

# ADVENT



Luke 9:28-30.

# HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

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WHOLE NO. 621.

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### I SHALL BE A KING.

The eldest son of the Duke of Hamilton, who would have inherited his titles and honors, died in his youth, rejoicing in the Christian faith. A little while before he departed, he said to his younger brother, "I am going to die, Douglas; you will be a Duke, but I shall be a King!"

"Come, sit beside me, Douglas—close by me, on the bed, And we will talk the while you bathe my ever-aching head. Turn up the hour-glass, brother, and place it where mine eye Can mark with what relentless haste the silent hours go by: Few yet remain to me, I wren, and those so darkened o'er With languor and with suffering, I cannot wish for more; Nay, do not turn thine eye away in pity or in pain, I know 'tis written on my brow that life is on the wane!"

"I do sometimes remember how in our childish plays— And we've not long outgrown them, those happy, sportive days— Thou'ldst weep that thou wert not the favor'd eldest son— Thou little dreamst that my race would be so early run! Nay, Douglas, nay, forgive me—I meant thee not to grieve, I gain far nobler honors than those I'm glad to leave: Death seems no more a mournful and melancholy thing— And, brother, thou wilt be a Duke, but I shall be a King!"

"Reach down the blessed Bible—I'll show thee where 'tis writ, And we'll know 'tis truth divine, each word and line of it. Oh, let me charge you, brother, more earnestly to seek Thy portion in that better land of which I love to speak: Here is the chart to guide us along life's dubious way, To the clear sunshine which illumines that everlasting day! My soul doth anchor on the hopes these blessed pages bring— Yes, Douglas, thou may'st be a Duke, but I shall be a King!"

### RESISTING THE SPIRIT.

It is a spectacle over which an angel might weep, if there could be tears in heaven; man, feeble man, child of dust, and crushed before the moth, strives with almighty God. Who has not done it? How many are doing it yet? And while man does it in his thoughtlessness, he hears not, or if he hears, he heeds not, the sound which comes from the distance and falls upon the ear in tones so solemn and distinct, and with a cadence so dreadful, "My Spirit shall not always strive with man." He heeds it not, but goes on his way resisting the Holy Ghost. Thus he hastens on to a condition of hopelessness and helplessness. Quick as the mind can act, he speeds him onward. Every stifled conviction accelerates his movements. Every Sabbath's light but lights him forward. Every message of the truth, every argument and appeal of the sanctuary which falls upon his ear, and reaches his spirit, serves but to quicken his progress. Ere long the crisis comes. In an unlooked for moment, the grieved and insulted Spirit spreads his wings for a final flight, and as he goes, he leaves upon the soul a seal which neither earth nor heaven, nor hell can break. The die is then cast, the work is done, the decision is recorded. "Let him alone," is the sentence which has gone forth, and the man is lost. Thenceforward his career is one of growing sinfulness. Thenceforward his state is one of spiritual sleep, profound as that of the grave, undisturbed by any Sabbath argument, unbroken by any threatening omen, unaffected by the approaching realities of another world; and though he may live amid scenes of spiritual beauty, and though the refreshing showers of heavenly grace may brighten and give new verdure to the moral landscape around him—there he is—a spot blasted by heaven's fire which can never be cultivated, a tree scathed by heaven's lightning, ready to be cut down as fuel for the burning. I may seem to you to speak strongly, but, O! how lame and feeble are my words to give expression to the sentiment which God has uttered, "Woe unto them when I depart from them!"

Rev. Erskine Mason.

### LIGHT AND SHADOW.

It is only a little pauper! Never mind her. You see she knows her place, and keeps close to the wall, as if she expected an oath or a blow. The cold winds are making merry with those thin rags. You see nothing of childhood's rounded symmetry in those shrunken limbs and wasted features. Push her one side, she is used to it, she won't complain. She can't remember that she ever heard a kind word in her life. She'd think you were mocking if you tried it. She passed into the warm kitchen, savory

with odorous dainties, and is ordered out with a threat by the portly cook. In the shop window she sees nice fresh loaves of bread and tempting little cakes. Rosy little children pass on their way to school, well-fed, well clad, and joyous, with a mother's parting kiss yet warm on their sweet lips.

There seems to be happiness enough in the world, but it never comes to her. Her little basket is quite empty; and now, faint with hunger, she leans wearily against that shop window. There is a lovely lady who has just passed in. She is buying cakes and *bon bons* for her little girl, as if she had the purse of Fortunatus. How nice it must be, to be warm and have enough to eat! Poor Meta! she has tasted nothing since she was sent forth with a curse, to beg or—steal, and the tears will come; there is happiness and plenty in the world—but none for Meta!

Not so fast, little one! Warm hearts beat sometimes under silk and velvet. That lady has caught sight of your little woe-begone face and shivering form. O! what if it were her child? and obeying a sweet maternal impulse, she passes out the door, takes those little benumbed fingers in her daintily-gloved hands, and leads the child, wondering, shy, and bewildered, into fairy-land.

A delightful and novel sensation of warmth creeps over those frozen limbs, a faint color tinges those pale cheeks, and the eyes grow liquid and lovely, as Meta raises them thankfully to her benefactress. The lady's little girl looks on with innocent joy, and learns for the first time, how "blessed are the merciful."

And then Meta passes out with a heavy basket and a light heart. Surely the street has grown wider, and the sky brighter! This can scarcely be the same world! Meta's form is erect now—her step is as light as a child's should be. The sunshine of human love has brightened her pathway! Ah! Meta! earth is not all darkness—bright angels yet walk the earth. Sweet-voiced pity and heaven-eyed charity sometimes stoop to bless. God's image is only marred, not destroyed. He who feeds the ravens, bends to listen. Look upward, little Meta.

### THE CAUSE OF CHRIST.

Do I love the cause of Christ? Do I make efforts in behalf of others, in order to benefit them therein? A cause of such vast and inconceivable magnitude and importance, should engage all our energies. To promote the cause of Christ, it is necessary to favor it by word and deed, to be actively engaged in arresting the attention of others, and communicate instructions in its behalf, exemplifying our faith by our lives and actions, as we journey onward in our pilgrimage.

The power of godliness should manifest itself by love of order, purity, peace, prayer, and praise to God, love to his word, and likewise to his ministers, whose wants and necessities we must not forget, remembering that the Lord says, that "the laborer is worthy of his hire," and, "they that preach the gospel shall live by the gospel." Have they ministered unto us spiritual things, should not we minister unto them temporal things? Must not we then put our shoulders to the wheels, as well as others? Is it not our duty as Christians to do all we can, in this great and glorious cause? If we cannot do as much as others, this should not deter us from doing as much as we can. The cause is great and good. We know it. Oh, then, may we come up to our duties, whatever others do. Why, we read that women ministered of their substance to the Lord, when he was here on the earth. O! says one, I can't give anything—the gospel should be preached without money and without price; this thing of paying preachers, I do not like; did they only cease to beg for money, I would love the cause much better. If all were thus inclined, would not the gospel wheels soon be stopped? What would become of the Church, and of the world? Others sacrificed their time and their money, that the gospel might freely come to us.

O, then, may we love the cause, and under

the influence of the Holy Spirit, improve our time, knowing that we are altogether dependent on the grace of God, and that man is but as the flower of the grass, and may wither in an hour. May we remember these things, and do all we can for the cause of Christ, that our reward may be everlasting life.

Evangelical Messenger.

### EIGHT FEARS.

A PASTOR, in a Congregational paper, has the following FEARS—the first eight respecting himself—the other six respecting his brethren:

1. I fear that I am not sufficiently thankful for the privilege of preaching the gospel.
2. That I think too much of the trials of the ministry.
3. That I am not entirely devoted to my work as a minister.
4. That I have given my people occasion to utter just complaints respecting my sermons.
5. That I have needlessly caused them to feel dissatisfied with my prayers.
6. That I have not visited them as I ought to have done.
7. That some have already gone to hell through my unfaithfulness.
8. That others, who may now form a part of my charge, will perish in like manner.

SIX MORE FEARS.—1. I fear that some have entered the ministry without being called.

2. That some who have been called have not entered it.
3. That some who were called, and who did enter it, have left without permission.
4. That their influence, in leaving, has been evil, and only evil, to the ministry.
5. That some, now in the ministry, are more intent on acquiring the world than saving souls.
6. That merchandize, agriculture, animal magnetism, electricity, and a thousand other secular interests, are carrying captive numbers of the watchmen of Israel.

### SATAN AND THE CHURCH.

THE following anecdote is transcribed from a periodical published in this country nearly fifty years ago. It illustrates an awful truth, that wicked persons are agents of Satan, who, in punishment for sin, are delivered up to him, and who become his slaves to execute his will in the world which he governs. Happy indeed is the assembly of the people of God where he is not found.

The members of a congregation had frequently met, to deliberate on measures which involved their comfort, and even their existence; but a troublesome person, whose popular eloquence gave him a dangerous influence, repeatedly defeated every attempt to carry these measures into effect. At one of these meetings, a member, who had the welfare of the society much at heart, appeared, while his antagonist was in the heat of debate, to be fast asleep; the friends of the society, astonished at his indifference, at length roused him up. He started, rubbing his eyes, saying, in apparent agitation,

"I have had a strange dream." Every eye was turned to him, and every ear open. "A dream! what was it?" "I dreamed," said he, "that I was in hell, where I saw Satan, who inquired, 'What news from earth?' I told him I came from this place, where the congregation were met to decide on business which had long distracted them. This information threw him into great excitement. 'I must instantly go there,' said he, and was making ready to set off immediately. But just as he was departing, he asked me whether his friend—was at the meeting or not. I assured him he was not only there, but very active. 'Well, well, then,' said Satan, 'I will not go, after all; my presence is unnecessary. I know that my friend—will do my business as well as I could do it myself.'"

This epilogue produced an effect which nothing else could produce. It silenced the noisy

orator, and the measures, which he had hitherto successfully opposed, were readily adopted.

West. Christian Advocate.

### MOTHER'S CONSOLATION.

A LITTLE fatherless boy, of four years of age, sat upon the floor, surrounded by his toys. Catching sight of his mother's face, as the tears fell thick and fast, he sprang to her side, and peeping curiously in her face, said, "You've got me." (Simple, artless little comforter!) Dry your tears, young mother. There is something to live for: there are duties from which even your bleeding heart may not shrink! A "talent" you may not "bury;" a stewardship, of which your Lord must receive an account; a blank page to be filled with your hand with holy truth; a crystal vase to keep spotless and pure; a tender plant to guard from blight; a mildew, a drop that must not exhale in the sun of worldliness; an angel for whom a "white robe" must be made; a cherub, in whose hands a "golden harp" must be placed; a "little lamb," to be led to the "Good Shepherd!"

"You've got me!" Aye! Cloud not his sunny face with unavailing sadness; lest he catch "the trick of grief," and sigh amid his toys. Teach him not by your vain repinings, that "Our Father pitieth not his children!"

Teach him to love him in the cloud as in the sunshine! You will have your gloomy hours! There is a void even that little loving heart may not fill, but there is still another, and he says: *Me ye have always!*

Fanny Fern.

### THE POWER OF SILENCE.

A good woman in New Jersey was sadly annoyed by a termagant neighbor, who often visited her and provoked a quarrel. She at last sought the counsel of her pastor who added sound common sense to his other good qualities. Having heard the story of her wrongs, he advised her to seat herself quietly in the chimney corner when next visited, take the tongs in her hand, look steadily into the fire, and whenever a hard word came from her neighbor's lips, gently snap the tongs, *without uttering a word.*

A day or two afterwards the good woman came again to her pastor with a bright and laughing face to communicate the effects of this new antidote for scolding. Her troubler had visited her, and, as usual, commenced her tirade. Snap, went the tongs. Another volley. Snap. Another still. Snap. "Why don't you speak?" said the termagant, more enraged. Snap—"Speak," said she. Snap. "Do speak; I shall split if you don't speak!" And away she went, cured of her malady by the magic power of silence.

It is hard work fighting a Quaker. It is poor work scolding a deaf man. It is profitless work beating the air. One sided controversies do not last long, and generally end in victory for the silent party.

### MENTAL EXCITEMENT.

BAD news weakens the action of the heart, oppresses the lungs, destroys the appetite, stops digestion, and partially suspends all the functions of the system. An emotion of shame flushes the face; fear blanches it; joy illuminates it; and an instant thrill electrifies a million of nerves. Surprise spurs the pulse into a gallop. Delirium infuses great energy. Volition commands, and hundreds of muscles spring to execute. Powerful emotion often kills the body at a stroke; Chilo, Diogoras, and Sophocles, died of joy at the Grecian games. The news of a defeat killed Philip V. The door-keeper of Congress expired upon hearing of the surrender of Cornwallis. Eminent public speakers have often died in the midst of an impassioned burst of eloquence, or when the deep emotion that produced it suddenly subsided. Largrave, the young Parisian, died when he heard that the musical prize for which he had competed was adjudged to another.



## The Apocalyptic Temple.

BY REV. J. CUMMING, D. D. LONDON, ENGLAND.

"AND I SAW NO TEMPLE THEREIN: FOR THE LORD GOD ALMIGHTY, AND THE LAMB, ARE THE TEMPLE OF IT."—Rev. 21:22.

(Continued from our last.)

BUT it is no less important, it may here be proper to remark, to guard ourselves from the opposite and equally mischievous extreme so prevalent in our day, which rushes from the scepticism that tramples under foot the ordinances of God, to the fanaticism which canonizes and worships them as idols in the room of God. We know not which is most injurious; the one which would evaporate every rite into a transcendental mystery, or an empty metaphor and figure of speech; or the other, which would condense them into gods, and make the Church a new Pantheon, a place of innumerable shrines and altars for their adoration, till a crucifix becomes more precious than the atonement, an altar the Saviour, and a wafer their God.

Thus it is that sensual pride would idolize, and intellectual pride would scorn the sacraments,—a pulverizing scepticism would destroy them, and a sensuous superstition would canonize them. God will meet neither the pride of a darkened intellect, nor that of a depraved heart; but he condescends to the weakness of man, and mercifully and wisely provides for all its requirements.

Man needs a temple. His nature shows it: were he pure intellect he could dispense with it,—were he mere animalism he could not rise to it, still less above it; but as soul and body, immortality and mortality wed together, he finds in the appointments of God, his word, his house, his ordinances, all that is requisite in this dispensation to aid, to stimulate, to improve, and fit him for a nobler and more glorious destiny.

