

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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The Hebrew Chant.

(See extract from the Jewish Liturgy, in CHARLOTTE ELIZABETH'S "Judah's Lion," or "Herald," June 26.)

Hark! hark! 'Tis the voice of Elijah declaring,
I will mightily strengthen salvation to thee
When Messiah shall come, thy deliverance bearing:
Proclaim the approach of the great Jubilee!

Hark! hark! 'Tis the voice of the King, the Anointed!
'Midst thousands of thousands the brightest of all:
Coming down to Olivet's mount as appointed,
While the blast of the cornet the rebels appal.

'Tis the voice of the BATHKOL, loud roaring from Zion,
Proclaiming glad freedom to earth's farthest bound:
'Tis the voice making known the approach of the LION
Of Judah's famed tribe: hail, hail the blest sound!

'Tis the voice to the captives proclaiming their rescue;
And Messiah shall come with his myriads of saints:
Declare the glad tidings! From all that oppress you,
Come, come forth ye children, and cease your complaints.

I will shout the glad tidings! 'Tis the voice of compassion,
Pressing Israel's seed, and its infants of Zion:
They shall innocent be, through Jehovah's salvation,
And pure, as the dew at the birth of the morn!

The voice of the True One! The voice of salvation!
Of the Lord who beholdeth, and worketh for thee!
Declaring the season when earth's every nation
Shall acknowledge His Name, the Great ONE to be.

I will shout the glad tidings! 'Tis the voice of the Mighty
Creator and Sovereign of heaven and earth,
Exclaiming aloud (His words, they delight me!)
Shall a nation complete come forth at a birth?

I will shout the glad tidings! The voice is proclaiming
The time of redemption, the end of the night!
Which the prophet foresaw, when in spirit exclaiming—
It shall be,—at eventide there shall be light!

'Tis the voice of the Savior's going up to the mountain
Of Zion, the sick to make whole, and restore
All her children, whose names are past human recounting,
To extend her possessions, as never of yore!

I will shout the glad tidings! 'Tis the voice loudly crying!
Prepare to Damascus a place for thy sons,
And thy daughters, who ne'er again weeping and sighing,
Henceforth shall appear as the temple's bright stones.

'Tis the voice to make joyful the fair rose of Sharon,
For they shall arise that in Hebron do sleep!
Turn, turn ye to me, cries the voice, and declaring,
On the day that ye hearken, salvation you'll reap!

I will shout the glad tidings! 'Tis the voice crying,
Wake ye,
Arise ye, and sing, who inhabit the dust!
'Tis the voice of the BRANCH, who to Zion will take
these:

The Branch who is David, the Blessed, the Just.
'Tis the voice of the multitude praising Messiah!
His reign they admire, of His greatness they sing:
I will shout the glad tidings: I'll yet raise my voice
higher,

Making great thy salvation, Immanuel our King!
'Tis the voice to His people bestowing salvation!
'Tis the voice loud exclaiming, the wicked's vile name
Shall utterly perish! Yet Israel a nation,
In glorious beauty, shall ever remain.

Oswego (N. Y.), Oct. 27th, 1847. HENRY HEYES.

Tenth Tent Meeting.

NEW YORK CITY.

(Concluded.)

N. N. Whiting lectured in the afternoon, from Isa. 25:6-8.

Mr. Himes occupied the evening. His address was a commentary upon certain passages in the 19th and 20th chapters of Revelation, concerning the first and second Resurrections, commencing at the 6th verse of the 20th chapter.

He would first enquire, what was the

meaning of this Resurrection? The temporal millennialists defined it to mean conversion. Apply it in this sense to the 5th and 6th vs., and those that were first converted, would live a thousand years in that converted state, (a little longer than Methuselah lived,) and the rest of the world was not to be converted till the thousand years had ended. That was shutting the door in reality.

Again: it was affirmed, that the reign of the saints with Christ, spoken of in the 6th verse, during 1000 years, was a spiritual reign; that he would be with them only in the spirit; and that it would be a period of extraordinary piety; but at the end of that period, a resurrection of the martyred spirits would take place. But if Satan was bound, Mr. H. thought there would be little chance for exercising a martyr spirit. The Adventists claimed that the first resurrection was a resurrection of the bodies of the saints. Mr. H. next cited Acts 24:15, and John 5:28, 29. In these passages reference was made to two distinct resurrections.

Again: Luke 14: 12, 14. Why, it might be asked, was not the reward given at the resurrection? Because there was a distinct resurrection of the just.

Again: Luke 20:33, 36. In the 35th verse, the resurrection spoken of, is expressed in the original, "out from the dead." "From the dead," of course, meant to leave some there. This proved clearly that there was a resurrection of the children of God, and a resurrection of the children of Satan.

Again: Phil. 3:8, 11. The word resurrection, in the 10th verse, simply expressed Christ's resurrection. In the 11th verse, it meant, out from the dead, leaving some there. An English critic gave this view of the subject: "If by any means I might attain unto this resurrection out from the dead." This view harmonized the passage with others. Of course, if Paul shared in the first resurrection, he was safe. Why, it might be asked, was not the time of Christ's reign fixed at 500, or 10,000 years, instead of 1000? Because the time represented the Sabbath, or the 7th millennium.

Again: Rev. 20:5. In reference to this passage, it might be asked, why the wicked were not judged in the 1000 years? Because Christ could do no work on the Sabbath—not until the 1000 years were finished, then the rest of the dead would live and be judged.

Again: Rev. 19:11, 15. What was

here recorded would occur at the second advent. The 16th, 17th, and 18th vs. represented the armies of the earth in conflict. He, Mr. H., doubted not but there were armies now in existence that would be thus engaged when Christ should come. The power of the beast, or Papal Rome, which, it was estimated, could raise two million fighting men throughout Europe, showed that its supremacy, now threatened, would not be in the midst of this struggle that Christ's kingdom would come. The 20th and 21st verses represented the final destruction of the armies of the "aliens." In the 20th chapter, the same things were recorded, under their different emblems. The "angel," in 1st verse, was Jesus Christ; represented in the 2d verse as having the chains of death, and binding the devil for precisely the same period that the saints should reign with God, viz., 1000 years. In the 4th verse, judgment was given to the people of the Most High. The 7th and 8th verses are parallel passages to Isa. 24: 21, 22. Here Satan is loosed, after his enthrallment, and goes forth to deceive—who? Why, the entire nations of the earth—all that lived before and since the flood; his generals and captains, with his armies, are all gathered together for a final conflict. These armies go up, and encompass the camp of the saints, the New Jerusalem, in Eden. If Satan was in the first Eden, was it unreasonable to suppose that he would be in the second, or new earth? But they are deceived by Satan, and instead of entering into battle, they are destroyed by fire from heaven. The 11th verse records the passing away of the heavens and earth. The 12th, the judging of the righteous dead, or those who have part in the first resurrection—the small and great. 13th verse represented the judgment of those who come up in the second resurrection.

The 14th verse declares that on the blessed the second death hath no power. Mr. H. next alluded to the 21st chapter. The first seven verses described all that was promised in the restitution, and the 8th, the allotment of the wicked and unbelieving.

Mr. H. closed with a brief exhortation to all present to be prepared for the first resurrection, for it would be moral and eternal suicide to let the question of preparation remain unsettled.

The Tent was crowded during the morning and afternoon services on Sunday, with a serious and highly attentive assembly. After the afternoon service had concluded, a meeting of the friends of the Advent cause was held. Mr. Whiting was called to the Chair, and Mr. I. E. Jones was elected Secretary. A series of resolutions, commendatory of Mr. Himes and his co-laborers in the series of meetings that had been held in the Tent, were then offered, and unanimously approved. On motion, an invitation was extended to Mr. Himes to transfer the publication of the "Advent Herald" to N. Y. city, which was carried without a dissenting voice.

In closing the report of this meeting, the reporter would return his sincere thanks to the Tent committee and others, for their kindness and attention, and the facilities offered him for making out his report. In reference to their peculiar belief of the speedy coming of Christ and his Kingdom, he would say, that a set time was not spoken of during the whole of the meetings—the Kingdom was simply alluded to as being nigh at hand. In this matter they have been grossly misrepresented.

To complete our report of the principal sermons delivered during the late Tent meetings by the Advent preachers; we annex the following sketch of the sermon on the evening of the Sunday that the Tent meetings were omitted because of the rain, by Mr. R. Hutchinson, at Washington Hall, Hester-st.

Text—Acts 3: 21. Our subject, remarked Mr. H., is the restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began; and though I have read the above passage as my text, yet I design to make the first and second chapters of Genesis the chief basis of what I may say on the present occasion.

The Holy Scriptures, as you are aware, abound with types, or figures, pointing us to Christ and his blessed Kingdom. (Col. 2:16, 17.) And there is no type, or figure, which is more significant or expressive than the ancient paradise state, as narrated in the first two chapters of Genesis, shadowing forth, as we shall hereafter see, the New Jerusalem state in the restitution of all things. And it may be instructive and useful to show, in a few leading particulars, that the paradisaical state in the beginning shadowed forth that state of bless-

edness, when the kingdom under the whole heaven shall be given to the saints of the Most High. (Dan. 7:27.) Thus, while the shadow was lost in Adam, the glorious substance shall be restored in Christ.

First.—The heaven and the earth as they came from the hand of God, when he pronounced them very good, shadowed forth the new heavens and the new earth, wherein dwelleth righteousness. See Gen. 1:1-31; 2:1-4; Isa. 65:19, 66, 22; 2 Pet. 3:13; Rev. 21:1-5. While the new heaven and the new earth will evidently be made out of the same materials as the original ones, yet as the new ones will so far surpass them in beauty and blessedness, of course the original ones must be regarded as a mere type of those which are to come.

"In Christ the tribes of Adam boast
More blessings than their father lost."

Second.—The six days of creation shadowed forth six thousand years, to the finishing of the mystery of God; and the day on which God rested from all his works, shadowed forth the millennial reign of Christ with his glorified bride. Collate Gen. 1:31; 2:1-3; Exod. 20:9-11; 31:15-17; Col. 2:16, 17; 2 Pet. 3:8-10; Rev. 20:4-6. This view of the subject has been held in the church, both Jewish and Christian, during her best and purest ages. And as we are evidently living in the very neighborhood of the termination of six thousand years from the creation, we are near the point of time to which the saints of former ages have looked for the restoration of all things, and the ending of sorrow and death.

"Six thousand years have nearly past
Since Adam from thy sight was cast."

Third.—Adam, the man connected with the first paradise, shadowed forth Jesus Christ as the King of the new earth. See Rom. 5:14, where Adam is expressly declared to be "the figure of him who was to come." And there are several points of agreement between Adam and Christ. Adam was the son of God.—(Luke 3:38.) Christ is the son of God, and in a higher sense than Adam. (Heb. 1:1, 2; Rom. 1:4.) Adam was made in the image of God. (Gen. 1:26.) Christ "is the image of the invisible God."—(Col. 1:15.) Adam was first formed, then Eve. (1 Tim. 2:13.) So Christ is called "the first born of every creature." (Col. 1:15.) In what sense is he the first born of every creature? The context answers, "He is the head of the body, the Church, who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." This will explain a difficult passage in Rev. 3:14, where Christ is styled "the faithful Witness, and the beginning of the creation of God." This is given in a little different form of expression in the first chapter and 5th verse: "From Jesus Christ, who is the faithful Witness and the first begotten of the dead." Thus Jesus became the beginning of the creation of God when he rose from the dead. God, as it were, commenced to create the world to come, in raising up Christ;—his resurrection body is the first immortal

element of an immortal kingdom, and is the pledge and specimen of the entire—the first fruits of the great harvest.—Again. The name of Adam is given to Christ. (1 Cor. 15:45.) Why is Christ here called Adam? Not because that was his proper name, but evidently because he who bore that name was a figure of Christ, and because Christ will occupy the same position in the kingdom of God on earth when restored, as Adam occupied during his purity and blessedness. Hence the restoration of the earth, will be the coming of the antitypical Adam in glory to reign.

Fourth.—The kingdom confided to Adam and his "help-meet" in the beginning, shadowed forth the kingdom promised to Christ and the saints;—in other words, the kingdom promised to Christ and the saints is, in substance, the same kingdom as was intrusted to Adam and Eve. This will appear by comparing Gen. 1:26-28; Ps. 8:4-7; Heb. 2:5-10; Micah 4:8. And when are the saints to receive the kingdom thus prepared for them from the foundation of the world? See Matt. 25:34. Then will that great promise be verified: "Blessed are the meek, for they shall inherit the earth." (Matt. 5:5.)

Fifth.—The garden of Eden, the capital of the kingdom of Adam, shadowed forth the New Jerusalem, the capital of the kingdom of Christ. In other words, the New Jerusalem in the kingdom of God's dear Son, will answer to the garden of Eden in the kingdom of Adam. This will be apparent to the Bible student, by collating Gen. 2:8-17; Rev. 2:7, and the 21st and 22d chapters.—Thus the restoration of paradise to the earth, is the New Jerusalem coming down from God out of heaven, and occupying its appropriate place on the renovated earth, as the capital of the kingdom of God among redeemed men for ever, even for ever and ever.

