, and magnificence. We may be unable to picture the loveliness in which it rejoiced, when it received its Maker's blessing, and was set as a gem surrounded with heavenly glory; but we cannot, in imagination, over-estimate the excellency of its praise-worthiness.

Very little is said of Adam's heritage in the Scriptures: but we know that there was no sickness nor sorrow there. Death and tears were unknown. There were no pestilential breezes, nor poisonous miasmas. The air was sweet and pure. The sky was serene, and undarkened by clouds.

No storms nor black tempests swept across the plains. It was one perpetual spring, without any chilling winds, or scorching heat to take from man's enjoyment. The earth was spread out in inequalities of valley, mountain and plain, and was covered with green verdure. There were no desert wastes, nor impenetrable morasses; no burning mountains, nor snow-capped summits, nor shakings of the solid earth; but everything was good and beautiful. There "was every tree that is pleasant to the sight and good for food." There were "cedars in the garden of God," "fir trees," and "the chestnut trees"—"all the trees of Eden that were in the garden of God," (Ezk. 31:8, 9). The air was fragrant with the perfume of flowers; and the eye was charmed with their beauty, as they adorned every valley and hill-side. Rivers and streams, coursing through the vales, or across the plains, or meandering among the hills, added to the beauty of the landscape. And the sea itself, also pronounced by the Creator "good," was spread forth, in illimitable vastness, beautiful in its "transparent depths of unpolluted blue." Nor was there any discord in "the music of the spheres." Each tribe of living creatures dwelt in peace with every other tribe, and each one in peace with all of his individual kind. The lion and the lamb, the cow and bear, fellowshipped each other. The vulture and the dove, the hawk and sparrow, had no animosity, knew no fear, feasted on the same fruits, and perched lovingly together on the same branches. Wolves, panthers, tigers, and every animal that is now wild and ferocious, were then tame and gentle. They all came to Adam to receive their names, mingled with the horse and ox, grazed on the same meads, and kids and lambskins sported with them on the verdant plains. The sky above, was the pathway, and the trees around were the resting-places of birds of beauty and of song,—all free from "vanity,"* and no creature subject to pain or death. And at the Head of all these, was man—in all his created innocence, in all his manly beauty:

"Adam, the noblest born of all his sons;
The loveliest of all her daughters, Eve;"—

knowing no disquietude, and experiencing no fatigue; having fellowship with angels, and enjoying converse with Jehovah.

Thus was the earth adapted to man as a habitation; and man was adapted to the earth as its Ruler and Viceregent.

THE LAW AND PENALTY.

There is no evidence that the creation of this earth was designed for any mere temporary purpose: "For thus saith the Lord that created the heavens, God himself that formed the earth and made it: He created it not in vain, He formed it to be inhabited."—Isa. 45:18. "The heaven, even the heavens are the Lord's: but the earth hath He given to the children of men,"—Psa. 115:19.

It was not, however, given to man unconditionally: "When God created him He entered into a covenant of life with him, on the condition of his perfect obedience; forbidding him to eat of the tree of knowledge of good and evil, upon the pain of death." It was a covenant of works: Man was left to the freedom of his own will, and it was optional with him to obey or disobey as he pleased. While he might partake freely of the fruit of every other tree, he was simply to abstain from eating of this.

"The tree of knowledge of good and evil," was attractive in its appearance and tempting to the sight, and there is no evidence that it contained any evil in itself: "The woman saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise;" but its fruit was for a period prohibited, as a test of man's obedience. There were enough other trees to satisfy every rational desire of their nature, so that there was no necessity for their looking with an impatient eye on this. Yet there it stood in the midst of the garden, a visible symbol to keep man in remembrance of his relation to his Creator—"to show him that he was a creature under law, and dependent upon a higher Being."† And the Lord said to him: "Thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die," (Heb. "dying thou shalt die," i. e. Thou shalt most certainly die).

We are not necessitated to the conclusion that this prohibition would have continued forever, had man complied with its requirements. As everything which God had made was beheld by Him to be "very good," it must have included the tree of knowledge of good and evil, as well as all other trees; and there was that about it that "was to be desired to make one wise," by Eve, even before her fall. But it was prohibited, to prove man—"to

prove them whether they would walk in God's law or no."—Ex. 16:4. It is not unlikely that this tree took its name from the physical properties of its fruit—its capability to enable man to rise in the scale of knowledge—as the tree of Life took its name from its life containing properties. And so when the period of its prohibition should have expired, it might have been given to man, to freely eat of it—he to be then raised in the scale of being and participate in the additional blessings and privileges that would follow this proof of his obedience. But he must wait God's time, before having free access to it.

Thus man entered on a period of probation. Though immortal, should he sin he would at once become mortal. He had no inherent immortality, nor will he ever have; for, (1 Tim. 6:16.) God "only hath immortality," and no other beings are immortal, except as God confers it upon them and continues them in its possession. And so, should man continue sinless, he would remain deathless.

How long this probationary period would have continued, had man maintained his integrity, we are not informed. Nor are we informed how much the condition of man, during his probation, would have differed from that which would have been his portion subsequent to it, had he continued sinless. As reward follows obedience, and as God does not always continue His creatures on trial, it follows that man's probation, then as now, was designed only for a limited period. And as it is not consonant with what we know of God's dealings with His creatures, to suppose that man's condition, during his trial, would be equal to that which would have followed its triumphant termination, it is evident that some change would have followed it.

We learn from the Psalmist (8:5), that God created man "a little lower than the angels;" and the Saviour assures us, (Luke 20:36) that the resurrected saints will be "equal unto the angels; and are the children of God, being the children of the resurrection." As the redeemed will doubtless attain to the same condition that Adam would have been ultimately honored with had he never fallen, the presumption is, that, as the result of man's probation, he would without a resurrection also have become equal to the angels.

In addition to the foregoing, as the regenerated earth is promised as the final inheritance of the meek of the present probationary period, it follows that it also would have continued the abode of the race, had there been no apostacy. Adam was told to "be fruitful and multiply and replenish,"—i. e. to fill "the earth." As the surface of the earth presents only a limited area, it could not have continued to accommodate an eternal multiplication of the species upon it; and there must, therefore, have been a limited period, during which this progression would have continued, which would have been terminated when the earth should have been filled, or replenished, according to the original design of the Creator, i. e. when the number of its future denizens should have equalled the capacity of the earth for their accommodation. And then, when man's probation should have ended, the race would have attained to its equality with the angelic hosts, who, like the subjects of the first resurrection, are distinguished from those in the present probationary period, in that they "neither marry, nor are given in marriage."—Luke 20:35.

It is not improbable that the liability of the race to fall, would have passed its culminating period before there would have been seen any of the posterity of Adam. He, therefore, stood as the representative of himself and his posterity. And as his disobedience has plunged all who have descended from him into ruin; so his obedience would doubtless have been followed by the obedience and happiness of all his seed. The obedience of Adam would have determined the disposition of the race to obey, as his disobedience determined theirs to disobey. And therefore, without the fall of Adam, there would have been no apostacy on the part of his posterity.

As it cannot be supposed that the regenerated earth will be peopled disproportionately to its capacity, the whole number of its future inhabitants, it is not unlikely, will be equal to what would have been the whole posterity of Adam in an unfallen condition. And if so, the whole of Adam's descendants under the fall, will as much exceed the whole number that would have sufficed for the replenishment of the earth, as the whole number of those who are born will exceed the number who will be saved. And thus in the number saved, to whom will be given the inheritance of the earth, there will be realized God's original purpose in adapting it to man as an habitation.

This brings us to another idea: that as the signs of the times, and fulfillment of prophecy indicate that the end of man's present probationary period will not unlikely synchronize with the end of six

thousand years from creation, in accordance with the long current tradition of the Jews and early Christians—taking the six days of creation as a type of six millennial periods of probation, to be followed by the millennial "rest" that remaineth for the people of God,—so there is nothing improbable in the supposition that this was the duration of the probationary period originally designed for Adam, which was to have ended, as now, by a perfected church in the possession of a perfect dwelling place.

With this view, the increased multiplication of the race, above that which would have sufficed for the replenishing of the earth, is to be accounted for by the enemy's having come, while men slept, and sown tares in the field; so that (Matt. 13:38) there have been growing, with "the children of the kingdom," the "children of the wicked one;" but when God shall have accomplished the number of His elect, and, at the end of the world, the "Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire . . . and the righteous shall shine forth as the sun in the kingdom of their Father," then will be consummated the very result, and at the very epoch, that was originally designed to be accomplished. Satan will have neither delayed nor frustrated the purposes of Jehovah; but the punishment of the lost will be an eternal monument of God's displeasure at disobedience.