Sinners need temples. They require to be arrested, roused, awakened, or they perish in their sins; their minds require light, their judgments facts, their consciences conviction, their whole nature regeneration, improvement, and elevation; and no process has been shown or felt in the history of mankind to have been so fraught with power, as that of a faithfully preached gospel.

Saints need temples no less than sinners. They are the corn in the field, the flowers in the garden, the branches of the vine, and they must have the dew-drops and sunbeams of the sky to fall upon them, or they wither; they are dependent, they live on influences from above. Grace is an exotic; it is implanted from on high, amid an inhospitable and uncongenial world, and it must be sustained and invigorated from the source of its birth; and it has been invariably and uniformly found, in all places, ages, and circumstances, that the greater our growth in grace, the greater becomes our appetite for the means of its maintenance and increase—the exercises and influences of the sanctuary of God. It was no sentimental poet, but holy David, who wrote the eighty-fourth Psalm: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea even fainteth, for the courts of the Lord. Blessed are they that dwell in thy house: a day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." The soul grows in capacity with its progress in knowledge and truth; one satisfaction delighting it awhile, indeed, but preparing it also to thirst for new and more glorious draughts from the fountain of living waters; and hence, wheresoever the invitation is sounded forth, on the highway or amid sacred furniture, from the pulpit or on the hill side, "Ho, every one that thirsteth, come ye to the waters," it hears in such words sounds full of melody and irresistible attraction, and resolves, at all hazard or expense, to be there. The "company" of the people of God is a Christian's "own," the scene, the source, the kindler of fellowship, sympathy, communion; and therefore they who have made the greatest progress in conformity to the Divine image, are they who seek most and frequent oftenest the house of God, the assembly of the saints, and enjoy its ennobling exercises with greatest delight and largest benefit.

People of the living God,  
I have sought the world around,  
Paths of sin and sorrow trod,  
Peace and comfort nowhere found.  
Now to you my spirit turns,  
Turns a fugitive unblest;  
Brethren, where your altar burns,  
Oh receive me into rest!  
Lonely, I no longer roam,  
Like the cloud, the wind, the wave,  
Where you dwell shall be my home,  
Where you die shall be my grave;  
Mine the God whom you adore,  
Your Redeemer shall be mine;  
Earth can fill my heart no more,  
Every idol I resign.

Society needs temples. The Christian Church is the nursery of a Christian people. A society that springs from the mosque, the Socialists' den, the Romish temple, will be found unmanageable, unquiet, unprosperous, the mere slaves of a

designing priesthood, the creatures of democratic or rather ochlocratic turbulence, and destitute altogether of that nobility of nature which imparts obedience to laws and lawful authority without servility, and creates a manly independent character without the least tendency to disrespect and insubordination. The house of God is the sacred platform which levels none and elevates all,—on which liberty, equality, fraternity, truly so called, grow up as branches of the tree of life, instinct with true vitality, and loaded with real fruits; where our common and aboriginal nature is felt by all hearts to be our common condition, and acknowledged amid all the trappings of rank and the veils of circumstance; where rich and poor meet together, and see and cherish the ties of a common but not ignoble brotherhood.

Society cannot become compact till welded by Christian love; and it can attain its culminating greatness only when it is universally illuminated and inspired and directed by the wisdom that is from above. All government in this world requires temples. Be it a monarchy, a republic, or an aristocracy, there can be little righteous rule above, and less loyalty and obedience below, where the restraining, guiding, sanctifying truths of Christianity are not appreciated. Conscience is the fountain of power; it must be touched. In the house of God, and through the instrumentality of the truth of God, this faculty is reached, and awakened, and replaced upon its legitimate throne; and man then thinks and plans as before God. We may be assured, houses of prayer where such results follow, are far more important contributions to the stability and safety of the State than prisons; and the lessons of Christianity, than stringent laws; and love and loyalty, the inner inspiration of the soul, than the fears created by penal codes, or the obedience forced from without by an Argus-eyed police. Loyal subjects, and wise and just and merciful rulers, are not the wild shoots of nature, growing on the commons of the earth, but divine plants, the planting of the Lord, and requiring divine nutriment. I never can believe that the social order, all but universal allegiance, and enthusiastic reverence for our institutions in this great land, are merely the results of commercial calculation of loss by their removal—or of Saxon doggedness, or of pure habit, or of traditional veneration. Their roots have struck, no doubt, into the convictions and hearts, but deeper and stronger still, I believe, into the consciences of our people. A *jus humanum* in itself thus rises to the rank and strength of a *jus divinum*; and in the blow levelled at the ordinance of man, they see a stain aimed at the honor of God. The true charter of our social liberties is the word of God; and the place where its words are read, and its responsibilities impressed—call it cathedral, church, or chapel—is a place on which the State mightily depends. It is the Bible that exposes all forms of tyranny and falsehood, by bringing before the mind the types, and images, and formulas, of immortal truth and spiritual freedom; by displacing the authority of the Church by the authority of Christ; by annihilating the decretals of popes by the voice of God. Put away our Bibles, and pull down our sanctuaries, and how long will our institutions remain? The Bible is the palladium of our constitutional freedom: with the Bible, we can never be enslaved, without it we cannot remain long free: what is brightest in our history is reflected from it; what is most powerful, pure, and holy in our constitution is inspired by it.

In the future dispensation, in which, as asserted in the passage under review, there will be no temple, it may be proper to add, there will be no necessity for a temple. In the ancient temple of Jerusalem—the special and peculiar residence of Deity—were the Urim and Thummim, the Shechinah and the mercy-seat, and the overshadowing cherubim. But in the coming dispensation, the temple will be coextensive with the city, the Church and State will be one; the very walls will be built of those precious stones, fragments of which were placed on the breastplate of the high priest; and the glory of the Lord, that dwelt between the cherubim of old, will cover with its splendors every spot of the holy city. Then all citizens will be Christians, all rulers spiritual; and the great idea of Arnold, so forcibly and eloquently rendered by the Duke of Argyll, in his recent work—impossible in this dispensation—will be actualized, and Church and State will be melted into one in the New Jerusalem, inseparable and undistinguishable for ever. All will be priests of God.

Such temples as exist on earth will be unnecessary in the future age, because all space will be holiness to the Lord. In the ancient economy, certain rules and acts of worship were so restricted to the temple of Jerusalem, that it would have been sin to attempt to perform them in any other place. Thus it is written in Deut. 12:13—"Take heed to thyself, that thou offer not thy burnt-offerings in every place that thou seest; but in the place which the Lord shall choose, in one of thy tribes, there shalt thou offer thy burnt-offerings, and do all that I command thee."

## The Easter King.

"THE Lord is risen!" It seems a song of praise addressed to Him that sitteth upon the throne; it dispels the clouds that hang over our heads, and, like a flaming torch ascending upwards into heaven, shows us, by its light, the glory of Him to whom Jesus alluded when he said, "He is near that justifieth me: who will contend with me?" and of whom it is written, "Righteousness and judgment are the habitation of his throne." We realized the presence of this great Being during the earthquake on Golgotha—and trembled. We beheld him under a new aspect at the resurrection—and rejoice: for the Son has now finished the work which his Father had enjoined him. He has re-established that law which had been put to shame, and has offered an obedience such as should satisfy even the demands of God. He has risen victorious over the attacks of hell; the fiery darts of every conceivable temptation have been turned aside on the buckler of his faith; he has preserved unshaken his confidence in God, where the highest seraph might have despaired; and proved himself subject to the will of his Father in all things, by undergoing an ignominious and accursed death. For all this he is now worthy, full worthy, of the rich and glorious reward appointed for him by the eternal counsel of his Father: it belongs to him by the justest of all claims: and his work being now accomplished, the Son of Mary merits to be crowned with glory according to the holy promises of God. Lo! this crowning takes place before our very eyes. Scarcely has the morning star announced the dawn of the third day, when the eternal covenant of truth shines in all its splendor from the heavens: the Almighty keeps his word; and his hands are laden with garlands for the Victor. He is still sleeping silently and calmly in his chamber, and hell is still rejoicing in the idea that it has obtained the mastery, when suddenly the voice of the Almighty penetrates the tomb: the word "Arise!" is pronounced over the corpse;—in an instant the bandages are loosened, and the linen cloth is removed; the stream of immortal life gushes through the stiffened limbs; the form of a servant disappears, and the Son of man rises from the dust in unspeakable glory and brightness. Heaven is set in motion, and the angels of God descend to pay homage to the Prince of Life. A seraph opens for his Lord the door of the tomb, and the earth trembles with joy under the feet of its glorified King; the stones call out "Hosanna!" and the rocks rending asunder are his hymns of praise; the guards who watched his tomb, the representatives of his enemies, now overpowered by his majesty, lie like dead men, on the ground at his feet; the saints, after the slumber of thousands of years, rise out of their graves to bear witness that the land of death has been conquered, and the power of death taken away. Nature, adorned in the fairest colors of spring, seems in silent adoration to solemnize the triumph of her Creator; and the sun, which is even now issuing forth in all its glory from the flaming gates of the firmament, appears to be ascending for no other purpose than to swell the coronation splendor of the great Prince of Life!

Never have we seen Jesus as he now appears bursting from the tomb! We saw him when he said unto the devils, "Come out of him!" and they came: we saw him when he rebuked the raging elements; and we broke forth into the cry of astonishment, "What manner of man is this, that even the winds and the waves obey him!" We saw him when, monarch of nature, he trod upon the billows, which became like rocks under his feet; and when he called into the abode of corruption, "Lazarus, come forth!" and the dead man arose, and left his prison-house. But all this falls far short of that glory and splendor in which he rises to-day. Amidst all his previous wonders and miracles, he was not so highly exalted as now, at the moment when we greet him with hallelujahs in the garden of Joseph. If we imagine him as we last beheld him, suffering the pains of martyrdom, and the weight of our sins oppressing him—when, forsaken by God and by every creature, he was nailed to the cross, and being made a curse for us, was rejected both by heaven and earth—we can scarcely believe that we beheld the same Jesus in the glorious form rising from the sepulchre. Yet he is the same, the same as he who once bore the curse of our sins; and it is this which makes us wonder and rejoice to-day. Lo! he stands above his tomb, a victorious hero, overpowered by death indeed, but only for a time; for death is now dead in him, and has forever yielded to his supremacy. The melancholy picture which we beheld on Mount Golgotha can no longer be discerned: the body of weakness, the tabernacle of feeble flesh—the heavy and earthly covering, a prey to the fury of the elements—the mortal form in which he atoned for our sins, all has been left behind him in the tomb. His body has received immortal life, and the splendor of unchangeable brightness; and in his soul there is a paradise of peace, and a heaven of joy and delight. There is no longer a trace in his heart of sorrow and suffering, struggle and trial: his wounds are

forever closed, and his soul only experiences the approbation of his Father, the enjoyment of the love of God, and the constant sensation of his presence. Hell lies conquered at his feet, for it beholds the thunderbolt in his hand which could in an instant annihilate it. The accusers are ashamed and silent, and no longer open their mouths; for they see that even the snow of angel purity would appear dark, when viewed in the light which emanates from the breastplate of our High Priest. The angels surround him, and rest under the shadow of his wings; for they feel that life is in his breath, and peace in his presence. Thus the Prince of Easter stands clad in a glory which fills both heaven and earth; the King of earth, which he hath bought with his blood, and King of heaven, which now greets him with rejoicing, because the Son of man is about to mount the throne of eternal majesty.

Krummacher.

## Expository Preaching.

WE do not disparage topical preaching. That has its place. But we propose to give some reasons why pastors frequently, if not regularly, should engage in expository preaching. By exposition we do not understand mere dry exegesis, but a full and familiar development of the sense of Scripture, in the form of a popular discourse.

The propriety and importance of this mode of preaching, we think, is shown by the following considerations.

1. Expository was evidently the primitive mode of preaching.

He who taught as never man taught expounded to his disciples, in all the scriptures, the things concerning himself. The apostles, in their defence of the Messiahship of Christ, expounded the prophecies which related to him. The memorable sermon on the day of Pentecost, was but an exposition of portions of Joel and the Psalms, practically enforced. Apollos mightily convinced the Jews by the exposition of their own scriptures. An able article in the *Christian Review* of December, 1842, on "The Systematic Theology of the Early Church," to which we refer the reader, fully sustains our position.

2. Another argument is drawn from the effects produced upon the preacher's mind. These are various and important.

1. Exposition disciplines the mind.

The preparation of an exposition requires close, hard thinking; not the thinking of mathematical reasoning, it is true, but the more difficult task of moral reasoning. The expositor is obliged to master the shades of sense which distinguished the signification of words. Having settled the sense of individual terms, he must now grasp the whole scope of thought, and bring it up to one view. Besides, a pastor who has promised his people a course of expository sermons, feels the necessity of application, as he would not without his pledge.

Thus urged, he thinks and thoroughly investigates. As difficulties rise, he grapples them with manly vigor, and by the exercise of his power, greatly increases them. But why prepare sermons? Why not study the Scriptures, and think, and thus discipline the mind? For the well known reason, that man is a lazy being, and needs something to urge him to his work. Facts will show, that ninety-nine out of a hundred of the pastors of the present day never have, and never will, so study the whole Bible as to be able to give even a tolerable opinion upon their contents, unless they have adopted some system by which they are obliged to do it.

2. Exposition tends to make the preacher a strong man. To be "mighty in the Scriptures" is to be a strong minister. The Bible is the text book of his profession. If he understands that, and is able to bring its contents down to the understanding and consciences of men, though rough be his eloquence, he is a strong man.

Such was Apollos, and such were Luther, Zwingle, and the older Reformers.

Having increased his knowledge by the preparation, he is further aided by the exercise of preaching. Yes, preaching gives him still clearer conceptions of the sense, and fixes the whole more firmly in his mind. Every one knows that to study any science to advantage, one must teach it. Apply this to the preacher. Does he wish to study the Scriptures, and become in any good degree master, let him teach them? Let him think for himself. However much he may lumber his memory with the thoughts of others, those ideas will never become living members, but mere wooden limbs, which, having no vital connection with his inner man, he can never use to advantage.

