

ADVENT



Luke 9: 28-30.

HERALD

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

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On 1848—An Epitaph.

Last of the Gentile-ridden years,
Thy stormy requiem shakes the spheres!
From many a tempest-stricken state,
Wild notes of discord, scorn, and hate,
Peal o'er thy grave, dread forty-eight!
Herald and harbinger of doom,
What shall be written on thy tomb?
Perchance, athwart you lord of skies,
The torch that lights thy obsequies,
Shall meet another, ruddier glow.
Where, scathed above and rent below,
Down sinks the Babylonian woe!
Kings, and your armies, stand aside,
See Satan's handmaid doff her pride,
See hell receive its harlot bride!
Dread year of ever-deepening gloom!
O, where shall history find room
To write thy annals on thy tomb?
Or who shall read thy lesson, Lord?
Whose valor, trembling at thy word,
Shall sheathe the universal sword?
Within twelve moons' fast fleeting span
Man hath awaked to strive with man,
As in the day of Midian!
Methinks I hear the rolling car—
Fissions that cleave the air afar—
The sound of doves returning home,
Lost Israel's doves, no more to roam!
I see th' avenging sickle gleam,
Lit by the dayspring's piercing beam:
Great Lord! is that, or this, a dream?
Spectator.

The Young Warrior.

THERE was a goodly kingdom, and much people dwelt within its borders. And there came an enemy into the land, and he besieged the cities thereof, and built great bulwarks against them. He had been a subject of the king of these realms, and had dwelt in his palace; but in an evil hour he rebelled against the king, and said, "I will exalt my throne above the stars; I will ascend above the heights of the clouds; and I will be like the most High Sovereign." And he was cast out of the palace, and was degraded, and became a scorn and a reproach among men. Nevertheless, in the bitterness of his hatred, he founded himself a kingdom; and principalities and powers became subject unto him. He had dominion over a vast region round about, and carried fightings and tumults into the very heart of the people; and he was called the adversary of the good king, and all faithful subjects made war against him. But he was full of cunning craftiness, continually lying in wait to deceive; and accomplishing oftentimes by strange artifice what he could not effect by force of arms. Like adders in the path, his emissaries were ever gliding hither and thither. They cast up their high places in every street, lurked privily in secret dens, and spread nets by the way-side to catch the unwary. And he was filled with wicked devices, and was ever plotting evil against the inhabitants of that goodly kingdom, if so be that he might lure or force them in his power. And he called himself a prince; and was the implacable enemy of the king's subjects; and his reign was one of tyranny and slavery. Nevertheless, there were foolish men who listened to his wiles, and received bribes to do his bidding. He allured some by promises of great power, and others by the seductions of sensual pleasures. Some resisted his persuasions for a season, and then fell, when least suspecting it, into his snares. Others repelled him bravely for a time, but became weary of the conflict, and tacitly surrendered. Some conquered him again and again; but he would flee for a little while only to return with a more determined malice and revenge. These last were the unflinching friends of the good sovereign; and they never ceased contending against the adversary and his armies. Now, when the king saw that his subjects were constantly exposed to the enemy's perilous attacks, he opened his royal army, and

bade his armorer supply the people with armor and defensive weapons, to enable them to make a vigorous resistance. And the king's armor-bearers showed them the use of the breastplate, and the shield, and the helmet. They taught them how to wield the two-edged sword, and how to smite with the glittering spear. And each man to whom this armor was given, first pledged himself by a solemn pledge, to fight manfully under the banner of his king, and to continue a faithful soldier unto his life's end.

And it came to pass, that among those who enrolled their names in the king's army, was a young man of noble presence and comely mien. His eye was bold as the eagle's, and his brow was lofty, and polished as ivory. And he stood erect in his strength, towering above his fellows; his sinews were as of iron, and dauntless courage seemed to dwell within his soul. He drew nigh to one of the armor-bearers—a warrior who had fought many years under the captain of the king's armies—and said, "Give me, I pray thee, a suit of armor—a helmet of brass, and a coat of mail,—that I may go forth to the battle: for my brethren are fighting against the hosts of the enemy."

The armor-bearer looked steadily upon him, and wondered with great admiration as he marked the youth's beautiful proportions and exceeding strength; and he fitted upon him the complete armor of the king, and girded a glittering sword upon his thigh; and put a helmet on his head, and a shield in his hand. And as the young man was about to depart from the place, the aged warrior laid his hand upon the mailed arm, and said unto him, "Be sober, be vigilant; thou wilt have more need of watchfulness than valor."

And the young man went proudly on his way, and joined the ranks of those who contended on the field. And the sound of war was in the land; and the noise of chariots of many horses running to the battle. And the king's hosts followed hard after the multitude of the enemy. The men of war, and those that handled the bow, the battle-axe, and the javelin, were in the fore-front of the hottest battle; and where the arrows of the enemy fell the thickest, there towered the helmet and plume of the young warrior. When fear was on every side, and bold hearts quailed, and cheeks blanched at the sight of deeds of carnage, he waxed bold as a lion, and hand to hand fought and slew many of the enemy. And the battle raged from the rising of the sun until the going down thereof; and the valleys were strewn with the wounded and the slain. And they defeated the serried hosts of the adversary, and drove them back by the way that they came. They tore down their ramparts, and levelled their bulwarks; and in their exceeding rage against them, they burned with fire the weapons of war, and the costly spoil which the foe had left behind in their hasty flight.

Flushed with victory, the king's army returned to the camp; and they chanted songs of rejoicing in the day that they had been delivered out of the hand of the enemy. And they rested from the toil of war awhile, each man in his tent; and for a season the adversary sought not their harm. By-and-bye the noise of revelry was heard in the camp, and the sound of merriment. They drank of the wine-cup, and made feasts; and the mirth of their joyous revels was prolonged. Some cast off the armor with which they had been girded, and others wore it loosely, that it might be fastened on or flung off at pleasure. A few there were of the more wary, who kept themselves clothed in their suit of mail; and although they felt it burthensome, and at times its weight galled them, yet as good soldiers they knew

they should be always ready. And the young warrior—he who was renowned for his feats of arms, and for the bravery of his bearing,—he, too, laid off his heavy armor, and doffed his helmet, and hung up his trusty sword. And he lent his ear to willing enchantments; and the enervating fragrance of strange incense bewildered his senses. He forgot the duties of his station, and the pledge of fidelity he had given; and suffered the banner of his king, which had been entrusted to his keeping, to droop idly in the sultry air, unfurled—yet unguarded. He forgot the admonition of the aged armor-bearer; and the hours flew by in beautiful dreams and glittering visions. The sentinels, too, they grew weary at their posts—the watchmen looked not forth from their watch-towers—the camp-fires glimmered amid ashes, and the trumpets uttered uncertain sounds.

At midnight a cry was heard. "Behold, the enemy is upon us!" Consternation seized the soldiers, many of whom were without their armor or their weapons. Starting, half-inebriated, from his listless attitude of enjoyment, the young warrior sought for his sword,—but amid the din and confusion he remembered not where he had cast it down [or placed it]. His armor, too, was out of reach—his shield was gone. The torrents of the enemy were coming in like a flood. The outposts were taken; and the strongholds surprised. As they poured into the camp, the young warrior, unprotected and unarmed, stood at bay before the adversary; and with the might of his strong arm he strove to fight manfully, clutching the torn banner, and hurling blow for blow. But the swift arrows pierced him, and he fell, bleeding with many wounds. Meanwhile the good men and true—they who had kept on their armor, and watched for the evil hour—they fought valiantly. The contest waxed hot, and the battle was fierce and terrible; but the hosts of the enemy were again repulsed, and driven beyond the borders of the kingdom.

Silence brooded over the field of conflict.—The sun was going down upon the valley of slaughter; and only the voice of lamentation broke the stillness, as the survivors looked upon their dead. The aged armor-bearer bent over the prostrate form of the young warrior, whose countenance was still beautiful, although white as the lily that droops upon its stem. And he smote upon his breast, and lamented with this lamentation:—"O, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain among my people! My son! my son! thou art fallen in the midst of the battle; and thy beauty and thy strength are alike perished from before me!"

He gazed more intently upon the ghastly face—he put his hand upon the wounded breast, and thought there was yet a faint spark of life within. So he raised him in his arms, and carried him to his own tent, and laid him on his own couch. And he moistened his lips with wine, pouring balm into his wounds, and watched by him day and night, and ministered unto his necessities with his own hand. His skill and efforts were not employed in vain. The wounds of the sufferer healed kindly; and his bruises were bound up and mollified with ointment. And the armor-bearer loved the youth tenderly, and was beloved by him. And he recovered slowly, and his strength came unto him again. And as the young man left him to go again unto his own tent, the armor-bearer embraced him, and said: "Be sober, my son: be vigilant. Let thy future take its lesson from the past. Watch, therefore; thou dost need watchfulness more than valor." And he lifted up his hands, and blessed him, and he departed.

Humbled in himself, the youth sought a place where he might bewail his lost honor; and he entered into his own tent, and wept there.—And he clasped his recovered armor to his breast, and kissed the blade of his long-neglected sword. Alas! rust had gathered upon it, and dimmed its brightness; but he strove to re-polish it, and labored unceasingly to restore its beauty. Again he clad himself in the panoply of the soldier; but the armor seemed weightier than ever, by reason of his weakness—the shield he could hardly lift—and the helmet sat heavily upon his brow. Nevertheless, each day, as strength returned, and hope invigorated him, he learned to bear the burthen, and even to deem it light. And now, what carefulness of zeal had wrought in him!—what fear, what zeal, what revenge! How he longed to approve himself to his king, and to endure hardness as a good soldier. When sitting in his tent, or when walking by the way—when lying down, or when rising up—he kept on his armor; and the spies and archers of the enemy assailed him frequently, and in vain. When crossing swords with the adversary, he had but to raise his shield, upon which was emblazoned a glittering cross, and with a look of rage his enemy would flee from him.

Foiled again and again, the wrath of the adversary waxed fierce against the young warrior, and he said to his emissaries: "I have desired to have that young man, that I might sift him like wheat. I have gone to and fro in the camp, and have walked up and down it; but I cannot surprise him, or conquer him, or make him forget his integrity. We will lay wait for him, and watch for his halting; peradventure he will be weary with forbearing, and will be enticed, and we shall prevail against him, and we shall take our revenge on him."

Meanwhile, time passed on; and the fame of the young warrior was noised through the provinces, and went abroad into other lands. No enemy was able to stand before him, and victory was with him wheresoever he went. And the banner of the king was set up on a high mountain; and the soldiers pitched their tents on the plain, at the foot of the mountain; and they cast lots each night, to know who should stand as sentinel by the lordly banner.

Now when the turn of the young warrior was come to watch by the banner, he girded himself with his weapons, and went forth in his strength; and he found favor in the sight of all who looked on him. And it came to pass when the sun went down, and the shadows no longer lingered upon the hills, that he fixed his eye upon the sides of the mountain, and abated not for a moment his earnest scrutiny. Darkness gathered over the firmament—thick clouds wrapped the sky—the wind swept in low moanings among the cedars—and the sound of the shaking leaves alone broke upon the stillness. There was no moon—and the burning lamps of heaven had withdrawn their shining—the fleecy vapors were no longer seen to float over the valley—and hushed was the faint song of the mountain-bird.

Slowly passed the weary hours, and his strained eyes almost refused to perform their office. The intense darkness that surrounded him perplexed him, for he had never known aught like unto it; when lo! a bright light, as of a shooting star, glanced athwart the gloom, and involuntarily he looked in the direction whence it came. On turning round again, he beheld by his side a form resplendent in white apparel—in stature, commanding—in beauty, pre-eminent. A glowing haze seemed to envelope the glorious vision; and the young warrior gazed wonderingly upon it, with a troubled mien. "Fear not," said the angel; "thy strength

is spent, thine eyes are weary:—I will keep thy watch, if thou wilt sleep awhile.”

“Nay,” replied the youth; “I must stand upon my watch, lest I betray my trust, and be put to death.”

“Thou shalt not be put to death, neither shall any harm happen unto thee. Am not I stronger than thou? Am I not sent by the good king to minister unto those who belong to his kingdom?”

“I may not loose my grasp of this banner,” said the young warrior; “neither may I turn my eyes from it.”

“Are there not yet three hours to the morning? Rest thee for a little moment, and I will keep thy banner. Thy frame then shall be refreshed, and all shall be light before thine eyes.”

“Aye?” said the youth, enquiringly; “will it indeed be light about me?”

“Faithless one! seest thou not an angel of light? Sleep, young warrior—sleep peacefully; for I will keep a tender vigil by thy side; and none shall come near to touch thee or thy banner.”

Amid the darkness, unseen by them, the form of a mailed warrior was crouching on the ground not many paces from the spot.—Upon one knee—bending forward with the hand uplifted, in the attitude of intense anxiety, and the ear turned as if to catch the faintest word—the figure knelt. It seemed as if cut out of stone—motionless—almost breathless.

The young warrior pondered. His hand grasped the banner, but his gaze was fixed upon the winning face of the angel. A smothered sigh—so light as just to be perceptible—met his ear. Where had he heard the like before? Upon the battle-field; when, prostrate and cold, he lay among the slain, and the tears of the aged armor-bearer fell fast upon his brow. Bitter memories—memories of defeat and shame—swept over his soul—and the indecision of a moment passed away.

“Angel of light!” he exclaimed, “thou art trying me. Not even thou shalt tempt me to let go this banner.”

Instantly the staff of the banner was seized by the angel's hand; and at the same moment the white raiment fell off from him, and the form of the adversary was revealed. “Now have I found thee, O mine enemy!” he exclaimed tauntingly; and with a giant's strength he strove to crush the young warrior with his blows; but they fell harmless upon the trusty shield; and as stroke after stroke descended, they glanced off like arrows against a wall of steel. And the strife waxed fierce, and the contention terrible; and they wrestled long together; even until the break of day. Suddenly the signal trumpet sounded the morning watch—and the adversary fled from him.

A cold sweat stood upon the brow of the young warrior—he trembled from head to foot—a dimness came before his eyes—and he would have sunk to the earth, but he found himself clasped to the breast of the aged armor-bearer, and knew that the hour of peril was safely past. “My father!” he exclaimed, with emotion, “thou saidst truly—I have needed watchfulness more than valor!”—*Protestant Churchman.*

An Important Question to a Young Soldier.

“Whose son art thou, thou young man?”—1 Sam. 17: 58.

This question was put many hundred years ago to a young soldier, and it is a suitable one to put to young soldiers now, especially in commencing another year: the words perhaps may call to the minds of some the home of their childhood, and the parents who cared for and watched over them; and it may be, cause a sigh to heave, or a tear to start, if these dear friends are far away, or if they have passed away from earth to the world of spirits. If conscience tells of neglect, of unkindness, of a mother's anguish, and a father's sorrows, on account of the rebellion of a child too dearly loved; may deep distress fill the soul, and repentance unto life be granted.