Sixth.—Eve, the "help-meet" of Adam, shadowed forth the true Church, the "help-meet" of Jesus Christ, in the immortal and glorified age. Compare Gen. 2:18-25; Rev. 19:7-9; Eph. 5:25-32. Thus the Church is the queen of the new earth. But the day is yet in the future, which God the Father has appointed for the marriage of his Son. Christ is yet in his Father's house;—he is waiting for his own house; and at the time appointed the royal Bridegroom will come forth in all his glory, the saints of every age and clime will join him in the air, and thus the two will become one flesh for ever. How beautifully this relation is expressed in one of Wesley's Hymns.

"The Church in her militant state
Is weary and cannot forbear:
The saints in an agony wait
To see him again in the air!
The Spirit invites, in the Bride,
Her heavenly Lord to descend!
And place her enthron'd at his side,
In glory that never shall end.

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!
Whom only I languish to love,
In fulness of majesty come,
And give me a mansion above,
And take to my heavenly home."

And what is the qualification for the

kingdom restored? It is two-fold. (1.) *Moral*, consisting in conformity to the will of God. See Matt. 7:21; Rev. 22:14. (2.) *Physical*, consisting in our vile bodies being changed and fashioned like unto Christ's glorious body. See 1 Cor. 15:50-54. And (3.) The receiving of the physical qualification at the coming of the kingdom, altogether depends on our now possessing the moral qualification. See Rom. 8:11; Gal. 6:7-9.

Observations on Man's Departure.

BY DR. NELSON.

(Concluded.)

I was surprised to find that the condition of mind in the case of those who were dying, and of those who only *thought* themselves dying, differed very widely. I had supposed that the joy or the grief of death, originated from the fancy of the patient; (one supposing himself very near to great happiness, and the other expecting speedy suffering,) and resulted in pleasure or apprehension. My discoveries seemed to overturn this theory. Why should not the professor of religion who believes himself dying, when he really is not, rejoice as readily as when he is departing, if his joy is the offspring of expectation? Why should not the alarm of the scoffer, who believes himself dying and is not, be as uniform and as decisive as when he is in the river, if it comes of fancied evil or cowardly terrors? The same questions I asked myself again and again. I have no doubt that there is some strange reason connected with our natural disrelish for truth, which causes so many physicians, after seeing such facts so often, never to observe them. During twenty years of observation, I found the state of the soul belonging to the dying was uniformly and materially unlike that of those who only supposed themselves departing. This is best made plain by noting cases which occurred.

1. There was a man who believed himself converted, and his friends, judging from his walk, hoped with him. He was seized with disease, and believed himself within a few paces of the gate of futurity. He felt no joy, his mind was dark and his soul clouded. His exercises were painful, and the opposite of every enjoyment. He was not dying. He recovered. He had not been in the death-stream. After this he was taken again. He believed himself dying, and he was not mistaken. All was peace, serenity, hope, triumph.

2. There was a man who mocked at holy things. He became seriously diseased, and supposed himself sinking into the death slumber. He was not frightened. His fortitude and composure were his pride, and the boast of his friends. The undaunted firmness with which he could enter futurity was spoken of exultingly. It was a mistake. He was not in the condition of dissolution. His soul never had been on the line between two worlds. After this he was taken ill again. He supposed as before that he was entering the next state, and he really was; but his soul seemed to feel a different atmosphere. The horrors of these scenes have been often described, and are often seen. I need not endeavor to picture such a departure here. The only difficulty in which I was thrown by such cases was, "Why was he not thus agonized when he thought himself departing? Can it be possible that we can stand so precisely on the dividing line, that the gale from both this and the coming world may blow upon our cheek? Can we have a taste of the exercises of the next territory before we enter it?" When I attempted to account for this on the sim-

ple ground of bravery and cowardice, I was met by the two following facts.

First, I have known those (the cases are not unfrequent,) who were brave, who had stood unflinching in battle's whirlpool. They had resolved never to disgrace their system of unbelief by a *trembling* death. They had called to Christians in the tone of resolve, saying, "I can die as coolly as you can." I had seen those die from whom entire firmness might fairly be expected. I had heard groans, even if the teeth were clenched for fear of complaint, such as I never wish to hear again; and I had looked into countenances, such as I hope never to see again.

Again, I had seen cowards die. I had seen those depart who were naturally timid, who expected themselves to meet death with fright and alarm. I had heard such as it were, sing before Jordan was half forded, I had seen faces where, pallid as they were, I beheld more celestial triumph than I had ever witnessed any where else. In that voice there was a sweetness, and in that eye there was a glory, which I never could have fancied in the death-spasms, if I had not been near.

The condition of the soul, when the death-stream is entered, is not the same with that which it becomes (oftentimes) when it is almost passed. The brave man who steps upon the ladder across the dark ravine, with eye undaunted and haughty spirit, changes fearfully, in many cases, when he comes near enough to the curtain to lift it. The Christian who goes down the ladder, pale and disconsolate, oftentimes starts with exultation, and tries to burst into a song when almost across.

Case of Illustration.—A revolutionary officer, wounded at the battle of Germantown, was praised for his patriotism. The war ended, but he continued still to fight, in a different way, under the banner of one whom he called the Captain of his salvation. The applause of men never made him too proud to talk of the Man of Calvary. The hurry of life's driving pursuits could not consume all his time, or make him forget to kneel by the side of his consort, in the circle of his children, and anticipate a happy meeting in a more quiet clime.

To abbreviate this history, his life was such that those who knew him believed, if any one ever did die happily, this man would be one of that class. I saw him when the time arrived. He said to those around him, "I am not as happy as I could wish, or as I had expected. I cannot say that I distrust my Savior, for I know in whom I have believed; but I have not that pleasing readiness to depart which I had looked for." This distressed his relatives beyond expression. His friends were greatly pained, for they had looked for triumph. His departure was very slow, and still his language was, "I have no exhilaration and delightful readiness in my travel." The weeping circle pressed around him. Another hour passed. His hands and his feet became entirely cold. The feeling of heart remained the same. Another hour passes, and his vision has grown dim, but the state of his soul is unchanged. His daughter seemed as though her body could not sustain her anguish of spirit, if her father should cross the valley before the cloud passed from his sun. She (before his hearing vanished) made an agreement with him, that at any stage as he travelled on, if he had a discovery of advancing glory, or a foretaste of heavenly delight, he should give her a certain token with his hand: his hands he could still move, cold as they were. She sat holding his hand hour after hour. In addition to his sight, his hearing at length failed. After a time he appeared almost

unconscious of any thing, and the obstructed breathing peculiar to death was advanced near its termination, when he gave the token to his pale, but now joyous daughter; and the expressive flash of exultation was seen to spread itself through the stiffening muscles of his face. When his child asked him to give a signal if he had any happy view of heavenly light, with the feelings and opinions I once owned, I could have asked, "Do you suppose that the increase of the death-chill will add to his happiness? Are you to expect, that as his eyesight leaves, and as his hearing becomes confused, and his breathing convulsed, and as he sinks into that cold, fainting, sickening condition of pallid death, that his exultation is to commence?"

It did then commence. Then is the time when many who enter the dark valley cheerless, begin to see something that transports; but some are too low to tell of it, and their friends think they departed under a cloud, when they really did not. It is at this stage of the journey that the enemy of God, who started with look of defiance and words of pride, seems to meet with that which alters his views and expectations, but he cannot tell it, for his tongue can no longer move.

Those who inquire after, and read the death of the wife of the celebrated John Newton, will find a very plain and very interesting instance where the Savior seemed to meet with a smiling countenance his dying servant, when she had advanced too far to call back to her sorrowful friends, and tell them of the pleasing news. My attention was awakened very much by observing the dying fancies of the servants of this world, differing with such characteristic singularity from the fancies of the departing Christian. It is no uncommon thing for those who die to believe they see, or hear, or feel, that which appears only fancy to by-standers. Their friends believe that it is the overturning of their intellect. I am not about to enter into the discussion of the question, whether it is, or is not, always fancy. Some attribute it to more than fancy; but inasmuch as in many instances the mind is deranged whilst its habitation is falling into ruins around it; and inasmuch as it is the common belief that it is only imagination of which I am writing, we will look at it under the name of fancy.

The fanciful views of the dying servants of sin, and the devoted friends of Christ, were strangely different as far as my observation extended. One who had been an entire sensualist and a mocker at religion, whilst dying, appeared in his senses in all but one thing. "Take that black man from the room," said he. He was answered that there was none in the room. He replied, "There he is standing near the window. His presence is very irksome to me, take him out." After a time, again and again, his call was, "Will no one remove him? There he is, surely some one will take him away?"

I was mentioning to another physician my surprise that he should have been so much distressed if there had been many blacks in the room, for he had been waited on by them day and night for many years; also that the mind had not been diseased in some other respect: when he told me the names of two others, (his patients,) men of similar lives, who were tormented with the same fancy, and in the same way, whilst dying.

A young female who called the Man of Calvary her greatest friend, was, when dying, in her senses, in all but one particular. "Mother," she would say, pointing in a certain direction, "Do you see those beautiful creatures?" Her mother would answer, "No, there is no one there, my dear." She would reply, "Well, that is strange. I never saw

such countenances and such attire. My eye never rested on any thing so lovely." Oh, says one, this is all imagination, and the notions of a mind collapsing, wherefore tell of it? My answer is, that I am not about to dispute, or to deny that it is fancy; but the fancies differ in features and in texture. Some in their derangement call out, "Catch me, I am sinking: hold me, I am falling;" others say, "Do you hear that music? O were ever notes so celestial!" This kind of notes, and these classes of fancies belonged to different classes of individuals, and who they were, was the item which attracted my wonder. Such things are noticed by few, and remembered by almost none; but I am inclined to believe that if notes were kept of such cases, volumes of interest might be formed.

My last remark here, reader, is that we necessarily speak somewhat in the dark of such matters, but you and I will know more shortly. Both of us will see and feel for ourselves, where we cannot be mistaken, in the course of a very few months, or years.

The Condition of Europe.

It is long since affairs in Europe have appeared in so critical a state, as they do at present. The London Correspondent of the Philadelphia North American, says:

The agencies at work in the Italian and Iberian peninsulas seem—like the smouldering fires of their own volcanoes, but awaiting the hour that shall witness wide-spread convulsion. Austria in the one case, and France in the other, appear to be destined to create the outbreak; but there is this difference. If there shall be an eruption in Spain, France will have caused it—to produce a change. If there shall be confusion in Italy, Austria will have caused it—in the attempt to suppress all change. In either or both cases, Europe must be involved. Whether England is in a condition to play the paramount part she usually takes in Continental matters, and whether the most unprecedentedly anomalous character of her recently chosen Parliament is fitted for such a crisis, experience will show. But the hour for testing her position is near, though there will be long and complicated diplomacy before there will be war.

Of Spain, this is the view generally taken by all sections of the British Press: Louis Philippe got the young queen wheedled into an unnatural marriage, in hope that inexperienced youth—violent passions—evil maternal example—and a licentious court, might seduce her into courses that would prepare the way for her abdication in favor of her youngest sister, married to his son, the Montpensier, at the same time. Whether all this was exactly mapped out before him at the time, or not, certain it is that things have very much taken this line. Disgust and separation soon followed the marriage. The Queen was thrown very much into masculine society, and acquired very unfeminine habits. The French press, whether pitying or censuring her, say that she is famed for feats of horsemanship, unusual in females of rank in Spain; that she drives four-in-hand; loves late, lonely night-walks; and that more than one male favorite can boast of being her associate in these unwomanly exploits. Serrano is the oldest and most notorious; but she is said to have prevented a duel between him and one of younger and more recent pretensions. Negotiations have been on foot for effecting a reconciliation between the Queen and her consort, and they have been brought into contingent palaces,—or, by this time, it may be into distant wings of the same palace; but the hus-

band—from motives that may not be more distinctly written—refuses to occupy the same apartments with her, till after four months; and the Queen wishes she was a peasant girl with a husband to her mind, or that they would give her a retiring pension and let her—like her sister—enjoy the delights of Paris. Madrid, Spain, and Europe are scandalized; but whether Louis Philippe is nearer seating his son as King-consort, on the throne of Spain; or whether so diabolical a plot was concocted for that purpose,—one so successful, as far as the wickedness and folly of the immediate victims were concerned,—must be, for some time, matter of conjecture.