Speculations like these, however, cannot be matters of faith, but only of opinion. What we know not now, we shall know hereafter.

MY JOURNAL.

For several months past I have been mostly confined at home, by duties to the church, and also connected with the office.

The church of the Adventists is in a low state, but united and firm in the faith and hope of the gospel. I have devoted much of my time to the interests of the church, in "visiting from house to house," and preaching the word. We have made some efforts for a revival of the work of God among us, but they have not been attended with the success that we could desire. We do not have the influence on the community which we once possessed, and cannot achieve the good that we did in our early history. The lines are now drawn, and prejudice is strong against us. But still we stand at our post, and mean by the grace of God to continue faithful as the first church in this city, which took a stand for the doctrine of the personal and speedy coming of Christ.

The church has special need of an efficient pastor, and cannot flourish without one. I have done what I could for them in feebleness, while detained at home. But my health has been such, that I have done but little for them. Our prayer is, that God will give us an efficient under-shepherd, and once more "send us prosperity."

We are not alone in our trials, as a church. Many of the once flourishing churches of Adventists are now in a low state, "cast down but not destroyed." A respected brother who signs himself, "Nehemiah," in an article under the head of "prosperity," in our last week's issue, has spoken at length on the present low state of things among us. I think he has painted the picture quite dark enough. For there are yet many bright and flourishing portions of our common vineyard, which cheer us. In the cities and large towns there is but little prosperity, but in the country where our chief strength is, we hear of revivals, and of much to encourage us.

Without going into the reasons at length of the depression of the cause, I wish here to speak of one deficiency in the ministry and membership, which I think has something to do with it. I refer to the lack of deep and earnest effort for the salvation of souls. There has been too much rejoicing in hope and too little weeping over the impenitent.

For a church or people to enjoy prosperity, they must labor for souls. In the language of a late writer:—"Do you desire a revival of religion? Then let me suggest to you a way by which these most desirable results may be brought about. Let me ask that you may here set apart a portion of every day to labor specifically in the work of soul-saving. I do not mean solely that you devote this time to prayer for sinners; this, of course you will not neglect: but what I mean is, you set apart a portion of time daily to go out among sinners and let them know that you are praying for them, and that you mean to follow them with your prayers and entreaties till they are won over to Christ. Let them know that you feel that their state is exceedingly perilous, and their souls of such infinite worth that you are willing to make

* See Rom. 8:20.

† Dr. Cumming's Readings on Genesis, p. 23.

sacrifices of time and labor in their behalf, and are resolved not to give them up. Let your business associations and domestic arrangements show that your time and means are set apart for holy purposes, all being made subservient to the salvation of those around you. Do not forget that you are to act not only on the principle which David avowed, when he said, 'Shall I sacrifice that which cost me nothing?' but, if you have the spirit of Christ, you are required to exhibit before the world the principles upon which your Saviour practised. Trample on pleasure and pain, reputation, ease and wealth; bid defiance to the shrinkings of the flesh; forego, if need be, the companionship of the pious, to seek and save the lost, perishing sinner. If you cannot appropriate two hours per day, specifically in this employ, appropriate one. If you cannot, by rising earlier or retiring later, or by more careful economy in saving up your moments from things less important, save up two hours for soul-saving, then, if you can, set apart one hour, and if you are so circumstanced, by your engagements to others, that you cannot set apart one hour, you surely can, in the evening, if not through the day, appropriate one half-hour out of twenty-four, for this one great work of the Christian."

We must long and pray for the salvation of souls, like Jeremiah, who wished that his "head were waters," that he might weep night and day, for his people; or, like Paul, who had "great heaviness and continual sorrow in his heart" for the impenitent Jews; or like the blessed Master, who wept over Jerusalem, and longed to gather and save them; or we may imitate holy men who have had a measure of the same spirit.

Alleine, author of the "Alarm to unconverted Sinners," said that "he was infinitely and insatiably greedy of the conversion of souls; and to this end he poured out his very heart in prayer and preaching."

Bunyan said, "In my preaching I could not be satisfied, unless some fruits did appear in my work."

"I would think it a greater happiness," said Matthew Henry, "to gain one soul in Christ, than mountains of silver and gold to myself. If I do not gain souls, I shall enjoy all other gains with very little satisfaction, and I would rather beg my bread from door to door than neglect this great work."

Doddridge, writing to a friend, remarked, "I long for the conversion of souls more sensibly than for any thing besides. Methinks I could not only labor, but die for it with pleasure."

Similar is the death-bed testimony of the sainted Brown of Haddington: "Now, after nearly forty years preaching of Christ, I think I would rather beg my bread all the laboring days of the week, for an opportunity of publishing the gospel on the Sabbath, than without such a privilege, to enjoy the richest possession on earth." "O labor, labor," said he to his sons, "to win souls to Christ."

Rutherford "could assure his flock that they were the object of his tears, cares, fears, and daily prayers; that he labored among them early and late. And my witness," said he, "is above, that your heaven would be two heavens to me, and the salvation of you all as two salvations to me."

Fleming in his "Fulfillment of Scripture," mentions John Welsh, son-in-law of John Knox often in the coldest winter nights rising for prayer, found weeping on the ground, and wrestling with the Lord on account of his people, and saying to his wife, when she pressed him for an explanation of his distress, "I have the souls of three thousand to answer for, while I know not how it is with many of them."

Brainerd could say of himself, on more than one occasion, "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep, I dreamed of these things, and when I waked the first thing I thought of was this great work. All my desire was for the conversion of the heathen, and all my hope was in God."

With such a spirit and labor for the salvation of men, we might reasonably look for the prosperity which "Nehemiah," and most of our ministers and churches so ardently desire.

It may be asked if the proclamation of the advent night at hand, is not a powerful motive to repentance, and also to the church in her labor for souls. I answer, yes. But it must be believed by those who use it as a motive. A mere speculative belief in the Advent night, will produce no effect for good, on those who hold it, or upon those to whom such persons preach. This may be the secret of the death and desolation in many places. The truth is held without either its love or power. In our early history, we find Father Miller, and others with like faith and spirit, laboring with

the greatest success for the salvation of souls. But they not only preached the kingdom of God at hand, but gave evidence of their belief of it, in their earnest longings and labors for the conversion of men, in order to a preparation for the kingdom.

We, as ministers and churches, have these weapons now, and may, if we will, use them to similar effect. And when we arouse ourselves to the work, we shall have less occasion to grieve for the want of prosperity.

I will add a word on our position and work. God has not done with us yet. We as Adventists now occupy a grand position. The passing of times has not destroyed, but only paralyzed our influence for a time. We now see the plans of God more clearly than ever in unfulfilled prophecy. When we almost thought all had failed, God was raising up powerful minds in Europe to give the trump a louder blast, and perhaps a more certain sound, on the speedy coming of our King. I need only speak of the names of Elliott and Cumming, whose works are now being read by millions, the effect of which has been, and still continues to be, powerful and awakening to a slumbering church and world.

The grand event they proclaim, is the personal coming of the King of kings, with its attendant circumstances.

They all proclaim the time to be imminent. The signs they bring are significant, and give much weight to the truth of their teachings, on this subject. At this moment the interest among the believers in Christ's near coming in Europe is ominous.

I will give a few facts. First, This is seen in the publication of books. Dr. Elliott's four volumes on the Apocalypse, with the numerous works of Pre-millennial writers, which flow from the English press. Among which Dr. Cumming's writings stand pre-eminent. Already there have been thirty thousand volumes published in Europe and America. Even a *Papist* has come out with a new work on this subject within the last year, of which the following, from the *London Quarterly Journal of Prophecy*, is a notice.

"THE END OF THE WORLD; or the Second Coming of our Lord and Saviour Jesus Christ. By the Rev. J. Pagani. London: Dolman, 1855.

"This is the work of a Romanist, and contains much that is true and good. How a Romanist could write so much in favor of a doctrine which, though maintained by the earlier fathers, is condemned by almost all, from the days of Jerome downward, we do not understand; especially seeing Romish writers—councils, popes, critics—have denounced millenarianism as vehemently as Calvinism. Like Juan Josafat Ben Ezra, the author feels this patristic difficulty, and tries to escape from it. The present book reminded us strongly of Ben Ezra's book; and not less so, that, by a curious coincidence, they are both dedicated to the Lord Jesus Christ."

Second, Associated meetings are being held for lectures on prophecy. The following from the *Christian Times* is their notice.

LECTURES ON PROPHECY.—Hackney. A Series of Lectures, on Unfulfilled Prophecy, will be delivered in the assembly room, Manor House Hackney.