In asking this question, I have something more important than earthly relationship in view; but before we look at it in this light, let us just glance at the circumstance which led to this question, and the characters connected therewith. These are truly interesting to all, and should be particularly so to soldiers.

We must imagine ourselves in the bustle of a military camp. It is the moment of victory. The foe is flying, and loud shouts of joy rend the air. But our business is in the royal tent. A youth is standing there with the head of a giant in his hand, which looks horrible in death. Goliath, (for that was the name of the giant), had defied the armies of the living God, and

blasphemed the God of Israel; David went forth against him, trusting in the name of the Lord, armed only with a sling and a stone, and in the might of Jehovah gained a complete victory. The odds were fearful. The moment was one of thrilling interest. When David raised his hand, the liberty of a kingdom seemed suspended on his arm. But we need not be afraid, God was with him, his aim was true, for his heart was strong. Hark! the stone whizzes through the air; a moment, and the ponderous mass of brass and blasphemy falls clanging to the ground. What a shout from Israel! What a groan from Philistia is now heard! and what a psalm of triumph arises from David's heart! Israel breathes again—the Philistines fly in breathless haste—and David, having cut off the head of his giant adversary, is conducted to the tent of Saul, the king of Israel. How modest he looks! There is no boasting or bravado, as if he had done some great thing. He sought strength from God, and having obtained it, he gave God the glory.

It was Saul who asks him, “Whose son art thou?” How many sad thoughts does the mention of Saul's name awaken. Let young men read his history and tremble. In his almost gigantic frame a mean, envious spirit dwelt. In most things he was the very opposite of David. In him—jealousy, envy, pride, cruelty, triumphed. This was not the case at first, but having refused to obey God, he was given up to his own evil nature, and then one bad passion made room for another, until his whole heart and character became a mass of evil; and he died a death of ignominy, by his own hands.

But leaving Saul and David, let the reader consider himself as individually addressed—“*thou young man!*” God says much to young men in his holy word. He warns such of their danger—tells them, if they are lovers of pleasure rather than lovers of God; that for all these things God will bring them into judgment: Eccles. 11: 9. He bids them remember their Creator in the days of their youth: Ecclesiastes 12: 1. Exhorts them to be sober-minded: Titus 3: 6. Not to be vain, proud, or sensual. He tells them that the only place of safety is Christ: Prov. 8: 32—36. That the only way of happiness is the way of holiness: Psalm 119: 9. And that the only fountain of wisdom is word: Prov. 1: 4.—God has not only said these and similar things to young men, but he has given the history of young men that he loved, and made use of, among whom I may mention Joseph, Samuel, David, Daniel, Josiah, and Timothy. From all these things you may see, my dear young friend, that God especially addresses you: and God has put it into the hearts of many to care for you now, and to desire your good. But no one can do you good if you go on carelessly, and never ask yourself who you are, and whither you are going! Attend then, I beseech you, to this question, “*Whose son art thou?*”

There are but two families in the whole world,—the family of heaven, and the family of hell,—the children of light, and the children of darkness. There are two fathers,—God and Satan. Every young man is either a son of God, or a child of the devil, and remember this, for it is a glorious and fearful fact; that each family will dwell forever with their respective fathers: the one shall be “heirs of God, and joint heirs with Jesus Christ,” and the other shall dwell in “the everlasting fire prepared for the devil and his angels.”

The following are some of the marks of the children of darkness, and let it be remembered that all are such by nature.—Ephes. 2: 1—3. And therefore if you have never been “*born again*,” you are now in that fearful state.—*Such shun the light.* “This (says the Saviour) is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil.”—John 3: 19.—They are shy of the Bible—they quench convictions—they do not like good advice and counsel. They seek *pleasure where God is not*, and where God has told them it is not to be found. They love “the unfruitful works of darkness.” They choose the wicked, the vain, the profane, as their companions, and are at home in their society. *They do not love Christ.* This is a black mark against them.—The Saviour says, “If God were your father, ye would love me.”—John 8. But they did not love him, therefore he told them honestly, *Ye are of your father the devil, and the lusts of your father ye will do.*—John 8: 42. It is so still, Christ is despised and rejected by most young men; although he so kindly invites

them, and says, “they that seek me *early*, shall find me,” and “he that findeth me findeth life, and shall obtain favor of the Lord.”—Prov. 8. Sad is their condition. “He that sinneth against me wrongeth his own soul, and all they that hate me love death.” “If any man love not the Lord Jesus Christ, let him be devoted to destruction when the Lord cometh.” 1 Cor. 16: 22.

The children of light, the sons of God, all love Christ. They have trusted him to save them. They have come to him to be washed in his blood—clothed in his righteousness—enriched by the Holy Spirit; they lean on his strength, and live upon his fulness,—they love his character—love his word—his people—his ways—and desire to be made like him. While the children of darkness imitate their father, who said, “Depart, what have I to do with thee,” the children of light imitate God in his delight in Christ: Isaiah 42: 1.

Instead of shunning the light, they *take truth for their friend.* It shows them their *danger*, their *remedy*, their *duty*, and therefore they love it. They are begotten by the word of truth, and esteem it more precious than gold, and sweeter than honey: Psalm 19: 10.—They seek pleasure where God is, they wish to live in the element of holiness. The children of God are their companions, and the glory of God their aim. They are penitent, because they have sinned so much against so good a Father. They are humble, because, they have served him so imperfectly. They are happy, because all that their elder brother Jesus has done is placed to their account, because he lives to bless and take care of them, and has promised to receive them to himself, and that they shall enter into his joy.

Dear young man, “whose son art thou?”—You have heard who is the *individual* addressed, you are that person, “a young man.” You have listened to the *interrogation*, “whose son art thou?” Consider one other point, the *intention* of putting this question to you, and urging it on your mind. Why Saul asked David whose son he was, I cannot say, but I will tell you *why* I ask you. To *alarm* you if you are secure and *careless*. If you have hitherto gone on carelessly about this point, it is plain that you are wrong. You may not be immoral, but if you are prayerless, and Christless, if you are a stranger to repentance, faith and love; if you love sin, hate holiness, neglect the great salvation; you are a child of darkness. Consider your danger, “the wrath of God abideth on you.” Look down into your eternal dwelling place, “the lake of fire,” there is nothing but the breath of your nostrils between you and it. Do you ask what you shall do. Listen to what Christ says to such as you, “While ye have light believe in the light, that ye may be the children of light.” John 12: 36. Can words be plainer or more adapted to your case! Christ invites you to come to him, to receive him, and “as many as receive him, to them he gives power to become the sons of God, even to them who believe on his name.” John 1: 12. My intention is further to *allure* you if you are anxious; for there is everything attractive in the gospel. To *assure* you if you are doubtful—for if you are willing to be saved in God's way, and for his glory, there is a full salvation for you. To *animate* you if you are *decided* for God, to encourage you to go forth, and “glorify your father who is in heaven.” But on these points I cannot now dwell. Lay to heart what you have read, and may God grant his effectual blessing.—*Rev. John Cox.*

The Resurrection.

Mr. Bushnell, with others, has represented that the body of Jesus was not really raised, or did not really ascend; and gives the long-used philosophical reason for his doubts.

Upon the doctrine of the resurrection and ascension of the body of Christ, together with the testimony of Scripture, stands the doctrine of the resurrection both of the just and the unjust. It seems not to be upon the plain testimony of the Bible, and of the senses of competent witnesses, that the theory of those who doubt the resurrection is built, but upon a sort of mystical meaning of the Scriptures, united, or forced into union with a species of philosophy. It would seem that none can deny the resurrection, in its proper sense and import, without giving up the idea that the Bible is to be understood in its plain and obvious sense.

Again, there are two ways of understanding the Bible—1st, as the Bible reads, and 2d, as our reason dictates. On the first plan, we bring ourselves to the Scriptures; on the other, we bring the Scriptures to our views. The former

of these must be right, or all is afloat. If we say a thing is true, because it appears true to us, then a thousand opposites may be all true; and what is false to-day, may be true to-morrow, and what is true to-morrow, may be false to-day. Nay, more; the same thing may be both true and false at the same time, because two sincere Christians have come to different conclusions on the same subject, by pursuing two different modes of reasoning.

This reasoning applies with great force to all Scripture subjects, but to none more forcibly than to the doctrine of the resurrection of the body.

When the Scriptures are read and understood in their plain and obvious sense, the literal and real resurrection of the body of Jesus Christ is as clear as a sunbeam. And by still searching, observing the same rule, the resurrection of the saints at the last day, is equally plain and clear. The same rule observed leads to the conclusion that all that are in their graves, both the just and the unjust, shall be raised up. Is it not so? Deny it who can. It is not our intention to quote proof-texts at this time, but to show that these different views in relation to the resurrection arise from the different modes adopted for the interpretation of the Scriptures, or rather, either from believing the Scriptures as they read, or making our own reason the standard by which to interpret the Scriptures. The latter mode is evidently destructive of the permanency and inflexibility of truth, while the former leads in humble submission to God's revelation, to bow before the authority of his Divine Word. He that would doubt the doctrine of the resurrection, as generally understood by Christians, must first divest himself of the belief that the Bible is to be understood in its plain, literal sense; then he is prepared to attach such meaning to the passages which speak of the resurrection, as suit his views of what is proper, or, in other words, such a meaning as accords with his philosophy.

We have not time to pursue the subject further now, but would express our ardent desire that none may err, as did some anciently, “saying, that the resurrection is past already, and thereby overthrow the faith of some.”—*Chris. Herald.*

Importance of Sound Doctrine.

The doctrines of the Bible are a *test of character*. It is characteristic of the friends of God to receive the word of God. “How love I thy law; it is my meditation all the day. It is sweet to my taste; yea, sweeter than honey or the honey-comb.” It is also characteristic of the enemies of God to reject his word. “He that is of God, heareth God's words, *ye therefore hear them not, because ye are not of God.*” It is *false* teachers, “who bring in damnable heresies, even denying the Lord that bought them; and bringing on themselves swift destruction.” Heresy is a denial of the essential doctrines of grace. For this, men are to be excommunicated from the church. “A man that is an heretic, after the first and second admonition, reject; knowing that he that is such, is subverted, and sinneth, being condemned of himself.” It is also written: “Whoso transgresseth, and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son.” And, continues the apostle, “If there come any unto you, and bring not into your house, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of all his evil deeds.” Hence we learn, that the teachers, of false doctrines, let their moral characters be ever so fair and unexceptionable, are evil doers; and that those who countenance them, are partakers in their evil deeds. Again: “For there must be also heresies among you, that they which are approved, may be made manifest among you.” How is it possible for language to teach more clearly, that the characters of men are to be ascertained by the doctrines which they embrace? If their doctrines are false, they prove themselves to be the enemies of God; but if their doctrines be true, and they cordially embrace them, they prove themselves to be the friends of God.

The doctrines of grace have a searching influence. There is nothing like them to detect the selfishness of the heart. When Christ taught the doctrine of divine sovereignty, in supplying the wants of the widow of Sarepta, and healing the leprosy of Naaman, “all they in the synagoge were filled with wrath,” and determined to destroy him immediately. Witness the influence upon doctor Brainard. For many years he was building himself up in his self-righteousness. He was prayerful, punctu-

al in reading the Bible, habitual in his attendance upon the means of grace, and exceedingly strict in all his conduct. But hear his own language; "My manner of life was wholly regular, and full of religion, such as it was. I read my Bible, and spent much time every day in prayer and other secret duties. So much concerned was I about religion, that I agreed with some young persons to meet privately on Sabbath evenings for religious exercises; and thought myself sincere in these duties. Thus I proceeded a considerable length on a self-righteous foundation." At a subsequent period, he says: "The thoughts of the strictness of the law, or of the sovereignty of God, would so irritate the corruption of my heart, that I had so watched over, and hoped I had brought to a good frame, that it would break over all bounds, and burst forth on all sides, like floods of waters when they break down their dam.—That passage, Rom. 9: 11—23, was a constant vexation to me, especially verse 21.—Reading or meditating on this, always destroyed my seeming good frames; for when I thought I was almost humbled, and almost resigned, this passage would make my enmity against God appear." Such was Brainard's experience; and had it not been for the influence of the doctrines, he would probably have gone down to the grave with a lie in his right hand. And is there not reason to fear, that, in this age of latitudinarianism, many are under a similar deception? They resolve to read the Bible, to pray, and to serve God; but they have no sense of inward corruption, no fears of self-righteousness, no admiring views of the holiness of the law, and sovereignty of God.—Their hearts are not searched and tried by the distinguishing doctrines of grace. In one church, there is a revival of antiquated ceremonies; in another a fearful leaning to the maxim, that it is of no consequence what a man believes, if his practice is only correct. But without these doctrines, there is no regeneration, no sanctification, no Christianity.

Must then a man embrace all the doctrines taught in the Bible, before we can believe he is a Christian? May he not hold some errors, and if so, how many? The propounding of these questions with reference to our own characters, ought to create suspicion that all is not right with God. It exhibits much of the spirit that would ask: Must I perform all the duties enjoined in the Bible, in order to be a Christian? May I not neglect some of them, and if so, how many? When, however, the question is proposed with reference to others, the answer becomes more difficult. We would not judge our fellow creatures. But to the law and the testimony. How many doctrines taught in the Bible, does the Bible itself teach, that you may reject, and still be Christians? I do not ask, How many truths taught by man as deducible from the Bible; nor how many truths incorporated in the creed of any particular denomination, may you disbelieve, and yet be Christians? In this respect, we are to call no man master. Neither do I suppose, that you will be condemned for not believing as I do; nor that I shall be condemned for not believing as you do.—No man, no body of men, no denomination of professed Christians are to be the standard of orthodoxy. The question then is: How many truths, which God has taught, may you disbelieve, oppose, and reject, and yet be Christians? Let God himself answer, and let all our hearts say, Amen. "He that is of God, heareth God's words ye therefore hear them not, because ye are not of God."—*Genesee Evangelist.*

The Pillar of Salt—Lot's Wife.

In the library of Congress, at Washington, may be seen a specimen of rock salt, taken from a pillar of salt in the Dead Sea, fancifully called Lot's wife. For an account of this curiosity, and other objects of interest in Palestine and the remote East, we are indebted to a work about to be published by Carey & Hart, of Philadelphia, entitled, "A Narrative of the late Expedition to the Dead Sea, from a Diary by one of the Party. Edited by Edward P. Montague." We quote the following description.—*Chris. Intel.*

"Wednesday, April 26th, 1848.—This morning we are examining the hills of Usdom, and seeking with a good deal of curiosity the ever famous 'Pillar of Salt,' which marks the judgment of God upon Lot's wife. On pulling round the shores of the sea, we saw an immense column, rounded and turret-shaped, facing towards the south-east. This, we were told by our Arabs, was the pillar of salt in which Lot's wife was encased at the overthrow of Sodom. With some difficulty we landed here, and our esteemed commander and Dr.

