



WHOLE NO. 916.

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Original.  
A SIMILE.

Oh! say, what simile in heaven or earth  
Shall image forth the Spirit's second birth,  
The soul's delight to know its sins forgiven,  
All, all pervaded with the peace of heaven,  
When doubt despairing and remorse are past,  
The witness of the Spirit felt at last?

'Tis as when some dark veil of cloud,  
That wrapped the ocean in a shroud,  
And met the moaning of the waves  
With roarings from its thunder caves;  
And lower every moment hung,  
And deeper blackness round it flung;  
When such a veil is drawn away  
Before the blazing orb of day,  
And melts, we know not how or why,  
'Tis past, from the still gazing eye;  
And nought but flakes of snowy white  
And cloudlets all transpierced with light  
Like heaven's silver lilies, break  
The stillness of th' ethereal lake.  
While 'neath that soft transparency  
The troubled deep, the solemn sea,  
Changes its gloom for robes of sheen,  
With diamond sparkles gemmed between,  
And o'er its rippling radiance  
Stealeth a far off melody,  
Chanting of home, on some bright shore  
Where tempest glooms frown never more,  
A home all rich with eyes of love,  
All bright with glories from above,  
Till by that music, sea and sky  
'Tranced in one dream of rapture, lie.

Yet are all similes too weak, too cold,  
The gladness of that spirit to unfold  
That owns the Saviour as its chosen Lord,  
And feels his smile, the sacrifice reward.  
ELLEN.

### Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.  
CHAPTER XVI.

A feature peculiar to the jailer in his converted state was evidently gratitude. Whilst much of the humane, much of the religiously compassionate, was in that jailer's heart, there was in addition to that, real gratitude to these men.—He had, as we have seen, maltreated them—he had placed them in the stocks; but, now that these men returned good for evil, and thus preached to him the way to heaven, he felt, "You have ministered to me spiritual things; the least that I can do is to take you into my home, and minister to you in what my ministry comprehends—temporal things;" "and he washed their stripes and baptized, he and all his." And the Christian under the grace of God gives as an offering what the church of Rome exacts as a sacrifice. In preaching collection sermons, we ought never to exact. In contributing or in paying the expenses of public worship, we ought never to dictate.

A tax put upon any church for any missionary movements, is so like Caesar's policy, that it seems to me incompatible with Christ's word.—Whatever christians do ought to be a farewell offering, freely rendered—not a miserable sacrifice, grudgingly exacted from them. If you want to get the largest collection to any good object, take care not to command, to threaten, to urge—that is the nearest to exacting by force; we must try to touch those inner springs of loving-kindness that grace has opened in your hearts, that you may ask, in the silence and secrecy of your bosoms, that mighty question, "How much owest thou to thy God?" And when you are made to feel obligation, by the Spirit of God applying it

to your hearts, then you will regard the largest offering as no sacrifice, but a joyous gift; and you will not count it a pain or a grief that there are so many collections in church; you will be thankful that the minister has the honesty to do his duty, by giving you so often an opportunity of contributing to all that is good, and great, and noble.