Some sensible man has said, that "he never feared to debate with a man who has a large library." This remark was probably made upon the supposition that many who are blest with numerous books are strongly tempted to use their eyes and memories, rather than their thinking powers. Such are not strong, much less ready men. Books injure no thinker. Commentaries greatly aid the expositor. But the expository preacher must think for himself.



### 3. Exposition qualifies the preacher for sound systematic doctrinal preaching.

Systematic theology is simply the doctrines of the Bible arranged. It is a map of the whole field, so drawn, that the eye of the mind may perceive the relative position and bearing of each topic contained in it. Though the arrangement is human it is not to be despised. But he who would draw the map of a country must first survey it, and minutely note the situation and bearing of each prominent place. Then, with the topography before him, he may draw his lines, and present the whole at one view. The man who would arrange a cabinet of minerals must first examine it article by article. Then, and then only can he assign each its appropriate place. So must the theologian understand his material is found chiefly in the Divine word, and must be drawn directly thence. How then can he understand the word, so as to evolve and arrange its doctrines, without careful critical exposition?

One may read authors, gather up their thoughts, and employ the Scripture which they have quoted, with their glosses; but instead of drinking from the gurgling fountain, bursting fresh from the mountain's base, he descends far into the plains, and sips from the insipid stream, muddled by human imperfections. "Give me the Bible," said the dying Payson, and give me the Bible, said his living example in his study and pulpit. So should every theologian say, by word and by deed, "give me the Bible." We are not opposed to consulting men, both living and dead, but they are ever to be held secondary. Nor should a man consult any human opinion on a theological question, till he has tasked his own energies, to ascertain from the living word what is the mind of the Spirit. Till then, he is not prepared to profit by consultation. In fine, no one can be a sound theologian who is unable to expound the word of God.

Besides the less a man interprets Scripture, the more will he rely upon his reason and the opinions of others, until theology degenerates into mere philosophy.

Paul, with prophetic vision, clear and far-reaching, saw this evil, and warned us against it in those significant words, "Beware, lest any man spoil you through philosophy." Though he probably referred immediately to the disposition manifested in his day, to explain the sacred mysteries of Christ in accordance with the heathen philosophy. Yet, the spirit of the caution should guard us against neglecting Divine revelation, and resorting to human wisdom. The philosophizing spirit of Origen, and the neglect of the pure word of God, paved the way for the Papacy, and the same spirit, manifested in an undue dependence upon the opinions of the fathers, and the logic of the schools, is urging onward the Papal car at the present day. The prominent cause is a neglect of the Bible.

Michigan Christian Herald.

### Views of the Catholic Hierarchy.

The following are some of the authentic teachings of the Church of Rome upon several familiar topics. They are from authentic sources.

#### FREEDOM OF THE PRESS.

The Church of Rome hates the freedom of the press, and justly looks to it with the most sensitive apprehension, and the bitterest hate. The following extract from the *Encyclical Letter Circular*, addressed by Pope Gregory XVI. in 1832, "To all Patriarchs, Primates, Archbishops, and Bishops:"

"Hither tends the worst and never sufficiently to be execrated and detested liberty of the press; for the diffusion of all manner of writings, which some so loudly contend for and so actively promote. We shudder, venerable brethren, at the sight of the monstrous doctrines, or rather portentous errors which crowd upon us in the shape of numberless volumes, and pamphlets, small in size, but big with evils, which stalk forth in every direction; breathing a malediction, which we deplore, over the face of the earth. Yet are there not wanting, alas! those who carry their effrontery so far as to persist in maintaining that this amalgamation of errors is sufficiently resisted, if in this inundation of bad books, a volume now and then issue from the press in favor of religion and truth. But is it not a crime then, never sufficiently to be reprobated, to commit the deliberate and greater evil, merely with the hope of seeing some good arise out of it? Or is that man in his senses, who entrusts poison to every hand, exposes it in every smart, suffers it to be carried about on all occasions, aye, and to become a necessary ingredient of every cup, because an antidote may be afterwards procured which chance may render effective?"

"Far other hath been the discipline of the Church in extirpating this pest of bad books, even as far back as the time of the apostles, who we read committed a great number of books publicly to the flames. It is enough to read the law passed in the fifth Council of Lateran on this subject, and the constitution afterwards promulgated by our predecessor of happy memory, Leo Xth,

That what was wholesomely invented for the faith, and for the extension of useful arts, may not be diverted to a contrary purpose, and become an obstacle to the salvation of Christ's faithful.' The subject engaged the closest attention of the Council of Trent, and as a remedy to so great an evil, they passed that most salutary decree for forming an index of the volumes in which depraved doctrines are contained. 'No means must be omitted,' says Clement XIIth, our predecessor of happy memory, in the Encyclical letter on the proscription of bad books, 'no means must be here omitted as the extremity of the case calls for all our exertions, to exterminate the fatal pest which spreads through so many works; nor can the materials of error be otherwise destroyed than by the flames, which consume the depraved elements of evil.'"

#### COMMON SCHOOLS.

Archbishop Hughes has lately publicly declared that it is better children should be allowed to grow up in ignorance, rather than to be educated at our common schools.

In the place of the "Common School System," the Jesuit priesthood strive to substitute their own, which perhaps may be as well apprehended by the following words of Ignatius Loyola, the founder of "the sacred order of Jesus!" He says:

"Lastly, a means easy and safe, of subjugating the judgment is that which was a habit with the holy fathers—namely, to fix it in your mind that whatever a superior commands is the order and will of God himself; (not much mind required for that certainly,) and as when you are required to believe according to the Catholic faith, you bend your whole will and mind to do so, in like manner in bringing yourself to perform the order, let it be what it may, of the superior, a certain blind impulse of the will shall bear you forward, without giving space for inquiry. Thus did Abraham obey when commanded to offer up his son; and thus in the times of the New Testament, *i. e.*, under the Christian dispensation, did a holy father exercise his virtue as recorded by Cassian. As for instance the Abbot John, who inquired not whether that which he was ordered to do was useful, or not; but continued daily throughout the year, and with great labor, to watch the dead stump of a tree; nor did he ask even if it was profitable or not, as when he applied his whole strength to effect the removal of a huge block of stone, to which the united strength of many would have been unequal. This sort of obedience has, in some cases, received the divine approval by means of miracles. As not to mention instances which yourselves are aware of, that of St. Maur, a Benedictine, may be named, who when at command of his superiors, he walked into a lake, did not sink; or that of one who commanded by his superior, to bring him a lioness, went and caught her, and brought it to him. Such is the method of bringing the judgment into subjection, and of approving without hesitation, every command of the superior, not manifestly sinful, which holy men have observed, but which those who desire to attain to a perfect obedience will imitate!"

(For the Herald.)

### Sketches of Travel.

NO. XXXI.—VENICE.  
THE DOGE'S PALACE.

This has two fronts, the southern, on the Molo, towards the sea, and the eastern on the Piazzetta. The lower story is an open gallery originally clear through to the interior court, but now closed up on that side, and that part of it on the Piazzetta was formerly called the Broglio, and was the resort of the Venetian nobles, when they wished to see each other on business. At the time of our visit it was occupied by the Austrian guard, and several pieces of artillery were planted in front of it, commanding the Piazzetta, so as to quell any popular rising which might take place there.

We passed through the *Porta della Carta*, into the *cortile*, or interior court, and crossing it ascended the "Giant's Stair-case," so called from two colossal statues by *Sansovino*, of Mars and Jupiter, which stand one on each side at the head of the stair-case. The ceremony of the coronation of the Doge was anciently performed at the head of the stair-case. Turning to the right, we pass along the loggia or open gallery, of the second story and see on the wall the openings of the terrible *lions' mouths*, the receptacle of all secret communications in state affairs. Near the end of this side is the great stair-case, the *Scala d'Oro*, *i. e.*, "Stair-case of Gold." Ascending two flights, we gain admission to the suite of rooms which occupy the two fronts of the Palace. The first room is an ante-chamber, filled with books, from which we pass into the *Salla dell' Maggior Consiglio*, *i. e.*, the "Hall of the Greater Council," a magnificent room, one hundred and seventy-five and a half feet long, eighty-four and one-third broad, and fifty-one and one-third high, adorned with the most splendid paintings by *Tintoretto*, *Bassano*, *Paul*

*Veronese*, and others, illustrating the glories of Venice. "Paradise" by *Tintoretto* on the east end of the hall, is said to be the largest picture ever painted upon canvas, being eighty-four and one-third feet in width, and thirty-four in height. The Public Library is now kept in this room. The ceiling is rich with painting and gilding, and just below the cornice there is a series of portraits of the Doges, with the black veil covering the space, which should have been occupied by *Marino Falieri* and the well known inscription, "Hic est locus, *Marini Faliero*, decapitati pro crimibus"—"This is the place of *Marino Falieri*, who was beheaded for his crimes."

A corridor connects this hall with the *Sala dello Scrutinio*, *i. e.*, "Hall of the Inquisition," which is also adorned with historical pictures, and a continuation of the Doges' portraits.

The upper story contains another suite of apartments, adorned with many fine paintings, and rich in historical associations, the "Senate Hall," with the same furniture as in the days of the Republic; the room where the "Council of Three" held their sittings—the Audience Chamber in which the Doge and his Privy Council received foreign ambassadors. I sat in the Doge's chair, and to aid my imagination, thundered out an imperative mandate, sentencing the prisoner at the bar to the lowest dungeons of the Palace; whereat one guide manifested great consternation and begged us to desist, lest we should be arrested on suspicion of revolutionary designs. From some of these rooms there were secret communications with the dungeons below.

Descending to the second story, we entered another apartment, from which we were conducted to the *Pozzi*, *i. e.*, "Wells"—two ranges of state dungeons one below the other. As we went down the narrow passage between the solid stone walls into the dark, close, heavy air below, where our lantern gave but a feeble light, it seemed as if we were bidding farewell to freedom, happiness, and hope, and a cold shudder passed over me as I thought how many had gone down these steps, never to return. The cells are about five paces in length, two and a half in width, and perhaps seven feet high. They are closed by double doors, and the only opening was a small round hole in the wall over the door. At the end of the narrow passage into which the cells open, is a small grated window. I went into one of the cells and closed the door, while the guides stood without, and I tried to conceive the feelings of one immured there. It seemed as if it would be impossible to sustain life there many days.

At the end of another passage is a door opening into a small room, with a grated window and a door in the outside wall. This was the *place of execution*. The condemned was seated upon a stone step and an iron collar fastened around his neck and gradually tightened by a screw. The body was then taken out through the outside door which is about on a level with the water, and carried off in a boat and sunk in the Adriatic.

We afterwards crossed the covered bridge which connects the Palace with the prison, called the *Bridge of Sighs*.

#### CHURCHES OF VENICE.

These are numerous and splendid, filled with paintings and sculpture. The church of *Sa. Maria Gloriosa de' Frari* contains many fine tombs. A plain slab in the pavement marks the spot where *Titian* was buried, who died in 1575, at the age of ninety-nine. In the body of the church are two large and splendid monuments; on the right that of the unfortunate *Doge Foscarini*, who died 1457; opposite is that of the *Doge Nicoli Tron*, who died 1472, an immense structure, fifty feet in width, and seventy in height, composed of six distinct stories, and adorned by nineteen whole length figures larger than life, besides a profusion of bas-reliefs and other ornaments.

The monument of the *Doge Giovanni Pesaro*, (who died 1658), is also a stupendous fabric, in singular taste. It is supported by Moors or Negroes, of black marble, dressed in white marble, their black elbows and knees protruding through the rents of their white jackets and trousers. The bronze skeletons bear sepulchral scrolls; and dragons sustain a funeral urn. In the centre sits the Doge.

By the side of this is the monument erected to the memory of *CANOVA* the sculptor. It is a repetition of his own design for the Archduchess *Christina* at Vienna—a vast pyramid of white marble, with open doors of bronze, into which various mourners, Art, Genius, &c., are seen walking in funeral procession.

The door of the sacristy is a triumphal arch, erected in honor of the Venetian general *Benedetto Pesaro*. Over the Pesaro altar is a beautiful votive picture by *Titian*.

The church of *San Giovanni e Paolo* contains many fine sculptures. Here are the monuments of the *Doge Michele Morosini*, (died 1382), the *Doge Leonardo Loredano*, (died 1521,) and the *Doge Andrea Vendarnin*, (died 1478,) and many other Doges and Generals. The chapel of the Rosary is adorned with the finest alti-rilievi

I have ever seen. They represent various scenes in the history of our Lord, and the figures of the purest white marble, stand out with a boldness and beauty of workmanship I have never seen equalled. Here is the celebrated *Peter Martyr* by *Titian*, one of his finest paintings.

In the open space in front of this church stand the celebrated statue of *Bartolomeo Colleoni* da Bergamo, the second equestrian statue erected in Italy after the revival of the arts.

We also visited the Academy of the Fine Arts, an extensive collection of paintings and sculpture, containing the finest specimens of the Venetian school, by *Titian*, *Paul Veronese*, *Tintoretto*, *Bassano*, &c., and several of the palaces similarly enriched. We applied to the Austrian commandant for permission to visit the *Arsenal*, but failing to obtain it we were obliged to content ourselves with sailing up to the entrance and admiring the four colossal marble lions which were brought from the Peloponnesus in 1685. One of them formerly stood at the entrance of the *Piræus* at Athens.

This Arsenal is said to be nearly three miles in circuit, surrounded by walls and towers built between 1307 and 1320. It has four basins, nearly surrounded by dry docks and slips for the building of vessels and workshops. The armories contain many curious specimens of ancient armor and weapons, and instruments of torture—and the model-room has some interesting illustrations of naval architecture in former times. One is deeply impressed with the greatness of Venice in her palmy days.

Venice has always been famous for *street music*. Some of it is very good. One day while dining at the Restaurant *San Gallo*, in the open square before the building, we were entertained with music by an old man of sixty-seven years, who played a violin and accompanied it with his voice. He was succeeded by a lady and two men with a violin and two guitars, who made very sweet music. The passers by stopped to listen, heads were put out from the neighboring windows,—at one window was a nurse with a beautiful child—the whole scene was very picturesque. I copied the following inscription upon the house opposite: "Has aedes Franciscanorum, quas ob diuturnam amicitiam candorem laudioribus hospitibus praetermerat, Antonius Canova sculpturae princeps, extremo halitu consecravit." 3 Ides Oct. 1822. "This house of the Franciscans, which, on account of the sincerity of long continued friendship, he had preferred to more splendid hospitality, Antony Canova, the prince of sculpture, consecrated by his last breath."