In Italy, Pius IX. finds it hard to keep his subjects, to whom he has given the taste of reform and freedom, within bounds; and the spirit is spreading over the neighboring States. But Austria—the guardian of despotism in that region, in order to perpetuate it in her own dominion, interferes; and to show that she is in earnest, occupies Ferrara. The difficulty will be for the Pope to move steadily on; trammelled as he is by the hardly governed wilderness of the votaries of liberty, on the one hand, and the Austrian pressure from without on the other. The correspondent of the London Daily News says; he spoke to Bishop Wiseman of seeing his frontiers bristling with foreign bayonets; but he derived courage and hope from the knowledge of a British fleet being afloat under Napier. The citizens, this writer adds, now scorn the notion of an Austrian force crossing the Appenines,—now that the popular blood is up; and that the old Roman blood, evoked after the slumber of centuries. Guerrillas, more formidable than scoured the armies of Napoleon out of the Sierras, would annihilate the whole Vandalism of Vienna. Bologna bids fair to become a second Saragossa should they advance. It is much more in the Pope's favor—and of liberty in Italy, that his Sardinian Majesty has protested against the doings of Austria.

Now, whether it is the game of France, letting Austria alone in Italy, provided Austria will confer a similar favor upon France in Spain; whether England will let them both alone to carry out their respective objects, I may not speculate. Your readers may guess and time will tell. But there is a country, appended to each of those, somewhat episodically in these discussions—Portugal; where the Queen having put down her subjects by the armed intervention of which England was a part, now refuses to perform her stipulations, and Palmerston vows he will make her; for he prophesied that the intervention would be favorable to liberty in Portugal—which the Portuguese did not believe; and now having the power, unlike most prophets, of fulfilling his own prophecies, he will, he says, use it. And then Switzerland—where France ought to be, but is not, favorable to the efforts of the Cantons that wish to establish their liberty on a sure basis, as a Federal Republic: for she fears Austria; but where Palmerston is favorable. Rest assured, Messieurs Editors, that all these things render European affairs very complicated just now.

The Position of the Pope.

The Montreal Witness gives the following view of the present peculiar position of the Pope. Events of deep interest are doubtless on the eve of development in the Papal States.

We live in strange times. The present head of the Romish church has forsaken the beaten path of his predecessors, which was shrouded in darkness and despotism, and as a consequence, admired and defended by the despotic princes of

Europe, and has emerged, so far as secular affairs are concerned, into comparative light and liberality. His object as a temporal ruler, appears to be the good of the people, and the people repay with enthusiastic gratitude, his care and confidence.

This has caused no small stir among the crowned heads of Europe, who have set themselves against popular concessions; and Austria, especially, which has long managed Italian affairs with a high hand, has interfered to oppose the progress of the popular reformation. But the experienced manager of Austrian politics finds that he has not a few outlawed rebels to contend with, as on former occasions. The Pope, and, after his example, several of the sovereigns of Italy, have enrolled their subjects into a national guard, or militia, and not only put arms into their hands, but appointed officers in whom the people appear to place reliance; so that not only would any foreign invader have hard work to reduce them to their former subjection, but their rulers themselves, even were they to turn against the people again, could not probably undo what they have done. Italy has long been groaning under thralldom of every kind—long been panting after her former glory, and the present seems to be by far the most favorable opportunity that has yet occurred for recovering it to some extent. Indeed, though it is a small matter, yet, as an indication of popular feeling, it is worthy of remark, that the modern Roman national guard wears a costume in imitation of that worn by the soldiers of Julius Cæsar.

But the strangest feature in the singular position of Rome of the present day is, that whilst the Pope, head of the church of Rome, is openly or secretly opposed by the most distinguished and honored sons of that church—those upon whom she has delighted to confer the titles of most Christian, most Faithful, &c., &c., he finds his chief support in the countenance and encouragement tendered by Protestant Britain, the heresiarch of the North, against which an unrepined Bull (*in cena domini*), fulminates the most fearful penalties; and which, by the by, cannot, without violation of an express statute, hold any intercourse with Rome.

A Pope, feebly supported by the church of Rome generally, and directly opposed by Roman Catholic princes, leaning upon the patriotism of his own people, and Protestant England for support, is certainly a new and strange sight, even in these times of universal ferment and mutation. What it may portend, who can tell?

Italy.

Perhaps to no part of the political world is the attention of men now so generally and intensely directed as to Italy. A new order of things has there suddenly arisen. Pius the Ninth has taken a position, altogether unexpected of a Pope. That he is a man of more liberal political views, and of greater energy of character than many of his predecessors in the pontifical chair, is palpably evident. That he has given no proof of a disposition to relax the spiritual chains by which his subjects are held firmly bound, is also equally clear. His position is therefore anomalous in the extreme. Liberal political and religious views usually go together. Not so in the present case. Any change in Italy, however, can hardly be disastrous. The presumption is that it will be favorable. That beautiful country—enjoying the finest climate in the world, and a commercial position of the highest importance—that country, so distinguished in arts and in arms, and so renowned in history and in song, has, for ages, been al-

most lost to the world through the influence of a grinding political despotism, and a withering religious superstition. Society has gone backward till it has become effete. Rome once ruled the world. But, in modern times, while we have heard much of the five great powers of Europe, England, France, Russia, Austria, and Prussia, we have heard nothing of Italy. Her political influence has long been so inconsiderable, that she has scarcely been used by the others as a *make weight* in settling the balance of power among themselves. For more than half a century, the Pope has indeed done what he could to support the despotism of Austria by his numerous priesthood in that country, and Austria, in turn, has requited his kindness, by upholding his precarious throne by her standing army, constantly hovering on the borders of his dominions.

But now, as unexpected as a thunderbolt from a clear sky, Austria and the Pope have become antagonists. Pius is determined to introduce some political reforms, and Austria is equally resolved to prevent them. The Pope proposes to strengthen his position by entering into diplomatic relations with the U. States and Great Britain. Dr. Wiseman has already arrived in England, and has been permitted to assume the title of Archbishop of Westminster. Charles Albert, king of Sardinia, and the princes of some of the other small States of Italy, have made common cause with the Pope, and others have espoused the Austrian side of the question. The Roman priesthood in the Papal States generally oppose the reforms of Pius, and have recently formed a conspiracy against his life, which had well nigh proved successful. This posture of affairs is, therefore, altogether new and peculiar, and the Italian question has become one of absorbing interest. That Pius will be able to stand his ground against the combined influence of his bigoted priesthood and of Austrian bayonets, is hardly to be expected;—that he will be successful, is the earnest prayer of every lover of liberal principles in both hemispheres. We wait for further developments in Italy with mingled emotions of solicitude and hope.

Alliance & Visitor.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, NOVEMBER 6, 1847.

An Explanation and Reply.

In the "Harbinger" of Oct. 19th, is an article on the "Herald," from the "Examiner," prefaced by a note from Bro. M. Stoddard, to the effect that we had refused to publish it.—The facts of the case are these. About the first of September we received the article in question, enclosed in the following letter from Bro. Stoddard:—

Bro. Himes:—One week ago last Sabbath, one of our brethren requested me to read to the brethren the articles which I send you in this letter taken from the "Bible Examiner." I did so. They then voted without dissent to request you to insert them in the "Herald." I accordingly send them. If you insert them, they suppose you will answer the argument in them. If you should not insert them, will you please fold them in the letter again, and direct it to me.

Yours, M. STODDARD.

Worcester (Mass.), Aug. 26, 1847.

The above letter was received in our absence, and was sent to us with other papers for our disposal. Being constantly employed in the work of our Divine Master, we were obliged to reply to it in the cabin of a steamboat, on our way to one of the meetings of the Large Tent. There was a bustle about, and it was difficult to write as we would have done. Feeling confident of addressing only beloved and trusty friends, we wrote in reply

a hasty letter, from which we copy the following:—

"You know that I am constantly engaged in the Advent cause, and have no time to discuss foreign questions. I have given that mostly to others, who have time to do it. Of late many have discontinued the "Herald," because of our reply to the "Advocate," &c. They say they will not take a paper that argues against their view of the sleep of the dead, and destruction of the wicked. Well, now you vote to request us to do the very thing that others of your faith say, if we do, they will stop the "Herald." Just say what we shall do in these circumstances. What?"

"Again: the editor of the "Examiner" has got some charges (false ones, too) to take back, before we can recognize him as an honorable opponent. In one of his numbers, within the last year, (I forget which, and as I write on board of the boat, and cannot write as I would—so excuse) he charged us all with dishonesty, in translating the word "determined," in Dan. 9:24, "cut off." He says we give it that rendering to "serve a theory,"* and that it was not sustained by any good scholars, when he knew it was sustained by ALL good scholars. When he takes back such a gross charge, publicly made against us all, it will be time enough to treat with him as an honorable man. I do hope that dear brethren will not unite with enemies because they agree with them on one point, and embarrass and perplex us, who agree with you in all but one.

*The charge referred to is contained in the following extract from the "Examiner," of September, 1846:—

"I use the word 'determined,' here just as I find it in our translation; and I am now satisfied there is no reason, except it be to serve a theory, why it should be translated 'cut off.' It is not the word which Gabriel uses to signify cut off; and if it was designed to be used in this sense, we have reason to believe, a word would have been employed, as in other places, that has plainly that signification. That it has not plainly that use, is evident from the fact, that the learned translators of our Bible did not so understand it. To see a multitude of men, who know nothing of the original language, preaching that it does mean cut off—and staking the truth of prophecy—the second coming of our blessed Lord at a definite time—and some of them denouncing their opponents as 'base hypocrites,' because they do not receive their expositions, is to me, with my present light, taking a most fearful responsibility; and I desire not to share in it.

"I am now of opinion that the word is truly translated in our Bible, and signifies the purpose of God in reference to the events to which it relates. He 'determined' a certain period for these events; which period has no connection whatever in its commencement, with the 2300 days. The assumption that these periods commenced together, and one marked the first, and the other marks the second advent, has been most disastrous to many souls, and, I am of opinion, will be attended with still greater disaster to those who persist in that view."

On this we have a few remarks to offer. We are much astonished at such an insinuation from such a source, as that the word rendered "determined," in Dan. 9:24, is only rendered "cut off," to serve a theory; for the writer well knew, that when "the theory" was put forth, no reference was had to such a meaning of the word, and that the advocates of "the theory" did not know that it might be thus rendered. He also knew, that those who did first render it "cut off," had no reference to this theory. He was well aware that it is thus rendered by good authority. Thus translated to subvert a theory! In the "Bible Examiner," p. 49, it reads thus, with the brackets: "Seventy weeks are determined [cut off, so the word signifies] upon thy people." Is it there thus rendered to subvert a theory? But the "Examiner" argues, that the word cannot be understood as cut off, because it is not the word which is used in other places to denote cut off. The fallacy of this reason is shown by the fact, that this word is used in no other place in the Bible; and therefore the same argument would be as good against its meaning "determined," as against its meaning "cut off;" for it is not the word which is used in other places to denote "determined," and three other words are thus used. As this would not be good logic against its meaning "determined," neither would it be good against its meaning "cut off." Again it argues, that it must denote "determined," from the fact, that the learned translators of our Bible did not so understand it. If this is a good argument here, then it upsets the argument that we reply to in another place, where the same writer contends, that "kolasis" does not denote "torment," (in 1 John 4:18), although the same fact exists, that the learned translators of the Bible do thus understand it.

The article speaks of "a multitude of men, who know nothing of the original language, preaching that it does mean cut off, and staking the truth of prophecy," &c. Now, we know of none who were more ready to stake the truth of prophecy on it than the writer we are reviewing,—what we never did stake; and the extract we have already made from p. 49 of the "Bible Examiner," shows that he was also one of that "multitude of men, who know nothing of the original language," who did preach, that "so THE WORD SIGNIFIES."

But is it true, that those who render it "cut off," know nothing of the original? The first one we knew who thus translated it was Prof. Bush. Does he know nothing of the original? Prof. Whiting thus translates it. Does he know nothing of the original? Sir Isaac Newton reads it, "cut off." Does he know nothing of the original? Hengstenberg contends that it is literally "cut off." Does he know nothing of the original? In the Latin version of Junius and Tremellius, NECUTAKIS rendered, "decisus sunt—WERE CUT OFF." Were they ignorant of the original? In the literal version of Arias Montanus, it is "decisus est"—was cut off. Had he no knowledge of the original? In the Chaldeo-Rabbinic Dictionary of Stockins, CHATHAK is defined—"Scidit, abscedit, coesedit, incidit, excidit"—To cut, to cut away, to cut in pieces, to cut or engrave, to cut off. Is that no authority respecting the original? And another writer has said of "cut off," that "so the word signifies."

"Now I propose a fair and honorable way of coming at what you want:—Make out a series of questions, which will embrace all the points involved in the articles of the "Examiner," and send them in to us, and we will give answers to them, without controversy, or any reference to others. Now, it appears to me, if you want light, without contention, this will be the better way. State your case strongly as you please. Let us hear from you soon. Will this do?"

"J. V. HIMES."