This jailer professed outside the gaol what he professed in it; for we read "he was baptized." But what is baptism? Not regeneration. I wonder how any man with his senses about him can ever assert that baptism with water is regeneration of heart. This man was converted first, and then he was baptized; and if he had not been baptized at all, he would have been still regenerated. He was not baptized in order to be regenerated; but he was regenerated in order to be baptized. And, then, what is baptism? Simply, I believe, the outward profession before the church and the world of the inward life and character which we already possess—such is baptism in the case of adults: I am speaking of it only in that aspect. And if people would only just recollect two things, they would never admit into their minds the absurd notion. These two things are—first, the visible church, composed of all that are christians indeed, and of those that are christians only in name: tares and wheat, good and bad, all baptized, all professing Christ together. And there is, secondly, the inner church, or the spiritual and true church, composed of all that are chosen in Christ, washed in his blood, sanctified by his Spirit, candidates for his eternal joy. Now, baptism admits a person into the outer church, which is composed of good and bad; the baptism of the Holy Ghost, answering to it, admits him to the inner church, composed only of the good. The Lord's Supper is communion with the outer Church, composed of good and bad; fellowship with the Father and the Son, signified therein, is communion with the inner church, the company of all the truly regenerate. Two visible sacraments exist for the outer church—two inner, invisible, but spiritual graces for the inner and true church. Baptism by water is often given where there is no baptism by the Holy Ghost; eating bread and drinking wine at the Lord's table, is often done where there is no eating of the body and drinking of the most precious blood of the Son of God. Baptism, therefore, in the case of this jailer was, just what it is in our case, saying, "I am not ashamed of the Gospel." It is our uniform when we become enlisted as soldiers of the great Captain of the Faith. Our uniform is our baptism. And hence in the early church, when persons were baptized, they appeared in white robes, to denote this change. That was a human institution, arising from a great fact—that our baptism is our profession of the truth. If we have been baptized when young, we hold it fast; if we are baptized when adults, we do the same.

It does not matter whether I was baptized yesterday or baptized thirty years ago: I have the same uniform by holding it fast, and keeping it up by my consistent profession of the truth.—Such is what baptism is, and what baptism means.

And then I would add, in conclusion, that when he was thus baptized, and thus hospitably entertained the apostles, and washed their wounds, he

rejoiced; and no wonder. Translated from darkness into light—from the crushing power of Satan into communion with Christ, and to the freedom of God—conscious of his mighty change, sensible of a new heart, new hopes, new sympathies, new joys, new impulses—is it to be wondered at that he rejoiced? And notice, his joy was instantaneous. True conversion is belief in Christ: having found him, you must not be a doubting, suspecting, gloomy, stumbling believer, but a rejoicing and a happy christian. Christianity was just as much meant to make me happy upon earth as it was meant to make me happy hereafter. But the view that many people have of religion is, that it was never meant to make us happy—and is only meant to make us safe. That is a low, grovelling idea of the Gospel. It is meant to make us happy; and, through making us happy, it makes us holy, as accepted in Christ, and found in him, our only Saviour.

Have we experienced this change? Have we believed with the heart on Christ Jesus? If we have, why are we sad, why cast down, why afraid? If your safety depended upon the tenacity of your grasp of Christ, you would perish to-morrow. But, blessed be his Name! it depends upon the certainty of his grasp of us. "I give unto you eternal life; and none shall be able to pluck you out of my hand." What a blessed thought is that!—and yet that is true. Yet, alas! we hear these things, and we let them slip the instant we have heard them; whereas they are worth feeding upon, living, embodying here, as they will be enjoyed hereafter.

May God open our hearts as he opened Lydia's and change our natures as he did the jailer's by his Holy Spirit; and to his Name be the praise and the glory, Amen.

To be continued.

### The First Table.

"During the time of Governor Chittenden's administration in Vermont, the manners of the people were plain and simple; and very little time or expense was devoted to the mere forms of social intercourse. The Governor was an extensive land-holder and cultivator of his own broad acres. He did not disdain to labor with his own hand, and to perform any office, however menial, which was either necessary or useful.—On one occasion the Governor's friends from Albany, where much of ancient and formal baronial dignity was still maintained, came to dine with him; and to their great amazement, and horror almost, the Governor's lady, just before the dinner hour, stepped to the door, with a tin horn or trumpet, and blew a blast which made the distant hills reverberate with repeated echoes. On a sudden appeared a considerable force of field laborers, who, when cleanly washed and tidily clad, occupied one end of the same table at which the Governor and his guests were entertained.—After dinner, some of the lady guests took it upon them, in a mild and courtly way, to admonish the hostess of the impropriety of such promiscuous intercourse with men of daily toil.—The good lady was on the alert, and when inquired of by her more aristocratic guests if it was their general custom to dine with their laborers at the same table? 'Yes,' said she, 'we always have; but I have told the Governor that it wasn't right that we who sat in the house and

did nothing, should eat at the first table with the hands who labored hard all day. And I feel that it is not right; but we always have.' It is needless to add that the discourse was not pursued."