Tuesday, Jan. 8.—By the Rev. Alex. Dallas, M.A., Rector of Wonston: "An Outline of Prophetic Truth."

Tuesday, Jan. 22.—By the Rev. R. W. Dirbin, M.A., Minister of West street Episcopal Chapel, St. Giles's: "The Restoration of the Jews to their own Land."

Tuesday, Jan. 29.—By the Rev. W. Leask, author of "The Beauties of the Bible," "The Misunderstood Prayer."—Matt. 6:10.

Tuesday, Feb. 5.—By the Rev. J. Cumming, D.D., Minister of the National Church of Scotland: "The Resurrection."

Tuesday, Feb. 12.—By the Rev. J. Cox, late Minister of Queen street Chapel, Woolwich: "The Pre-millennial View—its History in all Ages."

Tuesday, Feb. 21.—By the Rev. T. Birks, M.A., Rector of Kelshall: "Restitution of All Things."

Tuesday, Feb. 26.—By the Rev. R. Bickersteth, M.A., Canon of Salisbury, and Rector of St. Giles's; "The Man of Sin."

The Chair will be taken at half-past seven o'clock precisely. The Manor Rooms are a few minutes walk from Hackney Railway Station, whence the trains run to and from Fenchurch St., Islington, Camden road, &c., every quarter of an hour till ten o'clock, P.M.

I give the following brief notice from the *Christian Times*, of one of the series of these meetings.

"On Saturday, the 15th inst., the London Prophecy Society held a second meeting in the Hanover square rooms. The chair was taken by Rev. Canon Bickersteth. After prayer, the Rev. Alexander Dallas read a paper giving a 'General Outline of Prophetic Truth.' The paper traced the course of God's purposes, as evolved in the past history of the Jew and of the Gentile, and also in the future, as indicated by the prophetic

word. He concluded by stating that these views were not crude fancies, but the result of the mature study of five-and-thirty years. After again engaging in prayer, the meeting was addressed by a succession of clergymen and laymen. Prayer was afterwards offered by the Rev. R. W. Dibdin; and, after an intimation that the next meeting would be held after the Christmas recess, when a paper on the Pre-millennial Advent would be read by the Rev. Canon Bickersteth, the meeting separated."

The interest taken in these gatherings will be seen by the following, from the *London Journal of Prophecy*.

To the Editor of the Quarterly Journal of Prophecy—My dear Sir:—To-day the idea struck me of a prayer union among prophetic inquirers. I enclose my scheme. Yours, &c.

Union for prayer among those that look for the pre-millennial advent of the Lord, during ten days, viz.—from Saturday the 5th January, 1856, to Monday, the 14th.

"For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass; and to stand before the Son of man."—Luke 21:35, 36.

"So much the more as ye see the Day approaching."—Heb. 10:25.

FIRST DAY.
Praise and adoration of Him who giveth prophetic light.—Dan. 2:17-23; 2 Pet. 1:16-21; Rev. 1:1, 2: 22: 16. More especially for, 1. All that the prophets spoke of Christ's first coming; 2. All that they have spoken of the second.—1 Peter 1: 10-13.

SECOND DAY.
Confession—Our contentedness with present things, and our own things, forgetting what is written.—1 John 2:17; 1 Pet. 1:24, 25. Our ignorance of the prophetic word, like the disciples.—Luke 24:25. Our neglect of it, unlike Daniel, (9: 2, 3.) Our sin in gratifying mere curiosity when searching the word of prophecy.—Acts 1:6. Our failure in realizing prophecy as having "the testimony of Jesus" for its spirit.—Rev. 19: 10. Our carelessness about the blessing promised.—Rev. 1:3.

THIRD DAY.
Prayer for light.—Psa. 119:18, 19; Dan. 8:15, 16, and 12: 8, 9; 1 Pet. 1:10, 11. Prayer to be kept from error, and to be delivered from prejudice.—Acts 13: 27. Prayer to be kept from the suggestions of carnal fancy, as well as from the glare of false philosophy and pretended intellect.—1 Tim. 6:10; 2 Tim. 2:17, 18. To be made sober, patient, calm, freed from self-opinionativeness and rashness.—Isa. 11:2, 3.

FOURTH DAY.
Prayer for the gathering in of the elect from every nation, and tongue, and kindred, and people.—Rev. 5:9. Prayer for ministers at home, missionaries among Jews and heathen, all faithful laborers. Raise the cry, "How long!" in sympathy with the souls under the altar.—Rev. 6: 10. Cry against Popery and infidelity, and entreat the fulfilling of 2 Thess. 2: 7, 8; Rev. 18, and 19: 19-21, and 20:2, 3. Pray for the utter abolition of idolatry—Isa. 2: 12-20, and every form of error and evil. Pray for creatur's deliverance.—Rom. 8:18-21. "Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is done in heaven."

FIFTH DAY.
Prayer for the Jews.—For the gathering out of the election.—Rom. 11: 5. The removal of the vail.—2 Cor. 3:14-16. For the great day of their restoration and conversion.—Zech. 12, and 13:1. For the blessing they shall bring to the earth.—Rom. 11:12; Micah 5:7, 8. For a heart to ourselves to care for them as Paul did.—Rom. 9:1-5; 10:1. To be stirred up to use efforts for them. For a blessing on all missionaries among them.

SIXTH DAY.
Prayer to be kept steadfast.—To be fitted for what is coming on. To be preserved from false teaching, Matt. 24, and lying spirits.—Rev. 16:14. From falling asleep, Matt. 25:1-10, and from being overtaken by other sins.—Luke 21:33-36; 1 Tim. 4:1-3. To be prepared for troubles. Matt. 24:44.

SEVENTH DAY.
Prayer for strong desires for Christ's coming,— "hasting unto it"—2 Pet. 3:12; Song, 8; Rev. 22; 1 Cor. 1: 7; Titus 2: 13-16. Prayer for delight in the Lord himself. For full assurance of his love. For holiness.—1 John 3:3; 2 Pet. 3:11; in prospect of that event.

EIGHTH DAY.
Prayer that others may believe the pre-millennial coming.—Prejudices removed. Delivered especially from saying, as Matt. 24:48, 49. Ask the Holy Spirit to "show things to come," to us and them. John 16:13. And to glorify Christ.—John 16:14, 15.

NINTH DAY.
Prayer for solemn views of the times.—To be kept watching against the devil in these last days. Anxious to save souls. 2 Pet. 3:9-15. To be busy trading for our Lord. Luke 19:12-27. To be in readiness whether he call us within the vail to wait on the mountain of myrrh, or come himself to us in our life-time. Rev. 19: Isa. 25:6-9.

TENTH DAY.
Thanks for the blessed hope and the glorious appearing. Tit. 2:13. For all the promises. For the crown. For resurrection. For his "kindness to us in the ages to come." Eph. 2:8. For new Jerusalem. For likeness to the Lord when we see him as he is. 1 John 3:3; Ps. 17:13.

Thanks for perseverance promised. Ps. 23:6; 1 Pet. 1:5, 6. For being made to see the pre-millennial

coming. Thanks for the comfort it imparts under sorrow for departed saints. 1 Thess. 4:13-18. For the support under earth's darkness. Luke 21: 25-28. Glory to the Lord. Luke 6:15, 16.

What can this interest mean, except that God in stirring up the hearts of his servants, as he did Jeremiah of old, to study the prophetic word, and learn the nearness of Zion's deliverance?

What are we doing in this country! what ought we to do?—are questions for serious thought at this moment; and on which I shall have more to say soon.

OUR LORD'S APPEARING.

BY O. R. FASSETT.

"But heaven shall burst her starry gates again; He comes! dread Bramah shakes the sullen sky; With warming wrath, and thunders from on high! Heaven's fiery horse, beneath his warrior form, Paws the bright clouds and gallops on the storm! While waves his flickering sword, his bright arms glow

Like summer suns, and light the world below! Earth, and her trembling Isles in ocean's bed Are shook, and nature rocks beneath his tread."

Campbell.

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11.