The above was sent to Bro. S., and we expected to have heard from him again, and to have arranged the subject in a satisfactory manner. But judge of our surprise, when we saw in the "Harbinger" the articles referred to, with the following remarks by Bro. Stoddard:—

Bro. Marsh:—I write in behalf of the church where I am laboring, and the cause of truth. We, as a church, take a considerable number of the "Advent Herald," and a few of the paper which you edit. We have seen, we think, a want of fairness (1) in the "Herald," in extracts made from the "Advocate," by taking a part of different articles on the destruction of the wicked, and unconsciousness of the dead, and replying to them without giving the whole argument. (2.) And likewise that a criticism on the Greek word kolasis shows feebleness on that side of the argument. We thought an article from the "Bible Examiner" would set the matter in a better light. (3.) We accordingly voted unanimously to request the "Herald" to insert the article, and sent it, but it was refused. We now, unanimously, send you the same, asking you to insert it in the "Harbinger."

Yours, for the truth and justice,

M. STODDARD.

Worcester (Mass.), Oct. 5, 1847.

On this article we make the following remarks: 1. As to "fairness" of quotations from the "Advocate," we appeal to all candid and "fair" men, if in every case we have not made fair quotations. We could not possibly give whole articles from which we quoted. But in every case we have given more full and "fair" quotations than our opponents have given from us.

2. Our argument on "kolasis" is judged of very differently from this by those who have a more perfect knowledge of the language. We are willing to let this matter rest with "fair" and competent judges.

3. The article from the "Examiner" is designed, it appears, to place the "matter in a better light." Our readers can read the review of that article, and judge of its "light."

4. "Was refused!" Our letter given before shows why, and in what manner, it was "refused." We little expected anything of this character would be sent to another paper, the tendency of which must necessarily be to create prejudice against the "Herald" and its publisher.

We now give the article sent to us entire, with our reply, which should not give offence to any, as we are pressed to this course.

A SHORT DIALOGUE.

Bible Examiner.—Brother "Herald," you seem somewhat perplexed with the question about the State of the Dead and the End of the Wicked.

Advent Herald.—Not at all, only you who hold that "the dead know not any thing," and "all the wicked will God destroy," are "hard to understand."

B. Ex.—Perhaps we are, but you must try and be as patient as you can with us: we think God means what he says; and if we happen to be mistaken, it is no more than some have been before us. It seems you think "Brother Cook" is in error in thinking "kolasis," Matt. 25:46, signifies "cut off," at that his reference to Ps. 37:9, "Evil doers shall be cut off;" in proof that the wicked are actually to die, and not be eternally preserved, is wholly inconclusive.

A. Her.—Yes: "The words 'cut off,' referred to, Ps. 37:9, is the same word as that in Dan. 9:26—"Messiah shall be cut off."—Adv. Herald, June 5.

B. Ex.—Very well; what conclusion do you draw from that?

A. Her.—Why, then, "if Messiah was not annihilated, it does not prove that the wicked will be."—Adv. Herald, June 5.

B. Ex.—Just be candid, Brother "Herald." Do not put words in our mouths that we never uttered: we never used the phrase "annihilated;" and the impartial may think it is taxing our charity a little too much to have you and your co-workers perpetually harping upon a word, the sense of which may be different in different minds. Had you stated the question fairly, it

would have stood: "If Messiah did not die it does not prove that the wicked will die." Then your controversy would have been direct with the Bible which affirms, "Christ died." Christ did die, therefore the wicked will die. Christ's death did not consist in endless torments: therefore, the death of the wicked will not consist in such torments. Christ was "cut off," therefore the wicked will be "cut off;" the word you say is the same in both places.

A. Her.—Yes: "The wicked will all be 'cut off,' i. e., separated from all the blessedness of the righteous."—Adv. Herald, June 5.

B. Ex.—Was Christ, when he was "cut off," separated from all the blessedness of the righteous? If so, he was either in actual hell torment, or he was unconscious in death. Which horn of the dilemma will you take, Brother Herald? We shall see. Now do not take back your words. Remember the "same word" expresses the cutting off Messiah; and the cutting off the wicked, if you are a judge of the original, or perhaps "Prof. Whiting" gave you that information; if so, all the better: the better the authority the better the argument. If Jesus Christ died, as the Scriptures affirm, and was unconscious in death, then that is the death the wicked will experience: if the death of Jesus, or his being "cut off," was going into hell torments, then that will be the death, or cutting off of the sinner, if you are right in the words being the same: but then it follows, as the cutting off of Messiah was not an eternal confinement in those torments, so neither will the sinner's be: and let me now tell you, Brother "Herald," what I have all along feared, viz.: that you, and all that hold the same theory, will be compelled to take refuge in Restorationism: and one of your principal supporters does already, secretly, "think it very possible that the wicked will, sometime or other, be restored to the favor of God, though they will not have a part in the new earth." To such a result your theory must ultimately drive you, in this controversy, if you continue your present course of reasoning: at least, so I solemnly believe.

"PUNISHMENT"—"KOLASIN."

The "Advent Herald" is hard pressed by questions in regard to its faith that the most just and merciful God has determined on tormenting his enemies in unutterable and unending torments. In the "Herald" of May 29th, we are told that the Greek word, Matt. 25:46, translated punishment, is "kolasis;" that it does not occur but in one other place, viz.: 1 John 4:18, and that there it is translated "torment," so it concludes the proper meaning of the original word is torment, and hence Matt. 25:46 should read, and is, "These shall go away into eternal torment." It then adds, "If a doubtful point cannot be settled by the words of Christ, it can be settled by no authority whatever."

So it seems the "Herald" admits it as a "doubtful point." I am sure, for one, so far from its new translation of "kolasis" having "settled" the "point," it has gone a long stride towards Universalism. Its whole dependence in proof that "kolasis" signifies torment is on the fact that the translators have so rendered it in 1 John 4:18. Grove's Greek Lexicon gives several significations of the word. While it signifies "punishment, chastisement," &c., it also signifies, "a check, restraint, hindrance, pruning, lopping," &c. Now let us turn to 1 John 4:18, the "Herald's" only hope. What is the "kolasis" there spoken of? Read the verse and connection. It is the "kolasis" [Herald, "torment"] of one that "loves" God, but is not "perfect" in love. "Perfect love," says John, "casteth out fear, because fear hath kolasin: he that feareth is not made perfect in love."

Now, if the "Herald" be right, the "torment" of the damned is simply the torment of not being "perfect in love," while in fact they love some. I ask any candid man, if "kolasis," 1 John 4:18, is not more likely to have the meaning of a "hindrance," which is one signification of the word, than that of "torment." What does John say? He says, while "fear" is indulged, or while it possesses the mind, it is a hindrance [kolasin] to perfect love; so that he who fears is hindered from loving God perfectly.

I now meet the "Herald" with a firm denial that "kolasis" is used in the Bible when "torment" is intended; and instead of "Jesus Christ's words" being quoted to settle this doubtful point, they are only "the words of" the "Herald." Our Lord invariably uses another word when he speaks of "torment." It is "basanos" and its derivatives. See the following texts: Matt. 4:24: "They brought unto him all sick people that were taken with divers diseases and torments—basanos." Luke 16:23, 28: "He lifted up his eyes, being in torments—basanos." "Lest they also come to this place of torment—basanos." Rev. 9:5: "To them it was given that they should not kill them, but that they should be tormented—basanisthosi—five months: and their torment—basanisthosi—was as the torment—basanisthosi—of a scorpion," &c. Rev. 14:11: "The smoke of their torment—basanisthosi—ascendeth up," &c. Rev. 18:17: "How much she hath glorified herself, and lived deliciously, so much torment—basanisthosi—and sorrow give her." V. 10: "Standing afar off for the fear of her torment—basanisthosi." V. 15;

"For fear of her torment—*basanismo*," Rev. 20:10; "The devil shall be tormented—*BASANISTHESONTAL*." It is easy to multiply texts on this point, to show that our Lord never uses the word "*kolasis*," as the "Herald" affirms, to signify *torment*, but another word *always*, unless the text Matt. 25:46 be an exception. The "Herald," then, made a great mistake, unless it has some better reason to offer for such an EXCEPTION than anything it has yet produced, when it AFFIRMED, "The text is, therefore, literally, 'These shall go away into eternal torment,'" &c. There is not a solitary text where the translators have given us the phrases *torment*, *tormented*, or *tormentors*, but that the original word is a different one from that used by our Lord, Matt. 25:46, except the single text, 1 John 4:18. This fact speaks VOLUMES: it shows CONCLUSIVELY that the text Matt. 25:46 is NOT literally, "These shall go away into eternal torment," as the "Herald" affirms. Had our Savior intended "*TORMENT*," he most certainly would have used another word, which both himself and disciples uniformly use when *TORMENT* is intended: and we have a most triumphant refutation of the position of the "Herald" on this question. Let the candid inquirer after truth judge if that is not the case.

REPLY.

Those who are really desirous of light, who in sincerity and truth have no set opinions of their own to sustain, but are simply inquiring what the Bible teaches on this question, we believe will see the sophistry in the foregoing reasoning. We say *sophistry* not disrespectfully, but because it is the only term which is expressive of "fallacious reasoning; reasoning sound in appearance only."—*Webster*. A sophism is "a specious but fallacious argument, a subtlety in reasoning." By a subtlety in reasoning, and the use of false axioms and vain subtleties, the worse is often made to appear the better reason to those who are not skillful in detecting false logic.

We will give a specimen of what we mean by "fallacious reasoning."—A friend of ours once advanced the argument, that had Paul believed we must necessarily be unconscious when out of the body, he would not, when caught up to the third heavens, as described in 2 Cor. 12th, have been in doubt whether he was in the body or out of the body; for had he believed he could be conscious only when in the body, he would have believed that he was then in the body, and could not therefore have been in doubt. Now that was a sound argument, as every logician must admit. But another attempted to set it aside by the following sophism. He argued, that if Paul's believing he could only be conscious in the body, would have caused him to believe he was in the body when conscious in the third heavens; that it must also follow, had he believed he would be conscious out of the body, that he would have believed he was out. This was given in all soberness as a fair argument; yet all logicians would see its fallacy at a glance. For all will see, if they look at the question, that Paul's believing he might be conscious out of the body would no more have caused him to believe he was out, than his knowledge that he could be conscious in the body would have caused him to know he was in. The doubt must have consisted in his belief that he could be conscious in the body, and could be conscious out, and therefore was in doubt as to which state he was in. Had he believed that he could only be conscious in one of those states, he must have believed he was in that one, and been free from doubt.—His doubt whether he was in or out of the body, proves that he believed he could be conscious either in or out. Now although the fallacy of the reply was so obvious, yet we have heard that reply quoted time and again as a refutation; and because it was never replied to, many have supposed that it could not be answered.

Now those who wish for light will not,—like the opposers of Galileo, who refused to look through his telescope at Jupiter lest they should see its moons, and be convinced, against their will, of his discoveries,—refuse to look at the weak points of an argument. Nor will they wish to have their eyes closed by false

logic. We will therefore examine the argument in the "short dialogue."

In reply to the fore part of the dialogue, it will hardly be necessary to remark, that we have not been perplexed by any reasoning against what we understand the Bible to teach respecting the state of the dead. Nor have we used language in any such connection as that which is first put into our mouth. We use the term "annihilation" when speaking of that view, because they believe in "annihilation;" they believe the being is annihilated, and will be annihilated, or will cease to be.—Dr. Priestly, if we mistake not, and other intelligent men who held that view, did not object to, but used that term. No one supposes that the matter composing the man will be annihilated, but materialists do believe that the *man* will be, express their belief as they may. We never use the term invidiously, but should choose it to express our faith, if that was our faith. We can see no reason why those who believe in annihilation should dislike the term, the most expressive of their belief.* We will now proceed to the argument of the dialogue, which turns on a single sophism.

It had been argued that *kolasis*, in Matt. 25:46, which is translated *punishment*, means simply to "cut off." This was attempted to be proved by the assertion that *kah-rath*, the word rendered "cut off" in Psa. 37:9, was the same word in the Hebrew, that *kolasis* was in the Greek. We rebutted this assertion by showing, that in the Hebrew of the Old Testament *kah-rath* occurs two hundred and eighty-seven times; and that in the Septuagint translation of the Hebrew into the Greek, *kolasis* is not used in a single instance as its representative, as it would have been if they represented the same idea, each in its respective language. We also showed that *kolasis* in the Greek of the New Testament is not in a single instance translated by the use of *kah-rath* in the Hebrew New Testament. Now no candid man will claim for an instant that two words which are never used interchangeably, although occurring nearly three hundred times in the Bible, are corresponding words. And no man who wished for light, having advanced such an argument, would, on being thus informed, sleep without hastening to correct his error. Now the "short dialogue" did not inform its readers of that evidence respecting the difference of the two words.

After we had shown their diversity, we then argued, that even the Hebrew word *kah-rath* could not mean *annihilate*, because it is the same word which occurs in Dan. 9:26, which is applied to Christ: "Messiah shall be cut off." Our argument was, that "If Messiah was not annihilated, it does not prove that the wicked will be." It is claimed in reply, that the question is not fairly stated; but would be if it read thus: "If Messiah did not die, it does not prove that the wicked will die." The writer, however, must have known that such would not be a fair statement of the question; for he knew that both parties believe that Christ did die, and that the wicked will die, and that therefore it would not state the difference between us. He knows that the question does not turn on the *fact* of their dying, but on the *nature* of the death they die: whether in death there is consciousness or unconsciousness, whether it annihilates, or continues in conscious being.