Knickerbocker.

### How to Sleep Well.

1. To sleep sweetly and refreshingly, be regular in your hours of retiring and rising.
2. Avoid all undue excitability.
3. Live temperately, eat light suppers, never retire with an overloaded stomach. Be simple in your diet always.
4. Lie down with a pure conscience.
5. Ask God to give his angels special charge over you, during your unconscious moments.

"The angel of the Lord encampeth round about them that fear him, and delivereth them." Psa. 34:7.

6. Finally, retire in faith, sleep on faith, rise up on faith, go about doing good all the time on faith.

It is said of John Wesley, the holy reformer, that he never lost a good night's rest, after consecrating himself entirely to God's service. His habits were regular. He had a stated time for retiring and rising. To these regulations he adhered with persevering conscientious scrupulosity. He was strictly "temperate in all things." He slept on faith. Almost as soon as his head struck the pillow, he was lost in a calm, sweet, refreshing slumber, and awoke not, till God opened his eyes about 4 A. M.; when he immediately arose to praise Him, and fight the good fight of faith.—Thus he did till God said to him, "come up higher."

The sleep of a wicked man is like his waking hours, as "the troubled sea, when it cannot rest—whose waters cast up mire and dirt. There is no peace saith my God to the wicked."

### An Anticipated Deluge.

At the end of the fifteenth, and early in the sixteenth century, Stæffer, the celebrated astronomer, was professor of Mathematics at Tubingen. This eminent man rendered great services to astronomy, and was one of the first who pointed out the way of remedying the errors in the Julian calendar, according to which time was then computed. But neither his abilities nor his knowledge could protect him against the spirit of his age. In 1524 he published the result of some abstruse calculations, in which he had been long engaged, and by which he had ascertained the remarkable fact that in that same year the world would again be destroyed by a deluge.

This announcement, made by a man of such eminence, and made, too, with the utmost confidence, caused a lively and universal alarm.—News of the approaching event was rapidly circulated, and Europe was filled with consternation. To avoid the first shock, those who had houses by the sea, or on rivers, abandoned them; while others, perceiving that such measures could only be temporary, adopted more active precautions. It was suggested that, as a preliminary step, the Emperor Charles V., should appoint inspectors to survey the country, and mark those places which, being least exposed to the coming flood, would be most likely to afford a shelter. That

this should be done was the wish of the Imperial general, who was then stationed at Florence, and by whose desire a work was written recommending it.

But the minds of men were too distracted for so deliberate a plan; and besides, as the height of the flood was uncertain, it was impossible to say whether it would not reach to the top of the most elevated mountains. In the midst of these and similar schemes, the fatal day drew near, and nothing had yet been contrived on a scale large enough to meet the evil.

To enumerate the different proposals which were made and rejected, would fill a long chapter. One proposal is, however, worth noticing, because it was carried into effect with great zeal, and is very characteristic of the age. An ecclesiastic, of the name of Auriol, who was then professor of canon law at the University of Toulouse, revolved in his own mind various expedients by which this universal disaster might be mitigated. At length it occurred to him that it was practicable to imitate the course which on a similar emergency, Noah had adopted with eminent success. Scarcely was the idea conceived, when it was put into execution. The inhabitants of Toulouse lent their aid; and an ark was built, in the hope that some part at least, of the human species might be preserved, to continue their race, and re-people the earth, after the waters should have subsided, and the land become dry.—*Buckley's History of Civilization.*

### Talents and Temptation.

Talents, says Kirwan, in his happy home, are no protection against temptation. Were they so Bacon would never have taken a bribe, nor would Dodd have committed forgery; Voltaire might have been another Luther; David Hume another Matthew Hale; and Satan himself might yet be in the canopy of heaven, an orb of the first magnitude. Indeed, high talent, unless early cultivated, as was that of Moses, and Milton, and Baxter, and Edwards, and Wesley, and Robert Hall, is the most restive under moral restraints; is the most fearless in exposing itself to temptation; is the most ready to lay itself on the lap of Delilah, trusting in the lock of his strength. And, alas! like Samson, how often it is found blind and grinding in the prison-house when it might be wielding the highest political power, or civilizing and evangelizing the nations!