The text was addressed to the disciples of our Lord, by "two men in white apparel," on that memorable occasion when he ascended from the Mount of Olives. This circumstance in the life and history of Christ, was calculated to make a deep and abiding impression on their minds; and accordingly the announcement of the text by these heavenly messengers, would be treasured in their memory, never to be forgotten. These disciples had been with their Lord from the beginning of his public ministry. They had listened to his teachings, seen his miracles, studied his heavenly example, and character, and became convinced that "he was the Christ." They had too, witnessed his sufferings; they were with him in the garden, in the judgment hall before Pilate, and stood by his cross when crucified! And though their faith received a temporary shock, yet it revived again, when he rose from the dead, and "showed himself alive after his passion, by many infallible proofs." Now after "forty days," he takes them with him as far as Bethany; and then in the midst of an interesting conversation with them concerning the kingdom of God, he most unexpectedly to them, lifted up his hands and blessed them, when he was separated from them, and "carried up into heaven; and while they beheld, he was taken up, and a cloud received him out of their sight." What must have been their surprise at this event! What feelings, what emotions of heart they must have experienced! How many thoughts must have rushed through their minds! And what anxiety to know if he was to leave them forever! Seeming to forget all things else but the tragic scene before them, with eyes uplifted in a transfixed gaze, "they look steadfastly toward heaven," whether their Lord had ascended "out of their sight;" but at this instant, at this exciting moment, two "shining ones" appear, and address them in the language of the text, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." How appropriate the occasion for such an announcement. How calculated the promise of a Saviour's return to console, cheer, and encourage those disciples, who had left all and followed him. And under the comforting words of the angels, they return to Jerusalem, and there tarried until endowed with the Holy Ghost from on high, that they might be his witnesses throughout the world. When the Spirit descended upon them, they testified of Christ, their crucified, yet risen Lord, they preached his coming again to earth, to receive his disciples to himself.

The apostles in their first discourses in Jerusalem after the ascension, declare this great truth: "And he shall send Jesus Christ which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3:20, 21. The various churches planted under the labors of the apostles in different parts of the world, were taught to look for this event as the period of their triumph, and final great reward. Says the apostle to the church at Thessalonica, "Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."—1

Thess. 1:9, 10. The whole church through the first centuries, looked for, and waited for the fulfilment of this most desirable promise with the highest anticipation of joy. To them it was "a lively hope;" and during the middle and dark ages when the church was called to endure tribulation and persecutions unparalleled in her history, from that predicted persecuting power she had long feared, "the man of sin," she was enabled to press through the fiery ordeal in cheerful hope of her Lord's coming, the first resurrection, and great reward of reigning as kings and priests unto God "a thousand years;" and, after the final judgment upon the wicked, "forever and ever."

In this discourse we design to consider:

1. The proofs of the doctrine of the second coming of Christ.
2. The character of that coming.
3. Its object.
4. Its nearness.

I. *The proofs of the doctrine.*—These are based principally upon scriptural declarations; and to these alone we shall refer, as they can determine and establish the truth of any coming event with the greatest certainty. These are our authority. The inspired record, the foundation of our faith and hope, in respect to this most glorious and welcome truth.

1. We cite the first and original promise given in Eden. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel."—Gen. 3:15. Though this was addressed to the serpent, and contains the sentence of his fate for his high wickedness in beguiling Eve, and thus being the original cause of the fall of man, yet in it also is contained the promise of redemption to our race through a suffering, but finally triumphant Redeemer; the promised seed of the woman. At the time of this revelation, man had fallen, and all was lost by sin! But in this sad extremity, in this overwhelming fate is God's mercy manifest, and the germ of promise for our redemption is given! The promised "seed of the woman" was Christ, who is to bring salvation, though Satan is to have a temporary triumph over him. In the first advent of our Saviour Satan fulfilled his work, and bruised "the heel of the seed of the woman;" but this was not a fatal blow, or one from which he should not recover, for death's sting is extracted, and he rises the predicted Conqueror, to begin his work of triumph over his adversary. He in his turn shall "bruise the head" of "the serpent," a vital, effectual, and even fatal blow, that shall palsy and destroy him, and break his power forever. At the second coming of the Lord in great power to put down all authority and rule opposed to God, this will be fully accomplished. The apostle gives the encouraging hope: "Satan shall be bruised under your feet shortly," and again He will "destroy death," and "him that hath the power of death, which is the devil." The chronology of this event he fixes at the advent of the Lord to raise the dead, which will be "at the last trump." Then the delivered saints from under death's dominion shall shout, "O death, where is thy sting! O grave, where is thy victory!"—1 Cor. 15th chap. Heb. 2d chap.

2. We cite the prophecy of Enoch. The apostle Jude, in referring to this remarkable passage, says, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—Jude 14, 15.

Some refer this prophecy, in its application, to some past, rather than any future event, as the flood in the days of Noah. But this prophecy can have no reference to the deluge, for the following reasons; and these reasons also will be objections to its application to any past event in the history of our world. First, the event of the flood was not revealed until the time of its announcement to Noah; and then given in clear and unequivocal language, not to be mistaken, with a description of the sad calamity, and directions for the building of the Ark, and all the other circumstances of terror and mercy to be exhibited. Second, The apostle quotes it as referring to the future great day of judgment; the day to which "the angels which kept not their first estate," are "reserved;" (surely not the flood,) and this day he denominates as "the judgment of the great day," &c. Third, This prophecy is in striking resemblance with all those respecting the final judgment found in other books which compose the "Sacred Oracles." Fourth, There is no proof that the Lord came at the flood "with ten thousand of his saints," &c. But we are assured by Paul that he

will thus come at the last day, as he writes to the Thessalonian brethren: "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. 3:19. There can be no question but that Enoch, in this remarkable prophecy, refers to the day of Christ, when he will come as "Judge of quick and dead," and to "reward every man according to his deeds." Thus do we find in this early period of our world, even in the days of Enoch, who was the "seventh from Adam," a prediction of the second coming of the Lord in great power to punish sinners and bold blasphemers; to judge the world! And this prophecy is given, be it remembered, by one of the holiest of men and most distinguished prophets that has ever lived. He "walked with God, and was not, for God took him." "By faith Enoch was translated that he should not see death, and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."—Heb. 11:5.

3. The prophecy of David. The writings of this prophet are full of predictions relating to the second coming of the Lord, as well as that of the first. He sets forth his humiliation and sufferings in most plaintive strains upon his harp. He sings also of his triumph over all his adversaries; his resurrection to life, his ascension to the right hand of his Father, and his coming again in great power to establish his kingdom and his reign. He announces the event thus: "Our God shall come, and shall not keep silence, a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heaven from above, and to the earth, that he may judge his people."—Psa. 50:34. Again; "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the fields be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world in righteousness, and the people with his truth."—Psa. 96:11-13. How animated was this hope in his breast. How it inspired all his being, as seen in these sacred lines, penned under the influence of "the Spirit of truth." Other declarations are found interspersed throughout his Psalms, having reference to the coming of his Lord in glory and power.

4. The prophecy of Isaiah. This prophet also, was raised up of the Lord, to testify of things to come, relating to Christ the Lord. And he portrays in living sentences, the history of his humiliation and suffering, and his final triumph, when his Father shall "divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressor."—Isa. 53d. He would also comfort the weak and feeble with the assurance of the coming of their Redeemer to deliver and save them. "Strengthen ye the weak hands, and confirm the feeble knees. Say to them of a fearful heart, be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you."—Isa. 34:3, 4. Again he depicts the awful terror of that coming on the impenitent and sinner thus: "Behold the Lord will come with fire, and with his chariots like a whirlwind to render his anger with fury, and his rebuke with flame of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many."—Chap. 66:15, 16.

5. The prophecy of Jeremiah, Ezekiel, Daniel and all the minor prophets might be added in proof. So faithfully and so clearly have they affirmed these things, that Peter declares that they have been spoken "by the mouth of all the holy prophets since the world began." What more proof do we want from this source. But we come to the testimony of Christ himself when on earth, in confirmation of the great truth of this doctrine. Let us consider therefore:

6. The Saviour's testimony. When he came to earth to fulfil all that was predicted of him in his first mission, he testifies, that though he "came not" then "to judge the world," nor "to destroy men's lives," yet the time would come when they should "see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." That "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; and before him shall be gathered all nations," and he as their sovereign Arbiter and Judge should reward all according to their works. He describes the signs to precede his coming, calling on his church to watch and note them, that his coming take them not unawares; and that when they "begin to come to pass, then to look up, and lift

up their heads," for their "redemption draweth nigh." Finally, in his closing revelation to his church through his servant John, he announces this truth, that it may ever be present before his people, inciting them to diligence, watchfulness, and prayer, as well as to inspire them with hope, "Surely I come quickly." And the apostle breathing forth the true Catholic cry of a waiting church, responds "Amen. Even so, come, Lord Jesus."—Rev. 22:20.