Anderson obtained specimens from it, and Mr. Dale took a sketch of it. Our boat's crew landed also, and their curiosity was gratified by their gathering specimens, some from its summit, and others from its base. It was measured, and found to be sixty feet in height, and forty feet in circumference. We cannot suppose that Lot's wife was a person so large that her dimensions equalled those of this column. Many think the stature of Lot's wife was equal to the pillar of salt which the Bible speaks of. Let that pillar be where it may, and whatever be its size, they will not probably credit that this is the pillar. Their preconceived notions having much to do with the matter, they would have everybody think that she was at once transformed into a column of very fine-grained, beautifully white salt, about five feet, or a few inches more in height, and in circumference that of a common-sized person of the nineteenth century. Be that as it may, no two minds have, perhaps, formed exactly the same opinion on this matter who have not visited this spot. But here we are, around this immense column, and we find that it is really of solid rock salt—one mass of crystallization. It is in the vicinity which is pointed out in the Bible in relation to the matter in question, and appears to be the only one of its kind here. And the Arabs of the district to whom this pillar is pointed out, declare it to be that of Lot's wife—the identical pillar of salt to which the Bible has reference—the tradition having been handed down from each succeeding generation to their children, as the Americans hand down to succeeding generations the traditions of Bunker's Hill Monument, in Boston. My own opinion of the matter is, that Lot's wife having lingered behind, in disobedience to the express command of God—given in order to insure her safety—that while so lingering she became overwhelmed in the descending fluid, and formed the model, or foundation, of this extraordinary column. If it has been produced by common, by natural causes, it is but right to suppose that others might be found of a similar description. One is scarcely able to abandon the idea that it stands here as a lasting memorial of God's punishing a most deliberate act of disobedience, committed at a time when he was about to show distinguishing regard for the very person.

"We carefully brought away our specimens, intending to show them to our friends in America, when we shall have the good fortune to arrive there, and talk with them on the subject. This end of the sea is very shallow, and its waters more dense, more salt than where they are of greater depth; here it is from one to five feet in depth. We now leave this 'Pillar of Salt,' and return to our boats, richly laden with specimens from it. We cross the sea, and obtain soundings on our way. We had nearly reached the opposite side, when a new danger assailed us. We had braved all the dangers of the Jordan, in its stream and on its banks, and the peculiar storms on the Dead Sea, and now a specimen of the dangers to which man is subject visits us. The fearful scorching *sirocco* rages around, threatening us with suffocation and blindness, and causing almost insupportable thirst. The 'fiery atmosphere' seems as though it would doom us to the very fate of the unfortunate citizens who now lie engulfed below our boats; but we fearlessly pulled away until, coming to a place called Meserah, we land amidst the raging heat of the wind, and there encamp for the night."

State of the Seven Churches.

At a recent meeting of the Asiatic Society, the Secretary read a memoir, by Captain J. T. Newbold, on the present condition of the Seven Churches of Asia, mentioned in the Revelation, which the writer has recently visited. He observes that the history of these interesting localities is well known; but their present condition has been little adverted to. He begins his account with the church of Ephesus; the first mentioned by St. John, and that which still maintains its ecclesiastical superiority in giving a title to the Greek Archbishop, while the others have only Bishops at their head, though it is low in statistical importance.

The church of Ephesus is now choked up by a pestiferous morass, and lonely walls, tenanted only by the jackal, occupy the site of the once populous city. The village of Ayasalux stands about a mile from the ruins, and contains about forty scattered cottages, one only tenanted by a Christian. The mosque of the village contains only four granite columns, said to have belonged to the great temple of Diana, whose ruins are still visible near the port.—

The mosque is going to decay, like the Christian church, and everything appears to be in the last stage of dissolution. Captain Newbold noticed that some of the granite which formed part of the ancient temple had exfoliated, evidently from extreme heat; and he suggested that this might have happened when the temple was consumed by fire.

Smyrna, the most flourishing of the whole, is an increasing city. Its population, which, twenty years ago, was about 77,000, is now 130,000, and is rapidly increasing. There are five Greek, three Latin, and two Protestant churches. The Greeks have numerous schools, and the Latins a large college; but the Protestant schools have failed. The Greek church at Smyrna continues in a flourishing condition.

Pergamos is the most prosperous of the churches, after Smyrna. The population is 16,000, of whom 14,000 are Turks, and nearly all the rest Christians. The Christian quarter contains two Greek churches and one Armenian. Close to the ancient church, Captain Newbold found a Greek school, where the pupils were seated on marble tombstones, which formed the pavement of the school. He gives copies of three of the inscriptions there, none of which have been hitherto published.

Thyatira is still a flourishing town. It had been lost to the Christian world from the fall of Constantinople, under the Turkish name of Akhissar, until brought to light in the seventeenth century. The population is above 19,000, of whom 2,000 are Greek, and 120 Armenians, each having a church; the former said to be on the site of the apocalyptic church.—Captain Newbold copied several inscriptions there.

Sardis, the ancient capital of Cæsar, is now more desolate than even Ephesus. Scarcely a house remains. The melancholy Gyraen lake, the swampy plain of the Hermus, and the thousand mounds forming the necropolis of the Lydian monarchs, among which rises conspicuously the famed tumulus of Alyattes, produce a scene of gloomy solemnity. Massive ruins of buildings still remain, the wall of which is made up of sculptured pieces of Corinthian Ionic columns, that once formed portions of the ancient Pagan temples. The Pactolus, famed for its golden sands, contains no gold; but the sparkling grains of mica, with which the sand abounds, have probably originated the epithet. Captain Newbold suggests that the singular tumuli of Sardis deserve to be opened, and recommends the subject to the attention of the Society.

Philadelphia has a population of 10,000 Turks, and 3,000 Greeks. It contains twenty-five churches, all small and mean, but containing fragments of ancient sepulchres. A massive ruin was pointed out as the church of the apocalypse.

Laodicea, whose fate has been forgotten for centuries, was brought to light in the seventeenth century. It was, and is, a mass of desolate ruins. The hills on which it stands have been supposed to be volcanic, but erroneously. They are composed of aqueous beds, chiefly limestone.—*Church of England Magazine.*

How Many Will be Saved?

On a certain occasion, we are informed that some one proposed this question to our Lord: *Are there few that are saved?*

Whether curiosity or a better motive prompted this question, it is not important for us to know. It is quite certain, however, that it was proposed to one who knew all things, and who could, had he deemed it expedient, have informed the inquirer, precisely who and how many will be saved. The answer which he gave is unspeakably more important and valuable to us, than it would have been, had he declared in the plainest language, exactly how many of mankind will be saved.

The answer is an implied rebuke, addressed to the inquirer. It is as if he had said to him, *What is that to thee?* Whether many or few are saved, this does not effect thy salvation.—For others thou art not responsible, but for thyself. *Strive to enter in at the straight gate, for many, I say unto you, will seek to enter in, and shall not be able.*

It has been customary in treating on this passage in Luke 13: 24, to mark the supposed distinction between striving, or agonizing, and seeking to enter in at the straight gate. It has often been assumed, that they who strive or agonize will be able to enter in; but that those who only seek, will not be able.

But let us ask, was this what our Lord intended to teach? Was it his intention to mark

any such difference? Is it true, that he who seeks to enter in shall not be able? If so, the declaration seems to come into direct collision with what our Saviour said in many other passages. Did he not say, *Seek first the kingdom of God*, and promise that all these things should be added? Did he not also, in the plainest and most positive language say, *Seek, and ye shall find; knock, and it shall be opened unto you; for every one that seeketh, findeth, and to him that knocketh, it shall be opened?* The prophet Isaiah says, *Seek ye the Lord*, while he may be found; call ye upon him while he is near, &c.; and then adds, "and he will have mercy upon him, and our God will abundantly pardon."

How, then, can it be true, that many will seek to enter in, and shall not be able?

Was it not the obvious design of our Lord, to urge his hearers to strive and seek to enter in, while God was setting before them an open door, and waiting to be gracious? Should not the passage be read as follows? *Strive to enter in at the straight gate, for many, I say unto you, will seek to enter in, and shall not be able, when once the master of the house has risen up, and hath shut to the door.* When we remember that the Scriptures were not broken up into chapters and verses, with capital letters and points, as we now find them, the work of a modern, uninspired hand, we shall have no difficulty in reading the passage as now suggested, which probably gives the true sense, and certainly adds much force to it.

Who can tell us how soon the door may be shut by him who shuts, and no man can open? or how soon the accepted time and day of salvation may end? The door once shut, vain will be the cry, *Lord, Lord, open unto us!*—When the bridegroom, and they that were with him, had gone in to the marriage, the door was shut, and the foolish virgins called in vain, *Open to us!* When Noah and his family were in the ark, God shut them in, and neither man nor animal could enter after that! We must strive and seek to enter in at the straight gate, while the door is open, for it may soon be closed against us forever!—*Genesee Evangelist.*

Inundation of the Indus.

We find in the January number of Silliman's Journal, a magnificent description of the inundation of the Indus, taken from the statement of Ushruff Khan, Zeimander of Tarbaila. He was an eye-witness of the scene, which he describes in a manner truly oriental:

"In the month of Poos," (December) he says, "the Indus was very low. In Maagdal (Paagoon,) January and February, it was so low as to be fordable, an unprecedented phenomenon. In Bhayt it continued very low, but not fordable. In Bysakh, (April,) the same. About the middle of Jayt, (May,) the atmosphere was one day observed to be very thick, the air still. About 2 p. m. a murmuring sound was heard from the north-east, amongst the mountains, which increased until it attracted universal attention, and we began to exclaim: 'What is this murmur? Is it the sound of cannon in the distance? Is Gundgurb bellowing? Is it thunder?' Suddenly some cried out, 'The rivers come!' and I looked and perceived that all the dry channels were already filled, and that the river was raging down furiously on an absolute wall of mud, for it had not at all the color or appearance of water. They who saw it in time easily escaped. Those who did not were inevitably lost. It was a horrible mess of foul water—carcasses of dead soldiers, peasants, war-steeds, camels, prostitutes, tents, mules, asses, trees, and household furniture—in short, every item of existence jumbled up together in one flood of ruin; for Rajah Goolab Singh's army was encamped in the bed of the Indus, at Koolave, three koss above Tarbaila, in check of Poynda Khan. Part of the force was at that moment in hot pursuit, or theruin would have been wider. The rest ran, some to large trees, which were all soon uprooted and borne away; others to rocks, which were speedily buried beneath the waters. Only those escaped who took at once to the mountain side. About 500 of these troops were at once swept to destruction. The mischief was immense. Hundreds of acres of arable land were licked up and carried away by the waters. The whole of the Seeson trees which adorned the river's banks; the famous Burgott tree with many stems—time out of mind the chosen bivouac of travellers—were all lost in an instant. The men in the trees, the horses and mules tethered to the stems, all sunk alike into the gulf, and disappeared forever. As a woman with a wet towel sweeps away a legion of ants, so the river blotted out the army of the Raja. There were

two villages upon an island opposite Ghazi.—One of the inhabitants was returning from Strikote and descending the mountain, when he came within sight of the spot where he had left all he held dear, he naturally looked with affection towards his home. Nothing was visible but a wide rushing sea of mud. His house, his friends, his household, his village, the very island itself had disappeared. He rubbed his eyes in mortal terror, distrusting the sight, hoping it was a dream. But it was too horrible a reality. He alone, of all that busy hive of moving, struggling, hoping, fearing beings, was left upon the earth."



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, APRIL 28, 1849.

Interpretation of Symbols, Figures, &c.

(Continued from our last.)

In the 6th chapter of ZECARIAH we read: "And I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains; and the mountains were like mountains of brass. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grizzled and bay horses. Then I answered and said unto the angel that talked with me, What are these, my lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the LORD of all the earth. The black horses which are therein go forth into the north country; and the white go forth after them; and the grizzled go forth toward the south country. And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get ye hence, walk to and fro through the earth. So they walked to and fro through the earth. Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country."

"And the word of the LORD came unto me, saying, Take of them of the captivity, even of HELDAI, of TOBIJAH, and of JEDIAH, which are come from Babylon, and come thou the same day, and go into the house of JOSIAH the son of ZEPHANIAH; then take silver and gold, and make crowns, and set them upon the head of JOSHUA the son of JOSEDECH, the high priest: and speak unto him saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne: and the counsel of peace shall be between them both. And the crowns shall be to HELEM, and to TOBIJAH, and to JEDIAH, and to HEN the son of ZEPHANIAH, for a memorial in the temple of the LORD. And they that are far off shall come and build in the temple of the LORD; and ye shall know that the LORD of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the LORD your God."—Vs. 1-15.

The mountains in the foregoing are unexplained, and we have no clue to them. The four chariots, with different colored horses, are explained to denote the four spirits of the heavens, which accomplish the purposes of God. They went in different directions, as the purposes of God required. The result of the going of those which went to the north country, was that the Spirit of the LORD was quieted in that country. Chaldea was always spoken of as lying to the north of Judea, and until the disquiet consequent on the conquest of it by Medo-Persia was appeased, the Jews could not hope to return. The result of these spirits going through the earth seems to be the same as that produced by the horseman in the first chapter: the earth became at rest: and the consequence is the same: preparation is made to forward the work of the building at Jerusalem.

The putting of crowns on the head of JOSHUA would seem, at first view, to denote the establishment of the kingdom of CHRIST. But in the third chapter JOSHUA is spoken of distinctively from the Branch, and cannot there symbolize the Branch, for the rea-

sons there given; but must there symbolize Israel. The crowning of JOSHUA here must symbolize the same as the crowning of him there. As his wearing the filthy garments there symbolized the sins of Israel, so the exchanging of the filthy garments for other raiment, and the crowning of him there, must denote the exaltation of Israel. Consequently, it must symbolize the same here. The prophet does not say to him thou art the Branch, as the other symbols are explained to be the things they symbolize; but he says to JOSHUA, "Behold the man whose name is the Branch." He would not say to the symbol, Behold that which you symbolize, or behold yourself. If JOSHUA symbolized the Branch, the prophet would make that address to the people, and not to him. But JOSHUA symbolizing the people, his attention in the place of that of the people would be properly called to the Branch, the SAVIOUR of Israel, to whom the people should look—not as the Being symbolized by JOSHUA, but as the Being to whom the people thus symbolized should look for succor and protection. And their attention was here called to Him, because He would build the temple of the LORD, and place his throne there, on the following condition: "If ye will diligently obey the voice of the LORD your God," &c. These conditions, which were not complied with, are too much overlooked by those who still expect the future fulfilment of these prophecies in the Jews.

In several of the following chapters we find no symbols: the mind of the prophet is still occupied with the expected restoration of Israel to the land of their fathers—the restoration for which they were then making preparation.