The "Examiner" argues, that "Christ died, and therefore the wicked will die." This all believe. It farther argues, that "Christ's death did not consist in endless torments; therefore the death of the wicked will not consist in such torments." The sophistry of this last inference consists in this: In our proposition, the *state* to which death reduces a man was the question. In this inference, the *duration* of that state is the question. Cutting off, would reduce a man to a *state*: how long that state would *continue*, and its condition, must depend on other evidences. Had the Savior simply said, "These shall go away into punishment," the evidence, of punishment would have been the same in *kind* as it is when he says, they shall "go away into everlasting punishment;" but it would have lacked the evidence of *duration*. Christ was to be "cut

* We should prefer to speak of the believers in the final reduction of the wicked to nothing, by some term which they and we could both acknowledge as relevant; but after much thought, we can find none but this that is. They are sometimes called Destructionists, because they believe that all the wicked will God destroy. But then we also believe this; so that would make us Destructionists. If they do not believe that this destruction will annihilate them, we have nothing to object to in their view of it. If they do believe it will, why, then, that term does not denote the difference between us. Dr. Buck speaking of Destructionists, says: "The name assumed by this denomination, like those of many others, takes for granted the question in dispute, viz. that the Scripture word DESTRUCTION means annihilation: IN STRICT PROPERTY OF SPEECH, they should be called ANNIHILATIONISTS."

off;" but not for ever. The wicked are to be cut off for ever.* If the *state* was the same in each case, it would not prove that the *duration* of the state would be the same. Therefore, if Christ had torment, and that torment was not endless, it does not follow that the punishment of the wicked will not be everlasting. To draw an argument of *duration*, from a premise which merely respects condition, would be called by logicians a "*non sequitur*"—i. e., reasoning from unlike to unlike—putting more in the conclusion than had appeared in the premises.

There is another specimen of the same kind of reasoning, in the same "short dialogue." We had affirmed our belief that "The wicked will all be 'cut off'—i. e., separated from all the blessedness of the righteous." The "dialogue" argues, that as the word expressive of the cutting off of Christ, is the same that expresses the cutting off of the wicked in the Psalms, that therefore Christ must also have been separated from all the blessedness of the righteous, and must therefore have suffered "actual hell torment," or been "unconscious in death." Whether Christ actually suffered the torment that the wicked will, does not affect this question. Some old writers have thought he did; but whether his agony in the garden was of a kind with theirs, we cannot decide, and see no necessity for supposing that an INFINITE BEING, to expiate the crime of *finite* ones, must endure a punishment equal to theirs, either in kind or duration. The act of cutting off, is the act which reduces to a state, or that which separates. After they are thus separated, other acts may come in to change their condition while separated; and therefore it does not follow, if the act of separation is the same, that their condition while separated is; because the condition of the parties while separated is not expressed by the word which separates. Therefore, if the wicked, after they are separated, are consigned to "everlasting punishment," it does not follow that Christ, because he was, like them, separated, must also, like them, endure the punishment which is added to them during their separation. Therefore the Savior might be conscious during his death, and not have suffered in Gehenna. The Savior unconscious!! Why, in Him dwelt "all the fullness of the Godhead bodily." If He was unconscious, then all the fullness of the Godhead bodily was unconscious! He laid down his life, and took it again. Could an unconscious being bring himself to life? If so, a being before existing might create himself! To deny the consciousness of the Savior during his death, is in effect to deny his pre-existence; for if the Savior could not be conscious while his body—the temple, which was destroyed for three days—was laid aside, it must follow that he could not have been conscious before he took to himself our nature. If he was conscious before he was made flesh, his laying aside that flesh would not interfere with that consciousness; and therefore it is possible that the Savior actually did fulfil the promise made the thief at the crucifixion—"Verily I say unto thee, To-day shalt thou be with me in paradise." It seems the Savior, when he died, went to the place of the righteous in Hades, and not to the side of the great gulf which the wicked occupy there.

But says the "dialogue," if the words are the same, "then it follows, as the cutting off of Messiah was not an eternal confinement in those torments, so neither will the sinner's be." No, that does not follow, unless the words being the same proves that the eternal condition of Christ and the sinner must be the same, which the dialogue will not assume.—If Christ's not suffering eternal punishment proves that the wicked will not, then Christ's not suffering eternal unconsciousness would

* In conversation with Bro. Belt, of Hartford, he informed us that many had supposed, that in our argument on "*kolasis*," we intended to deny that the wicked will be finally cut off; and that if we did not intend this, they do not see the force of the argument.

There was nothing in the argument to warrant such a conclusion. There are numerous Scriptures which positively teach that the wicked will be "cut off." The fact of their being cut off does not, however, prove their condition while cut off. They may be cut off—i. e., separated, and be either conscious, or unconscious, in that state. This must be decided by other Scriptures. One of the Scriptures which we understand asserts their misery in that state, is the declaration of our Savior, "These shall go away into everlasting punishment." Now, if the word translated punishment, is the same word which in other places is rendered cut off, and simply asserts that the wicked will be cut off, then it cannot be relied on as evidence of their misery after they are cut off. It does not denote simple separation, as we have demonstrated it does not, and is rightly translated punishment and torment, as the translators of the Bible have rendered it, and from which no one, who has any scholastic knowledge, will dissent; it will then follow, that while the wicked will be cut off, according to other Scriptures, that they will also "go away into everlasting punishment," according to this Scripture.

prove that the wicked will not. That is the logic of the dialogue; and that shows who are in danger of running into "*Restorationism*." If the logic of the "Examiner" is sound, the death of the wicked can only continue three days, then to be followed by their resurrection. Let not one who teaches the restoration of a *part* of the wicked after the Advent, talk of our running into it. So much for the sophisms of the dialogue, which we should not have thought it necessary to notice at all, if we had not seen that some, whom we supposed were more keen sighted, had failed to detect its fallacies.

We will now proceed to the argument of the second article, headed

"Punishment"—"*Kolasis*."

To what is said about our being hard pressed, &c., no reply is necessary; for if any take pleasure in solacing themselves with such delusive thoughts; we would not mar their happiness in this particular. The first we notice is the statement; that we admit the meaning of *kolasis* to be a doubtful point. Such an inference is wrong; for the writer well knew, that we spoke not of our doubts, but of those who do doubt that *kolasis* is rightly rendered "punishment." The article then speaks of our "*new translation of kolasis*,"—our making it signify torment. This is also wrong; for the writer well knew, that in the two instances of the use of *kolasis* in the New Testament, it is in one place translated *punishment*, by King James' translators, and in the other place, *torment*; and therefore he knew that we gave it no new translation. He also knew that our opponent did endeavor to give it a new translation, so as to have it read "cut off," instead of "*punishment*." Now when our whole argument was designed to show that the *old translation is the correct one*, and that the *new translation is inadmissible*, to speak of our new translation is not presenting the question in its true light. Is this a specimen of Christian "*fairness*"? As to the stride towards Universalism; this charge was not only not to be expected from one who offers salvation to sinners after the coming of Christ; but it is not sustainable by any thing to be drawn from our arguments that the wicked will "go away into everlasting punishment."

We have also in this, a few sophisms to notice. The article claims that as the word *kolasis*, rendered "punishment" in Matt. 25:46, is the same word as that rendered "torment" in 1 John 4:18,—which it claims only means "not made perfect in love,"—that, therefore, if our position is correct, "the *torment* of the damned is simply the torment of not being 'perfect in love,' while in fact they love some." This would follow if the "article" was right in its meaning of torment in John, and the same word must necessarily be used in the same sense in all places. Either of those varying, that conclusion would not follow. The Examiner then shows that HINDRANCE is one of the meanings of *kolasis*, and claims that that is more likely to be its meaning in John than torment. So he would read it, "Perfect love casteth out fear, because fear hath HINDRANCE," the hindrance of loving God. Now all will see, that according to the argument just replied to, if the torment of the wicked must be the lack of perfect love, on the supposition that such is the meaning of torment in John; then it must follow, that, according to the "Examiner," all the punishment of the wicked must consist in their being HINDERED. That however does not follow on correct reasoning; for as the same word may be used in any of the senses, given in the definition from Grove's Lexicon, it may be used in one sense, in one place, and in another sense in another place; and therefore it would not follow because it was used in one place in one sense, that it must be used in another place in the same sense. Even if the word was translated torment in both places, as there are different degrees and kinds of torment, it would not follow that the torment suffered by those who suffer fear, would be of the same kind and degree suffered by those who will go away into everlasting punishment. All who have ever suffered fear well know that fear hath pain, that it hath torment, that it hath something more than a mere hindrance, and has actual suffering. The term torment is therefore rightly used in 1 John 4:18, and therefore the wicked MAY have actual suffering, differing in kind, and degree, and duration, when they shall go away into everlasting *kolasis*.

We now turn to the argument based on "*basanos*" and its derivatives. The argument is, that the Savior, in other places, has used *basanos* to denote torment; and therefore he does not mean torment by *kolasis*. This would be correct reasoning if the Bible never used but one word to denote any one idea, or thing. If in one case the same idea may be expressed by different words; then it follows that in other cases the same idea may also be differently expressed. Now is it customary in the Bible to limit the expression of the same thing to the same word? No one will claim this. In the Old Testament no less than twenty-one different Hebrew words are translated by the English, "to cease." In the New Testament, eight Greek words are trans-

lated "verily;" twelve are translated "think;" fifteen are translated "therefore;" and eight "tarry," &c. Now, it would be bad logic to argue, because some one of those words is the principal one usually expressive of a given idea, that therefore the same idea is not expressed by any of the others; so it will also follow, that while "basanos" is the word which usually denotes torment, there may be other words which are also expressive of torment; therefore *kolasis* may be one of those; and consequently, it has not been proved that it does not denote torment; neither has it been that "punishment" and "torment" are incorrect translations of the term.

In the "Examiner" of September, 1846, the one who here denies that the translators are correct, argues that determined in Dan. 9:24 must mean determined, from the fact that the learned translators of the Bible so understand it. If that is sound reasoning there, it destroys his argument here; for the same learned translators have rendered *kolasis* by "torment," and "punishment," and by those terms only. We did not admit that it was a sound argument there; for translators may make mistakes; and therefore do not claim if here. We have, however, not only the unanimous opinion of the learned translators of the Bible; but all translators into the English have thus rendered it, and translators into other languages have represented it by words which are equivalent to our word "pain."

Wickliff, in his translation made in 1380, thus renders Matt. 25:46, "And these schulen go into euerlastyng turmente, but the just men schulen go into euerlastyng lief." Tyndale, in 1534, translated it, "And these shall go into euerlastyng payne: and the righteous into lyfe eternall." Cranmer, in 1539, translated it, "And these shall go into euerlastyng payne: the righteous into lyfe eternall." The Geneva translation, made in 1557, reads, "And these shal go into euerlastyng payne, and the righteous into life eternal." The Rheims translation, made in 1582, reads: "And these shal goe into punishment euerlasting: but the just into life euerlasting."

Thus we find a striking uniformity in all languages, in the translations of all times, in all the places where the word is used in the Bible—in the original Greek, or Septuagint translation—and in the definitions of all lexicographers: none of whom disconnect the word from actual suffering, or use it in the sense of *cut off*, only as a tree is cut off by the pruner, who cuts not the tree off, but restricts it, lessens it, curtails and diminishes it, but leaves it still a tree. Sustained as we are, in this particular, by all authorities, we are very little affected, by the judgment of those who pronounce our argument "weak," who "can see no force in it," &c., while they make no pretensions to skill in these things.

But suppose torment was not a definition of *kolasis*; it would not then follow that it denoted cut off, and if that is not proved, no progress is made against the point at issue; and it is as far as ever from being proved that *kolasis* signifies "cut off." There are nearly twenty different Hebrew words in the Old Testament, and three Greek words in the New, which are rendered "cut off" in the English, and the phrase "cut off" occurs two hundred and nineteen times in the Bible. Now, it is a triumphant fact, that not one of these words which are translated cut off, is in a single instance represented by *kolasis* in the Greek of the New, or the Greek translation of the Old; that in not a single instance where cut off occurs in the English, is *kolasis* found in the Greek; and not a word in the Hebrew which is translated by any word denoting "cut off," is rendered in the Greek by "kolasis."

Now if *kolasis*, which is translated torment, cannot denote torment, as the "Examiner" argues, because another word is usually thus translated; it therefore does not follow, that *kolasis* must denote cut off, when it is never thus used, and when no word which is translated cut off is represented by it. Therefore, we conclude that *kolasis* is rightly translated "punishment" in Matt. 25:46, and *torment* in 1 John 4:18. So that, in the language of the "Examiner," we would say, "Let the candid inquirer after truth judge if that is not the case."

Correspondence.

A Sermon.

By J. LITCH, delivered in the Big Tent at New York, Friday afternoon, Sept. 24th, 1847.