7. The preaching of apostles. These were the chosen ones of our Lord, sent forth to publish the glad tidings throughout the world, of pardon and salvation; and in all their preaching, while they testified of God's mercy, and profers of his grace through a crucified and risen Saviour, at the same time urged the consideration of the great truths they taught, on the ground that God had "appointed a day in the which he would judge the world in righteousness." They taught the church to look for and expect this event at the appointed time. To "comfort one another" with the assurance that "the Lord himself shall descend from heaven with a shout, and the voice of the archangel and with the trump of God; and the dead in Christ shall rise first." Such is their testimony in all their discourses, and epistles,—referring in each and all of them to this event as the important period for the consummation of their hope in immortality.

With all this evidence before us from the Bible, we must consider the second coming of our Lord not only a scriptural doctrine, but an important one; yea, as important in the scheme of mercy and salvation, as that of the first; and without which the great work of redemption will fail to be completed. God's word cannot fail. Men may scoff, and be skeptical, boldly and unbelievably inquiring, "Where is the promise of his coming?" but of what avail will it be in the end? It will come, nevertheless, sweeping all their hopes away, and blasting all their fond dreams and prospects of future peace and safety. Will not Christ come again to this earth? We might with equal propriety inquire, Has he ever come? He came "the first time in fulfilment of the Scriptures, to put away sin by the sacrifice of himself," at the predicted and appointed time. Will he fail to fulfil all that is written of him in his second coming? Never. If he came to fulfil the Scriptures in his sufferings, he will come to fulfil them in his triumph and glory. If he came to die for man, that he might have pardon and reconciliation, and forgiveness of sin, he will come as their living and exalted Head to save them, and crown them with life everlasting.

The two advents of the Messiah were predicted by the prophets; the one is past, the other is yet to come. Will he fail? We might as well assert that our Lord has never come; the fulfilment of the first is only an additional pledge of the fulfilment of the other. And added to this, the New Testament containing the testimony of Christ and his apostles and servants, in confirmation of the truth. It is but a "willing ignorance," infidelity and madness, in the man who will pass this doctrine in unbelief, and as unworthy of his serious thought. "A prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished."

To be continued.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

LETTER FROM ANSON SMITH.

"FEAR not, Abraham, I am thy shield and exceeding great reward."—Gen. 15:1.

When we examine the record of the life of Abraham, his acts, his communion with God, his obedience, travels, and protection, we find many, very many interesting traits and wonderful transactions, of instruction to all who are interested in Bible teachings.

Abraham was an obedient servant, a friend to God, for God was his friend and guide. He was a lover of holiness, and by his obedience brought forth the fruits of a holy life. He had frequent evidences of his approbation and acceptance with God, and had no reason to doubt God's care and

protection, so long as he was obedient to His commands.

At this time, of which this scripture speaks, the Lord spoke to Abraham by a vision. He was placed in a critical, and to his mind a difficult and dangerous situation. He had just relieved Lot from his captive condition, from the power of four kings. Surrounded as he was by heathen and warlike nations, his courage and confidence rather failed him. His fears increased relative to his ability to resist their combined forces—which he had every reason to expect. At this season of his fears, the Lord speaks to him by vision, to put his whole confidence in Him, and not in an arm of flesh or warlike preparations. "Fear not, Abraham, I am thy shield, thy defence."

This was timely. What more could he ask or desire? How comforting, how encouraging such an assurance from God, who he knew was able to defend him against all his enemies. Abraham was chosen a spiritual father of all the true followers of Christ—his shield, and those who have his faith are the children of God, and heirs according to the promise. (Gal. 3:29; 3:7.)

A shield was a covering of defence used in ancient times. Its safety depended much upon the materials of which it was composed, that the arrows and weapons might not pierce them. Christ being Abraham's shield, he had nothing to fear from foes without,—he was safe from every device of man or the adversary of souls.

What the Lord said in vision to Abraham is applicable to all those who love the Lord Jesus Christ. He is their shield, their protection—why should they fear what man or Satan can do? Fear him who is able to destroy both soul and body in hell. Fear Him who only can shield from all danger, here and hereafter. Jesus is the Christian's shield and defence, and his exceeding great reward for time and eternity. What more precious promise, or sure defence can the true follower of Christ have or wish, than Jesus who bestowed such precious promises for his friends, for his protection against all temptations, all assaults, all abuses and persecutions of the world.

Surely every obedient, watching follower of Christ will find a sure protection from all temptations and unbelief. Although, like Abraham, under peculiar circumstances he may have fears of being overcome, and fail of mercy because of unfaithfulness; yet he may contemplate the precious promise and take courage, and watch and pray. Many are the trials, afflictions and temptations of the righteous in their pilgrimage here, but the Lord will deliver them from them all; and if rightly improved, they will fit us for glory and eternal joys in the new Jerusalem. Christ is our king, our prophet, priest, atoner, advocate, our head, elder brother, our shield, our defence. Hear him saying, "I am your shield." Stand fast in the true Advent faith which was once delivered to the saints, dear persecuted brethren. You will come off conquerors through your glorious advocate and shield. Surely our defender is very near. He that shall come, will come and will not tarry. Let us be on our watch-tower, that at his appearing we may receive the crown of righteousness and life eternal. Soon we shall enter on the new Jerusalem state, on the renovated earth, where we shall be free from all temptations and persecutions, forever to enjoy the smiles of our shield and defender. O glorious hour. But trials and persecutions have been the lot of you, brother Himes, while laboring to honor your blessed Master, by preaching and publishing the glad news of salvation, and save souls from unexpected ruin, and the glorious truths of Christ's second coming near, the first and second resurrections, a renovated earth, the saint's inheritance; but blessed be the Lord, you have been protected, delivered from all the devices and assaults of your enemies, and the intrigues of the enemy of all righteousness. Your trust and confidence, I believe, has been in Him who will shield you, and all his faithful servants, from all harm.

The Herald still lives, and is comforting many hearts, convincing sinners and rejoicing saints. It is a feast to a poor afflicted brother here, where no Advent preaching is to be had for want of numbers and means. It is a light to my path, next to my Bible—and I pray the Lord to reward the generosity of him that has bestowed such a rich, instructing favor. The Lord sustain you and yours, and shield you and the dear brethren who love the approach of Christ's appearance.

I am still expecting the appearance of our blessed and glorious shield, when we shall enter and possess the kingdom, with all those who long for his appearance.

ANSON SMITH.

Manchester, Jan. 14th, 1856.

LETTER FROM H. H. JANES.

BRO. HIMES:—By the urgent request of many

dear brethren and friends in Vermont and Canada East, with whom I have formerly labored, and been intimately acquainted in the peaceful bonds of the gospel, also, our much beloved, and highly respected brother, S. Chapman, I have sat down to drop a few lines to them through the Herald.

Since we left our native land, home, and friends, with all their endearments, in Vermont, the blessing of God has attended us (myself and family); and although in common with others, we have been afflicted, some with sickness, by change of climate, yet for the most part of the time, for nearly two months in the past, we have enjoyed good health, and have met with warm hearts and kind friends, to whom we feel truly grateful for their kindness to us.

With regard to the state of the cause of God generally in this section, it is not what we could wish it to be; for as this is a very flourishing country in worldly matters, the spirit of the world, and the times, crowds itself upon the church of the living God, as well as upon others, and the brethren are altogether too much ensnared with it. Yet, thank God, there are some, yea, many, who have got their eye on the inheritance which is incorruptible, undefiled, and fadeth not away, reserved in heaven for those who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. Such are shining lights in the world, and their cry is, "Come, Lord Jesus, and come quickly." Oh, my God, when will a drowsy church, and a slumbering world awake to this awfully momentous, and to the true believer, soul-reviving and heart-cheering subject! The little infant church with whom we are located in DeKalb are mainly trying to live for the better country, and to keep the unity of the spirit in the bonds of a peaceful gospel, maintaining regularly the ordinances of the Lord's house, although some few have turned to the foolish vanities of this delusive world, for pleasure and happiness. May God help them soon to return to the true Shepherd and Bishop of their souls, is my humble prayer.

Brother G. W. Burnham is now favoring us with his very able labors, in demonstrating to the people of this community, from prophecy and history, the important fact that this world's history is about told, and that the glorious Son of David will soon take to himself his great power and reign forever in righteousness. We hope that great good will be the result, and many happy souls be made the loyal subjects of his reign.

Yours, in hope of speedy redemption,
H. H. JANES.

Sycamore, Ill., Jan. 25th, 1856.

Extracts from Letters.

BRO. D. BOSWORTH writes from Mount Holly, Jan. 21st, 1856:—"Bro. HIMES:—We are still enjoying precious seasons in this place. Yesterday I baptized three and gave the right hand of fellowship to five, making fourteen who have united with us within a few weeks past, and more are expected to unite soon. Of those who have united, all but one are heads of families. And may the Lord bring them and theirs into his heavenly kingdom. Yours in gospel bonds."