Talents are God given—and they are to be used in a God-fearing manner. Only in such way will their possessor be happy and useful.—Unite to talent or genius, therefore, a firm religious belief. I envy no quality of the mind or intellect in others, said Sir Humphrey Davy, be it genius, power, wit, or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to any other blessing; for it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life even in death and from destruction and decay, calls up beauty and divinity, makes an instrument of torture and shame the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blessed, the security of everlasting joys, where the sensualist and the skeptic view only gloom, decay, annihilation, and despair.

### A Turkish Philosopher.

In the appendix to the second part of Layard's Nineveh, we find the following letter from a Turkish Cadi, in reply to an application for statistical information regarding the city and province in which the Cadi dwelt:—

"My Illustrious Friend, and Joy of my Liver!—The thing you ask of me is both difficult and useless. Although I have passed all my days in this place, I have neither counted the houses nor have I inquired into the number of the inhabitants; and as to what one person loads on his mules, and another stows away in the bottom of his ship, that is no business of mine.—

But above all, as to the previous history of this city, God only knows the amount of dirt and confusion that the infidels may have eaten before the coming of the sword of Islam. It were unprofitable for us to inquire into it.

"Oh, my soul! oh, my lamb! seek not after the things which concern thee not. Thou camest unto us, and we welcomed thee; go in peace.

"Of a truth, thou hast spoken many words; and there is no harm done, for the speaker is one and the listener another. After the fashion of thy people thou hast wandered from one place to another, until thou art happy and content in none. We (praise be to God) were born here, and never desire to quit it. Is it possible, then, that the idea of a general intercourse between mankind should make any impression on our understanding? God forbid!

"Listen, oh my son! There is no wisdom equal unto the belief in God. He created the world; shall we liken ourselves to Him in seeking to penetrate the mysteries of his creation? Shall we say, behold this star spineth round that star, and this other star with a tail cometh and goeth in so many years? Let it go. He from whose hand it came will direct and guide it.

"But wilt thou say unto me, stand aside oh man, for I am more learned than thou art, and have seen more things. If thou thinkest that thou art in this respect better than I am, thou art welcome. I praise God that I seek not that which I require not. Thou art learned in the things I care not for; and as for that which thou hast seen, I defile it. Will much knowledge create thee a double stomach, or wilt thou seek Paradise with thine eyes?

"O my friend! If thou wilt be happy, say There is no God but God! Do not evil, and thus wilt thou fear neither man nor death; for surely thine hour will come! The meek in spirit (El Fakir.)

IMAUM ALI TADE.

### Travelling Homeward.

Men, when travelling homeward, turn their eye in the direction in which home lies, scanning the way as it winds before them, counting the coming miles, and trying to catch a glimpse of the family mansion itself, as it stands on some sunny slope far in the distance. When they do reach it, they delight no less in looking back upon the road by which they reached the dwellings of their fathers, remembering all that befell them, whether of evil or of good, as they passed along.

So it is with us. Our route is homeward; and our eye turns to the New Jerusalem. It is our joy to think of the eternal day we are there to spend with God and with the Lamb. Ere long, we shall be within its courts, or pacing o'er its streets in holy company. And when standing on its bright walls, we shall look backward upon the path that brought us to the kingdom, brief as it was, but very wonderful; we shall recall each weary step, each dark or lonely turn, each rugged ascent, each Valley of Baca, with its wells or pools; we shall remind ourselves of Jehovah's dealings with us by the way, as he led us, sometimes in joy, with sure but mysterious guidance, to the joyous city; or we shall tell our story to others, to some angel, perhaps, or some redeemed one that left earth in infancy, and knew no such rough passage to the "rest" as that which we have to speak of; and pointing to the different windings of the earthly path, we shall say, There, and then, and thus, I first drew near to God, and tasted that he was gracious;—there and then, and thus, I endured that conflict, I got entangled with that snare, I lost my way, I stumbled and fell, I was overshadowed with darkness—yet out of all the Lord delivered me.