Dan. 8:14—"And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

This subject has been already thoroughly investigated, and doubtless but little new light can be shed upon it. Let us, however, for a brief space of time, enter upon its examination.

As believers in the speedy personal Advent of Jesus Christ, this text has been one of the main pillars upon which our faith has rested, as to the time of the event.

Let us inquire, Have we at the present time reason to believe that our general doctrine drawn from this text and context, as far as the time of it is spoken of, is correct?

I do not mean the definite time, but the general time. In order to establish clearly the answer to this question, let us glance at the outlines of this chapter.

In a vision in which the Holy One communicated his designs to the prophet, Daniel saw a ram "which had two horns." This was the first symbol. "As I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes." Here is the second symbolic representation. "And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and break his two horns: and there was no power in the ram to stand before him; but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great: and when he was strong, the great horn was broken, and for it came up four notable ones, toward the four winds of heaven." This is the third symbolic representation. "And out of one of them came forth a little horn, which waxed exceeding great, towards the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.—And an host was given him against the daily sacrifice by reason of transgression, and it practised and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

You have heard the vision—you hear the question. Did the Holy One ever answer that question? "And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Here is an answer which has a meaning, and will be fulfilled.

But first, What do the symbols of the vision represent? Said a voice in the ear of the prophet, "Gabriel, make this man to understand the vision," and Gabriel said unto the prophet, "Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. The ram which thou sawest having two horns are the kings of Media and Persia."

Second symbol. "And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." Of course, then, the founder of Grecia was the conqueror of Media and Persia. We know from history, that Alexander of Macedonia founded the great Grecian empire, conquered the Medes and Persians, and established his throne in Babylon. "And that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." We know also from history, that four kingdoms came up out of Alexander's empire after his death. "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people."

Turn now to Deut. 28th. Here the Lord is foretelling by the mouth of Moses the final overthrow of the Jewish nation. Commencing at the 49th verse, we read, "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not under-

stand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young: and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed." Ask any expositor of the prophecies, or historian of the Jewish nation, if the prediction made by Moses ever had its accomplishment? They will tell you, Yes.

What was meant by "the nation of fierce countenance." Why, Rome. When did Rome gain universal supremacy? When the Grecian monarch fell, one hundred years before the destruction of Jerusalem; then it was that Grecia passed away, and Rome came, the nation of "fierce countenance and strange tongue," in its stead.

Some define this power, which had dominion over the Holy Land, to be the Turkish, or Mahomedan, power. So far as the dates and fulfilment are concerned, this change of nations would not make any difference. But then there arise incongruities in applying these prophecies to the Turkish nation.

Adopt Rome as the subject of the prophecies, and an unbroken chain is given us.—Adopt the Turkish nation, and you have an *interregnum* of nearly six hundred years, from the fall of the Grecian monarchy to the coming up of the Mahomedan power. I shall therefore call the nation represented by the little horn, Rome.

Secondly, let us examine the nature of the time—whether symbolical or literal?

If literal time, where shall we begin? The question next comes up, How long the vision? Where does it begin? The ram which thou sawest having two horns are the kings of Media and Persia." Here is the commencement of the vision, which embraces two thousand and three hundred days. The vision ends when the time of the desecration of the sanctuary ends. As these days cover the whole vision, it must cover the reign of the Medo-Persians down to the cleansing of the sanctuary. The literal interpretation, then, falls to the ground, and we must adopt the symbolical import.

When used symbolically, a day signifies a year. The passage found in Dan. 9:24, "Seventy weeks are determined upon thy people, to finish the transgression, and to make an end of sins," and others, compel us to adopt symbolical time; and we do adopt it cordially.

What is to mark the end of the days? To come at this, we must answer two questions. "And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed." But one question is here answered, that is, in reference to the sanctuary: and I am more confirmed in this view of the subject, from the fact, that in a subsequent vision the deliverance of the host is the subject of the prophecy. Dan. 10:14. Says the angel Gabriel, "Now I am come to make thee understand what shall befall thy people in the latter days."

If you wish to know what befel the people in their latter days, you have only to read the latter part of the 10th, and the whole of the 11th and 12th chapters of Daniel. You will read, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.—And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Thus the period spoken of in the 8th chapter brings us to the cleansing of the sanctuary, whatever that may be.

What is the Sanctuary? A Methodist brother in an article in the "Christian Repository," Philadelphia, says, "that the term 'sanctuary,' in Scripture, is everywhere used to signify the church, and therefore at the end of the age, the church will be cleansed, sanctified, or saved from the power, love, and admiration of sin and the world—that is, be converted."

We do not adopt this view. I have yet to be shown one single passage that represents the sanctuary as typical of the church. It is used to signify a place—sometimes a place of refuge, sometimes a sacred, holy place. It is spoken of in Scripture in reference to the temple, mount Moriah, Jerusalem at large, the Holy Land of Palestine, and also as the place where our Savior had gone, to heaven itself. In one of these senses it is undoubtedly used here: we will endeavor to learn which

In Dan. 9:17 the prophet uses the word, while engaged in solemn, earnest prayer to God.—"Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." What was the "desolate sanctuary" spoken of?—Was it not the holy mountain Jerusalem, the sacred place the Lord had chosen as his abode, of which he hath said, "Here will I dwell for ever, for I desire it." "O my God, incline thine ear and hear; open thine eyes and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord hear; O Lord forgive; O Lord hearken and do; defer not for thine own sake, O my Lord; for thy city and thy people are called by thy name.—And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God"—that is, the people—the sacred mountain meaning God's people.

This "sanctuary" is first condemned and guilty in God's sight, in consequence of his indignation against it for the sins committed therein, and it has been made desolate, and doomed to be trodden under foot of the Gentiles, till the time of the duration of its punishment be fulfilled. Daniel prays that God will turn away his wrath from his holy city and his sanctuary, as has been already alluded to in the 17th verse.

The term "cleansed," as rendered in the text, is rendered in the margin "justified."—"Then shall the sanctuary be cleansed."—Keeping up the idea that the sanctuary, for the sins of the nation committed therein, is under the displeasure of Jehovah, who has made it desolate on that account, we see that the "sanctuary" must be acquitted from guilt before the restoration can take place.

The same idea is manifested in Isa. 40:1—"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." The Lord, because of his people having exceeded their commission, when he sent them forth to punish his enemies, visited them in sore displeasure; and full measure of punishment, as this passage declares, was what they had received for their guilt—"for she hath received of the Lord's hand double for all her sins."

Jerusalem stands now, therefore, in a justified state. Just as the sinner who is justified in the sight of the Lord Jesus Christ is justified by faith. The actual justification will not transpire until the Great High Priest comes forth and says, "Their sins and iniquities I will remember no more." By faith we are now justified, and here have the pledge of the Great Jehovah, that when we believe with the heart unto righteousness, we shall be pardoned, and stand at the judgment day accepted. So the "sanctuary" shall be pardoned, justified, and acquitted in the sight of God, preparatory to the "glory" appointed it by God through the holy prophets. This is the event to transpire at the end of 2300 days.

But has God pointed out any visible mark by which to know when that event transpires? Look at Isa. 51st, commencing at verse 17—"Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out." Vs. 17-21 predicted woes; verse 22 reiterates the saying, "Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again." Then follows God's proclamation to Jerusalem: "But I will put it into the hand of them that afflict thee: which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over."

The Lord says, "I have taken out of thine hand the cup of trembling; thou shalt no more drink it again."

What will God do with it when he takes it away? "I will put it into the hand of them that afflict thee: which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over."

Thus here is a signal mark by which Jerusalem and all the world may know that Jehovah has justified the sanctuary.

What event terminates the vision of Daniel in the explanation? I answer, the downfall of Rome the Anti-christ. The hand of God

will be made manifest in her utter destruction. We are brought to the breaking of the Roman power when the end of this vision comes.—Then shall the cup of wrath be removed from Jerusalem, and put into the hands of her enemies to drink it.

But where do we stand at the present time? In September, 1815, at the Congress of Vienna, all the monarchs of Europe combined to remodel and partition their kingdoms, so that the integrity of each might be maintained and guaranteed. We now live in the period when Pope Pius IX. has formally renounced the Alliance and protection of the Congress of Vienna; and says, "I will accept no mediation, for I have been greatly insulted." Austria, who has been Rome's protector since 1815, is marshalling her hosts. France, with her citizen king, combines with despotic Austria to crush the rising spirit of the Roman Pontiff. And Europe, despotic Europe, combines together to do the very thing which the Holy Ghost, speaking through John the beloved disciple, hath told us: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.—These have one mind, and shall give their power and strength unto the beast. For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled."—And they will make her desolate, and her flesh burn with fire." It is God's work. They are his chosen instruments. Nothing can save her. I ask, if the European kingdoms did not do this very thing, have they not granted their strength to her support? Have they not faithfully fulfilled their pledge.

We are just at the junction of time in the circle of events so long foretold by holy prophets, when God is about to take the wine-cup of his wrath, and put it into the hands of those who have afflicted his people. That is the event we now behold transpiring—that is convulsing the nations of the earth, and mustering their hosts to battle.

How are we to date these days? In Dan. 9th we are informed, that seventy weeks are cut off, and then will be brought in the era of everlasting holiness and peace. Cut off from what? Not from matter, or events, but from time itself. Cut off from some time given or signified. And the only time it can be cut off from, is the 2300 days. If cut off from that, it gives data to the beginning of the days now being accomplished. Look at Dan. 9:25, 26—"From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three-score and two weeks: the street shall be built again, and the wall, even in troublous times. And after three-score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."

We begin to date these days, then, where the Holy Ghost begins—with the commandment to restore and build Jerusalem, in the reign of the Medo-Persians, and date it where the chronology was dated, 457 years before Christ. Thus calculating, we brought up at 1843. Others adopted the same view in regard to the seventy weeks, and dated them four years later, making the year 453, and bringing the termination up to 1847. I don't know but what this calculation is right; for if accounts are true, Rome is trembling on the verge of ruin. But time will tell us more on this subject than we can. We will mark passing events, and be strengthened by the evidences He is giving everywhere of his ability to fulfil promises made to the nations of the earth. May God help us to be steadfast, always abounding in the work of the Lord. This is the first event for which I look, as an individual. I can come to no other conclusion, after examining and comparing all the Scripture passages on this subject. Every day confirms and establishes my opinions.

In conclusion I would ask, What is the learning of the world? For the most learned men, so considered in the age in which we live, have brought all their wisdom to bear on the elucidation of this question. And what have they done? Why, they have blamed us for fixed belief and principles, and called us fanatics and madmen: but have they given us a more consistent system of views, or a more solid foundation on which to build? No, they have not. And our views still remain more in accordance with Scripture history, and common sense, than any others ever broached. In adopting these views, we stand side by side with the holiest men that God has raised up.

If the Lord should disappoint the hopes of his people this year, and should further defer the accomplishment of his purposes, there still has been enough developed to establish and confirm the faith of the most wavering and faint hearted. How can we faint with infinite strength for our support, or fear with His divine power ever guarding us? We have now stronger reasons for believing in the speedy coming of the Lord, than we had two or three years ago. And may He deepen his work of grace, and fully prepare us for that event, whenever it may take place.

LETTER FROM BRO. H. BEMIS.

Dear Bro. Himes:—Permit me, through the "Herald," to say to the friends scattered abroad, that my faith in the speedy coming of the Lord does not waver, neither am I discouraged because the vision tarries; for it will surely come at the end of the days. I am still looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. I confidently believe that the time is at hand, when the same Jesus that ascended will descend in like manner, and establish his kingdom, which will stand for ever, and which will be inherited by Abraham and the true seed. Soon, I believe, will be heard throughout the extended universe, that voice which shall awake the dead, when those who have for ages slept in Jesus, will come forth to everlasting life. Then will be heard the triumphant song, "O, death! where is thy sting? O, grave! where is thy victory?" "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ." While I remain here a pilgrim and a stranger, I desire to have my eye fixed upon that city which hath foundations, whose maker and builder is God. Our longing eyes will soon see that city coming down from God out of heaven, in all its resplendent beauty. Soon shall we gaze upon its Jasper walls, tread its golden streets, and enjoy the presence of Him who is the light thereof. What a glorious prospect to the child of God! Can it be possible, that poor, fallen man can inherit these things? What a precious boon, to be raised from the degradation of sin, and made heirs of God, and joint heirs with Jesus Christ!

The doctrine of the Advent has been, and still is, a source of much comfort to me. Much light has beamed upon my mind during the short time I have believed in the speedy coming of the Lord. I love the gospel of the kingdom, and feel willing to be one of that number "everywhere spoken against." Those who are looking for and loving the appearing of Jesus are my people. With them I hope to live while on earth, and with them I hope to dwell in the kingdom of God. I have to suffer reproach; but I thank the Lord that I am found worthy to suffer reproach for his name's sake. The apostle declares, that the sufferings of this life are not worthy to be compared with the glory that shall be revealed in us at the coming of Jesus Christ. Let us, then, patiently endure reproach from those who are strangers to the blessed hope; for he for whom we now suffer, has said that great is our reward in heaven.