BRO. J. T. DIXON writes from Peace Dale, Jan. 22d, 1856:—"Bro. HIMES:—I think I shall get you some more subscribers soon. As long as the Herald advocates good wholesome discipline in the churches, and keeps the Lord's coming prominently before the public, I shall help sustain it."

BRO. E. T. WELCH writes from Oceanport, N. J., Jan. 12th, 1856:—"DEAR BRO.:—Your paper with God's blessed word, serves to cheer us on to the haven of rest. Never did the blessed word appear so precious, and never did the news of the coming of the Lord Jesus Christ, our Life-giver, afford so much comfort to my heart as at the present time."

"The news of his coming I hear,
And join in the Catholic cry,
O Jesus! in triumph appear,
Appear in the clouds of the sky!"

My object is so to live and keep his commandments, and so love his appearing, that when he doth appear, I may, with those that wait for him, exclaim, 'Lo, this is our God, we have waited for him; we will be glad and rejoice in his salvation.' One brother has lately given himself to the Lord Jesus. I think without reserve. Jesus is very precious to him, and the news of his coming is a pleasing theme, on which he dwells with much delight. Is it not so with all those who love our blessed Lord? My prayer is, 'Come Lord Jesus, come quickly.' Yours, in the hope of sharing in the inheritance of Abraham, Isaac and Jacob, through our Lord Jesus Christ at his coming."

Bro. Wm. C. Trus writes from Mount Pleasant,

Jan. 16th, 1856:—"Bro. HIMES:—I have taken the "Advent Herald" for a number of years. I do not see how I can do without it, for in the region where I live, there is no Advent preaching, at least, what I call Advent preaching. It is true there are some in this county that call themselves Adventists, but their preaching does not do me much good. The burden of their preaching is the unconscious state of the dead, and the destruction of the wicked. I used to live in Vt., in the town of Wolcott. I have heard brother Himes, father Miller, I. E. Jones, S. Thurber, Shipman, and many others of like faith, preach the gospel of the kingdom; and that is what I should like to hear again, but I don't know as I ever shall. I thank you for waiting so long and patiently as you have, and may God bless you, and the Advent cause, is my prayer."

Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

BRO. HIMES:—It becomes my painful duty to give notice of the death of JAMES P., youngest son of Hiram and Esther Wood, who died at Payne's Point, Ogle county, Ill., Nov. 20th, 1855, aged 8 years 8 months and 28 days, after a distressing illness of a few days, caused by the croup.

Little James was indeed an active, lovely child, and during his sickness was often heard to repeat some of the words of his favorite hymn, saying,

"There is a happy land,
Far, far away,
Where saints in glory stand,
Bright, bright as day," &c.;

and as his older brothers stood around his sick and dying bed, he would say to them, by way of exhortation,

"To day the Saviour calls,
Ye wanderers come," &c.;

see "Advent Harp," p. 315.

Thus he fell asleep; but thank God his flesh rests in hope, soon to be revived again in immortality; and O how his words seem to come back from yonder grave-gard, saying,

Mourn ye not! bereaved parents,
That your darling one is gone!
Mourn ye not, that he, thus early,
From this world and you was borne!
Mourn ye not; 'twas Jesus called him
From your arms, with him to dwell!
Mourn ye not, for O, most surely,
God our Father doeth well.

H. H. JANES.

DIED, in this city, the 18th inst., of consumption, SARAH JANE, only daughter of Sarah PITTS, aged 16 years and 8 months.

Deceased was converted in the winter of 1854, as the result of pious labors on the part of her devoted Sabbath school teacher. For some time before, and after her sickness, she allowed doubts to occupy her mind, but before her death, faith triumphed, and she was enabled to rejoice in God her Saviour. Her dying words were,

"How happy are they,
Who their Saviour obey,
And have laid up their treasure above."

The funeral services were attended by a large number of friends, at our meeting house, Sabbath, the 20th. Our youthful sister has experienced the truth of the following, which she composed and penciled during her sickness: "Sweet peace smile on thee gentle reader; faith points thee to that world of light; bright hope cheer thee on thy way, and the glorious ark of safety bear thee over the deep waters, to the haven of eternal rest. Adieu." She sleeps in Jesus, awaiting the voice of the Son of God, to bid the sleepers rise.

L. OSLER.

Salem, Mass. Jan. 1856.

BRO. HIMES:—My beloved wife and companion fell asleep in Jesus, Jan. 21st, aged 41 years 4 months and 7 days.

She gave her heart to God in early life, and first united herself to the Baptist order, but since '43 became favorable to the Advent views of the Lord's near coming, and life and immortality only through Christ. The last eleven years of her life, during her abode with me as a companion, she has given most striking evidence of meekness and love. Three little ones under ten years of age she left behind to a father's paternal care, of whom she could calmly say, being resigned to the will of her heavenly Father, "O Lord, thy will be done." Her disease terminated at last with quick consumption. Elder D. T. Taylor attended the fun-

eral services. Yours, in hope of the promised land.

C. H. SAWIN.

Worcester, Jan. 27th, 1856.

BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the Advent Herald—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

Table with columns: Title, Price, Postage. Lists books like 'Memoir of William Miller', 'Bliss on the Apocalypse', 'The Advent Harp', etc.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London. Viz:

Table with columns: Title, Price, Postage. Lists works like 'On Romanism', 'The Apocalypse (1st Series)', 'The Daily Life', etc.

WORKS OF REV. HORATIUS BONAR, (Eng.) Viz:

Table with columns: Title, Price, Postage. Lists works like 'Morning of Joy', 'Eternal Day', 'Night of Weeping', etc.

TRACTS FOR THE TIMES—VIZ:

Table with columns: Title, Price, Postage. Lists tracts like 'The Hope of the Church', 'The Kingdom of God', 'The Glory of God filling the Earth', etc.

MODEL ORGAN-HARMONIUMS,

MANUFACTURED BY MASON & HAMLIN.

The Organ-Harmonium is an entirely new (patent) musical instrument of the reed species, having two manuals, or rows of keys, and eight stops, as follows: 1. Diapason; 2. Dulciana; 3. Principal; 4. Flute; 5. Bourdon; 6. Hautboy; 7. Expression; 8. Coupler. It is designed more especially for the use of churches, lecture-rooms, and other large public halls, having power nearly equal to a thousand dollar organ! It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

MASON AND HAMLIN'S MODEL MELODEONS!

Recommended by the best musicians and organists in the country (as superior to all others) among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union, London, S. A. Bancroft, L. P. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175.

Circulars containing a full description of the model melodeons sent to any address, on application to the undersigned.

MASON & HAMLIN, Cambridge st., corner of Charles, Boston, Mass. HENRY MASON, EMMONS HAMLIN.

HARRISON'S COLUMBIAN TONIC STIMULANT

Will cure all diseases caused by prostration of digestive power. Its action is immediate; as a stimulant, to rouse the vital energy to its healthy force; as a tonic, to sustain and perpetuate that force till healthy secretions are restored and natural power returns.

HARRISON'S COLUMBIAN VEGETABLE EMETIC will cure the most severe cases of these and other acute diseases in the shortest possible time. The dyspeptic finds immediate relief, and permanent cure, in its use. For all bronchial and pulmonary affections, it has great restorative efficacy.

Harrison's Columbian Vegetable Emetic will withdraw and expel all diseased matter, solid, fluid or gaseous, from all parts of the system. Besides its emetic properties, it is expectorant, alterative, and anodyne. It acts in each of its modes according to nature, relieves the laboring organism of diseased matter, and permits a free action of its natural functions to restore strength.

Wholesale agent for New England, GEO W. BRIGGS, stationer and wholesale and retail dealer in Harrison's Columbian inks and American Perfumery, 328 Washington street, opposite the Adams House, Boston. [Aug. 25-1 yr.]

DR. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold, wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 246 Broome street, N. Y.; S. Adams, 48 Kneeland street, Boston, next door to the Herald Office. Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a speedy cure for scrofulous tumors, and sore throat.

Dr. Litch's Pain Curer, highly prized by all who use it as a family medicine. Price, 25 cts. For sale as above. [3m.]

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1/2 KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," between Hudson and Tyler streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS—1 dollar for six months, or 2 dollars per year, in advance. \$1.13 do. or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i.e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Brompton, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

Agents.