We threaded the narrow passages of the city, we crossed the Rialto and sought for counterparts of the *Jew Shylock*, we explored the canals and bridges in our gondola, we floated down the Grand Canal in the golden glow of sunset, singing "Virginia melodies," and taking a lingering farewell of those stately palaces, stately even in their decay, many of them evidently settling down into the water, with great cracks in their walls, broken cornices, and grass growing upon their roofs,—we did our shopping in the arcades of the Piazza, we took our last ice at "Florian's," and thus ended the fairy spell of Venice. The next morning as we were rowed from the hotel to the railway station about day-break, a cold gray mist rested upon everything; everything was damp, dreary, and uncomfortable; all the romance was gone, and we were glad to take our departure.

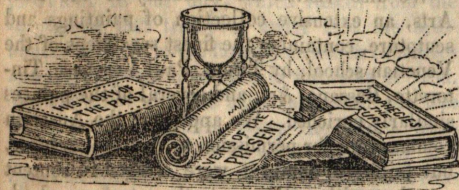
#### CAN INSECTS TALK!

*Chambers's Edinburgh Journal*, in a late issue, quotes the following from the *Natural History of Animals*, by *Rymer Jones*:

"A striking instance of the possession of a capability of spreading intelligence, and that of a somewhat abstruse character, is furnished by *Huber* and others upon bees. Every one is aware that the queen-bee is an object of the greatest solicitude and attention to the workers of the hive; and yet, among so many thousands, all busily employed in different and distant parts of the colony, it would appear impossible for them to ascertain, at least before the lapse of a considerable time, whether she was absent or not. In order to see whether bees had a power of conveying news of this kind, the queen-bee has been stealthily and quietly abstracted from the hive; but here, as elsewhere, ill-news was found to fly apace. For some half-hour or so, the loss seemed not to be ascertained, but the progressively-increasing buzz of agitation gradually announced the growing alarm, till shortly the whole hive was in an uproar, and all its busy occupants were seen pouring forth their legions in search of their lost monarch, or eager to avenge, with their stings, the insult offered to their sovereign. On restoring the captured queen to her subjects, with equal secrecy, the tumult speedily subsided, and the ordinary business of the community was resumed, as before the occurrence. That in such cases as those above narrated, information, and that of rather a com-



plex character, was transmitted by one insect to another, cannot be doubted; but by what means? All that has been ascertained upon this point is, that the ants and the bees cross their antennæ in a peculiar manner with the antennæ of the others that they encounter, and this action, being repeated again and again, seems to be a mode of communicating intelligence common among the insect races.



The Advent Herald.

BOSTON, APRIL 9, 1853.

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

THE PROPHECY OF ISALAH.

CHAPTER VII.

And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.—v. 1.

AHAZ king of Judah, and PEKAH king of Israel reigned contemporary but three years. PEKAH began his reign B. C. 757. And, 2 Kings 16: 1, "In the seventeenth year of Pekah, the son of Remaliah, Ahaz, the son of Jotham king of Judah, began to reign"—B. C. 741. Pekah "reigned twenty years," (2 Kings 15:27,) only three beyond the accession of Ahaz: so that the events here described must have been between B. C. 741—739. But this invasion is supposed to have been in the first year of the reign of Ahaz, B. C. 741—seventeen years after the date of the previous vision.

Before the accession of Ahaz to the throne of Judah, and while Jotham was king, Pekah and Rezin had formed designs against Jerusalem. 2 Kings 15: 37—"In those days the LORD began to send against Judah, Rezin the king of Syria, and Pekah the son of Remaliah." When Ahaz came to the throne, he proved to be a wicked prince: 2 Chron. 28: 1-6, 8—"He did not that which was right in the sight of the LORD, like David his father: for he walked in the ways of the kings of Israel, and made also molten images for Baalim. Moreover, he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel. He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree. Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the LORD God of their fathers. . . . And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria."

The above invasions seem to have been in a measure independent of each other, and previous to the league between the two monarchs. They failed to overcome Ahaz, but he was fearfully alarmed at the report that the two invading kings had joined their forces, and were to make a united attack on him.

And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.—v. 2.

By metonymies, the "house" is put for the family of David; Syria for its inhabitants, and the heart for the mind. And by a simile, the effect which this intelligence produced on the king and people of Judah, is likened to the action of the wind on the trees of the forest. As they are swayed to and fro, so were the hearts of the king and people violently agitated, and filled with consternation. By the use of a metaphor, they are said to be "moved." It was probably at this time that Ahaz (2 Kings 16:7) "sent messengers to Tiglath-pileser, king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me"—probably in the second year of his reign, B. C. 740. He looked not to God for help, but trusted in man. He might have feared the entire loss of his king-

dom. But God had purposed to preserve the house of David till the MESSIAH should come—notwithstanding it was necessary to chastise it.

Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the high-way of the fuller's field; and say unto him, Take heed, and be quiet; fear not, neither be faint-hearted, For the two tails of these smoking fire-brands, For the fierce anger of Rezin with Syria, and of the son of Remaliah.—vs. 3, 4.

The name of Isaiah's son, "Shear-jashub," signified "the remnant shall return." The children of Isaiah were given him "for signs and for wonders in Israel." (Isa. 8: 18.) Therefore, to take Shear-jashub, was an assurance that the nation should not be entirely destroyed, but that, if carried into captivity, a remnant should return—as they afterwards did from the Babylonian bondage.

The place where they went to meet Ahaz, is supposed to have been on the south-west side of the city, at the head of the valley of Hinnom. Jerusalem was supplied with water from two pools or lakes outside of the city. This was the "upper pool," called Gihon, (2 Chron. 32:30,) and Enrogel, or the fuller's fountain, (Josh. 15: 7.) The end of the conduit, or aqueduct, was probably where it entered the city; and the king had doubtless gone there with his court to secure the fountain for the use of the city during the expected siege, or to prevent the enemy from appropriating it to their own use. Its exact location is a subject of some doubt.

The exhortation to Ahaz was designed to quiet the alarm of the king. In like manner, Moses spake to the children of Israel, when the Egyptians had pursued them to the Red Sea (Ex. 14:13), "Fear ye not, stand still and see the salvation of the LORD."

By a metaphor, the confederate kings are called the tails, i. e., the ends of "two smoking fire-brands"—brands nearly burnt out. By a metonymy, Syria is again put for the people of that country. The prophet shows his contempt for Pekah, by calling him "the son of Remaliah," instead of his own name. As the remains of two fire-brands, they were not objects of alarm. The message of the prophet is continued:

Because Syria, Ephraim, and the son of Remaliah, Have taken evil counsel against thee, saying, Let us go up against Judah and vex it, And let us make a breach therein for us, And set a king in the midst of it, even the son of Tabeal: Thus saith the LORD God, It shall not stand, neither shall it come to pass.—vs. 5-7.

By a metonymy, Syria is again used for its inhabitants, and by the same figure, Judah is used for the land they possessed. Who the son of Tabeal was, to whom they purposed to give the kingdom, is not known—there being no other historical reference to him. As a pillar or edifice, when overturned ceases to stand, so, by the use of a metaphor, the counsel purposed against Judah, was not to stand. Then follow the reasons why it would be ineffectual:

For the head of Syria is Damascus, And the head of Damascus is Rezin; And within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, And the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.—vs. 8, 9.

Bishop Lowth suggests that there has been a transposition of these words, and thinks they originally read thus—with the exception of his translation which does not improve the sense:

"For the head of Syria is Damascus, And the head of Damascus is Rezin, And the head of Ephraim is Samaria, And the head of Samaria is Remaliah's son; And within threescore and five years Shall Ephraim be broken, that it be not a people."

It is only by the use of a metaphor that the capital can be said to be the head of a country; or the king the head of the capital. On these heads, each respectively relied. They had no deities who could enable them to carry their evil counsel into effect, and therefore could make no headway against the purposes of the LORD God, who offered to protect Judah. Besides, the LORD had purposed that in seventy-five years Ephraim should be broken, and be no longer a people. As a vessel may be broken into fragments, so, by a metaphor, the ten tribes were to be "broken"—separated and scattered, never to be known as an independent nation or a distinct people. Consequently, Judah had but little to fear from them.

This prophecy began to be fulfilled soon after the utterance of the prediction. Ahaz having sent to Tiglath-pileser, king of Assyria, for protection against Syria and Ephraim, "the king of Assyria hearkened unto him" (2 Kings 16: 9): "for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin." 2 Kin. 17:1-3—"In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah, to reign in Samaria over Israel nine years. And he did that which was evil in the sight of the LORD, but not as the kings of Israel were before him. Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave

him presents." This was B. C. 729, and Hoshea made annual presents to the king of Assyria, six years. Ib. vs. 4-6—"And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes."

The last king of the ten tribes thus terminated his reign B. C. 720—twenty years after the date of the prophecy. But though the kingdom was broken, it does not appear to have been entirely stripped of its inhabitants till forty-five years later, B. C. 776, in the twenty-second year of Manasseh king of Judah, who (2 Chron. 33: 9-13) "made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel. And the LORD spake to Manasseh, and to his people: but they would not hearken. Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God." At this time it is supposed the final deportation of Israel from their land took place, which was the sixty-fifth year from the date of Isaiah's prophecy. We read (2 Kings 17: 18, 22-24) that "the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. . . . The children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof."

Since then, the ten tribes have never dwelt in their own land. A portion of them became incorporated with the Jews, and the remainder were scattered among the nations.

Looking back to that period, we can see the fulfilment of the prophecy; but to Ahaz, when it was uttered, its fulfilment was in the future. And the prophet said to him, "If ye will not believe, surely ye shall not be established." The prophecy was unconditional, but faith on the part of the king was necessary for his own permanency. Ahaz, it seems, had little faith in the prophet's word. Yet the LORD was very indulgent to him, and offered to give present proof of its future fulfilment:

Moreover the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.—vs. 19, 21.

It was thus in the power of the king to have any miraculous demonstration that he might wish, of the truth of the prediction. He might himself designate the phenomenon.

But Ahaz said, I will not ask, neither will I tempt the LORD.—v. 12.

Ahaz' refusal to ask a sign of God, was not out of respect to God; for he was a confirmed idolater, and trusted in other gods. 2 Kings 16: 4—"He sacrificed and burnt incense in the high places, and on the hills, and under every green tree." He also trusted that the king of Assyria would help him; for he had sent for him. 2 Chron. 28: 20, 22-25: "And Tilgath-pileser king of Assyria came unto him, and distressed him, but strengthened him not. . . . And in the time of his distress did he trespass yet more against the LORD: this is that king Ahaz. For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel. And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem. And in every several city of Judah he made high places to burn unto other gods, and provoked to anger the LORD God of his fathers."

Such was his impious conduct after God's gracious condescension to furnish him with any evi-

dence he might demand, of the truth of God's promise. And therefore God thus rebukes him:

And he said, Hear ye now, O house of David! Is it a small thing for you to weary men, but will ye weary my God also?—v. 13.

Weariness, by a metaphor, attributed to God, can only imply the offensiveness to God of the king's wickedness, while bearing long with him.

The "house of David," by a metonymy, is put for the family of David. God had said to David, (2 Sam. 7:16,) "Thy house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." [If his children should commit iniquity, they were to be chastened with the stripes of men; but he was never to want a son to sit upon his throne for ever.]

(To be continued.)

THE SAVIOUR'S PROPHECY

JERUSALEM'S DESTRUCTION, AND THE WORLD'S TERMINATION.

MATT. XXIV.

(Continued from our last.)  
Vs. 9, 10—"But before all these they shall lay their hands on you and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake: and it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."—Luke, vs. 12-15] "Then shall they deliver you up to be afflicted: [and ye shall be betrayed both by parents and brethren, and kinsfolks, and friends.—Luke] and shall kill [some of—Luke] you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." [But there shall not a hair of your head perish. In your patience possess ye your souls.—Luke.]

The following illustration of this portion of the prophecy is copied from an article on this subject, given by brother Litch, in the Herald, two years since:

"Persecutions against the disciples of CHRIST began at an early age after the ascension of CHRIST. The first of magnitude was that which arose against Stephen, as recorded in the 7th chap. of the Acts of the Apostles. Under the leadership of Saul of Tarsus, havoc was made of the Church, and they were scattered abroad, and went everywhere preaching the word, Saul and his confederates pursuing them and persecuting them even unto strange cities. Nero was the first Roman emperor who instituted a formal persecution against the saints of God, in A. D. 64. He is said to have fired the city of Rome, that he might have the pleasure of witnessing the conflagration; and then to shield himself from the odium of such a transaction, he charged the crime on the Christians, and instituted a most terrific persecution, which raged with great ferocity till the death of the monster.

"The next general persecution waged by the emperors, was A. D. 94, under Domitian, a monarch of similar character to Nero. It was during this persecution, and under this emperor, that John was banished to the Isle of Patmos, where the visions of coming events were opened to him. Domitian almost exterminated Christianity for the time being. No station in life was sufficient security to protect the disciples of CHRIST. Flavius Clemens, a man of Consular dignity, with his wife, who had become Christians, were put to death.

"In the year 106 or 107, a violent persecution raged in Bythnia, an account of which was communicated by Pliny, the governor of the province, to Trajan the Roman emperor. From his account, it is evident that the persecution was waged from hatred to the name of CHRIST; and that treachery was rife, so that they betrayed one another to so alarming an extent, as to fill even the government with terror. Pliny says: 'In the course of this business, informations pouring in, as is usual when they are encouraged, more cases occurred. An anonymous libel was exhibited, with a catalogue of names of persons who declared that they were not Christians then, and never had been.'

"Marcus Antonio assumed the Imperial dignity 161. He was a bitter persecutor of the followers of CHRIST, and continued his persecution for nineteen years. During his reign Justin Martyr, and the venerable Polycarp, with other eminent Christians, suffered death. When brought before the tribunal in the hundredth year of his age, the proconsul told him to reproach CHRIST, and he would release him. 'Eighty and six years,' said Polycarp, 'have I served him, and he hath never wronged me, and how can I blaspheme my King who hath saved me?' And with the most perfect triumph, he yielded himself up to death for the sake of CHRIST.