In the 7th chapter, which is a record of the fourth year of DARIUS, we read of some Jews who were sent from Babylon to enquire if they were still to observe the fasts which they had kept during their captivity. And God commands the prophet to enforce on them the weightier matters of the law, judgment and mercy, that they might not incur the calamities that befel their fathers, who regarded more the observance of the outward rites than the performance of moral duties, and who hardened their hearts lest they should hear the law, and the words which the LORD had sent in his Spirit by the former prophets.

In the 8th chapter God shows how he had been jealous for Jerusalem with great fury; but was then returned to them again, and would dwell in the midst of Jerusalem, which should be the city of truth, the mountain of the LORD of hosts, the holy mountain; where old men and old women should dwell, and the streets be full of boys and girls playing in the streets thereof. But again He gives the conditions which they must perform, to enjoy such prosperity.

It is the opinion of many learned men, that ZECARIAH only wrote to the 8th chapter, and that JEREMIAH, or some other prophet, wrote the remaining chapters. It is certain that verses 12 and 13, of the 11th chapter, are quoted in Matt. 27:9, 10 as the language of JEREMIAH the prophet. Some suppose they constitute the work of a distinct author, whose name is unknown; but the quotations from them in the New Testament establish their Divine authenticity.

In the 11th chapter we read: "And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock. Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me. Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat, every one the flesh of another."

"And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the LORD. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD. Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel."—Vs. 7-14.

Mr. LORD omits these staves in his list of symbols; but we think they should be included. They are the last that we find in the Old Testament. One staff evidently denoted the covenant of God with Israel, and the other, the brotherhood of Judah and Israel. The breaking of these staves, is the breaking of this covenant and this brotherhood.—(To be continued.)

The Kingdom of God.

[The following article, from the *Protestant Churchman*, we find over the signature "A. B. C.," which we suppose are designed as the initials of the Rev. A. B. CHAPIN, an Episcopal clergyman, and a writer of considerable celebrity, from whom we first had the pleasure of learning—not exactly our A B C, but our x = a + b - c. B.]

"When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—Luke 21:30.

"The LORD left the flesh, still holding up the promise of his coming kingdom; and when he arose from the dead, taking up the flesh again, his disciples asked him of the time of that kingdom; and when he had ascended into heaven, his apostles went into all the world preaching of the coming of the King in his kingdom, and teaching the churches to be 'looking for that blessed hope, and the glorious appearing of the great God, and our Saviour JESUS CHRIST.'

"In this faith, the primitive church was at unity in itself, and with unbroken front met the powers of the air and of the world, triumphing over them in the constant expectation, that 'yet a little while, and he that shall come will come.' In this confidence, the church of the first three centuries furnished the saints, the martyrs, and the missionaries, who suffered the loss of all things for the sake of CHRIST, and displayed those patient virtues which brought the Imperial crown and the dominion of the world to her feet. She saw in the persecutions of the heathen emperors the hand of that Antichrist whom CHRIST shall destroy at his coming; and she expected, in the dissolution of the Roman empire, the coming of the everlasting kingdom of God, and of the saints, foretold by the prophet DANIEL, and preached in the gospel.

"How changed is the church now! For unity, we have discord and division; for martyrs, we have 'my lords;' for the hope of CHRIST's coming and kingdom, we have the scoffers, saying, 'Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation.'

"The events of the age are of the most exciting character, awakening in every Christian the recollection of the LORD's words foretelling the last time 'upon the earth, distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.' The governments of kingdoms are shaken, and the nations are distressed with fears, and doubts, and perplexities, beyond all modern example. The crusades shook the nations, but not the governments: the crusades distressed the nations, but filled them with courage instead of fears. Since the fall of the Roman empire, and the enthronement of the Roman Papacy, no agitations have shaken Christendom more deeply than those which are now felt in the centre of the civilization and of the power of this world.

"These events are intended to teach the vanity of this world, its pomp, and glory, and power, and to lead us to look not only for the removal of the things that are shaken, but for the appearing of that 'kingdom which cannot be moved.' We are not curious about 'the times, which the Father hath put in his own power.' We are not zealous for epochs, which have hitherto balked the learned, and disappointed the confidence of the conceited wise; but the face of the evening sky, which foretells the fair weather of the next day, is not better known in the world than that the events now transpiring belong to the last times, and prognosticate the approach and manifestation of the throne of glory.

"It is not a little remarkable, that the Ottoman and the Papal delusions, which, in their origin, were twins of times, and in their career have fulfilled in many things the same prophecies, should be nearly expiring together at this day. Whether the false prophet be of Mecca, or of Rome, his power wanes, and threatens to disappear from the earth. His diadem falls before the majesty of truth and the simplicity of the gospel.

But it is not for the sake of discerning the fate of tiaras, or of empires, that I refer to these things; they are all in the hands of Him who will accomplish his word in due time. 'Heaven and earth shall pass away,' as the LORD has said; but his word shall not pass away. 'As it was in the days of NOAH, so shall the coming of the Son of Man be;' and were the church universal to stand with the wise virgins, she might safely have her lamps trimmed and burning, and oil in her vessels, ready to go forth and meet the Bridegroom, even now, as she did in the first three centuries. And should that salvation, which

is 'ready to be revealed in the last time'—should 'the grace that is to be brought unto you at the revelation of JESUS CHRIST,' be still delayed, we must consider that it proceeds from the long-suffering of God, with which 'a thousand years are as one day, and one day as a thousand years.'

"The church, in this waiting posture, would still reap the ample rewards of faith, not only in larger measures of zeal and devotion, but in multiplied and stronger bonds of fraternal love. Now, the household of CHRIST are very much in the condition of that family whose master took a long journey into a far country, 'who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.' At length the hearts of some came to 'be overcharged with surfeiting, drunkenness, and cares of this life'—and the evil servant said in his heart, 'My lord delayeth his coming, and began to smite his fellow-servants.' And this doctrine of the gospel, and of the primitive church, wherever it is humbly and sincerely received, has the natural and irresistible power to restore harmony and peace to the household—for even the evil servant, if he believed the master were at the door, would cease that day from his accustomed drunkenness and smiting of his fellow-servants; for his follies spring from the fancy, that the LORD delayeth his coming. And much more would the faithful take heed, watch, and pray, lest he should be found sleeping. Much more would the faithful servant listen himself, that he might be found diligent in the LORD's work, and receive the plaudit—'Well done! take thy crown; have thou authority over ten cities; enter into the joy of thy LORD.'

"I do not expect to see the kingdom of God in this world; for to the natural eye that is invisible as its King; but when visible things pass away, the invisible do then appear. The primitive church did not expect to see it in this world, but in the end of this world: they saw it, as ABRAHAM did, by faith, and embraced it afar off by a living faith. They walked in love, rejoicing together in the unity of the faith; however they differed in some very interesting and solemn forms. And I am persuaded that the same faith in the churches to-day will beget and nourish, will kindle and keep alive the same unity, peace, and brotherly love: for I suppose it is impossible that the servants of an earthly master should keep up the clamor of their domestic feuds that had broken out during his absence, even when he is announced to be at the gate. And so likewise the LORD's servants will not strive, when they know that he is at the door, but a universal 'hush! h-u-s-h!' runs through the contentious household; every one sees to his own case, and defers the controversy with his fellow-servant to the decision of the LORD. In his sight, the best of us appear more blind, naked, and miserable, than the greatest sectarians do in our own eyes. And we must think that it is better to have the non-conformity of the publican, together with his broken spirit, than to have the closest adherence to Episcopal order, together with that pride which comes into the temple, publicly saying, 'God, I thank thee I am not as other men—or even as this publican.'

"The Americans who recently visited the Dead Sea, found a village of Christians in the land of Moab, who rejoiced to receive them. When told that our forms in America differed from theirs, they replied: 'What matters it? CHRIST died for all. Do you not believe in him?' 'We do,' the Americans said.—'Then what are forms before God?' they replied: 'He looks to the heart. We are brothers!' And brothers they continued to call us to the last. I would rather give a shilling toward building the church of these Christians of Kerah (Kerak), than contend with them about their forms: 'for the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.'—It 'cometh not with observation.' Behold! 'it is within you.'"

Editorial Correspondence.

Lockport (N. Y.), April 19th, 1849.

BRO. BLISS:—We forgot in our last, on account of the fatigue from extra labor at Rochester, and the extra matters to note, to mention that BRO. NEEDHAM took leave of us at Rochester, in order to supply some very urgent calls, that could not otherwise be met, between Rochester and Albany. It is his intention to get ready as soon as may be practicable to change his place of residence and labor to Worcester, Mass., should such an arrangement appear to be agreeable to the will of Providence, after visiting that place. Some curious and characteristic developments have been made, in the form of anonymous letters, in connection with the efforts made by the brethren at Worcester to secure the services of BRO. NEEDHAM. Somebody there who does not like to be

known in all he does, is sadly afflicted for fear that certain "HIMES men" (so they are called in the letters) among them may "have their own way." What it is these "HIMES men" want to do—whether they want to be popes, little horns, or to introduce iron bedsteads—is left in the same dim obscurity, so far as the said letters are concerned, as the writer himself is. And how strange it is that these afflicted ones should forget such terrible "horns," &c., can "divine!" One does not need the gift of clairvoyance, or of witchcraft, to understand some things.

Wherever Bro. NEEDHAM may labor, we hope he may find some kind of "men" to co-operate with him, and do their duty in sustaining him. There are some other things in this world besides the "human" that are not exactly "divine!" However, we miss our fellow-traveller and fellow-pilgrim very much, but are glad he is able to supply some of those calls which our arrangements will not allow us to meet at present. The LORD grant him abundant encouragement and success.

Our meetings at Buffalo were not so well attended, except on the Sunday, as we expected. We just get ready to do something, apparently, as we have to close up, and say farewell. Still our meetings there were very gratifying to those present. We have met quite a number from the region round about, and even from Canada. One aged brother, formerly from Vermont, and a graduate of Hanover College, started on foot twenty-five miles, though he came a part of the distance in the cars, to attend the conference. A Bro. HILL, pastor of the Baptist church at Attica, was present, and gave some very encouraging information in reference to the interest manifested on the second advent of our LORD among those with whom he is acquainted. He stated at the meeting on Saturday, just before he left, that his mind had been a good deal exercised about attending the meeting; but he was very glad he had come. He had read our Advent papers—regularly, the *Herald* only occasionally—had seen much to admire, and much to regret. When he heard of this meeting, and that brethren from his native region, the East, were to be present, he felt very desirous to see them. He admitted that his mind had been misled concerning us, and that he was happily disappointed. He thought it was not improbable, though he felt the strongest attachment to his Baptist friends, that he might enter the field as a public laborer in the Advent cause. He had strong faith that by a judicious course, which he saw some were not pursuing, much good might be done in regions where he had labored. He was supplied with one of our diagrams and some books, to assist him in his studies and labors on the great question.

Bro. MORLEY resides at Buffalo, and has preached there a part of the time, and also at Lockport, Lewiston, and other places. He is very highly esteemed, and may be considered one of the pillars (not a "perfect commander!") of the cause. The cause has had its trials in Buffalo, but it also has had some true and steadfast friends, so that it has been enabled to struggle through so far. May God preserve the cause and these friends to the end.

We left Buffalo on Monday, at 9 A. M., for Lewiston, by the Niagara Falls and Lockport Railroad, where we found Bro. GRAY waiting our arrival. We preached on Monday and Tuesday evenings at Four-mile Creek, to deeply attentive congregations, as large as a very good sized school-house could accommodate. The course taken by our brethren here generally, has tended to check, though it has not wholly prevented, the perverting agencies that have affected the cause of God in this region.

On Tuesday morning Bro. GRAY took us, with some other friends, to see the Falls, and their kindred wonders—the wire bridge, the whirlpool, devil's hole, &c. &c.: all of which are wonders of the most sublime order, any detailed description of which we may not attempt to give. We are satisfied, however, that the extraordinary character of the whole scene of the Falls and vicinity makes it not only impossible to describe, but also causes an entire absence of those emotions which we naturally suppose must be felt on witnessing it. We need to be familiar with some other kindred things, and then to stay here long enough to bring these analogous images to our aid, in order to feel the true inspiration of this master exhibition of what YOUNG would call,

"The grand of nature."

The first view astounds you. You feel nothing that you ever felt before. If the susceptibilities of the soul are not paralyzed, all ordinary emotions are swallowed up in the purest sense of what nature, or nature's God, in his unaffected greatness can do. If we may not attempt a description of the scene, a few

thoughts that occurred while viewing it may be pardoned.

Like everything else that is truly divine or divinely natural, Niagara Falls does not try to make any show. The grand operation goes on just as if nobody was looking on to be astonished; just as if the world was full of such things. The broad mile of rapids above, exhibiting a scene equal to that furnished by the ocean in its wildest mood; the half-a-mile sheet intercepted only by Goat Island, that bends in majesty, or flies in wild terror, down over the strong erect barrier of stone, that rises hundreds of feet from the bed of the river below; the change of the majestic portion of the stream, in descending, from the dark, turbid green to white foam—somewhat as royalty has turned pale before the sweeping tide of modern revolution—to disappear, like the more shallow and furious portions, behind the cloud of spray where all finds way into the deep abyss; the comparatively quiet sea of eddies that moves away from the uproar and tumult of the Falls, along the deep channel towards the bridge, that hangs, like some fabulous creation, two hundred and thirty feet above the stream, and eight hundred feet from bank to bank; and the perpetual thunder that rises up like an anthem to God! All this goes on just as if the Falls of Niagara were the most ordinary thing in the world. It evidently does not want to be anything else: nor to be thought much of as it is. It says to us, what everything says, if we could hear it, "God only is great!"

And is not one such thing enough? It stands in the world of nature, like the day of judgment in the great plans of heaven, alone and without a parallel. Though it may have its types and preludes which to those who know nothing of the great anti-type, are in themselves sublime and terrible beyond expression. The view, as we stood looking out from the tower on the west side of Goat Island, upon the sublime field of rapids above, and the more sublime descent of the deluge before us, reminded us of the progress of this world to its appointed and inevitable doom. Already we seem to be in the rapids; and are hastening to the fatal point, which brings the scene of terror and glory, that can have no parallel!

Having spent what time we intended at the Falls, we went to the bridge, nearly two miles below the Falls. The Irishman who kept the gate on the American side, though somewhat rude in appearance, treated us very kindly, and allowed us to cross the bridge free, (twenty-five cents is the usual toll) on account of our profession! The present bridge is intended as merely a temporary one, by which to build one of more permanent character. It is supported by wire cables, anchored in the solid rock on each shore, and passed over two wooden towers of heavy timber that stand on the verge of each bank, from which the bridge is suspended by small cords of wire; while braces of a similar kind pass from the sleepers to the rocks on each shore, to prevent its swaying by the wind. The vibration is considerable, and while passing over it, in spite of all the evidence to the contrary, you cannot help feeling that it is very insecure. We were told that it had sustained ten tons weight. The towers, or sleepers, would doubtless give way first, as each single wire is said to have been tried with six hundred pounds weight. We conversed with one of the men, an Irishman, who was placed in such a perilous position while working on the bridge. While they were attaching the bridge to the cables, a squall of wind struck the bridge so suddenly, that those who were in the middle of it could not escape to the shore; and as there were only a few planks laid as a foot path, the wind blew them away, separated the wires from the sleepers, and left five of the men flying in the wind by two parts of wire, sometimes above the cable, sometimes below it; and far down below them two or three hundred feet, swept the foaming river. They were there about *three quarters of an hour*, when they were saved by sending the basket with a ladder attached—which had been used in stretching the cables across. The poor fellow told us he never expected to live through it.