O, let us see to it that we are wholly consecrated to God. Nothing should satisfy us but a present salvation, as time is short. Let us be active, that when the Master comes, he may say to us, "Well done, good and faithful servants."

"Yes, he will come, no longer fear,
Though earth and hell assail;
His word attests the moment near,
And that can never fail."

Windham (Vt.), Oct. 10th, 1847.

LETTER FROM BRO. J. Y. BUTT.

Dear Bro. Himes:—It is gratifying to the lovers of the soon coming Savior to hear, that his cause still holds on its way. The wicked and hypocritical would greatly rejoice could they but see the banner of his near approach leveled with the ground, and the trumpet of alarm hushed on Zion's walls. The coming of Christ, to avenge his elect, and to reign upon the restored throne of his father David, is as grating to their ears, as the criminal's sentence is to his. While they can banish it from their minds, they feel measurably safe; but in opposition to their own will, the warning voice oftentimes sounds in their ears, "Repent! prepare!" but heedlessly onward they rush, as if bent on their own destruction. They hate the truth; hence it is no wonder that they are ever ready to defame its supporters, and distort it by all the means in their power. But glory be to God, whose omniscient eye will continue to watch over his truth; and in despite of all the machinations of the powers of darkness, not one jot or tittle will fall to the ground,—all will be fulfilled in his own good time. Be encouraged, therefore, my brother: God will stand by you in your labor of love; and though your enemies are diligently seeking your overthrow, fear not, for you are remembered at the throne of grace by many hearts, who constantly pray that your faith may not fail.

The true hope of the Christian is a glorious hope, free from every vestige of the curse. When

it is realized, sorrow will no more leave our bosom, nor the burning tear course down our cheek. The prospect of soon realizing this hope, fills the soul with joy. We know from the accumulating evidences, that he will not tarry long.

"Yes, he will come, no longer fear,
Though earth and hell assail;
His word attests the moment near,
And that can never fail."

My brethren of "like precious faith," let us see to it that we allow not the enemy to scatter our influence. If he can accomplish this, the already bleeding cause of truth will suffer more. If we prove faithful to the trust confided in us, and "stand as a brazen pillar firm," we have nothing to fear: God will support us in every emergency, and finally bestow on us, with all the blood-washed throng, the promised crown.

Coal Run (O.), Oct. 18th, 1847.

LETTER FROM BRO. W. M. INGHAM.

Bro. Himes:—We held our meeting at Northboro', as appointed in the "Herald." The ministering brethren present were Bro. Howell, Boutell, and Britton. The brethren and sisters from the neighboring towns came and united with us in our meeting. Our number was not large, but we had a good, refreshing time. The brethren and sisters were strengthened and confirmed in the faith of the gospel of the kingdom at hand, and are decided to go through to the end, believing it is right at hand. Then the reward will be given, which will be eternal life, to all them that seek for it, by patient continuance in well doing. May the Lord help us to be among that number.

The people who came to the meeting, that were not believers in the immediate coming of the Lord, listened with interest while the evidences were presented, that Jesus our King is about to come, and set up his everlasting kingdom, give the saints the kingdom under the whole heaven, and reign upon the throne of his father David. My prayer is, that the truth may be set home to their hearts, and that they may be saved in the day of the Lord Jesus. There have been a number of backsliders reclaimed in this place within a few weeks past, while others appear to be interested for the welfare of their souls. Some few that never were converted, appear to be decided to start on the heavenly journey. May the Lord help them to be fully decided before it shall be too late.

We had an interesting season at the water on Lord's day. Bro. Britton led one happy soul down into the water, and buried him by baptism in the likeness of Christ's burial and resurrection, and who, like the eunuch, went on his way rejoicing.

I attended a meeting yesterday (Lord's day) with the brethren here, and had, I think, a profitable season, while I presented to them the consummation of the Christian's hope, which we believe will be at the resurrection, and the glorious inheritance of the saints, which we believe will be the earth made new, wherein dwelleth righteousness, where there will be nothing to hurt nor destroy in all God's holy mountain; where Jesus will reign King of Peace for ever, and all his saints with him, who will be made like the angels of God, and will die no more.

Brethren and sisters, let us strive to be among that happy number who shall inherit the kingdom of God. Yours in love, waiting and expecting redemption speedily.

Northboro', Oct. 25th, 1847.

LETTER FROM BRO. R. V. LYON.

Dear Bro. Himes:—I have just returned to my family, after an absence of about five weeks. During this time, I have tried to preach the word in the following places:—Conway, Shelburne, Ashfield, Ware village, Belchertown, Northfield, Erving, Athol, and New Salem, Mass.; Whitingham, Jamaica, Grafton, Springfield, Chester, Mount Holly, Wallingford, Vernon, and Guilford, Vt.; Walpole and Winchester, N. H.; and Windham, Ct. In all these places God has a people, who are sighing for immortality. In most of them the congregations were respectable, and attentively listened to the truth, although it was proclaimed by one of the most unworthy of all God's ministers. Many for the first time heard the truth relative to the coming of the Lord. Some of them said, that if this is what was called "Millerism," it was also the gospel. Since the tenth day of the seventh month I have never seen a greater disposition manifested to hear on the subject of the Advent. Nor have I seen the time, since I entered the ministry, when there was a wider field of usefulness opened before the faithful servant of Christ. Many of my old Baptist friends are asking me to come and preach to them on this subject. How can any one who is looking for the coming of the Lord, say that his work is done?

In many of the places that I visited, the word was attended with power. Saints were quickened, backsliders were reclaimed, while some were awakened to a sense of their lost condition. I had the pleasure of baptizing three individuals, one of whom was in the 75th year of his age. Our meetings grow better and better, as we near the haven of eternal rest.

A word to those brethren who have a dispensation of the gospel of the kingdom committed to them. Do not give yourself up in some little village, and persuade yourself that you are doing your whole duty by preaching on Sunday.—Do not stop to see how much will be given you before you go. But remember, that if God has set you to work, he will not let you starve. He who employed ravens to feed Elijah, will take care of his servants, if they are in the path of duty. Brethren, it is time to bestir ourselves, and prove to the world and church, by our works, that we are looking for speedy redemption. Then we may expect that they will be convinced of the truth of our message, and that we have been called of God to proclaim it to them. Brethren, I am in earnest about this matter, for I tell you, in the name of the Lord, that Jesus is coming very soon. Your true yoke-fellow in the gospel of the kingdom at hand.

Bro. A. C. WHITE writes from Yarmouth, N. S., Oct. 16th, 1847:—

Bro. Himes:—As I have not received the "Herald" for three weeks past, I conclude it has been stopped by mistake. If this is the case, you will please forward it to me. I am pleased with the paper, and would not be deprived of it on any account. Although the postage is \$1.73 per year, yet I would pay six times the cost of it rather than not have it. I am the only person that takes any interest in the paper, or the Advent doctrine, in this part of the Province; and as none of the Advent lecturers visit this part of the country, I should know nothing that is doing in this good cause were it not for the "Herald."

From the signs of the times, I think the day is not far distant, when we shall see Him of whom Moses and the prophets did write, and whom the Adventists have been looking and longing to see. May we continue to watch and pray until he comes, that we may be found of him in peace.

I can bless God for the Advent books and papers, by which the Bible has been made a new book to me. May the Lord preserve you from your enemies, and may you continue in your labors of love until you have finished the work the Lord has called you to perform, and great will be your reward. I shall not cease to pray for you, and for all those whom the Lord has sent to call sinners to repentance.

Should any of the Advent preachers visit this part of Nova Scotia, they will find a home at my house, but not many that would bear them lecture on the judgment. True religion is known only in form, save by a few, if we may judge by their walk and conversation. The pleasures and vanities of the world are as much partaken of by professors of religion, as by the world. The wicked are doing wickedly, and crimes are winked at. And I see no prospect of better times till the Lord comes and sets up his everlasting kingdom.

Sister L. WOOLWORTH writes from Randolph, Oct. 24th, 1847:—

Bro. Himes:—I praise God for the freedom of the gospel of Christ, which makes me love all who love the Savior and love his coming, and our enemies also. We are assured, that if we lack wisdom, if we ask God, he will give it to us liberally. Paul teaches us, that we may boldly say, The Lord is my helper. I desire to take courage and go on, bearing the reproach of Christ, esteeming it greater riches than the treasures of Egypt; for here we have no continuing city, or abiding place. We can say with Paul, "If in this life only we have hope, we are of all men the most miserable." For we daily experience the frowns of a wicked world and false brethren.

But let us praise God, who has begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead. Let us rejoice that he is soon coming, to be glorified in all his saints. I desire to be kept by the power of God, through faith, unto salvation, ready to be revealed in the last time. I believe that those who are ready will soon see the King in his beauty. May the Lord keep you humble, and give you an eye single to his glory, that your whole body may be full of light. And for your labors of love, may you be rewarded at the resurrection of the just.

Extract of a letter from Bro. A. H. BRICK, dated Fitchburg, Oct. 26th, 1847:—

Dear Bro. Himes:—We still feel that the time of promise is drawing nigh. "Faithful is he that promised;" in due time he will bring us to the inheritance, if we faint not. We have reason, even here, to rejoice and praise God renewedly. Two weeks since a sister, lately converted, was baptized in this place by Bro. Heath. She is now happy in the Lord, rejoicing in hope of the promise made of God unto the fathers, and is firm in the expectation of our Lord's immediate return. Thus the Lord is adding to the church from time to time such, we trust, as shall be saved. But it is like the gleaning of grapes after the vintage.

We hope it will be so that you can come here again soon, and give some lectures not only on Popery, but on the coming of our Lord and Savior Jesus Christ. This is a subject which, above all others, is full of interest to the Christian; especially when the evidences (as at present) are

so conclusive that it is at hand. The Advent cause is dear to me; and I do feel to sympathize with those whom the Lord has called to be more active, "members in the body," and thereby have to suffer more from the Bible-hating portion of the community. But the Lord is mindful of them, and they have the promise that his grace is sufficient for them.

I hope the "Herald" will use fairness, if others do not, and always keep a spirit of brotherly kindness in exercise. If anything unfair or unkind enters into a discussion, it opens the door for strife, and hatred, and all manner of evil contentions. The general course of the "Herald" I heartily approve, and think it has the truth on most subjects; concerning the intermediate state, I think it has the truth, and I wish it might herald the truth concerning the wicked as well as the righteous, as much as would be expedient. But more especially I would have it herald the coming of the Lord. You have my best wishes in all your labors for the advancement of the cause of Christ.

Bro. MOSES CHENEY writes from Holderness, N. H., Oct. 25th, 1847:—

Dear Bro. Himes:—I have been a reader of the "Herald" from its commencement, and fully believe the doctrine it sustains. Yea, I believe the Advent doctrine, so called, is the doctrine of the Bible, that the King of kings is about to appear, subdue all other kingdoms, and establish his own under the whole heaven, according to the predictions of the prophets. I view the things of this world as of little value, when compared with the inheritance promised the saints. Oh! the importance of being ready for that day! I have the Bible, the "Herald," and other Advent publications, to read, for which I feel thankful, as I have few privileges with brethren who seem to sympathize with me in my views of the near approach of the judgment. I hope, dear brother, you will be sustained in the course you have for years been pursuing, until the Master shall appear. I wish to encourage all the children of God to be steadfast in the faith, and to hold out unto the end. Oh that sinners would be persuaded to come to Christ now, while the door of mercy is open.

A CORRECTION.

Bro. Himes:—In the "Herald" of Oct. 16, containing an article from me on "The Sign of the Son of man," there is an essential error, which I wish corrected.

"The sign of the prophet Jonah." "The sign of the Son of man." How similar the expressions. We have seen a fulfilment of the [first, now let us look for a fulfilment of the] second. It is shadowed forth in the ordinance of baptism, &c.

We are having something of a reviving among us since the camp-meeting at Basin Harbor; and our prayer is, that it may increase until the hills and vales shall again resound with the high praises of our God. Yours, L. KIMBALL. Low Hampton, Oct. 24th, '47.

Extract of a letter from Bro. R. T. RUST, dated Waterbury, Vt., Oct. 22d, 1847:—

I would just say, that we are looking for the coming of our King to redeem his people, and are trying to comfort one another by speaking of it, stirring up each other's mind by way of remembrance, and exhorting one another daily, and so much the more as we see the day approaching. I have been very much interested in reading the accounts of your meetings in New York and Rhode Island. I pray the Lord to sustain you by his grace, that you may labor in his cause until he shall come and give us the kingdom.

Extract of a letter from Bro. E. BELLOW, dated North-Scuttate, Oct. 19th, 1847:—

Bro. Himes:—Your visit to this place with the Big Tent was not in vain. Some have embraced the truth, and many were convinced of the truth of what they heard, but who, I fear, dare not confess it, "for fear of the Jews." I think, if you could come and give some more lectures, that much more good might be done. [We will again visit you as soon as we can.]