"The emperor Severus, in 203, passed an edict forbidding any of his subjects to change their religion, hoping thereby to retard the spread of Christianity. Many under it were brought to a cruel death.

"Maximin, a few years after, continued the persecution of the followers of CHRIST. But Decius, who became emperor in 249, waged a most dreadful war of extermination against the Christian cause. He directed his officers to exterminate the whole race of Christians, on pain of death, or to force them to bow to idols. This persecution raged two



years, and vast multitudes of martyrs suffered. Valerian also manifested the spirit of intolerance and persecution; and under his reign Cyprian fell a glorious martyr to the cause of Christ, in the hope of a better resurrection.

"In the commencement of the fourth century, under Dioclesian, a most violent persecution raged for eight years. It began in 302, by pulling down the churches of Christians, burning their books, and depriving them of civil rights.

"The recital of their sufferings would appear almost beyond credence, were they not related both by pagans and Christians. Every torture which could be invented was resorted to, to terrify the disciples and stop the spread of the Christian religion. 17,000 are said to have suffered martyrdom in one month. In Egypt alone, 150,000 suffered death, besides 700,000 who came to their end in banishment or the public works. At length a medal was struck for Dioclesian, with this inscription—'The name of Christians being extinguished.'

"This was the last general persecution by the Pagan emperors, Dioclesian dying in 312, and in 324 Constantine published an edict by which the ancient religion of the empire was abolished, and Christianity established as the religion of Rome. Thus when the enemy of Christ supposed the victory perfect, God had raised up instruments to effect an entire change, and place Christianity in the ascendant.

"Passing over the wars which were waged against heretics by the Greek emperors and emissaries of the Pope, for the establishment of his power, we will briefly glance at the persecutions which were more systematically waged after the establishment of their power.

"The Inquisition was the great instrument of persecution, and sacrificed many millions of lives. The Council of Verona, in 1184, constituted each bishop the Inquisitor of his own diocese. But in the commencement of the 13th century, the Pope appointed special delegates to visit those parts where his power was the most despised and trampled under foot, who, failing by their preaching to convert heretics, took on them, without consent of bishop or magistrate, to inflict capital punishments on their victims. 'But,' says Dr. Brownlee, 'the Inquisition was perfected in its terrific power, when the emperor Frederic II. and Louis IX., surnamed St. Louis, king of France, lent their authority to establish this tribunal; and when the magistracy was converted into a tool of the priests to enact legal murders on men, simply for their opinions in religion.'

"Pope Innocent III. was properly its founder, and Saint Dominic its earliest Inquisitor. It was fully in operation in Italy in 1251. It gradually extended into other countries, and the tormentors and executioners of 'the Holy Office' were always Dominican friars. In England, Scotland, and Ireland, and some other countries, they never yet were able publicly to establish the Inquisition, and it was soon banished by an indignant people from France and Germany. But poor, unhappy Spain, Portugal, and Italy, were doomed to smart for centuries under its crushing and diabolical power.

"In Spain, where this tribunal triumphed in the reign of terror, over religion, morals, and bleeding humanity, there were eighteen different Inquisitorial courts, with their apostolical Inquisitors. And besides the legions of officers in these hells, there were 20,000 familiars, dispersed over the land. These mingled in all companies, invaded the sanctity of families, and dragged all suspected persons to the coils of the Inquisition.

"The familiars were spies, invading the sanctity of the domestic circle, bound by the most solemn oath, to report every word, look, and act, that could be construed into disregard or slight of the Church, her dogmas, or doings, to the Holy Inquisition. On the most faint suspicion, every person, either at noon day or at the midnight hour, was liable to be seized and dragged to the cells of the horrid slaughter house. The wife and mother was carried from the bosom of husband and children. Fathers, husbands, brothers, sisters, the blooming maid and adorned bride, in an hour of fancied safety, was made the victim of torture or debauchery, with no power to deliver them. Such was the terror inspired by this diabolical institution, that whenever the words were heard,—'Open to the holy Inquisition; Deliver up your wife, your daughter, your son, parent or husband, to the holy Inquisition,' instant would the terrified relative, with rapid step hasten without daring to remonstrate or even implore pity, lead forth the trembling victim to be delivered to the tormentors. The next day would the bereaved go into mourning as for one dead. Nor dared they to breathe one word of murmuring or complaint, lest they should be the next victims.

"With such profound secrecy did these familiars conduct their movements, that members of the same family would know nothing of each other's apprehension. Dr. Geddes states, that a father, three sons and three daughters, all living in one house, were carried prisoners to the Inquisition without knowing of one another's being there, for seven years, when the survivors of them, who had not died under their horrid tortures, met at the *Auto da fe*, when their eyes fell on each other, about to be consumed in the flames.

"The accuser and accused were never confronted in an Inquisition court. The prisoner was never informed of his crime, nor permitted to know who had informed against him. But torture after torture was inflicted for the purpose of inducing confession. Says Voltaire: 'This procedure, unheard of till the Inquisition, makes all Spain tremble; suspicion reigns in all bosoms; friendship and quietness are at an end; brother dreads brother; and father his own son.'

"Lorente thus gives the statistics of the Spanish Inquisition, from the year 1481 to the present century. All the victims condemned and burnt, 33,912; burned in effigy, 15,695; placed in a state of penance, with rigorous punishment, 291,450; total 341,057.

"When the city of Beziers was taken by the Crusaders in 1209, seven hundred Christian Albigenses were slain in one church; sixty thousand perished in all.

"When the city of Lavour was taken, eighty gentlemen were slain in cold blood: the governor and his lady were put to death, four hundred Christians burned alive; and all the rest of the citizens indiscriminately put to the sword!

"When Languedoc was invaded, one hundred thousand Albigenses fell in one day.

"A Papal historian, Mezerai, says of the massacre of St. Bartholomew's eve, in Paris: 'The streets were paved with dead bodies and the mortally wounded, the gateways were blocked up with them. There were heaps of them in the squares; the small streams were filled with human blood, which flowed in torrents to the river.'

"Similar massacres were enacted, at the same time, at Meaux; at Troyes; at Orleans; at Nevers; at La Charite; at Toulouse; at Barbades; and at Lyons. France was drenched in the blood of the Huguenot Christians in the reign of Charles IX.

"There perished under Pope Julian 200,000 Christians; and by the French massacre, on a moderate calculation, in three months, 100,000. Of the Waldenses, there perished 150,000; of the Albigenses, 150,000. There perished by the Jesuits, in thirty years only, 900,000. The amount murdered by the Duke of Alva, is set down by Grotius at 100,000.

"The estimate of the number of deaths of which the Church of Rome is guilty, is estimated by those most competent to make it, at 68,500,000. The amount of suffering endured by these individuals, and the heart-rending anguish caused by their sufferings among surviving friends, what mind can estimate or pen describe!

"Well did the Holy Ghost, in describing this horrid system, present it as having a mouth speaking great things, and making war upon the saints and prevailing against them.

"The facts given above are mostly from Dr. Brownlee's 'Roman Catholic Controversy.' They are necessarily briefly stated, and present an inadequate view of the horrible sufferings of the people of God under that despotic and bloody power. Nor has the spirit which prompted these persecutions ever changed."

(To be continued.)

"ONLY TRUE CHURCH."

A LETTER FROM KIRWAN, to the N. Y. Observer, speaking of a Lord's day spent in Paris, writes thus: "A Sabbath day spent in Paris, where there is no Sabbath set apart to the service of God by the people, is not easily forgotten by a Protestant! And it is impossible so to describe it as to make a person who never witnessed it, fully comprehend it. Popery in Papal countries knows no Sabbath. In Paris, it has been converted into the harvest day of play actors, shopkeepers, restaurants, buffoons and mountebanks."

What a description is here given of the moral condition of one of the most distinguished Papal cities of Europe, the capital of the great empire which supplies Pius IX. with the troops which preserve him in possession of his throne! And what different picture could be given of the observance of this day in the cities of Vienna, Madrid, Lisbon, Naples, Florence, Venice, Genoa, or any other Papal city on the continent,—not even excepting Rome itself! None whatever. The best that could be said of any of them is, that the Lord's day is pre-eminently the day of public amusement and dissipation,—theatres and ball rooms, and the various places of pleasure and indulgence are in-

vested this day with more than ordinary attraction! And where but in these localities are we to look for the great membership and support of "the only true church?" Here, surely, are the priests and prelates of this church to be found by thousands, and the people by millions on millions are members of it by birth, and trained up from infancy by this vast hierarchy,—and what a hopeful company is presented, and how full of moral promise to a perishing world!

How perfectly besotted with ignorance and stupidity such a population must be, and how utterly destitute of sober, careful reflection, not to be appalled at the blasphemous pretensions of the Papal hierarchy, that such a mass of moral putrefaction is "the only true Church of Jesus Christ!" No wonder the intelligent and well informed in France are said to be infidels; the contemplation of the claims of the Papal priesthood, with a moral illustration like this,—the antipodes of that piety which commends itself to the human conscience,—cannot fail to produce scepticism in the minds of those who think and have no other means of instruction; and that the ignorant mostly should remain the dupes of their impositions and artifice, and thus constitute "the only true church," is not at all surprising.

N. Y. Baptist Register.

MY JOURNAL.

Feb. 10th.—Commenced a course of lectures in Lawrence, Mass. The Advent church there has been revived of late, under the labors of Elder J. P. FARRAR. Bro. F. is well received, and is disposed to sacrifice and labor for the cause in its low estate and poverty. This our ministers will have to do in most places until the churches become strong and established. All our hope is now depending upon a sacrificing and faithful ministry, to give a Bible form and efficiency to the elements. We are not to complain of things as they are, but by untiring labor and devotion make them what they ought to be.

The location of the meeting in Lawrence is favorable for building up a good society. All that is now wanting is the revival spirit, with devotion to the cause. The meetings at this visit were well attended, and some good was seen, though not so much as we hoped to witness. I gave six discourses. The Sabbath (our last day) was stormy, so that many were prevented from attending. On the whole, however, the meeting was attended with good results.

Feb. 14th.—Returned to Boston, and improved the time to the 16th in visiting the sick in B. and in Worcester, and in attending to duties connected with the Herald office.

Feb. 17th.—Took the cars for Alton, N. H., where I had been invited to give a series of lectures on the Advent doctrine. The meetings were held in the Freewill Baptist chapel. I found much prejudice existing in the community against the Advent doctrine, from the misrepresentations that had been made of it by some; but on a full presentation of the doctrine as held by Adventists—in ten discourses—I had the happiness of seeing the prejudice give way, so that the community are now mostly of this faith. And what was more especially gratifying was, to witness the effect of the truth on the hearts of many professors of religion, who broke down before God, humbling themselves and confessing their sins. Many of the unconverted were also awakened, and some gave themselves to God. The last service was one of very great interest. Every one appeared to be anxious that the meetings should be continued; but I was compelled by other engagements to leave them. I could only commend them to God, who is able to strengthen them and build them up. They have my gratitude and prayers for their hospitality and kindness. I think I never saw a better prospect of gathering, by a continuance of the meetings, a bountiful harvest. The results of this meeting, I think, cannot but be good.

Feb. 21st.—By request, I gave a discourse in New Durham Ridge. Here was once a united and happy flock, who lived in the order of the gospel, and were a light in the world; but a "root of bitterness sprung up among them, whereby many were defiled." A class of teachers, assuming the Advent name, also came among them, and taught them to discontinue and hate the *Advent Herald*, along with its proprietor and those associated with him in its publication. Another topic descanted on by these teachers was, that "God had laid H. on the shelf"—had "done with him." They also claimed that they were the true successors—the repositories of light and truth. Besides all this, H. had made himself rich, &c. &c. In short, that he was a very bad man, and that people ought not to hear him, or any of his associates. This seems to have been the gospel, or the principal message, of these unhappy men. Some believed their wicked

reports, and became the most virulent of our opposers. However wicked and indefensible such conduct may be, we know of no remedy, under the present state of things. It is one of those evils to which the Church has always been subjected.

I found a few faithful ones, who have "kept the faith," and thus far "fought a good fight." I gave a discourse on "following the Lord fully," in connection with a clear and full view of the position of Adventists, both in regard to doctrine and to time. The people had been instructed on the time a week before, by one who professed to have no doubt about the event occurring in 1854! I was surprised to hear this fact, as difficulties had been pointed out to him by brother PREBLE and others, which should have made him less sanguine, at least. But I was still more surprised to learn, that he publicly affirmed that "nothing had been brought against his views on the time;" and further, that nothing could be, and that his calculations were to be received without a doubt!

It is to be hoped that Adventists will look well to their Bibles, and also see that history is not garbled to make out a case, which, though asserted with pious positiveness, will doubtless terminate like many other similar things in the past. While it is safe, as well as our duty, to look for the speedy coming of our Saviour, with prayer, watchfulness, and self-denial, it is not safe to defer it to any future time, "lest coming suddenly, he find us sleeping."

J. V. HIMES.

THE BALTIMORE AND OHIO RAILROAD ACCIDENT.

The following particulars from Baltimore papers will be read with melancholy interest:

"The following reliable information we gather from Mr. Abat and Mr. Henry, of Louisville, who reached here last night. Mr. Abat is considerably bruised, and Mr. Henry, slightly, but will be able to go on to New York, as they intend in a day or two. We learn from these gentlemen that in the two cars that went over the precipice, there were seventy-four passengers, only twelve of whom were able to come through to Baltimore yesterday, the others who were not killed, being too badly injured to be brought further than Cumberland. It appears that Mr. H. was standing on the platform, talking with Mr. Rawlings, the conductor, at the time the accident occurred. Mr. R. leaped from the platform, and was saved, but Mr. Holt being on the lower side, was precipitated down the embankment, alighting among the sharp rocks, and was terribly torn and mashed. He lived, however, three hours, perfectly sensible, but during the last two hours suffered great bodily pain. His mind, however, was calm, and he gave his money, about forty dollars, and his gold watch to Mr. Rawlings, with many directions to those watching him about his position, so as to relieve or mitigate his sufferings if possible. He was perfectly aware of his approaching end, and spoke of it with composure and without fear. Mrs. Giese acted most nobly. She was lacerated badly, and one of her children was instantly killed, and with her face literally covered with blood, picked up two of the children in her arms, and went to the creek near by, and bathed and washed them so that they soon revived. One of these little ones died after they arrived at Cumberland. There were four of these and the only small children in the cars—two survived with their parents. This family were also from Louisville.