Of the other objects of interest we have not time now to speak.

The Wise Shall Understand.

"We have been again curtailed in our limits, so as to lay aside the regular series of the articles on the 'Second Coming of CHRIST,' a theme more dear to us than all others, in view of the growing conviction of our mind in searching the Scriptures to see whether these things are so, of the very near approach of that new and glorious dispensation. To the careless observer and the worldly-minded, we know that the blessed truth of the near and speedy

personal coming of the SAVIOUR, to put an end to the present state of things, is highly repugnant; and is sometimes treated with ridicule even by the professed followers of CHRIST. This state of the public mind is a clearly marked and distinguished fulfilment of the prophetic Scriptures, and strongly foreshadows the approach of the Millennial period, not by the gradual spreading of Christianity, but by the Almighty arm overturning the governments of the nations of the earth, prior to setting up and establishing the throne of DAVID, according to His promise, upon the ruins of the earthly governments. The Papal nations are beginning to be tossed to and fro like drunken men. Infidelity and Mohammedanism will soon experience more markedly and rapidly His judgments, which, in conjunction with the Papacy, shall be utterly wasted, and last of all, Protestant Europe and America will come in for their just reward for their rebellion against God. God's elect people, the Jews [raised from the dead, with all the subjects of the first resurrection.—*Ed. Ad. Her.*], shall be reinstated in His favor as a distinct nation, and shall in the new dispensation be a blessing to those who have proved faithful among the Gentiles.

"Christian reader! are these things so? Suffer us to commend to your prayerful attention the Word of God in all its parts, remembering that the Holy Bible is truthfully and faithfully His Word. That all Scripture is given by inspiration of God, and is worthy your most serious and undivided attention in view both of the personal and speedy coming of the LORD, and the feeble tenure by which human life is held. Read the Word of GOD! Take it into your closet, and in the spirit of prayer make it the man of your council. Then shall you be able to understand the signs of these times, and know whether these things be really so."—*Chris. Repos.*

A Problem to Solve.

It is idle to talk of secular education—it is idle to talk of religious instruction—while the great mass of the people have no homes. How are we to teach? how are we to instruct? What can the schoolmaster achieve, when the intellects which the one would elevate, and the hearts which the other would teach, are left to the cruel training of the streets? 'Thousands, and tens of thousands of our children, have no other education, no other Christianity, than the education and Christianity of the pavement. The hard flag-stones are their text-books: the foul gutter is their Pierian spring. They lip blasphemy and indecency; they take God's name in vain before they know the meaning of the words they utter. Savages, in the midst of civilization, they are more irclaimable than the savages of the wild and the desert. It is the want of home that has made them so. They are hardened, because from their very infancy they have been environed by indurating circumstances. Within the softening influences of domesticity it has never been theirs to abide. They have been turned adrift when scarcely able to walk unaided. Another infant has taken its place on the mother's breast; and the child of two years has made acquaintance with the pavement. And so commences the out-of-door education, which fills our streets with profligate women and thieves.—*London Herald.*

The above is a picture of many cities besides London. The condition of youth and children everywhere is a striking sign of the times. "Disobedience to parents," and "without natural affection," were to be prominent characteristics of the last days; and they certainly are of this time. We do not find that watchful care on the part of parents over their children that we did formerly. They are now permitted to have their own way, and to come up as they will. And on the other hand, we do not find in return on the part of the children that parental respect that formerly existed. A few years since, many discouraged the use of *Sir*, and *Madam*, on the part of children, in addressing their superiors, and now they see the results in the *yes*, and *no*, the *I will*, and *I won't*, of these self-important personages. As children are, so will be the men and women they become. What must be the prospect of the future? The basis of the former Hebrew prosperity was laid in the early instruction of children. To fit them for the kingdom of heaven, an early training is likewise indispensable.

THE CONFERENCE AT NEW YORK AND BOSTON.—The anniversary of our annual gathering, and mutual conference is now near at hand. The arrival of the season when the pious of all denominations, have set apart a time for counsel and mutually strengthening each other in their several departments of labor, is a time particularly fitted for those looking for the coming and personal reign of CHRIST on earth, to come together and encourage each other in the work to which they are devoted. We anticipate a goodly number of Adventists from various sections of the country, who are united, heart and soul, in the promulgation of the coming and kingdom. It will be a meeting of kindred spirits, whose hopes, whose labors, whose desires, all center around the coming of

Him, whose right it is to reign. Those who are laboring together, with but one end in view, need occasionally to counsel with and confer together, that their plans may be harmoniously arranged, and they be enabled to act unitedly in *expediting* the work which the Master has given us to perform. Those who are not of us in this work, having for the most part ceased to be with us, we trust that this meeting will be pre-eminently one of those where brethren are willing to counsel and advise with each other, who are willing to act in concert in the accomplishment of all the good they can effect in the furtherance of the doctrine of CHRIST's personal reign—whatever views they may hold on subordinate questions. We shall be happy to see, and unite with all of every name and faith, who love our LORD JESUS CHRIST in sincerity, and are patiently waiting for his coming and kingdom.

ADVENT CONFERENCES IN NEW YORK AND BOSTON.—The season for our anniversary conferences is drawing nigh. And never was there a time when it was more necessary for the faithful and true-hearted to meet in counsel, both for the comfort and encouragement of one another than now. Since our last meeting, our gracious God has given us many additional signs of his speedy coming. We have new motives for incessant labor in this glorious cause.—Let all who can make arrangements be present, and give their sympathy and influence to the Advent cause.

The meeting in New York will begin, in Washington Hall, Hester-st., on Tuesday, May 8th, at 10 o'clock A. M., and continue three days, or more.

Meeting in Boston will commence, in Chardon-st. Chapel, on Tuesday, May 29th.

G. J. Adams writes us that he was not excommunicated from the church of God, as asserted by J. V. Himes, but that he was honorably acquitted.—*Vorce Herald.*

We have said nothing of the kind—never knew that he belonged to the church of God. We said, excommunicated by JOSEPH SMITH. THOMAS M'KENZIE, Mormon preacher, told us last week, that he was at Nauvoo when ADAMS was excommunicated by SMITH, that he was a bad man, and they should not be considered responsible for his wickedness.

THE MORMONS IN THE VALLEY OF THE SALT LAKE.—THOMAS M'KENZIE is now in the city, soliciting books for the purpose of educating the Mormons in that locality. However much we may abhor their errors, we should desire their education, that they may be enlightened and saved from their delusions. Those disposed to give books for this purpose, can send to Mr. CANNON's Daguerreotype rooms, 123 Washington Street.

CORRECTION.—MRS. ANN LESTER, of Oconemewac Wis., was published in the *Herald* of April 14th as a delinquent to the amount of \$150. We are happy to learn that sister LESTER is not a delinquent. Bro. TRACY, our agent in New York city, writes us that she resides in that city, has always paid promptly for her paper, and that in sending this copy of the paper to the West it was to be charged to him. We make the correction with pleasure, and regret that the mistake was made.

DAGUERREOTYPES.—Bro. S. FLETCHER, at "The People's Daguerreotype Rooms," No. 81 Washington-street, in Joy's Building, is giving very good likenesses at a very reasonable price. Our friends wishing for articles in this line, should remember his number, and give him a call. They are offered so low that all may, at a small expense, be furnished with these pleasing mementos of their absent friends. How many, after losing a near and dear friend, have mourned that they possessed no picture of the features they once loved to gaze upon! He will be happy to receive a call, at his rooms, from any of his friends, when they visit the city.

PERPETUAL COMPLAINING.—Perpetual complaints, to use the simile of an old writer, "are like unto a new cart, which creaks and cries, even whilst it has no burden but its own wheels; whereas, that which is long used, and well oiled, goes silently away with a heavy load."

BRETHREN who are indebted for the *Herald* will have a good opportunity to forward money by brethren who may attend the conferences at New York or Boston.

R. ROBERTSON, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London, Eng., has kindly consented to act as agent for the *Herald* in Great Britain and Ireland, to whom subscribers will please make their payments.

WILL the Pittsburgh *Christian Advocate* send us the numbers containing the articles on chronology previous to that of April 18th?

Bro. FRANCIS McWILLIAMS will act as agent for the *Herald* in Buffalo, N. Y., as Bro. CLARK expects to be absent from the city.

Bro. HIMES will preach in Chardon-street Chapel Lord's-day, May 6th.

Correspondence.

"THE BEGINNING OF THE CREATION OF GOD."

"These things saith the Amen, the faithful and true Witness, the beginning of the creation of God." Rev. 3:14.

Hark! hear the blest tidings,
Our Lord is arisen,
No longer a captive
In death's dreary prison;
He died to redeem us
From sin and the grave,
And shows by his passion
He's willing to save.

His body immortal
Ascended on high,
Enshrouded in glory,
While angels stood by;
He is the beginning
Of God's new creation—
His body partaking
Of glorification.

He is the first-born
From the dark, dreary tomb,
And herein commenceth
The kingdom to come;
By his resurrection
This sign he has given—
"Many brethren" shall arise,
And ascend into heaven.

So now we are waiting
Till he shall appear,
To gather his children,
From this earth so drear;
Then the curse now existing
Will vanish away,
While a nation of saints
Shall be born in a day.

This brings the long promised
And great restoration,
While Christ ever reigneth
The Prince of creation.
The power of the serpent
We never shall feel,
For Jesus is present
His grace to reveal.

J. M. O.

THE BEAST OF REV. 17:7.

To grow in grace and knowledge is commendable. This growth is facilitated to those who fear the Lord, by their often speaking one to another about the things of God. The thoughts of every member of the body of Christ, when thrown into the great treasury of the wisdom of the church of God, make it the fullness of him that filleth all in all.

I would, if permitted, add mine to the many that have recently appeared upon Rev. 17:8-11.

The angel says: "I will tell thee [the church, in the person of John] the mystery of the beast which hath the seven heads and ten horns." This I think the angel did do; and that in the angel's description may be found all that is needed to show his meaning of this mystic beast. The beast the angel is describing, is that which hath the seven heads and ten horns, and is, therefore, the same as the one already described in the 13th chap. Its component parts, as there seen, were those of a leopard, a bear, and a lion, to which was added the power, seat, and great authority of the dragon. These put together, therefore, must constitute the whole body of this mystic beast. As these, when seen severally by Daniel, represented the four great consecutive governments of the Gentile world, so the beast of Rev. 13:17 must represent the last of those governments, as constituted out of the three preceding ones. Hence, the beast which John saw, is that representing the whole Gentile governments, commencing with the lion, and ending with the "little horn." The government, therefore, of which the angel speaks, is that wherein all the Gentile governments were living and working together in their last consociated and completed form. It will follow, therefore, that this beast, being constituted of the leopard, bear, dragon-power, and little horn, in their co-existent form, must be a representation of the same governments described and symbolized in the image Daniel saw, and, consequently, embraces the whole duration of Gentile domination, the forty-two months being only the time of its existence in its last consolidated form.

The distinguishing features of this beast, and by which the angel intended the church to understand it, were—1. It was, and is not, and yet is. 2. It had seven horns. 3. These heads were seven mountains, on which the woman sitteth. 4. There were seven kings, answering to those seven mountains. 5. These were consecutive in the order of their existence: five were fallen when the angel was showing this to John. 6. This same beast, that was, and is not, even he is of the eighth, and is of the seven, and goeth into perdition.

1. The beast was, and is not. He was one great whole, whose constituent parts successively lived till the expiration of his last forty-two months. His life was of a transmissive nature. He had power, or political life, when in his bear form, which he had not at the same time in his lion form. He was, politically, in his leopard form, when he was not in his bear form. He was, politically, in his dragon form, when he had no political life in his leopard form. He was in the little horn government, when he was not in his dragon government. The whole beast, therefore, in the order of his existence and constitution, was, and is not, and yet did exist continuously. Thus, when Daniel saw this beast in his full-grown state, he was informed that the rest of the beasts had their dominion taken away, and, therefore, they were not,

politically; yet a prolonging in life was given them, (margin,) so that they yet were, in their constituency of this fourth beast.

2. This beast had seven heads when John saw him, which he had not when seen by Daniel. Now, if the beast itself represents the governments of the Gentile world, what must his heads represent?—Surely the heads must be connatural and analogous to the body; if, therefore, the body represent the government of the Gentiles, the heads must represent the different forms, or distinctive legislative organizations, under which it was conducted, and by which its progressive course was prominently marked. But as the Scriptures define those beasts to be so many kingdoms, or governments, we must get the definition of the heads from the same source.

In Deut. 28:13 we read, that if Israel hearkened unto the commandments, the Lord would make them the head, and they should be above only. In the 43d verse, disobedience changes the scene. The stranger shall get up above them very high. 44th v.—"He [the stranger] shall be the head." Here the head signifies to be above, to have the rule, or authority over, in a national point of view. In Isa. 7:8 we read, that Damascus was the legislative head of Syria. At the 9th verse, the national, or legislative head of Ephraim was Samaria. In the 9th and 15th verses, the "ancient and honorable," he is the head. The honorable are such because of their headship, or authority over others. Here, by "the heads," is to be understood the dictatorial sources of national control. But to the angel's own definition of the heads.

3. "The seven heads are seven mountains." A mountain in prophecy represents a government, or body politic. Babylon is so designated—Jer. 31:25. See also the revolutionary tumults in the government mountains of Samaria.—Amos 3:9. The kings of those mountains oppressed the poor, and crushed the needy.—4:1. What great mountain could that be which, prospectively before Zerubbabel, became a plain, but that of the image-government?—Zech. 4:7. But that these mountains are government mountains, becomes unquestionable from the fact, that they are those the woman sat on, and that these mountains were, each of them, in their separate order of existence, composed of peoples, and multitudes, and nations, and tongues, politically compacted together; hence, in her was found the blood of all the slain upon the earth.