Table listing agents in various cities: ALBANY, N.Y.; BURLINGTON, IOWA; BASCOM, Hancock county, Ill.; BUFFALO, N.Y.; BRISTOL, Vt.; CABOT, (Lower Branch,) Vt.; CINCINNATI, O.; DANVILLE, C.E.; DUNHAM, C.E.; DURHAM, C.E.; DERRY LINE, Vt.; DETROIT, Mich.; EDDINGTON, Me.; EAST CHAZY, N.Y.; FAIRHAVEN, Vt.; FALLOWELL, Me.; HARTFORD, Ct.; HOMER, N.Y.; HATERHILL, MASS.; LOCKPORT, N.Y.; JOHNSON'S CREEK, N.Y.; LOWELL, MASS.; MOLINE, Island county, Ill.; MILWAUKIE, Wis.; NEWBURGH, MASS.; NEW YORK CITY; PHILADELPHIA, Pa.; PORTLAND, Me.; PROVIDENCE, R.I.; ROCHESTER, N.Y.; SHABONAS GROVE, De Kalb county, Ill.; SOMONAUK, De Kalb county, Ill.; SHEBOGAN FALLS, Wis.; TORONTO, C.W.; WATERLOO, Sheford, C.E.; WORCESTER, MASS.

Contents of this No.

POETRY. Letter from H. H. Jones 46
 Christ Caring for us 41
 The Dumb Child 42
 MISCELLANEOUS. S. J. Pitts 47
 The Wounded Hand 41
 Dr. Elliott's Work 43
 N. G. Young 43
 Mohammedanism 43
 Congregational Singing 43
 CORRESPONDENCE. My Journal 44-5
 Our Lord's Appearing 45-6
 Letter from Anson Smith 46
 The "Time of the End" 48
 Spiritualism vs. Christianity 48

ADVENT HERALD.

BOSTON, FEBRUARY 9, 1856.

THE PEACE NEGOTIATIONS.—The first announcement of the acceptance by Russia of the peace propositions of Austria was contained in a telegraphic dispatch from the Vienna correspondent of the London *Times*, published on Wednesday, the 6th ult., and which stated that Russia had unconditionally accepted the propositions of the Allies. Later and official dispatches, published on Thursday, however, materially modified this statement, and it would appear that Russia has merely accepted the propositions as a basis of negotiations. This is certainly a step towards peace, but will hardly warrant the jubilant tone of the English papers, whose hopes seem to have overmastered reason and judgment. Russia accepted the four points "as a basis of negotiations," but all will remember how diverse were the interpretations of those points in the conference at Vienna, and how signally the negotiations failed. In view of the sacrifices demanded of Russia in the propositions

which have been accepted, we cannot anticipate a speedy peace. Menaced as Russia was by the prospect of an Austrian alliance with the Western powers, a reopening of negotiations was her wisest policy, for it held out the hope of detaching Austria from the alliance. It is probably with this view, and to amuse the Allies, distract their counsels, and gain time to resist the new combination which menaces her, that Russia has consented to negotiate. It is true that peace may grow out of that negotiation, but no very sanguine hopes can be entertained of so desirable a termination of the renewed war of diplomats.

"Spiritualism versus Christianity."

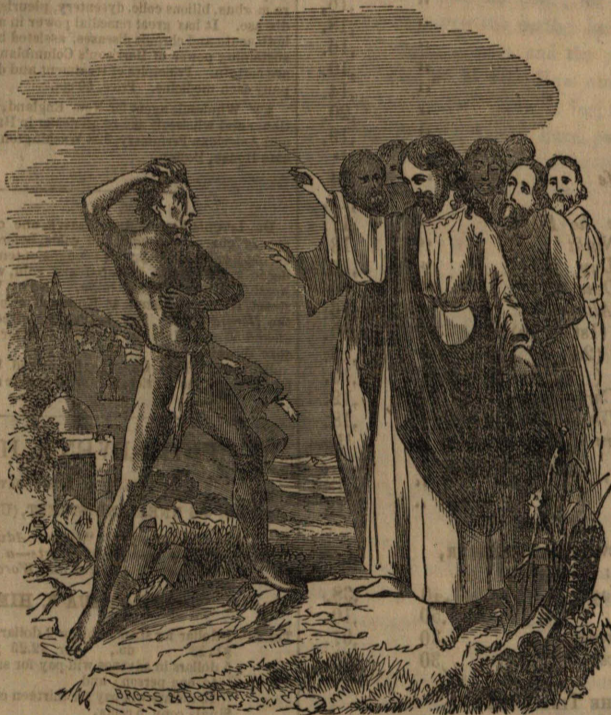
ON our last day before going to press we have received a bundle of brother Daniels' book with this title. We have not, of course, had time to read it; but we have given it a very thorough looking over. We are satisfied that brother D. has made a good book on the subject. He has taken the only ground on which familiar-spiritism can be successfully and Scripturally opposed. It is the ground on which we have long stood against it; and brother Daniels has done himself credit, in the manner in which he has treated the subject. He has made a successful onslaught on these new, and yet not new, doctrines of demons—the revival of the Pagan mythology, whose Oracles Christianity has once silenced.

To Correspondents.

ARTICLES are often thrown aside, only for the reason that they are sent anonymously. Even when the name is not given in the paper, we wish to know it.

NEW WORK.

SPIRITUALISM VERSUS CHRISTIANITY.



A Fully Developed Medium Eighteen Hundred Years Ago.

See The Fortieth Page.

Spirits Exhilarate; Large Potations Intoxicate; Persistence Brutalizes.

"WE HAVE TO CONTEND AGAINST OUR OWN FANATICISM; FOR I ASSURE YOU, FROM MY OWN EXPERIENCE AND OBSERVATION, THAT THE FASCINATION OF THIS INTERCOURSE IS SO GREAT THAT ITS TENDENCY IS TO LEAD MEN AWAY FROM THEIR PROPER JUDGMENT, AND INSTILL A SPIRIT OF FANATICISM MOST REVOLTING TO THE CALM AND NATURAL MIND."—Judge Edmond's Lecture, in the Broadway Tabernacle, N. Y., February Sixteenth, Eighteen Hundred and Fifty-Five.

SPIRITUALISM VERSUS CHRISTIANITY: or Spiritualism thoroughly Exposed. By J. W. Daniels Miller, Orton & Mulligan: New York: 25 Park Row. Auburn: 107 Genesee Street.

This is a 12mo volume, in good type, on extra paper, neatly bound in muslin, and beautifully illustrated.

CONTENTS:

- 1. Introduction.
- 2. The History of Modern Manifestations.
- 3. Reality of Spiritual Intercourse.
- 4. Necromancy is Real and Sinful.
- 5. Modern Phenomena are not produced by Holy Angels.
- 6. Spiritualism is not the work of Departed Saints.
- 7. Vile character of the Spirits.
- 8. Spiritualism is a Revival of Sorcery.
- 9. The Book of the Prophets of the Spiritualists.
- 10. Ancient Oracles of the Spiritualists.
- 11. Satanic and Demonic Miracles.
- 12. Spiritualism is Reviving Polytheism.
- 13. Pretended Animation of a Divining Image.
- 14. Anti-Christian Creed of the Spiritualists.

- 14. The Evils of Spiritualism.
- 15. The Work of Spiritualism is Anti-Christian.
- 16. Libertinism is Inculcated by Spiritualists.
- 17. Perversion of the Apostolic Injunction to Try the Spirits.
- 18. Inconsistencies of Spiritualists.
- 19. God has prohibited Spiritualism.

This work is the result of a thorough examination of this entire system in the light of the Scriptures, Ancient History and Modern Wonders. The Anti-Christian character and influence of Spiritualism, with its deplorable consequences, and its flood of Demoniacs, is really alarming. All who desire the truth on this subject, especially every Christian, should possess this work. A copy will be sent, post-paid, to any part of the United States, on the receipt of \$1.00. The usual discount by the quantity. Orders solicited. Orders may be addressed to J. W. Daniels, 108 Second Street, Williamsburg, L. I., N. Y. For sale also at the office of the *Advent Herald*.

The "Time of the End."
 BRO. HINES.—I have just finished the reading of "Time of the End," and have had a rich feast. While I think it a work admirably calculated to do good amongst those who oppose the Advent faith, and those who for want of opportunity, or disposition, have never examined the grounds on which it is based; it seems to be just what is needed by Adventists.

Is it not true that the soul-stirring truths which so wonderfully sustained the martyrs, and animated the hearts of so many of God's servants in past ages, have ceased to produce the living practical effect upon our own hearts and lives which they once did? And is it not (in part at least) because we have ceased to contemplate these truths as in time past, and allow our minds to become engaged about trifles light as air?