What gladness will there be in that backward look, that recollection of the wonders of mighty grace that make up our short but strange career! What matter for happy thoughts, and marvelous recitals, and endless love and praise will thus be furnished throughout the everlasting ages!—(It is of "ages," or "ages of ages," [Rev. 1: 18.] that God speaks when pointing us to eternity; thereby not merely predicting endlessness of

duration, but the successive evolution of cycles, each one of which will be the unfolding of some glorious purpose.)

Time hurries us along. The night will soon be done, and the millennial morn be dawning.—And soon, too, shall that millennial glory pass off, and the unchanging Day which lies beyond it compass us about. It is cheering to anticipate the approach of millennial light; but it is yet more cheering to look beyond even that; and think of the unchanging day.

It comforts us to think of the darkness of our present night giving way before the rising of the Morning Star; but it comforts us yet more to think of the beauty of that Morning Star being lost in the glory of the Eternal Sun.

### Jesting with Scripture.

There is a practice which is fearfully common even among professors of religion, and from which alas! Ministers of the Gospel are not always free, which cannot be too severely condemned, as offensive to God, and injurious to the best interests of man.

We allude to the practice of connecting ludicrous anecdotes with passages of scripture. We know by sad experience, and we appeal to the experience of others for the confirmation of the remark, that, so lively is the impression which is often produced on the mind by the association of something grotesque with certain texts of the Bible, that such passages can hardly be read in the most serious moments, without bringing up to the mind some idea which it requires a strong effort to prevent from producing a smile. This is one abuse of sacred things not less displeasing to God, than under the Old Testament it would have been to desecrate from a holy to a common use, the sacred implements of the temple, the holy anointing oil, or the hallowed fire of the altar. If to put new wine into old bottles, or to sew a new patch on an old garment be unwise, incongruous, how much more so, to prostitute the sacred words of inspiration to point a jest for the amusement of a social circle! To do so, in the presence of the young, is peculiarly injudicious. Here the maxim of the Roman satirist is especially applicable, Maxima debetur puero reverentia.

Jeremy Taylor forcibly remarks on this subject:—"Some men used to read the Scriptures on their knees, and many with their heads uncovered, and all good men with fear and trembling, with reverence and grave attention. For all Scripture is given by inspiration of God, and is fit for instruction, for reproof, for exhortation, for doctrine, not for jesting; but he that makes that use of it, had better part with his eyes in jest, and give his heart to make a tennis-ball; and that I may speak the worst thing in the world of it, it is as like the material part of the sin against the Holy Ghost, as jeering of a man is so abusing him; and no man can use it, but he that wants wit and manners, as much as he wants religion."

### Abduction of the Jewish Child Mortara.

The kidnapping of the child of Mamolo Mortara Levi, at Bologna, by order of the Catholic Bishop, has excited a profound sensation among the Jews in Europe and this country, and has arrested the attention of the lovers of civil and religious liberty everywhere. The circumstances of the case are briefly these: Signor Levi, a Jew, resides with his family at Bologna, in one of the Roman States. In the year 1852, his son, about twelve months old, was taken ill with fever, and the servant, a Catholic, was advised by an acquaintance to baptize the child, so that if it died a place would be secured for it in Paradise. The child, however, as the attending physician certifies, was not in danger of its life, and there was therefore no cause for anxiety. The servant demurred to the proposition, but was over-persuaded, and had the child secretly baptized by a priest. Last year another of the children was taken ill, and the same girl was advised by a female friend to get the child baptized, but feeling that she had done wrong in the first instance, refused, although she had ample opportunity. The child died, and the girl's friend reproached

her, when she revealed the fact that she had caused one of the children to be baptized several years previously, and that she had always repented the act.