4. These mountains—*και βασιλεις επτα εισιν*—are seven kings. Here the concrete king, for the abstract kingdom, is used. The same—"these great beasts are four kingdoms." So Rev. 16:12—"The way of the kings, for the kingdoms of the east. The metonymic use of the concrete here, while it refers to the abstract, kingdom, teaches to embrace and distinguish another essential characteristic of this bestial government, viz., that it should be marked by seven great kings, as heads, co-eval with, and ruling over those seven great government mountains, which should successively have prominent rule over the nations during the times of the Gentiles. This the Scriptures recognize. Thus Daniel, addressing the king of Babylon, says: "Thou art this head." Nebuchadnezzar was the first of these seven great kings, answering to the first great governmental mountain of his time. This view of a triplicate government is also taught in Isa. 7:8, 9. The national head of Syria was Damascus, but the head of Damascus was Rezin, the king. So, also, Samaria was, in a political sense, the head of Ephraim; but Pekah, Rezin's son, was the head, or king, of Samaria. Thus, by Scripture, reason, and analogy, the characterizing features of this beast connaturalize with the several ingredients by which the whole compound was concatenated.

5. This triple government of heads, mountains, and kings, was consecutive in its order of existence. Five were fallen from their dominion and national existence, when the angel talked with John in Patmos. In this sense, the fall of the Jews was the riches of the Gentiles. In this sense they were fallen to the Chaldeans.—Jer. 38:19. In this sense Babylon has fallen.—Rev. 18. But which were the five that were fallen? As the government represented by this beast commenced at Babylon, so these must the heads—mountains and kings, by which it was constituted, commence; and, therefore, the first king, mountain, and head of this government being that of Babylon, the first king of Babylon, with his government, or kingdom, must be the first that fell. The next that succeeded was that of the Medes. Those familiar with the history of the Medes know—to use the words of Bishop Newton—that the kingdom of the Medes was the more ancient of the two, and more famous in history than that of Persia. They know, also, that at the conquest of Babel, the Persians were subject to the Medes. Jerome, Vatablus, Grotius, and Sir Isaac Newton, say the three "ribs" were three kingdoms,—three under the control of the Medes, and that Persia was one of them. But the circumstance of the two horns of the ram appearing in visual connection with this beast, and of which it was a constituent part; also the declaration, that the two horns were high, and that the higher came up last, force the conclusion, that the supremacy of the Medes and Persians was both universal, distinct, and consecutive, in the order of their developments; and that, therefore, they were the next two kingdoms which successively rose and fell. Scripture even supplies the distinctive names of the two kings, as pointing to the mountains over which they were heads.—These were, therefore, the next two that fell, after that of Babylon. The next that fell, or had his dominion taken away, and, therefore, "was not," was that represented by the leopard, or king of Grecia. As the dominion represented by the leopard was integral—one beast producing four heads cotemporary—it would be a deviation from the analogy of the visual structure to take a part of the dominion for the whole. We must, therefore, take the successors of Alexander as representing the king succedent to

him. The power of these was still more universal and prominent than even that of Alexander. This fifth division of the world's imperialism had also fallen, Rome being most universal in her government when the angel talked with John. The seventh and last head of Gentile government, as represented by this beast, must be found in the next king, or kings, whose power was most dominant after that of Rome. The next kings, whose arms were most influential in the world's government, were Alaric, Attila, Gense-ric, and Odoacer. Odoacer succeeded to the government of Rome, and, consequently, to her territory of power, about A. D. 478. The power, therefore, by whose superior strength the Roman empire was dissipated, constitutes the seventh head and king. The "arms standing on his part"—the wars of nations and kingdoms—and the first four trumpets, are all descriptive of the means by which this head was constituted. Here it is to be observed, that this seventh head was on while Rome was yet Pagan; that those barbaric nations, which succeeded to the imperialism of Rome, were as adverse to Christianity as their predecessors, requires no proof. Hence it is that Rome is represented by a red dragon with seven heads and ten horns (Rev. 12:3), just in existence before they were crowned. But this was to continue but a short space. It commenced about A. D. 476, and was wounded to death about A. D. 514, continuing only about thirty-eight years; a short space when compared to that of the others. Here it might be asked, Whether the heads of the dragon be those of the beast? I answer, Yes. The dragon first owned, and therefore transferred them, with his seat and authority, to the beast. The only difference between them is that produced by the wounding of the seventh head, in forcing Paganism into Papacy. But a wounded head healed is still the same head; therefore, Popery produced no new head on the beast.—The dragon, by the wounding of his seventh head, in putting on Popery, was only changed into the beast. The seventh and healed head was, therefore, that which continued the forty-two months. This seventh compact which governed by ten kings (the king of the fifth head was made up of four kings, the king of this seventh head is composed of ten kings), being synonymous to, and co-eval with, that represented by the toes of the Image, and expiring with the elapse of the forty-two months. I see no evidence for the supposition, that it now reigns, or that it did, since the expiration of that time. If it can be proved that the time to which its reign was limited has not yet expired, then will I admit that we are under the reign of the seventh head, and forty-two-months beast, and, consequently, that we do live in the days of the kings represented by the toes of the Image; but not otherwise.

6. There is another beast, not seen by John, but described by the angel. The beast John saw under his seventh head, rose up out of the sea by the striving of nations, as did the beast which Daniel saw; but this rose out of the bottomless pit, or rather, was produced by influences emanating from it. The superstitious austerities of Rome, which commenced when the "star" opened this pit, (Rev. 9.2.) gradually worked their way until her devotees were so blinded by this smoke, that they disallowed even the existence of God! At this time, being inspired by more immediate and enlarged drafts from this pit, they became the enemy and destroyer of even the mother who begat them. But when did this eighth beast, or kingdom, rise? I answer, At the expiration of the time limiting the existence and reign of the preceding beast. Hence, in Rev. 11:7 we read, that when the witnesses—*οταν τελωσωσι*—shall be about finishing, their testimony, which was to continue only forty-two months, or the time the seven-headed beast should reign, the beast that ascendeth shall war, &c. The verb expressing his ascension is used in the present tense when the forty-two months were expiring. Accordingly, we read in Dan. 11:35, that they of understanding should fall, even to the time of the end; then the king does according to his will. At that time he is the subject of many exploits, and finally came to his end. This, therefore, must have been the eighth king, or government. He was of the seven in constitution and origin. He did, like Judas, come to an untimely and self-begotten end. He was identical in national power to the beast whose most conspicuous, constitutional nature was that of being in one department, or head, while, at the same time, he was not being in another; in his capacity and manner of existence, therefore, he was the same as the seventh; but in the order of his existence, he was the eighth: for the eighth is not the seventh, except in point of capacity, and manner of being. But when did this eighth beast—*εις απολειων υπαγαζι*—literally go into his end, or throw himself into ruin? I answer, A. D. 1815. Then this eighth beast came into his perdition, or end. His government, potent as any that preceded it, then went into its perdition—end—ruin.

7. Then what government succeeded that of the eighth beast? Surely not that under the healed head. It expired with the forty-two months, to which it was limited. The eighth, in which the seventh was absorbed, has also "gone into his end." Thus in the glass of prophecy the Gentile governments are seen in the past. But whose, in this glass, is next presented, or succedent to that "gone into his end?" I answer, Michael's. That Michael has stood up for the people of God since 1815 I believe, for the following reasons: 1. It is expressly declared, that at the time the eighth "king" came into his "end," "at that time shall Michael stand up." Who that believes in the fulfilment of the joys and titles of God's word can believe that "at that time" means forty or fifty years "after that time?" If such be the vagueness of our conceptions of Scripture terms, why do we pretend to have any knowledge of a definitive nature from the Bible? Why it is supposed that the one came into his end in 1815, and

that the other has not yet stood up, I see not. 2. If we take Michael for Christ personally, it will be difficult to identify the personality of Michael then with the personality of Christ when he comes. If Christ had personality then, he surely cannot have the same when he comes; for the personality in which he comes must be identical with his body, before he went. This body he had not assumed when Daniel saw Michael. That Michael was personal then, I believe; but that his personality was Christ's then, I do not believe. If, therefore, an identity of personality proves an identity of person, then Michael cannot be Christ. The "man" described (Dan. 10:5, 6) might more likely be Christ than Michael, his assistant, under command.—See Dan. 8:16: 3. Michael was an arch, or great angel, whose name was Michael. He was only "one of the chief princes."—There were, therefore, other chief princes equal with him.—See Dan. 10:13. Christ is set far above all principality, power, might, and dominion, and every name that is named, not only in this world, but also in that which is to come.—Eph. 1:2. Therefore Michael cannot be Christ. 4. Michael had to contend and dispute with the devil. Christ could command him out of his presence. Christ as Lord could rebuke the devil. Michael had to pray to the Lord to rebuke him for him. The devils were always afraid of Christ while on earth. They were not afraid to contend—yea, dispute—with Michael. The devils knew a God in the person of Christ, but none in the person of Michael. Neither can I.

For these, and other reasons, I believe that Michael is not Christ, and that therefore he has been filling his office faithfully for the children of Daniel and of God's people, in a particular manner, since 1815. If it was through the ministry of Michael and his colleagues that civil and religious liberties were procured for the Jews from the Persian kings, by whose ministry have our superior advantages been procured from the government of our time? Has not the ministry of Michael and those chief princes been more effective since the "Alliance" government, than at any time since the captivity of Babylon? Yea, more was not done to deliver Israel from Egypt than has been in the alliance of the great nations of the earth to support, protect, and propagate, as if proud to do so, even everything in the name of Christianity. The devil himself bows to the presence of Michael, whose reign has made way for the people of God, even in his dominion. Nor should the people of God expect any other results from Michael's reign than those of a secular, or political nature. He is not God—he can confer no spiritual blessing. He was only to stand up for the people of God in his turn of the governments. It will not do to say that Michael does not reign because we do not see him, or because bad use is made of present national privileges. Such reasoning might become the carnal mind, but not the mind which spiritually discerns these things.

Seeing, then, that the government of Gentiles, so far as their bestial enmity towards the people of God is concerned, is gone by, and that so long as Michael stands, and his fellows "hold the winds," their times of governmental oppression, or persecution, can never return. Also that when the people of God see their present political and protective power about to be scattered, which I think is soon to be done, and that before it be finally scattered all the worthy shall be delivered from the coming trouble, and shall stand before the Son of Man. Seeing these are the things now demanding our sincere attention, what manner of persons ought we to be in all holy conversation and godliness?

Yours, in faith,

WM. JOHNSTON.

Matilda (C. W.), April 4th, 1849.

LETTER FROM J. HOWELL.

BRO. HIMES:—I contemplate with delight the approach of "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Tit. 2:13. By this we are saved; for we through the Spirit wait for the hope of righteousness by faith.—Gal. 5:5. And thus hoping for it that we see not, then do we with patience wait for it.—Rom. 8:25. "And having this hope in us, we purify ourselves, even as he is pure," (Jno. 2:3) for which "hope of the promise of God made unto our father," Paul stood, and was judged, "unto which promise our twelve tribes, instantly serving God day and night, hope to come." In which the apostle Paul "exercised himself to have always a conscience void of offence toward God and toward man."—Acts 26:6, 7; 24:16. Hence the nobleness of the sentiments with which the religion of the prophets and apostles inspired them, rendered them superior to all the trials and afflictions of this life. They were enabled to endure every hardship—subject themselves to every variety of afflictions—"not accepting deliverance, that they might obtain a better resurrection."—Heb. 11:35. No benefits, however lavishly conferred, or suffering ever so excruciating, could destroy their hold on the promises of God, faith in which was "the substance of things hoped for . . . the evidence of things not seen," (Heb. 11:1) of those "of whom the world was not worthy."—Heb. 11:38. Hence the estimate made by Moses of adoption into the family of Pharaoh, the honors of his court and throne, with the treasures of Egypt, was meagre when compared with that which he made of the reproach of Christ; the reason assigned for which is: "for he had respect unto the recompense of the reward."—Heb. 11:24-26. Others "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness was made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance, that they might obtain a better resurrection." Promises of God, unambiguous in expression, presenting ob-

jects worthy of their pursuit, had been given to the fathers, and was adopted by them as principles of their actions, adherence to which, like an ancient Noah, was condemning the world around them, and brought upon them its heaviest wrath. Were they left comfortless? Nay, verily, "a better country, that is, an heavenly," "a city which hath foundations," "respect unto the recompense of the reward," and "a better resurrection," inspired them with fortitude. They realizing their condition to be the consequence of adherence to the immutability of God's counsel, confirmed by an oath, and being "the heirs of promise" (Heb. 6:17), could by no means "accept deliverance" from their afflictions from any but God, without denying the promise which involved the object of their hope; and had they done this, they would, like an ancient Esau, have forfeited their birthright. Were they not exempt from the responsibility of their position, while dying in adherence to, and many of them in consequence of, sustaining it? Could they not rejoice with "strong consolation, having fled for refuge to lay hold upon the hope set before" them, while they were conscious that they would necessarily rise again from the dead, God being responsible for their resurrection and eternal life?

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word."

Let us, then, obey the teaching of the grace of God in "looking for that blessed hope," for in so doing we are in the path of those "of whom the world was not worthy," enumerated in Heb. 11. We become associate expectants with the cloud of witnesses (Heb. 12:1), as were the apostles and primitive Christians.—See 2 Cor. 4:13. "We having the same spirit of faith, according as it is written (Ps. 116:9, 10,) I will walk before the Lord in the land of the living. I believed, therefore have I spoken;" hereby showing the land of the living to be a subject of faith to be possessed in the future state. Hence says Paul, "we also believe, and therefore speak: knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." Here discovering to us the fact, that "the land of the living" is subsequent to the resurrection, and that we are dependent upon the "resurrection of life" for possession of this land. Being thus united with the saints under the Jewish economy, by "having the same spirit of faith with the apostles and primitive Christians, we shall, if faithful to God, be associate inheritors with all the church of God, from Abel to the last one brought through grace from sin to the service of God, when Jesus appears. Therefore "there is one body, and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all," (Eph. 4:4-6,) "except ye be reprobates."—2 Cor. 13:5.

There are about twenty brethren and sisters here who are established in this one hope of the church. Some have recently been reclaimed and converted, and by the blessing of God we are permitted to bring a good report of the land. Our congregation increases in number and interest, and our meetings are spiritual and profitable. We are making some arrangements to establish a Bible Class and Sabbath School, and sincerely hope and pray that good may accrue from it.

For a few months past I have visited and preached at Windsor once in four weeks, to the brethren who came into the faith of the speedy revelation of the Son of God from heaven, through the instrumentality of Bro. I. R. Gates. They are strong in the Lord, and looking with deep interest for the accomplishment of the Abrahamic promise. They hold their meetings in a large school-house, which is more than filled with attentive hearers, when they have meetings. There is considerable interest among the people to hear upon the subject of the advent of Jesus to establish his kingdom. Some appear quite inimical to the subject and to those who believe it, upon whom we pray the Lord to have mercy. Recently two have been converted, and embraced the faith; one of whom I baptized the present week, and expect at my next appointment to baptize others. Thanks be to God that mercy is still granted to perishing sinners. It rejoices my heart to see or hear of their embracing Jesus and the resurrection. I find that there is an interest to hear in other places, where not much has been said or known of our sentiments, and reasons of our faith. Our prayer is, for the Lord to open our way, and we will endeavor to walk in it, his grace assisting. O! brethren, be faithful, be Bible Christians; for ere long the kingdom of the beast must fall, and Jesus appear to the joy of his waiting people. The Lord aid us to seek more to exalt him than ourselves, and to secure his glory, and the salvation of our fellowmen, in preference to our reputations, that we may be distinguished as true followers of the meek and lowly Jesus. Amen. Yours,
waiting for redemption through Christ.