Summary of News.

A boy thirteen years old, Philip Isaacs, cut his throat in New York, in the recitation room of the Ludlow street public school. He had long been an unruly boy, and his father, who had been absent from the city, was about to place him in the navy, the teachers of the school having apprized him that the youth could not be retained there. It is doubtful whether he will survive.

At Mansfield, the other day, a young woman lost an eye, in consequence of its being struck by an apple which was thrown at her in joke.

An author's genius is always greater than his works—he could always have done better than he did.

On the 17th, as Mr. Sawyer, a young gentle-

man, was riding at a very fast rate, in Dearborn county, Indiana, he came up against the telegraph wires, which cut his throat, producing almost instant death. The wires had been lowered for the purpose of making certain repairs on the line.

J. C. Robinson, teacher of the academy at Sharpsburg, Ky., was killed by Ashby, a lad of 17 years, whom he had expelled from the school.

Three Mexicans have been arrested and taken into camp at Buena Vista for the murder of Mr. Raynes, of Ky.; and Mr. Patterson, of Illinois, volunteers.

INDIAN MURDERS.—A gentleman of the American Fur Company had arrived at St. Louis, 22d, from the upper Missouri country. He left Fort Paine, 1500 miles above the mouth of the Mississippi, four weeks ago. The Indians were quiet in that region. The Sioux had crossed the north fork of the St. Peter's, and afterwards the Platte river, and falling upon a Pawnee village, murdered an Indian missionary, &c. At the same time there was a party of Ottos at Council Bluffs, who went to Blue Lick, in the Sioux country, and murdered a dozen Sioux, in revenge for the number of Ottos murdered last spring by the Sioux.

Steamboat Simon Kenton was sunk on the 23d at Cat Island, in the Mississippi. Boat and cargo a total loss. No lives were lost.

TERRIBLE RAILROAD ACCIDENT.—On Wednesday afternoon an engine with two cars, loaded with rails for the track, undertook to pass, for the first time, over the new bridge over Miller's river, between South Royalton and Athol, on the Vermont and Massachusetts Railroad. Owing to imperfect iron bolts, the bridge gave way, and the train was precipitated into the stream. Mr. Woodbury, the engineer, Messrs. Thompson, Hunton and Benjamin King, of Acton, and Mr. Wiley, of Baldwinville, were killed, and it is said also another man, name not reported. Mr. Alfred A. Whittemore, Baldwinville, ticket-master, Mr. Whitney, of Charlestown, and Mr. A. M. Reynolds, employed on the road, are badly injured; Mr. Patch, of Littleton, fireman, was less hurt, and several others were slightly wounded. The bridge was built by Boody & Stone, and will be repaired in season for the proposed opening of the road to Athol.

A RELIGIOUS INCIDENT.—While the Rev. A. D. Merrill was delivering his sermon in the Church street Methodist meeting-house, last Sunday morning, fourteen persons left their seats, almost simultaneously, and knelt before the altar,—and this too without invitation from the pastor, or any previous concert.

DEATH OF THE RIGHTEOUS.—I once met on the sea-shore, said the eastern poet, Sadi, a pious man who had been attacked by a tiger, and was horribly mutilated. He was dying, and suffering dreadful agonies. Nevertheless his features were calm and serene, and his physical pains seemed to be vanquished by the purity of his soul. "Great God," said he, "I thank thee, that I am only suffering from the fangs of the tiger, and not of remorse."

The Encyclopedia Britannica, a dictionary of general knowledge, cost upward of six hundred thousand dollars, and involved the publishers in a loss of about one hundred thousand dollars. The number of churches in Liberia is 23; communicants 1500, of whom 500 are native and re-captured Africans. There are 16 schools, and 560 scholars, of whom 200 are native Africans. The deaths in New Orleans from Thursday, the 23d, to Friday the 24th, amounted to twenty, of which seven were of yellow fever.

The Episcopal Board of missions, after an animated debate, have resolved to sustain the mission to Constantinople, of which Bishop Southgate is the principal conductor, by a vote of 46 against 20.

Rev. Robert B. Hall, minister of the Episcopal Church, in Roxbury, Mass., has been deposed from the ministry, for immorality.

It is stated that the amount of property thrown overboard from the steamer John Marshall in the late gale, is \$1500, instead of \$10,000.

That man cannot be unhappy, who makes himself the source of happiness to others.

Lectures in Boston.

Our friends will remember, that Bro. I. E. JONES will commence a course of lectures at Central Hall, as announced in our last, on Sunday next, and continue each evening through the week, and over the following Sunday. He will present the entire ground on which we base our arguments regarding the proximity of the Advent of the Lord Jesus Christ. We cordially invite those who are unacquainted with our views, as well as all others, to attend.

FOREIGN NEWS.

The English Steamer, due at this port on Tuesday, had not arrived on Thursday morning—the latest hour which would give the news admittance to this paper.

The French Steamer, just arrived at New York, reports that Abd-el-Kader had had a great battle with the troops of Morocco, in which he lost 4000 men. Lucerne, Berne, Zurich, and other cantons of Switzerland, were arming.

Open insurrection appeared to be breaking out in Sardinia. The insurgents had beaten the royal forces, and killed their commanding general. The government was taking daily more stringent measures, and the people became day by day more exasperated. The soldiers of the government were ordered to fire upon the people on the least cry of liberty. There had also been a serious insurrection in Sicily, and the governments of Turin and Ferrara had become quite anxious in regard to the movements of the people.

The French Minister of Finance has been compelled to submit to most onerous terms in negotiating the loan of 1847.

A new cabinet has been formed in Spain, under Narvaez, and the town of Berge has been taken and sacked, by the Carlist General, Castell.

Portugal is in a state of agitation. The cholera has reached Moscow, and also penetrated into Galicia.

In the report of our sermon in New York, in last week's "Herald" we were made to say, that the Catholics of Great Britain contributed \$600,000 in 1846, for the spread of Popery. It should have been, the Catholics of Europe.

THE CALLS for us to give lectures in the different parts of the country shall be attended to at the earliest time possible. We shall be confined at home a short time, to arrange our business affairs so that we can leave home. Brethren will be patient.

BUSINESS NOTES.

R. P. Grant—Your request is attended to. Your advice is timely, and will be heeded.

S. Everett—Sent. No charge for tract.

J. L. Towner—We have none of that work.

M. Reynolds—It was not received. You have previously paid to end of this volume.

D. New—It was not received. Your paper is credited to end of v. 16.

A. W. Perkins—You did not give the P. O. address of Warren Cabot. We cannot find his name on our books, and so put his name down as a new subscriber, at Danville, Vt., until we learn whether that is correct. If not, please inform us. We would willingly give the paper to the brother you refer to, if it was needy; but we have but one price for those who are able to pay. Those who are not able to pay in full, we permit to say what they can do.

Wm. H. Fernald—The reason you have not received the "Herald" at Lewiston, Me., is because we were directed to send it to Halliwell.

J. Chambers, \$4.—We have sent you the books in eight packages by mail—also two pamphlets in a separate package.

H. Flagg.—We can supply you with bound volumes for several of the back volumes for \$1 25 per volume, but could not pick up loose sheets for complete sets excepting the last and present volumes. They would be \$1 per volume. We can furnish some of the volumes stitched at the same price. We are destitute of several of the first volumes. We can furnish bound volumes for the years of which you speak.

DELINQUENTS.

[Under this head we may do some justice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies. \$534 64
The P. M. of Presque Isle P. O. Me., informs us that the paper sent to JOHN E. NEILLY, is not taken from the office. He owes 9 76
Total delinquencies since June 1st, 1846. 540 20

CONFERENCES.

The Lord willing, there will be an Advent Conference at Bro. Wiswell's, in Westminster, Mass., to commence Friday, Nov. 13, at 10 A. M., and hold over the Sabbath. I hope the believers in this region will attend, expecting a good meeting. It may be expected that Bro. Turner, Pratt, and other of God's watchmen, will be present to preach the word. (For the brethren.) L. BOUTELL.

APPOINTMENTS.

If time continues, I will preach in the following places: Woodstock, Vt., Nov. 5th, 6 P. M., and 9th; North Springfield, the 10th, 6 P. M.; Bradford, the 11th, 6 P. M.; Vernon, the 12th, 6 P. M.; Northfield Farms, Mass., the 13th, 6 P. M.; and Sunday the 14th; New Salem, the 15th, 6 P. M.; Athol, the 16th, 1 P. M.; Ware Village, the 18th, 6 P. M.; South Belchertown, the 19th, 6 P. M.; Three Rivers, the 20th, 6 P. M. R. V. LYON.

ENGLISH AGENT for the "Advent Herald," and other Advent publications, for Great Britain and the continent.—We have appointed Bro. J. W. BONHAM agent to receive subscriptions for the American "Advent Herald," whose receipt will be valid. Post-office orders, or money, can be sent to "Mr. J. W. Bonham, care of J. Unwin, 31 Bucklersbury, London," till further notice. Boston, Oct. 20, 1847. J. V. HIMES.

Bro. H. Heyes requests us to say, that his P. O. address is Oswego, N. Y.

BOOKS FOR SALE.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion Falacious." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series.—No. 1. "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." 36 pp. Price, 4 cts.; 37 1-2 per doz.; \$2 50 per hundred.

No. 2.—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming." By the Rev. James Haldane Stewart, M. A., Incumbent of St. Bride's, Liverpool." 36 pp. Price as above.

No. 3.—"The Lord's Coming a Great Practical Doctrine." By the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

No. 4.—"Glorification." By the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price, 37 1-2 cts. retail, 33 1-3 wholesale.

"BLISS'S OUTLINE MAPS."—Boston: Published by John P. Jewett & Co., 23 Cornhill. Price, \$9 a set.

"ANALYSIS OF GEOGRAPHY; for the use of Schools, Academies, &c." By Sylvester Bliss. Boston: Published by John P. Jewett & Co., 23 Cornhill." Price, 62 1-2 cents, or \$5 per dozen.

Some have been so bound that they can be sent by mail to any part of the Union, for 12 1-2 cts. postage.

"THE VOICE OF GOD; or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, Commencing with 1645. Also, Some Account of Pestilence, Famine, and Increase of Crime." Compiled by Thomas M. Preble." The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1-2 cts.

MEETINGS IN BOSTON at the "Central Hall," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Salon.

MEETINGS IN NEW YORK are held three times on Lord's day, and on Tuesday and Friday evenings, in Washington Hall, 142 Hester-street, one door from the Bowery.

Meetings are also held regularly three times every Sunday in Independence Hall, No. 88 Sixth Avenue, between Waverly-place and Eighth-street, at the usual hours for worship. The public are affectionately invited to attend. Seats free. Sabbath school and Bible class at 9 A. M. and 2 P. M., in the same place.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old PLACE, the Saloon of the Chinese Museum, in 9th street, between Walnut and Chestnut-sts. J. LITCH.

The Advent congregation in Baltimore held their meetings three times every Lord's day, in the Franklin Saloon, on North street, third door from Baltimore-street, east side.

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FOR "THE ADVENT HERALD" AND SECOND ADVENT PUBLICATIONS

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Receipts for the Week ending Nov. 4.

We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald," will please send it if it is credited.

Elder A. Pease, \$39.—\$1 50.—I. Parker, 365; W. Farnham, v 14; A. Kenney, v 14; J. Kenney, v 14; J. Clewley, v 14; M. Thayer, 365; C. Marden, 335; W. S. Miller; J. Timothy, 363; C. & J. Hutchinson, 365; C. R. Hamlin, 321; O. Wade, v 14; E. Heath, v 14; D. Fletcher, 336; F. Keeler, 364; S. L. Hamlin, v 14; E. Shepherd, v 14; G. Miller, 344; B. S. Reynolds, v 14; J. W. Nixon, v 13; J. S. Swan, 365; J. Russ, v 14; J. Chambers, v 14; T. Pratt, 367; J. Vaughn, v 14; J. Young, v 14; A. Wells, v 14; W. A. Chase, 367; S. Hurlbut, v 13; H. Hubbard, 200—each \$1—E. Elliot, v 15; H. Caswell, v 15; E. W. Woodbury, v 14; M. M. Mumford, 308; J. T. Jordan, 365; J. L. Towner, v 14—\$2 50 due; P. Saddle, 310; E. Wentworth, Jr., v 14; A. W. Perkins, v 14; J. Horn, 339; W. Cabot—each \$2.—S. Haight, 239; E. C. Richardson, v 14; T. Hudson, 371; E. L. Clark, (\$8 50 on account) v 14; J. Shaw, v 13—each \$3.—J. Sharer, v 15—\$4.—G. Needham, on account; I. H. Shipman, on account; J. D. Boyer, on account; E. Farnsworth, v 18—each \$5.

RECEIPTS FOR "CHILDREN'S HERALD."

C. G. Crowninshield; O. Jones—each 25 cts.—T. Wheeler, 24; M. J. Clark, 24.—M. O. Pray, \$1 50.—Paid the ten copies to No. 8.