"Mrs. Ogle, from Philadelphia, was in the saloon of the ladies' car, reclining on a sofa, when they went over. She says the car, in going down the embankment, which was a gradually sloping, not a perpendicular one, made four revolutions, and finally landed before reaching the foot of the hill, on a strip of nearly level ground. She soon after found herself outside the car, and did not feel in the least hurt. How she got out she does not know.

"The scene of confusion and disorder, amidst the cries and groans of the wounded, she describes as terrifying. Mrs. Ogle says she noticed the first jar of the train when suddenly checked, and also felt sensibly, and with peculiar sensation and consciousness, the first overturning of the cars, and then each successive one, as they slowly followed each other, she herself alternately striking the sides, the bottom, and the top of the car, but as she had clasped and held on to the cushions of the sofa or lounge upon which she had reclined, was protected thereby, as she supposes, to some extent, from receiving more than slight bruises. She afterwards discovered, however, that she had been burnt upon one of her limbs by the fire scattered from the stoves."

BRO. EDWIN BURNHAM will commence his western labors at Buffalo, on the first Sabbath in May. The friends west who desire him to visit them on his tour, will do well to correspond with brother Tanner of Buffalo.



## CORRESPONDENCE.



## REVIEW.

BY DR. I. ROBINSON.

(Continued from our last.)

ALISON says: "On the death of Duphot, on the 27th of Dec. 1798 (1797?) the Directory resolved to make it the pretext for the immediate occupation of Rome, and the overthrow of the Papal government. Berthier received orders to march rapidly into the Ecclesiastical states. Berthier, without an instant's delay, carried out the orders of the Directory." The order was—"Arrived in Rome, employ your whole influence to establish a Roman Republic."

Of the Pope it is said: "His Swiss guard was relieved by a French one, and he ordered to *dispossess himself of all his temporal authority*. (He refused.) He was dragged from the foot of the altar, in his palace; the whole effects in the Vatican inventoried and seized, and the aged pontiff conducted with only a few domestics amidst the brutal jests and sacrilegious songs of the French dragoons, into Tuscany." And then, after describing, at too great length for us to quote, "the devastation of the churches, convents, palaces, and the immense spoil collected," as "vastly greater than that of the Goths, Vandals, and Bourbons," he adds: "Meanwhile, the work of revolution went on rapidly in the Roman states. The whole ancient institutions were subverted. The executive made to consist of five consuls, after the model of the French Directory; the legislative power vested in two chambers, and the state divided into eight departments. But to preserve the entire dependence of this government on the French Directory, it was specially provided that an alliance, offensive and defensive, should be immediately concluded between the French and Roman Republics; that no laws made by the Roman legislative bodies should either be promulgated, or have force, without the approval of the French general stationed at Rome; and that he might, of his own authority, enact such laws as might appear necessary, or were ordered by the French Directory." All this, and more, might be given, from their own authority. The Pope was carried into France, and died there during the above state of things. All must see the absolute subversion of his temporal authority, both by the Directory and the Roman people, and its "entire dependence on the Directory," and a "spoliation," much greater than by Napoleon in 1809. The same might be said, and proved, respecting the deposing of him from his temporal authority, and the erection of a republic in 1848; but that occurred within the reading and memory of all, and I need not stop and dwell upon it. All the three are important events, and so was the one of 1813, when Napoleon returned from Russia, and at Fontainebleau made the Pope "negotiate away his temporal authority to himself," and perhaps more striking than either of those. But how can we know, or be justified in asserting that either one is absolutely the one, that "it is God's time;" "that if it does not come in '54, Millerism is dead;" and "this is Bible," "and true if the Bible is true?" Do you say, you do not? I can admit it, but several others do, who lecture, and many of those who embrace it. We have the proof. But suppose the decree of 1809, 17th of May, be the time for ending the 1290, then forty-five years more, to finish the 1335, will not reach to 1855, but only to the 17th of May, 1854! Why then talk and write of 1855? This again shows the inaccuracy and the indefiniteness of these calculations on "definite time," and is reason, if we had no other, for not calling it "Bible," and "God's time," and being positive that this, and no other, is the one. Just as dating them at the events of 518, which they place in 519, would end them in the fall (September) of 1853, instead of 1855! But, as the great event, or fact, on which they rest for the beginning of these periods—viz., the suppression of "true Christian worship"—how can it be that this took place at or near that time, by the Emperor and the Pope, if Arianism was the true worship; when five kings and their people, or kingdoms were not Catholic, but Arian, and submitted neither to the Emperor or the Pope, for a long time after this, as the Vandals in Africa, Goths in Italy, the Visigoths in Spain, Burgundians of Burgundy, and Lombards on the South of Germany; all of whom allowed of freedom of worship but the Vandals, and who were not subdued or converted by the Catholics for

many years after the 518 date they use? Is it said, the "war of Vitalian" was "the crisis"—"the decisive and turning point," which led to the final triumph of the Papal power? That is the very question in controversy,—not to be assumed and asserted, but to be proved. People may and can believe it, and preach it, if they will, without proof; but to convince others, rationally and scripturally, needs proof—proof! But Constantinople is not Rome, nor the Greek church the Roman, or Papal, though called Catholic then, and now. And notwithstanding the accession of Justin and Justinian, the monophysite party prospered under the patronage of Antonia, wife of Belisarius, and the Empress, so that in 435 they had one of these bishops, Anthimus, made patriarch of Constantinople, and Vigilius, another, made Pope of Rome in 436, as may be seen in Neander's history, and several others. How then can 519, when no event of importance is noted, be it, instead of 514, or 518, or 532, or other dates, when "wars," or "decrees," or "councils," of a decisive character occurred? These remarks are made, not to oppose investigation, or discussion, but to induce candor, modesty, and unity; and to oppose dogmatism and Popish positiveness and infallibility, so frequent and injurious on this subject. Better one Pope than many.

(To be continued.)

## THE DARK DAY OF 1780.

"THERE shall be signs in the sun and in the moon."—Luke 21:25. "The sun shall be darkened in his going forth, and the moon shall not cause her light to shine."—Isa. 13:10. "The sun shall be darkened, and the moon shall not give her light."—Matt. 24:29.

"A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."—Martin Luther.

"The moon shines with a borrowed light, and therefore if the sun from whom she borrows her light is turned into darkness she must fail of course and become bankrupt."—Matthew Henry.

The following description of the extraordinary dark day was given by Dr. Adams, \* on the 27th of May, 1780, eight days after it occurred. He writes:

"We had a very extraordinary phenomenon the 19th day of this month. In the morning it was rainy till about 9 o'clock, when the clouds broke away and the sun appeared, but very red. After nine the clouds grew very thick, with the wind from south-west in breezes: at half past ten it was uncommonly dark, the clouds appearing of a yellow hue. At eleven, the public school was dismissed, it being so dark that no person could read or write. It continued to grow darker till twelve, when it was so dark we could not tell one person from another in a room with three large windows in it. In short, it was midnight darkness at noon-day. The fowls went to roost, and there was a strong smell of smoke. It had been very dry for a long time, the wind having been at the east for four or five days, which drove the smoke back to the westward, and when the wind shifted, it brought it all down in a body, which together with the dense clouds, caused the darkness, which lasted till three o'clock P. M., before it again began to grow light. Thousands of people who could not account for it from natural causes, were greatly terrified, and indeed it cast a universal gloom on earth. The frogs and night hawks began their notes. At four o'clock the wind shifted to the north-east, which brought the clouds back, and at sunset it was again very dark. At nine it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night, as it was in the day, as the moon had full the day before."

From Robert Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following:

"On the 19th of May 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great, that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior in their degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses. Many have supposed them to be produced by layers of vapor, some ascending and others descending, so as to intercept the rays of the sun in their passage to the earth. The winter before the great day above mentioned was the severest winter ever known in New England. Snow lay about four feet deep the whole time from the middle of November to the middle of April."

I have conversed with two individuals, men of veracity, one a native of Scotland, the other of England, who both testify to the occurrence of this darkness throughout their native countries. All

\* We published Dr. Adams' account of it a short time since, but again give it.—Ed.

the phenomenon described as attending that memorable day in New England was also witnessed in Great Britain, producing also the same effect and being regarded as a sign of the coming judgment-day. In Scotland it is remembered and referred to as the "Black Saturday."\*

In 1848, in Thompsonville, Ct., I had an interview with an aged colored man who related that he saw and remembered well that dark day. He was 22 years of age at the time—was then connected with the army and stationed with others at West Point, N. Y. About three weeks previous to the darkness a female in singular attire, and with the demeanor of a prophetess, entered the town announcing coming judgments, and proclaimed everywhere that "the 19th day of May in that year would be the greatest day ever known in North America." The place was filled with officers and soldiers who listened to her warnings, and being very irreligious in their habits, were measurably impressed with a fear of some approaching catastrophe. Avowing that whatever befell the place should also be shared by their mysterious informant, the woman was arrested and placed in custody. Time passed on—the 19th day came and with it the alarming darkness. In the fear which took hold of all, the woman was released. She immediately disappeared from West Point, and was never seen or heard of in the place afterwards, and as none knew her she could not be traced. Such was the tale of our aged Christian friend, who since we saw him has gone from among the living.

The *Green Mountain Freeman*, published at Montpelier, Vt., dated Feb. 17th, publishes the following verses, remarking, that they "were furnished us by an old gentleman of a neighboring town, in whose family they have been preserved nearly seventy years; having been written shortly after the memorable event they describe in the old ballad style of the day."

Let us adore, and bow before,  
The sovereign Lord of might;  
Who turned away, the shining day,  
Into the shades of night.

All nature stands when he commands,  
Or changes in its course;  
His mighty hand rules sea and land,  
He is the Lord of hosts.

Nineteenth of May, a gloomy day,  
When darkness veiled the sky;  
The sun's decline may be a sign  
Some great event is nigh.

Let us remark, how black and dark  
Was the ensuing night;  
And for a time the moon declined,  
And did not give her light.

Can mortal man their wonders scan,  
Or tell a second cause?  
Did not our God then shake his rod,  
And alter nature's laws?

What great event will next be sent  
Upon this guilty land?  
He only knows who can dispose  
All things at his command.

Our wickedness we must confess,  
Is terrible and great;  
Sin is the thing that we should shun,  
The thing God's soul doth hate.

Our mighty sins God's judgment brings,  
But still we hardened grow;  
Then judgments great may not abate,  
Until our overthrow.

How sin abounds in all our towns,  
Now in these gospel days!  
How vice prevails, and virtue fails,  
And godliness decays!

If we neglect, can we expect,  
According to our doing,  
But that we are, as we may fear,  
Just on the brink of ruin.

Awake! awake! your sins forsake;  
And that immediately;  
If we don't turn, His wrath will burn  
To all eternity.

This is the day that sinners may  
Repent and turn to God;  
If they delay, and won't obey,  
Then they must feel his rod.

How good and kind would sinners find  
Their great Redeemer now;  
If they'd awake, their sins forsake,  
And to his sceptre bow.

The gospel call is unto all;  
Repent, why will you die?  
Why will you go to endless woe,  
And pass my mercy by?

Come unto me, Jesus doth say,  
All ye that weary are;  
Ye shall find rest, ye shall be blest,  
For so his words declare.

If after all, this gracious call  
You utterly refuse;  
And stop your ear, and will not hear,  
But your own ruin choose;

Mercy abuse, and grace refuse,  
Justice then takes the throne;  
And in some hour Almighty Power  
Will make his vengeance known.

\* The dark day in New England was Friday. There was no record that that darkness was seen in England. The dark day there was on Saturday.—Ed.

O dreadful state, when 'tis too late,  
For sinners to return;  
When life and breath are lost in death,  
The soul in hell must burn.

And now let all who hear this call,  
And saw the day so dark;  
Make haste away, without delay,  
And get into the ark.

Then safe shall he forever be,  
That doth to Jesus come;  
He need not fear though death be near,  
Since heaven is his home.

I communicate the above to the *Herald*, thinking it may interest its readers who are looking for the coming of our Lord. D. T. TAYLOR.

## LETTER FROM KIRKLAND, N. Y.

Bro. Bliss:—Nearly one long year has passed away since I was stricken down by the hand of disease, and constrained to leave the theatre of active public life; and such has been the state of my health for most of the time, together with the cares of my family, that I have been unable, to a great extent, to communicate with my friends. Thus have I been cut off from those endearing associations with the saints of God, which for years I was permitted to enjoy. During the period of my isolated and lonely condition, I have endeavored, as far as the laws of health and various duties would admit, to review the history of my experience and observation in the Advent cause. Thoughts upon the past, the present, and the future, have at times seriously occupied my attention. In reviewing the past, I have endeavored to profit by the experience which I have had, and as far as errors and imperfections in my history have appeared, I have endeavored to correct and put them away. Most earnestly and devoutly do I pray, that heavenly wisdom may guide me in the way of truth and righteousness.

In contemplating the present, I am happy to say, that never, in my humble judgment, has the Advent cause in this country stood upon a more permanent, or sure and safe foundation, than at the present time. And what seems most essential and requisite to promote the health and give strength and vitality to the cause, is a renewed and entire consecration to the work on the part of those who cherish sentiments so divine and heavenly in their origin, and so purifying and elevating in their character.

The clouds which had gathered in the moral heavens, covering for a while with gloom and sadness our spiritual horizon, and presaging a storm which threatened to engulf in ruin the Advent cause, and with it the hopes of thousands, have at length broken and passed away. The veteran band, who nobly bare their bosoms to the shock, are permitted, under the guidance of an overruling providence, and with a cloudless sky, to prosecute their heaven-commissioned work, better prepared, by the severe discipline to which they have been subjected, to breast the storms which may gather and howl around them in the future. While those, whose unholy ambition prompted them to plan, and as far as in them lay to execute a plot, which, had it been successful, would have veiled the cause of God with sackcloth, and filled the hearts of thousands of his saints with lamentation and mourning, have been left like a stranded wreck, exposed to the gaze and just indignation of the lovers of impartial justice; and those who were accessory to their deeds of darkness, may be seen, like ravening wolves disappointed of their prey, mangled and devouring each other.