Hallowell (Me.), April 20th, 1849.

LETTER FROM J. BLAIR.

DEAR BRO. HIMES:—Through the unbounded mercy of God, we are yet alive, and in the enjoyment of reasonable health, after passing a winter of much affliction; and we think we are still looking for our great Deliverer to come, to restore all things.

We sincerely sympathize with you in your affliction, and deeply mourn that your usefulness is in any way lessened; but we desire to be devoutly thankful that your health is even partially restored, and we pray the Lord that you may be entirely restored to perfect soundness, and abundantly blessed with every thing suited to life and godliness.

Your course in regard to the "Herald" has been very gratifying to me. The paper has been a welcome visitor and pleasant guest to my companion and myself. It has been like the gentle shower on the

thirsty and drooping plant; or, in the language of the Bible, "like a cloud of dew in the heat of harvest." In am in my 74th year, and my companion in her 70th, and it would be no matter of surprise if I am now privileged of writing you for the last time. But we want the "Herald" as long as either of us are capable of reading it; and should either one survive the other, we desire still to continue it. I should have been better pleased if there had been no necessity for the arguments on the subject of the state of the dead. I believe nothing of an unconscious state, but others say they do; I will not mar their peace, nor shall they mar mine. I am an old, worn-out Methodist preacher; all my business here is to think and talk a little about Jesus, and look and prepare for his coming. I have been for nearly fifty years watching the progress and practice of professors of religion, and it seems to me that this is the most eventful period of my life; it is the most difficult time to keep the mind in a right frame. There is an apathy and an insensibility in the church which I have not seen before; and yet there is more zeal for the promotion of what they call benevolent institutions, and for the building of fine houses. There is a greater call for money, and less care about vital piety; more care about every other matter than the one thing needful. O that you could, or, more properly, that the Almighty would, influence some holy Advent preacher to come to this place; much good might be done.—My house, while I have one, should be his home.

I must conclude, as I do not wish to worry you; but my head and heart are both full. May grace, mercy, and peace surround you while on your pilgrimage, and finally may you be crowned in glory. Permit me to subscribe myself yours sincerely, waiting in hope of immortality.

P.S. O, send us a preacher: let not our candlestick be removed.

Greensburgh (Ia.), April 9th, 1849.

A brother writes that he sends the following scriptures for our examination. He did not state that he found any difficulty in understanding them.

Matt. 3:1, 2, 5, 6, 16—"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. And Jesus, when he was baptized, went up straightway out of the water, and the heavens were opened," &c.

Matt. 4:12—"Now when Jesus had heard that John was cast into prison, he departed into Galilee," &c., and then goes to Capernaum, and at the 17th verse begins to preach, and at the 18th to the 22d calls his apostles.

Mark, in his first chapter, from the 1st to the 20th verse, agrees in the above with Matthew.

Luke 3:16, 19-21—"John answered, saying unto them all, I indeed baptize you with water," &c.—But Herod the Tetrarch, being reproved by him for Herodias, his brother Philip's wife, and for all evil which Herod had done, added yet this above all, that he shut up John in prison. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened." Luke says nothing in this connection about calling the apostles, as Matthew and Mark do, neither does John mention the calling or naming of the disciples, except Peter and Philip. The first is in the 42d v. of his first chapter called Simon, and the latter, who is in the 43d verse called to follow Christ.

Miscellaneous.

THE NATIVITY OF THE MESSIAH.

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. . . . And all went out to be taxed, every one unto his own city."

"And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, to be taxed with Mary, his espoused wife, being great with child."

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

"He came unto his own, and his own received him not."

Joy was amid the city:—faintly shone
Upon her fair white battlements and towers,
A gleam of wintry sunset—backward thrown
In flashing light, from domes and princely bowers,
Where golden pinnacles arose, beside
The shadowing palm, and olive's verdant pride.

Joy was amid the city:—soft and clear,
The sound of Judah's solemn music came
In welcome, to the weary pilgrim's ear,
As toiling on, in love, in grief, in shame—
Afar, that holy shrine, his eye hath seen,
The last lone jewel of the captive queen.

A hollow festival.—Dethroned she sat,
Though bound, still beautiful—the Roman chain
Weighed down, but crushed not yet, the desolate:
While Hope, unwavering, whispered, "Soon again
The arm of Him, whose ancient promise gave
That strength of faith, should be stretched forth to save."

Her treasures plundered—and the sacred spoil
Of desecrated altars—and the war
Of kindred, deep with kindred blood in broil—
Her subjects crouching to the conqueror's car—
In her veiled woe, she saw—yet bade them come,
With tribute, to the grasp of haughty Rome.

From Syria's garden fields, and Sidon's coast,
From Haran's plains, and Edom's mountain hold,

Where'er dispersed—appeared the gathering host,
Each to his birth-place—bearing tribute gold—
The low, the lofty, side by side arrayed—
Imperial Caesar's mandate is obeyed.

Still pressing onward hastes the varied throng,
Old age and buoyant youth, and infancy—
Man's stern submission to the sense of wrong—
And woman's trusting heart, and patient sigh,
To see her children's pittance thrown away,
And Rome's proud eagles stood upon the prey.

But two unnoted 'mid the anxious crowd,
A pale, meek woman and her spouse, denied
More honored lodging—her young head to shroud,
Those aching limbs to rest—they turned aside
To a rude shelter, as she sank with pain,
At night-fall, in a village of the plain.

* * * * *
O'er Judah's dark blue heaven are brilliant gleams,
Plunged from the burning east; a stranger star
Moved on its glorious path—its guiding beams
Led forth the spirit-taught, from lands afar;
O'er the low roof the Gentiles' star of morn
Paused in attendance—and the child was born.

Night slept on Judah's hills—but sudden rose
From watching angels, the triumphal hymn;
Above, around, the parting skies disclose
The choral harps, and bending cherubim—
O'er the hushed world the thrilling anthem ran,
Of "Peace on earth, and God's good will to man."

The Wonderful, the Mighty—He by whom
Captivity led captive, shivering lies—
The binder of the broken heart—is come,
The opener of the prisoner's depths:—arise,
Lift from the dust thy trampled diadem,
And hail the Prince of Peace, Jerusalem!

But Zion heard not:—leaden slumber stole
O'er the dull ear, and sealed the sceptic brow;
No serried hosts, nor banners wide, unroll
Their silken foldings—kingly pageant now,
Nor suppliant slaves are his—of race revived,
Could Judah's Lion be this humble child?

O, silent city! Fettered pomp and state
Coiled round the stony heart, and dark within
Her sullen councils, false-eyed teachers sate,
Steeped in the bitter luxury of sin,
Sleek, subtle, blind in crimes—their God forgot—
These were His own, and they received him not.

Deluded Zion!—That rejected sound
Swept the ice barriers of the stormy North—
The gorgeous East—the warm South's utmost bound,
Poured from their hills and vales, rejoicing forth,
And nature's deep glad murmur's waved the crest
Of her green forests, in the unknown West.

Joy! joy!—The voice hath stirred the shining seas,
Where sunny isles re-echo from their shore,
The mystic melodies that fill the breeze,
Proclaiming Death's old empire is no more:
Joy! the crushed serpent feels the piercing thorn—
Hosanna to the Victor, Virgin born!

Hope to the stricken one in dungeon cell—
Peace to the sick soul agonized by crime—
Freedom to all the sufferers that dwell
In bondage—Life, eternal and sublime,
For earth's pale myriads, to the grave resigned—
Hosanna to the Saviour of mankind!

Williamsburgh. Gaz.

DEBT.

The following instructive passage is from the Memoir of the late Dr. Milnor, and relates to the early part of his life:—

My next door neighbor is in debt. Upwards of two years ago he borrowed from me about two hundred dollars, and immediately after one hundred and ten more. The latter sum he engaged to return in twenty-four hours. I have never received a shilling of these sums in money; but as he is a bookseller, I have, at his earnest solicitation, taken books of him to the amount of nearly two-thirds of the demand. His note for the balance is now due, and he urges me to take Viner's "Abridgment," which satisfies the debt, except thirty or forty dollars.

During the whole of the time since the loan, he has persevered in a system of cringing prevarication and promises, which he must have known at the time he dealt them out, he never would fulfil. Various artifices, false tales, shifts, and pretences, he has made use of, and I have been the dupe of them. I cannot believe him to be so destitute of feeling as not to be mortified and degraded in his own estimation, by the imagined necessity of resorting to them. But in the one case or the other, I am unable to point to myself a more humiliating situation for a human being to stand in.

I have derived from this transaction two pieces of instruction, which are, in my view, an adequate compensation for the loss of the whole sum, had such an event happened:—

1. To be cautious of hastily and unadvisedly lending money to a man of whose ability and punctuality I am not well assured, unless it be accompanied by adequate security.

2. To adhere religiously to a determination which I formed at the moment of commencing business, never to incur a debt which I have the remotest apprehension of being unable, or even finding it inconvenient, to discharge. And, in order constantly to possess the means of keeping this resolution, whatever my income may be, always to live within it.

THERE WERE GIANTS IN THOSE DAYS.

Professor Silliman, in one of his lectures, mentions the discovery of an enormous animal of the lizard tribe, measuring eighty feet in length, from which he infers that all animals have degenerated in size—and

this supposition is fortified by a reference to the history of giants in the olden time. It appears from the list furnished by the Professor, that we of the present day are mere "Tom Thumbs," when compared with the huge individualities of antiquity. Here is the list:

The giant exhibited in Rouen, in 1745, measured over eighteen feet.

Gorapins saw a girl who was ten feet high.

Funnman, who lived in the time of Eugene II., measured eleven feet and a half.

The chevalier Seorg, in his voyage to the peaks of Teneriffe, found in one of the caverns of that mountain the head of Guance, which had eighty teeth, and it was supposed that his body was not less than fifteen feet long.

The giant Ferrargus, slain by Atlando, nephew to Charlemagne, was eighteen feet high.

In 1614, near St. Germain, was found the tomb of the giant Isoret, who was twenty feet high.

In 1590, near Rouen, they found a skeleton whose skull held a bushel of corn, and whose body must have been eighteen feet long.

Platerus saw at Lucerne, the bones of a human subject nineteen feet long.

The bones of the giant Buart were found in 1702, near the banks of the river Moderi. He was twenty-two and a half feet high.

In 1618, near a castle in Daughine, a tomb was found thirty feet long, twelve wide, and eight high, on which was cut on a grey stone the words, "Kentolochus Rex." The skeleton was found entire, and was twenty-five and a half feet long, ten feet across the shoulders, and five feet deep from the breast bone to the back.

Near Mazarine, in Sicily, in 1516, was found the skeleton of a giant thirty feet high. His head was the size of a hogshead, and each of his teeth weighed five ounces.

Near Palermo, in Sicily, in 1548, was found the skeleton of a giant thirty feet long, and another in 1550 thirty feet high.

HINTS TO MINISTERS.

A sermon should be made for a text, and not a text for a sermon.—Burnett.

In preaching, study not to draw applauses, but groans, from the hearers.—Jecomb.

We want nothing but the return of apostolical simplicity, self-denial, and love, to bring a Pentecostal effusion of the Spirit upon our ministrations.—Bridges.

Steep your sermons in your hearts before you preach them.—Fellon.

Choose rather to teach than to charm, to convert than to be admired, to force tears than applause.—Give up everything to secure the salvation of your hearers.—Gilbert.

The life of a pious clergyman is visible rhetoric.—Hooker.

Satan would have me while away my life in inactivity, under pretences of modesty, diffidence, and humility, and he is never wanting to furnish me with excuses for delaying, or shifting service.—Scott.

The Christian minister should endeavor to turn the eyes of every one of his hearers upon themselves.—Hall.

Let your life be a commentary on your sermons.—Lamont.

The great secret of ruling a church is to convince them that you love them, and say and do everything for their good.—Fuller.

Am I more fit to enjoy and to serve God than I was last week?—Peace.

You must rather leave the ark to shake as it shall please God, than put unworthy hands to hold it up.—Lord Bacon.

Help me, Friend of sinners, to be nothing, to say nothing—that Thou mayest say and do everything, and be my all in all.—Whitefield.

The virtuous life of a clergyman is the most powerful eloquence.

JOHN BUNYAN'S SILVER MINE.

In these days of rushing after gold, there is great danger that Christians will lose their spiritual-mindedness, and become worldly in their aspirations, and as a seasonable warning, we copy for their perusal the following passage from Bunyan's "Pilgrim's Progress:"—

"At the farthest side of the plain called Ease, was a little hill called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of its rarity, had turned aside to see; but going too near the brim of the pit, the ground being deceitful under them, broke, and they were slain. Some, also, had been maimed there, and could not, to their dying day, be their own men again.

"Then I saw in my dream, that a little off of the road, over against the silver mine, stood Demas, to call to passengers to come and see, who said to Christian and his fellows—'Ho! turn aside hither, and I will show you a thing.'

"What thing so deserving as to turn us from the way?" asked Christian.

"Here is a silver mine, and some digging in it for treasure. If you will come, with a little pains, you may richly provide for yourselves."

"Then," said Hopeful, "let us go and see."

"Not I," said Christian; "I have before heard of this place, and how many have here been slain; and besides, that treasure is a snare to those that seek for it, for it hindereth them in their pilgrimage." Then Christian called to Demas, saying, "Is not the place dangerous?"

"Not very dangerous, except to those that are careless." But withal, he blushed as he spoke.

"Then," said Christian to Hopeful, "let us not stir a step, but still keep on our way."

"I will warrant you, when By-ends comes up, if he hath the same invitations as we, he will turn in his heels to see."

Foreign News.

France.—With some exceptional disturbances in the distant provinces, France continues tranquil, and Louis Napoleon is proceeding in the surest path to maintain his position by instantly suppressing domestic disorder, and by steadily avoiding interference by force of arms in the affairs of the conterminous nations.

M. PROUDHON has been condemned by a jury for libelling the President of the republic; but unfortunately has escaped from justice and the country.—M. DUCHASM has shared the same fate as to conviction, and is to suffer one year's imprisonment.

It is very satisfactory to state, that BARBES, ALBERT, BLANQUI, FLOOTE, SOBRIER, RASPAIL, and QUINTIN have been acquitted at Bourges; and BARBES and ALBERT are sentenced to transportation for life, BLANQUI to ten years imprisonment, SOBRIER to seven years, RASPAIL to six years, FLOOTE and QUINTIN to five years imprisonment each.