The world, the world, and the honor of it! O how many who once loved the appearing of Christ, will seek to enter in and not be able, "having loved this present world." Said the seraphic Rutherford (Time of the End, page 328.) "Clean, clean garments in the Bridegroom's eye are of great worth. Step over this hand-breadth of world's glory into our Lord's new world of grace and ye will laugh at the feathers that children are chasing in the air. I verily believe these Inns, which men are building their nests in, are not worth a drink of cold water." That is such an estimate of the things of this world as one will make when swallowed up in the Love of God.

I wish every professed Adventist would give that book a thorough reading, and so far enter into the spirit of those devout and holy men, as to make the coming of Jesus and the establishment of his Kingdom on the Earth, an all absorbing subject of their contemplation.

This will serve to wean us from the world, and bring our minds into conformity to the spirit and will of our Divine Master: and then we shall be fitted for usefulness here, and for a home in the "better country." May we "dread above all dread, being unprepared to meet God, and desire above all desire to be ready to meet him."

Blessed Saviour, meek and lowly,
 Grant to me thy love divine,
 Make me humble make me holy,
 I would be a child of thine.

Let no love for earthly pleasure
 Tempt my faltering feet to stray;
 Be thy love my choicest treasure,
 Keep me in the narrow way.

Grant me love for thine appearing,
 Give me grace to suit my day,
 While I see the day is nearing
 Give me strength to watch and pray.

Give me, Lord, a home in glory,
 Weak and erring though I be,
 There I'll tell the wondrous story
 Jesus saved a wretch like me. M. H. C.

THE METROPOLITAN CATHOLIC ALMANAC, FOR 1856.

—Presents a summary of Catholicity in the United States. There are at present 7 archbishops, 33 Bishops, 1761 priests, and 1910 Churches, distributed among 41 dioceses and 2 Apostolic Vicariates; showing, for the past year, an increase of 1 Bishop, 57 Priests, and 86 Churches. During the year 2 Bishops and 21 Priests departed this life; 1 was elevated to the Episcopacy; and besides these, about 115 whose names appeared on the catalogue of 1855, are not reported for 1856: whence it appears, that the total accession of Priests during the year was nearly 200.

THE STRUGGLE ENDED.—At last it has become our pleasurable duty to announce to our readers that the long struggle at Washington is at an end, and Nathaniel P. Banks of Massachusetts is elected Speaker of the House of Representatives. This earnestly wished for consummation took place at a late hour on the last day of the eighth week of the session, and after upwards of one hundred and thirty ballots. The final ballot stood: Banks 103; Aiken 100; Fuller 6; Campbell 4; and Wood of Me., 1.

The whole number of new subscribers to the *Advent Herald* during 1855, was 475. The whole number of stoppages, was 679. The net loss during the year, was 204.

In the month of January, just past, we have had 38 new subscribers, and 83 stops. Net loss, forty-five.

Will not the friends of the *Herald* unable us to report a better result at the end of the present month, and year!

VOLTAIRE defined a physician as an unfortunate gentleman expected every day to perform a miracle—namely to reconcile health with intemperance.

Appointments, &c.

I have appointments to preach as follows: The 1st Sabbath in February, at London Mills; 2d, at London Ridge; 3d, West Boscawen, Bond school house; and a Conference at Hillsborough, commencing Friday, Feb. 22d, at 10 o'clock A.M., and continue over the Sabbath. Elder B. Locke is expected to attend the Conference.

Providence permitting, I will attend a meeting at North Troy, Vt., commencing Wednesday evening, Feb. 13th, and continuing over the Sabbath. ADISON MERRILL.

Providence permitting, I will preach in Stanbridge, C. E., in the Borden neighborhood, Thursday evening, Feb. 14th, and hold meetings over the Sabbath, as brother Borden may appoint. J. M. ORROCK.

Elder J. Pearson, Jr., will preach in Newton Depot, Mass., next Saturday evening, and Sabbath day following.

If the Lord permit, I will spend the three remaining Sabbaths of this month on Cape Cod, and will commence a protracted meeting at Truro, Sabbath, Feb. 10th.

I will preach at South Reading, (in the Town Hall if it can be obtained) on the first Sabbath of March. G. W. BURHAM.

I will preach in Westboro', next Sunday, Feb. 10th. C. CUNNINGHAM, JR.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. A. Packard—Have sent a dollar to J. Boutwell. But as it would be more than it is worth to attempt to get it, of the express Co., we will lose it.

S. B. Meade—The last credited you was in April last. If the \$5 sent in Dec. was for your *Herald*, it has not been received. If it was for others, we need their names to learn their credit. If it was for books, there would be no record made of it.

C. A. Thorp—Ten dollars were paid Jan. 30th by J. W. Bonham, and were put to your credit.

A. Mowrey—You had before paid to No. 658, and \$ was due to No. 763. We credit \$2 to No. 737. Was that what you sent? I Wallace, \$1.20—Sent books. You have paid to No. 720—leaving \$1.70 due Jan. 1st, 1856.

J. M. Orrock—J. Randall was not till now credited on the books, so that he was owing Jan. 1st. only 56 cents. We have not stopped the paper sent to Win. Gilman; and he owes only \$1.50—being Cr. in Oct. to No. 728. The Library will be \$5.00—and is the only one we have left. Have chd. to you. The books were sent as they came from the binders. Elder James, of Ill., has paid \$1.50, which we have put to your credit.

W. Burham—Received.
 F. Davis—We now have credited J. Morrill to No. 794. For those 4 books we have now charged \$2.65, which add to your other bill.
 S. Shearman—The Harp is not out. Have sent you the two other books, which with the postage, amount to \$2.08. The Harp we can't estimate yet.

D. Campbell—Have credited L. Billings for 11 Nos. on G.,—he did not pay postage. Have credited John Lawrence \$3.79 to No. 812; and H. Burdard 88 cents, to No. 793, and the bal. \$55.08 to you.

A. Harris, \$10—Have sent the two books, but have none of the third that came up to your description. Have credited you the *Herald* to No. 870.

P. Swartz—You owed one dollar and sent \$5. If you had but one book, you should be credited to No. 791, which we have now done.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The P. M. of Loyalsock, Looming Co., Pa., stops the paper sent to F. C. Heisley, who gives him as the reason for so doing, that it is "not fit to be read." This gentleman owes \$2.25.

CONTRIBUTIONS

For the General Missionary Conference of Adventists.

Cash collected by Elder G. W. Burnham, in his tour in Northern Illinois, in Dec. 1855, and Jan. 1856.

Chicago 2.00
Payne's Point 2.00
Shabbona's Grove 30.00
Newark 6.00
Somonauk 11.00
Sycamore 14.00

Total \$6518.
 J. Ostrander, Jr. 00.92.

RECEIPTS,

UP TO FEB. 5TH, 1856.

The No. appended to each name is that of the *HERALD* to which the money credited. No. 763 was the closing number of 1855; No. 789 is the middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

We have several letters on hand, without names or post-office address.

- Noah Loud 789; H. Moore 768; C. H. Sawin 789; L. Farley 789; M. Fox 789; A. Newton 806; D. Mansfield 789; W. Smith 789; R. Nickerson 776 and 25 for G.; D. Prescott 794; L. A. Fellows 789; Mrs. A. Williams 789; L. M. Lowell (by R. M. L.) 789; A. M. Lincoln (by do.) 789; Rev. G. H. Marcher 815; W. Humphrey 782; D. Tenney 815; D. Van Horn 794—each \$1.
- J. Ostrander, Jr., \$15 and \$2.08 for books and postage; J. Small 801; R. Buell 841; P. Bromley 1700; J. Patten 768; C. Twomey 768; N. French 815 and one dol. for book—are out of the tract; R. G. Hill 815; J. Copeland 763; I. Townsend 789 and book; J. Gall 815; C. B. Knight 794; D. Taylor 789; Mrs. J. Green 816; G. N. Ford 815; H. Wood 807; S. Blackman Esq. \$15; P. Stone 819; J. Kiley 815; S. Payne 815; P. D. Atwood 787; R. Polly 820 and 50 on G.; Mrs. G. Ritenhouse 789; H. Marshall 815; D. Burns 820; P. Burns Jr. 820; E. Bass 815; A. Houghton 820; G. Converse 763; W. Breed 789; J. G. Moore 794; S. Shearman 789—see business note; B. E. Vandusen 718; A. A. Partridge 789—each \$2.
- M. T. Parmelee 837; L. D. Mansfield, sen., 763—each \$3.—S. Dillabough 805—4.
- S. Payne 763, \$1.25; H. House 768; M. A. Browning 763, \$1.25; L. Whitcomb 763—\$1.80; J. M. Orrock on account \$12.89; N. W. Spenser on account \$3.50; A. Corbett 789—75 cents; J. B. Atwell 821—\$2.25.