This revelation was communicated by the woman to the priests, who summoned the servant before the inquisition and made her swear not to say anything about it, especially to her master and mistress. In the middle of the night the Bishop sent a guard, who seized the child, tearing him from his parents' arms. The boy cried bitterly, and the father and mother fainted, and a general alarm was created among the terrified neighbors. The boy was conveyed immediately to Rome, where he is to be brought up in the Catholic faith, unless the efforts which are now in progress shall secure his release. The father is allowed to see his child, whom he is endeavoring to recover, but not alone. At first he was denied this privilege. It is said the Pope has this case under consideration, but the result of his judgment is very much feared. The only excuse offered for the seizure of the child is his secret baptism into the Christian faith, while an infant.

It is certainly a most flagrant case of tyranny, and one which will excite the sympathy of the whole civilized world in behalf of the injured parents. The Jews of Europe are adopting active measures to secure the intervention of the different governments in behalf of their outraged countrymen, and have appealed to the Jews of this country to lend their aid in this hour of trouble. The appeal will no doubt be heartily responded to. The Jews of Philadelphia held a meeting on last week, and adopted resolutions expressing their deep sympathy with Signor Mortara, and appointed a committee to wait upon the President, and request his good offices, through our Minister at Rome, in securing the restoration of the boy to his parents, and to secure an interdict against clandestine baptism in the future. This latter point seems to have been already attained, inasmuch as a late foreign paper states that the Pope "has resolved to modify the existing regulations relative to the baptism of Jewish children."

For the Herald.

### The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

Continued from our last.

Dear Sir:—Having in my last number answered your reply to my arguments drawn from the divine perfections, in support of the affirmative of our question, and removed your objections, I shall now proceed to answer your reply to my arguments founded upon the word of God. You seem to suppose, because there is to be a state of righteousness to be enjoyed, subsequent to the binding of Satan, never before enjoyed in this world not even in Eden where stood the tree of life, that it must be subsequent to the second advent. This by no means follows. You could not have failed to see why I thus stated, it was because the inhabitants of our world would be free from the temptations of Satan during this long period of blessedness. This is something more than was enjoyed in Eden—for there he entered, tempted and deceived our first parents, and brought death, and misery upon our race. But during this state of blessedness brought to view in the 20th of Revelations the world is to be free from his temptations. But there has been no time, since Adam in his innocency walked the streets of Eden free from his temptations, and deceptive influence, neither will there be, until he is returned again and bound in his dark prison. Therefore this will be a state of blessedness never before enjoyed in this world.

Again you seem to suppose, because I affirmed that the earth would be purified from every evil influence at this time,—that it therefore implies a full restitution of all things.

This also is a wrong conclusion. The purification of our souls, and bodies from every evil influence by the washing of regeneration, and the renewing of the Holy Ghost does not imply a

full restitution of all that we have lost by the fall, —not even the sanctification of soul, body and spirit will restore us to all that has been lost by the fall. This is the privilege of every new born soul, but still he has not attained to a state of immortality, and will not until the general resurrection. Neither will the purification of our world from every evil influence by the binding of Satan imply a full restitution of all things, any more than the purification of our souls and bodies from every evil influence would imply a full restoration of our bodies to a state of immortality.

At this time when Satan shall be bound, we argued that the earth will be cleansed and purified from every evil influence. The Devil will first be expelled, then those nations that will not serve the Lord shall be utterly wasted Isa. 60-12. It will then come to pass that every soul that will not hear that prophet, shall be destroyed from among the people, Acts 2:23. "Then the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them that do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Matt. 13, 41-42. "Then shall the righteous shine forth as the sun in the kingdom of their Father." vs. 43.