But, brethren, it is God who has given the victory, and to him belongs the glory. There is no time for stopping to exult over a vanquished and fallen foe. The work in which you are called to engage is pressing. The Macedonian cry for help comes borne upon every breeze. The ranks of the faithful and devoted servants of God have been broken and thinned by the invasions of the great Destroyer. Brethren Fitch, Barry, Kent, Miller, and Southard,—who were among the pioneers in this glorious cause,—are no more. Having finished the work assigned them to do, the grave opened its portals, and calmly and peacefully they sunk into its bosom, leaving to the ministry and to the church an example of Christian fidelity and devotion worthy of imitation. Others, whose hearts are interested, and whose energies have been spent in endeavoring to arouse the Church, and publishing to a guilty world the swift approaching judgments of God, (among whom are our beloved brn. Pinney and C. B. Turner,) are laid aside by the hand of disease. Their work in the gospel ministry, in all probability, is ended; and they feel that, unless prevented by the speedy return of our exiled King, that their countenances will ere long be changed, and they too be laid away, leaving to others the completion of the work in which they were so long engaged.



Some who were once interested in the Advent cause, whose talents and influence were made to tell in the spread and triumphs of the truth, are nearly or wholly silent on the subject, or have entirely separated themselves from their former brethren and associations. I do not presume to determine the motives which have prompted these brethren to such a course, but submit it to the revelations and final decisions of the last great day.

When I think of the valiant few who are nobly struggling in the unequal contest, my soul is stirred within me, and my heart is greatly pained at the reflection, that such are the infirmities to which I am subjected, that it is impossible for me to join them in this heavenly and ennobling work. But, my beloved brethren, be faithful, "and in a noble cause contending," determine never to fly your colors, or turn your back upon the enemies of your King. Having sworn allegiance to the Prince who leads the hosts of the armies of Israel, push the battle to the gates, resolved never to cease the conflict (unless cloven down upon the battlefield) until the din and clangor of arms shall be hushed in the triumph of our cause, and victory emblazoned upon the banner of the Son of David. The future, with all its solemn responsibilities and obligations, is before us; and the period for the faithful servants of God to labor for the prosperity of the Church and the salvation of ungodly men, must be short, very short indeed. Remember, my brethren, that "he that winneth souls is wise," and that a rich and glorious reward is in reserve for those "faithful and wise servants," who shall be found giving to the household "meat in due season," when our Lord returns.

I cannot close this communication without expressing the deep interest and sympathy I feel in the mission and labors of one who, after many long years of incessant and indefatigable toil and effort in the service of his Master, still continues at his post, and with indomitable perseverance pursues the work assigned him, undaunted by his adversaries, and unappalled by the multiplied obstacles thrown across his pathway. In his visit to Western New York, brother Himes recently spent two days with the few friends in this vicinity. We felt much blessed and strengthened by his timely and friendly visit. His public labors, as well as his private visits, were blessed to the edification and comfort of those among whom he was permitted to mingle and associate. The appropriateness and adaptation of his labors in their various departments, were a beautiful exemplification of the great principles of Christian philosophy, so clearly and fully portrayed in the fourth chapter of the second letter to the Corinthians.

As I parted with our brother at Rome, and saw the cars bear him forward on his mission of love and mercy, I could but exclaim, God bless the man! and may he be enabled, by divine grace, to rise superior to every unholy influence, and with true Christian humility, meekness, and fortitude, prosecute the work in which he has been called of God to engage. Maintaining such a position, he need have no fears of the result. Friends, devoted, tried, and true, will rally around him; and what is more and far better, God and heaven will be enlisted in the success and triumphs of his self-denying and self-sacrificing labors.

The above, as far as relates to the labors and Christian character of our brother, is the verdict arising from the honest conviction of my mind, uninfluenced by personal or selfish considerations. Encomiums, with a desire to flatter, are most repugnant to my feelings. I know enough of the weakness of human nature to understand that poor mortals, unrestrained by the grace of God, are willing to receive any amount of commendation that will pamper their unholy pride and wicked ambition. In what I have said, I wish simply to render a just and proper tribute to the Christian character and efforts of one whose purposes and object are misrepresented. My brother, I am confident, will appreciate my motives; and he is not so destitute of the "true grace of God," as to construe words designed for encouragement and comfort from his brethren, into a foolish and wicked panegyric.

But I must close this letter, already protracted beyond its original design. There is much that I would like to communicate, but my health and pressing cares admonish me that I must forbear. Assuring you, my beloved brother, of true Christian sympathy in your arduous labors, I subscribe myself your brother in Christ.

March 18th, 1853.

LABAN E. BATES.

LETTER FROM KINGSTON, N. H.

DEAR BRO:—I feel anxious to make a few—very few suggestions more on the eleventh of Daniel. The first two verses refer to the Medes and Persians. Hence I infer, that Gabriel is commis-

sioned to inform the prophet, not only what should befall his people in the subsequent ages of the world, but also that he is about telling him the particular nations who should trample the sanctuary and the host under their feet. The third, sixteenth, and thirty-sixth verses, from the similarity of language used, I lay it down as an axiom, that they each introduce, not only a change of dynasties, but also a change of nations, consequent on political revolutions. The third verse introduces Alexander the Great—"a mighty king"—"doing according to his will." The fourth verse tells us his kingdom is broken and divided toward the four winds of heaven. After a few military convulsions four kingdoms were consolidated—and four kings stood up to reign, viz., Cassander, Lysimachus, Selucius, and Ptolemy. The two latter were the kings of Syria and Egypt—Ptolemy of the South, and Selucius of the North. From the fifth to the sixteenth verse we have a graphic description of the wars and revolutions of Egypt and Syria, in which the Jewish nation suffered almost beyond the power of language to express. Their various appliances and evolutions, their marches and countermarches—their achievements and defeats, and their diplomatic intrigues, all had a chilling influence on the Jewish nation, and crushed for many years the happiness of Israel's sons and daughters.

The sixteenth verse introduces Rome, and ends the Roman power with the thirty-fifth verse. In these twenty verses are embodied Pagan and Papal Rome—Rome ascending to universal empire—Rome in the zenith of her power and glory—and Rome descending to its divided state.\* None but God could indite language to express in so small a compass, the comprehensive policy and achievements of this mighty empire! Let us ever adore his surpassing wisdom. The thirty-sixth verse introduces us, as I said in my former communication, to the Saracens, the Latin Crusaders, the Fatamite Caliphs, the Mamelukes, Eastern Rome, the Tartars, and the Papal power, so far as the Latin Crusaders are concerned. The traits of character exhibited from the thirty-sixth to the fortieth verse, including the first two lines of the latter, cannot be found in any of the above nations individually—and as they all have trodden down the Holy Land and persecuted the people of God—therefore an individual king is taken, who combines all the peculiar traits mentioned in those verses. Commencing with the third line of the fortieth verse, it reads—"And the king of the north shall come against him like a whirlwind." This king of the north is the Turk—"and he shall enter;" who? the Turk—"he shall enter also the glorious land;" who? the Turk—"he shall stretch forth his hand;" who? the Turk—"he shall have power;" who? the Turk—"he shall go forth with great fury;" who? the Turk—"he shall plant the tabernacles of his palaces;" who? the Turk—"He shall come to his end, and none shall help him." Who? The Turk! I have no time scarcely to write, else I would trace the correspondencies in history with the whole chapter. My faith is, when Turkey falls, Rome will fall, and Christ will come! Amen. Even so, come Lord Jesus.

March 30th, 1853.

Letter from Hallowell, Me.

BRO. HIMES:—With gratitude to God I would inform the lovers of Zion that truth is gaining the attention of some who have hitherto neglected it, and its effects are as usual. Sinners are awakened and brought to Christ, both in and out of the churches. Since our conference at Whitefield in December last, the work of reformation has continued to progress, and quite a number have been converted to God, and become lovers of our blessed Saviour, and of his appearing, and have "put on the Lord Jesus Christ" by baptism.

At South Gardiner also a revival is in progress under the preaching of "the gospel of the kingdom" at hand. Many backsliders have been reclaimed, and a number of sinners converted, and a general interest is awakened in the place, and a desire is manifested to prepare for the coming of "Christ and his kingdom."

At Gardiner city also some have been converted, and stand in the truth rejoicing in the hope of soon seeing Jesus. Brother Tabon's family share in this blessing, and the converts intend to be baptized tomorrow. May the Lord continue the good work until the end of time, which we hope is very near. Brother J. Merriam is still laboring in this section of the country to good acceptance, and his labors in the Lord are judicious and well calculated to advance the cause of Christ. Yours as ever, looking for redemption and eternal life at the coming of our Lord.

March 25th, 1853.

\* The 31st verse alludes to the processive events (after the "living flood" of barbarians had changed the political institutions of Rome) connected with the aid received by the Catholics from the Eastern Empire, which resulted finally in the supremacy of the Papal power—"the abomination that maketh desolate" "even to the time of the end."

Obituary.



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

DIED, in South Boston, March 23d, of scarlet fever, ELBRIDGE FISKE, only son of brother JOHN S. and sister ELIZABETH S. NILES, aged three years and seven months. This is the fifth child that brother and sister N. have followed to the grave. They are consoled, however, under their deep afflictions, in view of the consummation of their hope in the resurrection from the dead, at the appearing and kingdom of our Saviour, which they believe to be near at hand, when they hope to meet their little ones, clothed upon with immortality. J. P. B.

DIED, in Newton (Upper Falls,) March 25th, 1853, FRANCIS C. CUNNINGHAM, of congestion of the lungs, son of Luther T. and Abigail P. Cunningham, aged two years and three months.

Francis was their only son, and the first child with whom they have been called to part. The grief caused by such a separation can be understood only by those who have experienced the same; but that grief is consoled by the precious hope of the gospel, which our brother and sister have cherished, for years, as the highest interest for which they live. That hope is made, by this bereavement, more precious than ever.

The funeral services were performed at the Methodist church, which was very kindly granted for the purpose, on Lord's day, the 27th, when the writer spoke from 1 Thess. 4:18, showing that the manner in which the hope of the gospel is to be realized is our consolation, as Christians, concerning the departed subjects of that hope.

A. HALE.

ELISHA GREGORY, of Winchendon, Mass., died Wednesday morning, March 17th, 1853, aged 82 years. Brother Gregory in 1827 made a profession of religion, and lived about as other professors till 1842, when by the preaching of the advent at hand, he was aroused to a renewed consecration and more active energy in the cause of Christ. He was steadfast and faithful through all the changes and disappointments we have passed. He recollected very distinctly the circumstances of the dark day of 1780; says that his father took the Bible, read, and said in reference to the darkness, that it was a fulfilment of prophecy; also that he attended a parish meeting that afternoon and evening, and that the darkness of the night was so great, that it prevented several who were in attendance from reaching their homes; and consequently they tarried out by the way until morning. When at the point of his departure, he expressed confidence before God, said he could trust in the Saviour, and die in peace. "Precious in the sight of the Lord is the death of his saints." SAMUEL HEATH.

DEATH has again been among us in Philadelphia, fulfilling its great mission. Two of the early friends of the Advent faith and cause in this city have recently fallen asleep in Jesus, and are blest. JAMES S. MOORE, aged fifty-seven years, after a long protracted sickness, pulmonary consumption, departed this life Feb. 25th, 1853, full of joyful hope, nay, more, of "full assurance of faith," of a part in the first resurrection, and an inheritance which shall never fade away. Brother Moore, when the Advent doctrine was introduced into this city, was a member of the Baptist church. But his attachment to the hope of the gospel overcame, and he unhesitatingly came forward as an unflinching supporter of what he believed to be important, but long neglected truth; and so long as his health permitted took an active part in the Advent church. For the last two years his sickness has prevented his meeting with us in the house of prayer. But the furnace of affliction has accomplished its end, the purification of his faith, which "shall be found unto praise, and honor, and glory, at the appearing of Jesus Christ." As his heart and flesh failed, with greater confidence he felt that God was the strength of his heart and portion forever. The painful and sleepless nights and wearisome days of his sickness were filled up alternately with praise and prayer, until his heart seemed all a glow of love to God and man, and the gentleness and confiding trust of an infant was his portion. And in this happy frame he fell asleep, saying, "I know I shall have part in the first resurrection." J. LITCH.

MAHITABLE DYER, the wife of James W. Dyer, was born in Marblehead, Mass. She was sister of the late Joseph Millet, of Fairhaven, Mass. In early life she embraced the Saviour as her friend and portion, and united with the M. E. church in her native place, while the cause of Methodism was yet in its infancy in that town. Subsequently to her marriage she resided in New Bedford until 1837, when the family removed to this city. When the writer of this notice first visited Philadelphia in Dec. 1841, she became deeply interested in the subject of the glorious restitution, and reign of Christ on the redeemed earth. It was mainly through her influence the way was opened for a second visit in 1842, when an effectual door was opened for the preaching of the great truths of the second advent of our Saviour. Sister Dyer was naturally of a very ardent temperament, and open and frank in the expression of her thoughts upon all subjects, and as might have been expected, brought on herself many trials. Her life has been one of trial, and for many years past of great fam-

ily affliction. But in the midst of all she has held fast her faith in Christ as her Saviour, and her soon coming and glorious King. Her sickness has been a protracted and painful one; greatly affecting her nervous system, and depressing and irritating her spirits. But during the last week of her life she had as she expressed it, "exceeding joy." I have rarely witnessed a more perfect triumph of the grace of God than on her death bed. Her spiritual prospects grew more bright as her physical powers failed. It was all calm, and joy, and peace. She fell asleep in Jesus Saturday, March 19th, 1853, aged fifty-five years, leaving behind her an afflicted husband and four children. Philadelphia, March 25th, 1853. J. LITCH.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the Herald,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.
  2. Judicious selections, from the best authors extant, of an instructive and practical nature.
  3. A well-selected summary of foreign and domestic intelligence, and.
  4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.
- The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 23, 1845, and which are, in brief,—
- I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.
  - II. The Personal Advent of CHRIST at the commencement of the Millennium.
  - III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
  - IV. His Reign on the Earth over the Nations of the Redeemed.
  - V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.
  - VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
  - VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
  - VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through CHRIST, at the Resurrection.
  - IX. The New Earth the Eternal Residence of the Redeemed.
  - X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY;"—"The second woe is past; and behold the third woe cometh quickly"—Rev. 11: 14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

OUR BOOK DEPARTMENT.