The removal of these pests of society will, we hope, tend to consolidate public tranquility. The great body of the French people is undoubtedly sound in principle, and the prudent course pursued by Louis Napoleon tends to improve the condition of the country in almost every branch.

M. PROUDHON's journal has been again seized.—This paper seems to set all government at defiance.

The moderates are setting up a journal to counteract the socialist principles so industriously circulated. All parties seem to be exclusively occupied in electioneering matters. In a postscript of the European Times it is stated, under date of Paris, Thursday evening, that government is stated to have received official notice that the king of Prussia has accepted the imperial crown of Germany.

The Continent.—At the sailing of the Niagara, it will be remembered that war was impending in the north of Italy, and it was anticipated that either the Austrians or the Piedmontese, would immediately cross the Ticino boundary. In a brief fortnight CHARLES ALBERT has fought and has been conquered, and is now an abdicated king and exile in Madrid or Lisbon.

Three successive battles ensued—in the two latter, on the plains of Vercelli, the Austrians were completely victorious. In the last battle, on the 24th ult., the main army of the Austrians, some 50,000 strong, encountered CHARLES ALBERT at Olongo, near Novara. The Piedmontese appeared to have been of more than equal force. The battle was fought with terrible obstinacy, and although we hear from many quarters that the Italians shrunk from the contest, certain it is, that CHARLES ALBERT behaved with the most distinguished bravery.

Of the Hungarian war very little authentic is known, except that it rages fiercely. We shall not be at all surprised to hear that the emperor of Russia, upon the solicitations of the Austrians, brings down a large force to crush the Hungarians. At present there seems no probable termination of this deadly struggle carried on by both parties in the most barbarous manner.

The Austrians, who hold Turin open to them, magnanimously forebore to take advantages which might have provoked the susceptibility of France.—The consequences of this important battle are scarce-

ly yet developed in the different parts of Italy. Modena, Tuscany, and Rome probably change their views now that all hopes from Piedmont are at an end. It is generally believed that the Pope will be able to return to Rome. The Sicilians hold out.—The French and English Admirals have failed to make up matters, and at the last dates were about to depart.

Italy.—The Times of the 6th after stating the loss of CHARLES ALBERT's army in the last battle at 255 officers, and between 4000 and 5000 men killed and wounded, says that a good understanding subsists between Marshal RADETSKY and the new king of Sardinia. The Evenement states that the following are the definitive bases of the treaty offered by the cabinet of Vienna to Piedmont:—“An offensive and defensive alliance with Austria; a contribution of 100,000,000 of francs, in exchange for which the duchies of Parma and Placenza are to be annexed to Piedmont; an unconditional amnesty in favor of the Lombards and Venetians; an Italian congress to organize a confederation of all the Italian states, under the patronage of Austria, of which Milan is to be the seat; the votes of each are to be divided as follows: Lombardy and Venice 10 votes; Naples 10; Piedmont 10; Rome 6; Tuscany 3; and Modena 2.—The re-establishment of the Pope and the grand Duke of Tuscany; the Lombardo Venetian kingdom to form a separate government with a liberal constitution, and connected by bonds of fraternity with the other states of the monarchy.”

Accounts from Genoa state that disturbances had broken out in that city, and that a strong party desired a republic, which it was expected would be proclaimed on the night of the 1st inst. MARMORA, the Piedmontese general, had arrived before the city. When the steamer sailed, Genoa was in the hands of the mob. The clergy had joined the national guard, and the British consul, who had made himself obnoxious by a proclamation which he had put forth some days before, was insulted, and the British arms attempted to be torn down from the front of his residence. General FERRETTI interfered, and attempted to quell the insurrection, but was surrounded, disarmed, and put in prison. The drums were beating to arms, and shots firing, after the steamer ceased to have any communication with the shore.—The Sardinian government has declared Genoa in a state of siege. The intelligence comes from Turin that RADETSKY has consented to modify the armistice, on condition that France and England shall guaranty its execution, viz., that it is not to cease until the conclusion of peace. RADETSKY has promised that he will not occupy Alexandria.

Germany.—Ben defeated the Russians at Hermandstadt and sacked the place, but was unexpectedly met by 40,000 Russians entering Transylvania; he was beaten, but himself escaped. Of his Polish legion, five officers were hanged, namely, Prince WARONIECKI, WROUSKI, BILSKI, DUMANSKI and PODOLETZKI. JELLACHICK was in great peril at Cveglod, with 50,000 Magyars opposed to his 20,000 Austrians. Comoru had not surrendered, though the Hungarian forces had had an engagement with the Russian forces, in which the latter had been successful.

M. M. TEMPLE and REGNEVAL, who have gone personally in company with the two Admirals to make a last effort to accomplish a conciliatory arrangement, had returned to Naples on the 28th, their efforts having been altogether fruitless. Previous to this last effort, the admirals had sent a steamer to make a circuit of the island, touching at all the principle ports and roads, to make known the last offers presented with the mediation of France and England. The answer given was one unanimous cry of war from the whole population. The parliament of Palermo voted unanimously that they would not condescend to enter into any further negotiations, but that on Thursday, the 28th, at noon, hostilities should be recommenced. The enthusiasm of the population at Palermo is described as exceeding all bounds.—The members of the highest noblesse, of both sexes, are working in the trenches. Most people think the Sicilians have had fair terms offered to them, and eventually they must except them.

Spain furnishes but little fresh news, the provincial war continues. Portugal is quiet. The Sublime Porte has issued a manifesto, declaring that she does not consider the state of Europe such as to require her to increase her forces. Advices from Hamburg of the 3d inst., state that there is no chance now of the differences between Schleswig, Holstein and Denmark being amicably settled, and no doubt but that hostilities will commence to-day or to-morrow—troops, principally Prussians, are passing continually to the seat of war; the port of Keil is blockaded. There does not appear to be the least hope that Denmark will yield the duchies; and as Russia will unquestionably support her pretensions, it is to be hoped the Germans will be wise enough to yield the point in dispute, rather than run the hazard of a disastrous contest.

India.—Dates to the 4th of March state that another battle had been fought near Guzaret, between the British and Sikh forces, in which the latter were defeated, but the details had not been received.—Willmer's Times.

SUMMARY.

On Thursday morning, a little this side of Shirley, a brakeman named Jenkins, who was upon a railroad freight train, struck his head against a bridge, and was instantly killed.

A young man by the name of Warner Miller was most brutally murdered at Oak Sheds, Culpeper county, Va. A negro, Bill Greyson, was known to have made some threats previous to the murder, and disappeared the next day.

The body of a man, supposed to be Benjamin Williams, formerly of Exeter, N. H., was found drowned in Lynn last week. More than one thousand acres of wood land on the Dark Plain, east of the Merrimac at Concord, N. H., were overrun by fires on Tuesday and Wednesday of last week, the work of incendiaries.

Another fire broke out in Malden woods on Saturday morning, and was burning in the afternoon. The selectmen offer a reward for the incendiary.

At the late fire at Toronto, Mr. Richard Watson, publisher of the Upper Canada Gazette, perished in the flames while endeavoring to save some of the property in the establishment of the Patriot.

A son of Stephen Prince, aged 11 years, was crushed by a train of cars at the Boston and Maine Railroad depot on Saturday afternoon, and died soon after. The persons who were shifting the train are exonerated from blame, as the lad had been warned off the platform.

Not all they say or do, can make My head, or tooth, or finger ache, Nor near my shape, nor scar my face, Nor put one feature out of place; Nor will ten thousand thousand lies Make one less virtuous, learned, or wise; The most effectual way to balk Their malice, is to let them talk.

Another of Them.—The New York Herald says, that a young man named Grimes, a clerk in the Post-office at Watertown, N. Y., has been arrested, charged with robbing the mail, and purloining money from letters in that office. He has confessed his crime, and is committed for trial.

Mrs. Clarissa, wife of Joseph Clifton, died in a fit in her bed in Medford. Five persons returning from a ball were frozen to death in Keokuk county, Ia., having lost their way on the prairie.

Abraham F. Woodhull, son of the Mayor elect of New York, fell from the roof of his father's house, and was injured so that he died.

The official statement of the New Orleans Board of Health puts down the number of deaths by cholera, merely for the week ending March 24th, at 130.

A woman named Ellis, whose husband drives an express wagon to this city, hung herself in Malden on the 15th. She has left three children, and is supposed to have been insane.

While Mr. Jacob Schriener and his family, residing in Carroll co., Md., were seated at the dinner table, one of his sons, who previously had given indications of insanity, left the room, and returned in a few moments with a double-barrelled pistol in his hand, with which he shot his brother, killing him almost instantly.

A young man by the name of Davis committed suicide in the Bank Spring Church, near Camden, Pa., because the evening previous a young lady refused to allow him to accompany her home from meeting. In his pocket was found a small note addressed to the lady, requesting that she might be buried by his side.

Cornelius O'Reilly declined to join in a strike of the laborers on the Naugatuck Railroad, in Connecticut, and was beaten to death with clubs by his brother Irishmen.

A daughter of Major General Stewart, in England, only 15 years of age, was so fond of a horse she was accustomed to ride, as often to go into his stall to feed him with her own hands. Not long since she was found dead between the horse's legs, covered with blood.

John Butler and Patrick Durant started in a sail-boat on a fishing excursion on the lake. On the 15th the boat was picked up near Point Alderott; the hatch was found closed, and the men suffocated in the cabin, Butler's body resting on a furnace, and shockingly burnt. The boat was taken to Nantucket, and the day after brought up to Long Wharf, where Coroner Smith held an inquest, and rendered a verdict according to these facts.

Dr. Cleaves, a native of Massachusetts, was killed at Presidio Rio Grande March 9th, by two negroes, one of whom was shot by the national guard, after confessing that he had murdered fifteen Americans and two Mexicans. This negro was a runaway slave from one of the Southern States.

It is stated, that the hope of Denmark being assisted in her war with Schleswig-Holstein, by Russia, is very slender.

There are reports that the Russian fleet had passed the Dardanelles previous to March 17th, for the Adriatic. It is said that the French Government have discovered a copy of a secret treaty between Austria and Russia, binding those two powers to make united head against the revolutionary movements in Southern Europe.

BUSINESS NOTES.

T. Smith.—We conclude you wish to have J. C.'s and your C. A. H. come to you in one sheet. Sent books on Wednesday, the 25th. C. F. Miller.—Sent you all but the Life of Wesley—50 cts. worth. E. S. Douglas.—Sent. S. B. Mead.—Sent. H. Jacobs.—Sent.

Wm. Johnson.—Your letter of March 8th did not come to hand. Nothing should ever be indicated on the outside of a letter to show that it contains money, unless the sender wishes to tempt the cupid of some dishonest postmaster, or clerk, to steal it. With the discount on Canada money, postage to and from the line, loss of money sent, and papers sent to those who don't pay, those provinces make a very heavy tax on the office. We don't think we receive enough for papers sent beyond the line, to pay the postage we have to pay weekly to the line. We have to pay 1-1/2 cts. on every paper we send into the British provinces. Bro. I. will be glad to pay you for the paper, but we have no money to pay you for it. We have now sent an entire volume to the subscribers you sent—not one of whom has paid a cent. What shall we do? B. Carter.—We have not received the money, but credit you to 43¢. We presume it is right, not having time to look it up. Hereafter, you had better send directly to us. J. W. March.—It should have been E. W. M. A. Potter.—Bro. Griggs sent the money. He paid to 49¢—not having the pamphlet, we credit it all to the Herald.

DELINQUENTS.

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

The P. M. of Gardner, Me., writes that J. BRAN stops his paper, owing 1 00 Total delinquencies since Jan. 1st, 1849. - - - - 37 00

IN AID OF BRO. HIMES' WESTERN TOUR.—Z. - - - - 9 00

APPOINTMENTS.

Bro. A. Hale may be expected to preach in New York city, in the hall corner of Hester-street and the Bowery, the first Lord's-day in May. Bro. P. Hawkes will preach at Fitchburg Sabbath, the 29th; at Hopeville, R. I., the first Sabbath in May; at North Scituate the second; at Lowell the third, and at Manchester the fourth. Bro. J. W. Bonham will preach in Lawrence next Lord's-day, the 29th. Bro. H. H. Gross will preach at Oswego, N. Y., April 29th to May 2; Liverpool, 3d and 4th; Auburn, 6th; New York conference, 8th to 11th; Middletown, Saratoga Co., 13th to 15th; Jamesville, 16th to 20th. Providence permitting, Bro. Wm. Ingham will be with Bro. G. at Middletown and Jamesville. Bro. I. will preach at Albany April 22d; Esperance 24th to 27th; West Troy, 29. Bro. Gross's Post-office address is uniformly New York city residence No. 149 Attorney-street, but letters will be inquired for at places where he appoints, as above.

Bro. R. V. Lyon will preach at Ashfield, the 30th, 1 p. m.; Northfield Farms, May 1st, at 2 p. m.; Three Rivers, N. H., 2d; the Axe Factory (in Ashford, Ct.), the first Sabbath in May, and in Windham (at Bro. A. Robinson's), the second.

Bro. C. R. Griggs will preach in Marlboro', Mass., Sabbath, April 29th.

Appointments altered.—Bro. N. Billings will preach at Lawrence, Wednesday evening, May 15th; at South Berwick, Me., the 17th; will attend conference at New Durham Ridge, N. H., Friday, 18th; at North Barnstead, Sabbath, 27th; and at Pittsfield the first Sabbath in June.

Bro. C. O. Town will preach in Middletown Sunday, April 29th, and at Bantam Falls, in Litchfield, the first Sabbath in May.

Bro. S. W. Thurber will preach in South-west Stratford the second Sunday in May.

Bro. F. Gunner will preach in Lowell, Mass., the first Sabbath in May.

At the request of the brethren, Bro. John Couch will preach in Exeter, N. H., the first Sabbath in May.

Bro. Daniel Churchill will attend meeting in Dover, N. H., the fifth Sabbath in April.

Bro. W. Burnham will preach in Lawrence the first Sabbath in May.

Bro. A. Brown will preach at Athol, Sabbath, the 29th.

MEETINGS.

A conference will commence in Concord, N. H., Friday, May 11, and continue over Lord's-day. Bro. Couch, Churchill, and Harvey are expected, and Bro. Reed, Shaw, Smith, and others, are invited to attend. The meeting will be held in the Adventists' new meeting-house, on or near the corner of Spring and Pleasant streets. (By request.) S. W. GERRARD.

There will be an Advent Conference on New Durham Ridge, to commence May 15th, and continue over the Sabbath. Bro. I. R. Gates and N. Billings will attend. (In behalf of the brethren.) CHASE TAYLOR.

Bro. HIRAM MUNGER's Post-office address is Chickopee Falls, Mass.

CHEAP SEATS.—We have still left about fifteen seats, which were used for the vestry in Milk-st., and would do for a small chapel or hall. Enquire at No. 5 Chardon-st.

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SECOND ADVENT LIBRARY (Old Series, 8 vols.)—Price, \$5 per set.

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

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