To this you reply by saying—"But this is at the end of the world (v. 40) and it is when Christ comes" in his glory, that he thus sends forth his angels, Matt. 24:30, 31." And what, are we to understand by the phrase "end of the world" as used by our Saviour and the apostles.—Ans. the whole gospel dispensation 1 Cor. 10. 11 "Now all these things happened unto them for examples, and they are written for our admonition, upon whom the ends of the world are come." Heb. 9:26. "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." The apostle uses the term end, and ends of the world very differently from the sense, you put upon it in the foregoing; and so does our Saviour Matt. 13, 41. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity." Here you will please to notice—that the angels are sent forth by our Saviour—i. e. a long time before he comes himself to judge the quick and the dead—their first work and their only work sent forth to perform at that time is to gather out the "tares" the wicked, and cast them into the furnace of fire, that the righteous may shine forth in the same kingdom from which the "tares," or wicked have been gathered out. This portion of scripture cannot be applied to any other world than this without doing great violence to the same.

Matt. 24, 30-31, speaks of Christ's coming in the clouds of heaven with power and great glory, and of sending his angels—not to gather out the wicked,—but altogether upon a more glorious work by the gathering together with a great sound of a trumpet his elect from the four winds—from one end of heaven to the other. A greater mistake could hardly be made than you have made by referring Matt. 13, 40, and Matt. 24, 30-31, to the same period of time—they refer to two distinct periods of time and to two different missions, and kinds of work to be performed by the angels—the one in Matt. 13, 40 is to be a work of gathering out the wicked from among the righteous, and Matt. 24:30, 31, of gathering together his elect.

Again you say—"But, it is when the Son of man shall come in his glory and all the holy angels with him that the king shall say unto them on his right hand, come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world, Matt. 25, 31, 34." True it is, but why is this text brought in here? It refers to a different time from either of the other two texts, and has no more relation to them, than it has to the destruction of Sodom. The first text from Matt. 13:40 refers to the gathering of the wicked from among the righteous,—the second Matt. 24:30-34 to the Judge upon his great white throne inviting those upon his right hand, up to the inheritance of the kingdom prepared for them from the foundation of the

world, and still you quote and apply them to the same event.

In proof, that the state of righteousness brought to view in the 20th of Revelations will be in this world, preceding the visible and personal advent of Christ and not in the new earth subsequent to his coming we argued on the ground that Satan will never be permitted to enter there with his deceptive influence, and in support of this view we cited Rev. 21:27, which says—"And there shall in no wise enter into it any thing that defileth neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

In reply you remark as follows—"But the new Jerusalem, and not the new earth, is the subject of this affirmation, the gates of which shall not be shut by day; for there shall be no night there. They shall bring the glory and honor of the nations into it; but nothing that defileth, vs. 24-27. Satan and his hosts will in a solitary instance, for wise purposes, be permitted to compass around it (Rev. 20:9) but not to enter into it. And then, they will be forever banished even from the new earth."

The doctrine of the last quotation perfectly astonishes me—I have read it over, and over again and again, before I could allow myself to believe, but what my own eyes deceived me. To think that a man of your advantages could be made to believe and advocate a doctrine so perfectly at variance with the scriptures, and sound reason, was more than I could be willing to admit. Can it be possible after having read the awfully solemn declarations of Luke 16-26, which reads as follows: "And besides all this between us and you there is a great gulf fixed: So that they which would pass from hence to you cannot, neither can they pass to us, that would come from thence." It is equally unreasonable, to suppose that the Devil after he is loosed from his prison, can get into the new earth with all the hosts of hell across this impassable gulf, lying between the place of the damned in hell; and the blessed in heaven, which is located there by the Infinite Jehovah, to prevent them, that would from passing from one place to another. If Satan has so much wisdom and power, that he can transport himself and all his hosts over this gulf, into the divine dominions of the new earth and march all his armies through the whole length and breadth of the same and bring them up around the camp of the saints, and the beloved city; whose gates are left continually open, it seems equally reasonable that he may enter the city, and demolish and possess with his hosts the same. This would be no more unscriptural, or unreasonable than the other.