NOTE.—Any book not weighing over four pounds can be sent by mail to any part of the United States. This enables those living at a distance, who wish for single copies of any works published or for sale at this office, to order them in this way, by addressing

J. V. HIMES.  
TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 3000 miles; and 2 cents for any distance over that.  
If not pre-paid where it is mailed, it will be 1 1/2 cents for each ounce or part of an ounce, under 3000 miles, and 3 cents over that, at the post-office where it is received.  
Those sending the money to pay postage, in addition to the price of books ordered, will have their postage pre-paid at the Boston Post-office. Others are supposed to prefer paying at their own office. The amount of pre-paid postage, under 3000 miles, on any book, is given in connection with its price.

MEMOIRS OF WILLIAM MILLER.—This is a 12mo. work, of 430 pages. It contains a fine mezzotint likeness of Mr. Miller, and a very full history of his life and public labors. Price, \$1. Postage, 20 cts.

A BRIEF COMMENTARY ON THE APOCALYPSE. By Sylvester Bliss.—This contains 384 pages, 18mo. It endeavors to explain the various symbols of the Apocalyptic visions, in accordance with the laws of symbolization, as the principles on which symbols are used are evolved by those which are divinely interpreted. Price, 60 cts. Postage, 16 cts.

THE ADVENT HARP.—This book contains Hymns of high poetical merit, adapted to public and family worship. It contains 454 pages, about half of which is set to choice and appropriate music. Price, 60 cts. Postage, 9 cts.

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WRITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it. Price, 75 cts. Postage, 12 cts.

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The articles in this vol. can be had singly, at 4 cts. each. Postage, 1 ct.

KELSO TRACTS.—No. 1. Do you go to the Prayer-Meeting?—50 cts. per hundred. No. 2. Grace and Glory.—\$1 per hundred. No. 3. Night, Day-break, and Clear Day.—\$1.50 cts. per hundred.



FOREIGN NEWS.

ITALY AND HUNGARY.—From Italy and Hungary the accounts are sickening beyond description. The sequestration of the estates of the refugees, including those even of the noblest families, and without the slightest distinction as to their being connected with any plots or otherwise, has produced an extraordinary effect, while the daily executions and tortures inflicted by the military tribunals appear to surpass in atrocity those that were common during the height of the revolutionary war.

Simultaneously with this condition of affairs in Lombardy, equal tragedies are being performed in Hungary. At Pesth four persons were hung for high treason a few days since, among whom was a former tutor of Kossuth's children. A vast number of other condemnations are likewise daily taking place, some of which are understood to be connected with a recent plot to get possession of Comorn, in which the provost of the fortress is implicated.

Under these circumstances the Austrian troops are being reinforced in all quarters, and as the national finances, notwithstanding the large loans raised every year, are constantly assuming a more hazardous appearance, the question arises, what end can the government contemplate? They have now for three years had everything their own way, and the hatred towards them is more intense than ever, their own feeling of insecurity also being manifestly greater.

The political consequences of the late attempt at revolution in Milan, is thus alluded to by a correspondent of the London Daily News, writing from Naples, under date of Feb. 24:—"An error, said Voltaire, is a crime, and so, I fear, Italy will find it to be. Already is the untimely effort at Milan producing its unhappy fruits in this kingdom, as might have been predicted, for bad or weak governments are ever willing to seize on the mistakes of others to cover their crimes.

TURKEY.—The Turks have evacuated Montenegro. Omar Pasha had retired into Albania, Reis Pasha to Nicsitch, and Dervis Pasha to Kowine, the Montenegrins having attacked the last named general, and completely routed him.

Fuad Effendi had resigned, and is replaced by Rifat Pasha. The following despatch had depressed British and French funds:—"The steamer Caradoc arrived at Marseilles, March 18th, from Constantinople. The Russian ultimatum is repelled by the Divan. The Sultan invokes assistance of France and England. The British fleet is ordered from Malta to the Archipelago."

BRO. HIMES:—I would say to the brethren in Bristol, Vt., that I cannot comply with your request, as duties at home prevent. L. OSLER.

ADVENT HERALD.

BOSTON, APRIL 9, 1853.

TO AGENTS AND CORRESPONDENTS.

- 1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the Herald should be written with care, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.

New Works.—Just Published. "MEMOIRS OF WILLIAM MILLER."—430 pp. 12 mo. Price, in plain binding, \$1.00 Postage, when sent by mail, if pre-paid, 20 cts. "A BRIEF COMMENTARY ON THE APOCALYPSE."—384 pp. 16 mo. Price, in plain binding, 60 cts. Postage, when sent by mail, 16 cts.

"PHENOMENA OF THE RAPPING SPIRITS."—With this title, we shall issue in a tract form the thirty-two pages of the Commentary on the Apocalypse, from p. 254 to 286—which treats of the "Unclean Spirits" of Rev. 16:13, 14. It comprises only what was given in the former pamphlet with this title from pages 22 to 54, which is all that was essential to the argument then given, and will be sent by mail and postage pre-paid 100 copies for \$3, 30 for \$1. Without paying postage, we will send 100 copies for \$2.50, or 36 for \$1. Single copies 4 cts.

JUST RECEIVED, AND FOR SALE AT THIS OFFICE.—"THE SAINTS' INHERITANCE, OR THE WORLD TO COME." By HENRY F. HILL, of Geneseo, N. Y. 12 mo. 247 pages. Price, \$1. in gilt binding, \$1.38. Postage, when sent by mail, pre-paid, 18 cts.

"THE THEOLOGICAL AND LITERARY JOURNAL." Edited by David N. Lord. No. 20.

The April number of this Quarterly, published by FRANKLIN KNIGHT, 140 Nassau-street, N. Y., at \$3 per year, contains the following articles:

- Art. 1. "Henry's Life and Times of John Calvin." By R. W. Dickenson, D. D.
Art. 2. "Dr. J. P. Smith on the Geological Theory."
Art. 3. "The English Universities." By Rev. W. C. Fowler.
Art. 4. "The Doctrines of Dr. Nevin and his Party."
Art. 5. "Critics and Correspondents."
Art. 6. "Literary and Critical Notices."

Mr. LORP is doing a service not only to Biblical criticism, but to the science of geology, in exploding those geological theories which have been arrayed against the Bible, and to reconcile with which some have sought to bend the inspired volume. He not only triumphantly defends the letter of the text from such perversion, but also demonstrates the absurdity and impossibility of those theories, in view of the facts on which they are professedly based. The review of Dr. SMITH is the most important article in this number.

"THE LIQUOR TRAFFIC AND PROHIBITORY LAW." By Rev. Abram Marsh, Tolland, Ct.

This is a clear and forcible argument showing that legal protection against the deluge of evils which the liquor traffic entails on a community, is a natural and constitutional right. It is a valuable document to circulate when this question is agitated. The Rev. Mr. LOVEJOY of Cambridge, who volunteered to oppose the liquor law before the committee of the Legislature, and the Rev. MATTHEW HALE SMITH, editor of the Rum Chronicle should be supplied with it. A liquor dealer said after reading the speech of the former, "I don't go to church much, but I should like to sit under that man's preaching." For sale at the Fountain office, Hartford, Ct. \$1.50 per hundred without covers.

The San Juan Affair.

THE National Intelligencer does not apprehend that anything serious will result from the recent proceedings at San Juan, and thinks that although the city authorities of San Juan have resigned, the only part taken by our naval commander was to defend the property of Americans of the Transit Company. The Union, which may be regarded as the government organ, gives the following as the only reliable facts in the case, which do not vary materially from the statements we have heretofore published:

"In the month of February, the municipal council of San Juan, in consequence of some dispute with the Nicaragua Transit Company, passed an order for the demolition of the depot and buildings of the company, situated on Punta Arenas, opposite the city. This order was partially carried into effect on the 21st of February. Meanwhile, on the 10th of March, the U. S. sloop-of-war Cyane, Capt. George N. Hollins commanding, arrived at San Juan, under orders to cruise in that vicinity. Immediately Capt. Hollins was served with a protest from the agent of the Transit Company against the order of the council of San Juan, and with a request to protect its property from further deprecation. Accordingly he despatched Lieut. Green with a remonstrance to the council against any additional outrage on the property of the Transit Company; but the council replied that they would complete the destruction of the buildings at 11 o'clock the next day, 11th of March. Capt. Hollins then made a protest in person to the council against their threats, but with no better result. Learning that the people of Nicaragua were proceeding to the destruction of the buildings of the company, he despatched a detachment of marines for their protection. Being forbidden by the guard to disturb the buildings, the Nicaraguans desisted from their purpose and dispersed. In consequence of their repulse, the council of San Juan abdicated their functions. Capt. Hollins deemed it necessary to continue the protection of the company's property; and on the application of an American citizen who had suffered some outrages from the Nicaraguans, he issued a proclamation warning them in no manner to molest the person or property of foreigners resident in San Juan."

Despatches from Capt. Hollins, giving full particulars of the affair, have been received at the State Department. The Washington correspondent of the N. Y. Herald says that Capt. Hollins's course has met the unqualified approbation of the President, and that further orders, of a similar tenor to those under which the Cyane has acted, will forthwith be despatched.

TERRIBLE RAILROAD ACCIDENT IN ENGLAND.—A very serious accident recently occurred to the express train of cars for Liverpool, bringing passengers from Scotland and the North of England.—It appears that the train, which consisted of an engine, tender, and eight cars, from some cause unknown, but supposed from the high rate of speed at which it was driven, ran off the track at Hallow Moor, within a few miles of Manchester. The tender and one of the cars were driven with great force against the embankment at the side of the road, and the other cars were crowded with great force one upon the other, one or more of them being completely crushed. After the accident every exertion was used to relieve the sufferers, and it was found that a fearful sacrifice of human life had taken place. Three persons were killed instantaneously, one died shortly after, and two others were not expected to recover. Several were badly scalded, and a great many suffered from fractured limbs and severe wounds and bruises. The engineer of the train was among the killed. The train was going at so high a speed at the time of the accident, that the oscillation rendered it difficult for the passengers to keep their seats.

A HEROINE.—During the destructive fire, which occurred at Cincinnati on the 27th inst., an instance of female heroism occurred which has seldom been excelled. A family, consisting of a mother and four children, was residing in the third story of a factory. While the factory was burning, the mother, finding herself cut off from retreat, in consequence of the stories beneath being on fire, ascended to the roof carrying her children with her. Here, tying one of her babes to her shoulders, she boldly leaped across an alley six feet in width to the roof of another building, from whence, leaving her burden, she returned, and in like manner carried over in safety each of the others. The act was witnessed by a large concourse of spectators. The mother was in feeble health, and nothing but maternal love could have carried her through so trying a scene. The name of the woman is not given.

BLACK SNOW.—A correspondent at Walpole, N. H., writing under date of 30th ult., says:—"We have had in some parts of this town and in the adjoining towns, what we call a very remarkable occurrence, viz., a fall of black snow. I send you some writing with snow as it fell, and written with a clean pen. Please notice it in your paper if you think it worthy of notice. Perhaps some one may account for it." The writing sent by our correspondent is perfectly legible, and has the appearance of having been written with pale ink. We leave the explanation of the phenomenon to the scientific. Boston Journal.

THE COMMON SCHOOL QUESTION IN CINCINNATI.—An immense mass meeting was held the 28th ult in Market Square, to nominate an independent ticket for city officers to sustain the common schools in opposition to the encroachments of the Roman Catholics. All political lines are entirely laid

aside, and candidates selected with a single view to the school question. Both Catholics and Jews participated, and pledged themselves in favor of the people's colleges. Great indignation was expressed at the attempts of foreign ecclesiastics to interfere with our common school system.

MOB BY STRONG-MINDED WOMEN.—The Cleveland Herald says that on the 1st inst., some thirty women, well backed by gentlemen, proceeded to the grocery store of Anthony Jacobs, in Ashland, and asked him to discontinue the sale of liquor and the use of a bagatelle board, which had enticed many of the youth and some of the married men from their homes. He refused, and the ladies chopped his bagatelle table into kindling wood, and emptied his liquors into the street. They then visited another grocery and a tavern, both of which capitulated.

TERRIBLE STEAMBOAT DISASTER.—A terrible steamboat disaster occurred in Galveston bay, Texas, on the night of the 23d ult. The steamers Neptune and Farmer were racing from Houston to Galveston, when the latter exploded, killing the captain, clerk, 2d engineer, and thirteen of the crew, and about twenty passengers were also killed or missing. Twenty passengers, most ladies, were saved.

Appointments, &c.

THOMAS SMITH will preach in Orrington, Me. (in the school house near the Mill Creek), Sunday, April 10th.

D. T. TAYLOR will preach in Champlain, N. Y., Sunday, April 10th, (if no other app't), all day; in Waterbury, Vt., Sunday, 17th. He will have books and tracts with him.

THERE will be a conference in North Abington, Mass., commencing April 14th, and continue over the Sabbath. Brethren J. Pearson and W. Burnham will attend. We hope our friends in Hingham, Scituate, and towns adjoining, will attend.—CHASE TAYLOR.

Till the first of June, D. T. TAYLOR'S Post-office address will be Rouses Point, N. Y.

BUSINESS NOTES.

- Rev. F. M.—You did not give us the denomination to which you belong.
W. S. Howden—Bro. Burnham has gone West. Sent your letter to brother Osler.
Daniel Campbell—Credit you \$10 paid to J. V. H., and charge you \$5.25 for books delivered by J. V. H.
S. Chapman—Bro. Robinson's Herald, by my mistake probably, has been sent to Oxford. Have now sent back numbers.
J. Shipman—Sent you books to Hamilton, C. W., on the 2d, by Thompson & Co.
W. Wood—Sent you books to Peirce, Clark & Co. on the 1st, to be packed as you directed.

THE ADVENT HERALD IS PUBLISHED EVERY SATURDAY AT NO. 8 CHARDON STREET, BOSTON (Nearly opposite the Revere House.) BY JOSHUA V. HIMES.

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

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

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

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L. Carwin, 632, and books postage paid; W. O. Austin, 612—25 cts. due; E. Baldwin, 635—\$2 were credited in April '52; J. P. Cowles, on acct; L. Reader, books, postage, and on Herald to 664. We were at loss whether your letter had \$2 or \$3?—each \$3.
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