My second number you pass over, until you come to my remarks on Dan. 12:2, which reads as follows—"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." From which we proved that there will be the two distinct characters which compose the dead raised at the same time one to everlasting life and the other to shame and everlasting contempt. How, say you, this testimony of Dan. proves the conclusions drawn from it is not specified. It certainly cannot be in the use of the word "many," for if all are then to be raised, it might easily be affirmed. Dan. does not say that these two classes will be raised at the same time, and to assume this against the declarations of other scriptures is entirely unwarrantable proof. Bush gives as the accurate explication of this text, "And many of the sleepers of the dust shall awake; these (the awakened, shall be,) to everlasting life; and those (the unawakened shall be) to shame and everlasting contempt."

How this testimony of Dan. proves my conclusions, is expressed in the text with a clearness that none need mistake—language could not express the resurrection of both classes more clearly. To affirm, as you have that but one class will be awakened, and that class the righteous, you are made to teach the erroneous doctrine that some of the righteous will awake to everlasting life and the remainder of the same class of the righteous will awake to shame and everlasting contempt.

You seem to be very confident that the word "many" cannot mean all in Dan. 12, 2. But

we are equally confident that it means nothing less—the word is so used in several places in the Bible. Matt. 22, 14. "Many are called but few are chosen." By "many" in the text all must be meant—all are called and invited to accept of the provisions of the gospel.

Rom. 5, 15th. "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace hath abounded unto many." "For by one man's disobedience many were sinners, so by the obedience of one shall many be made righteous." If the "many" in these verses last cited do not mean all, then some were not made sinners by the offence of Adam, and will not need the gift of righteousness through Jesus Christ. Nothing can be clearer to the mind of the reader than, that the word many in the foregoing verses means all. So it is equally clear, that the word "many" in Dan. 12, 2, means all, because the two classes there described as coming forth must embrace all the dead. Daniel says nothing about the unawakened in the text—therefore what you and others say of them is an addition to the affirmations of the prophet and should be regarded as unscriptural and erroneous.

We next quoted John 5, 28-29 to prove both the resurrection of the good and the evil of our race at the same time—supposing that text affirmed it as clearly as language could express the doctrine,—and so it appears to us now, and will so long as it reads, "For the hour is coming in the which (that is in the same hour) all that are in the graves shall hear his voice, and come forth, they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation." It is in the same hour that both classes hear his voice and come forth. The only question to be settled is the length of this hour. If it is a thousand years,—then the righteous and the wicked will be a thousand years, hearing the voice of the Son of God and coming forth from their long slumbers in the dust. It requires the same length of time to raise the good that it does to raise the evil, whether it be a thousand years, or a shorter period of time.

"This word hour" say you "is evidently regarded by the affirmative, as necessarily expressing only the 24th part of a day, than which nothing can be more at variance with its frequent usage." You then go on to show that the same Greek word is rendered "season" "time" occurring a long period of time—and therefore it must be so understood in this text. But this conclusion cannot be correct—you would be as unwilling, as myself to admit of such a rule of interpretation. Let us apply this rule of interpretation to the phrases—"ends of the world"—and "end of the world"—which we have before shown to be applied Heb. 9, 26 to the time of our Saviour's first appearing to put away sin by the sacrifice of himself. "But now once in the end of the world" saith the apostle—"hath he appeared to put away sin by the sacrifice of himself." And first Cor. 10:11, it is applied to the times of the apostle's ministry. "And they are written for our admonition, upon whom the ends of the world are come." Apply the same meaning to Matt. 13: 38, 39, 40, 41, 42 and 43d verses, in which we have this world for the Saviour's kingdom in which the wheat and tares i. e. —the righteous and the wicked are to remain until the harvest season which is the end of the world, viz. the gospel dispensation—during this period the "Son of man shall send forth his angels, and they shall gather out of his kingdom, here set up and established, all the tares from this great field of his wheat, which embraces the whole world where it is beautifully growing, both tall and thick, and delightfully waving over every land from which shall be gathered a rich and glorious harvest filling the garner of heaven with the redeemed of our race. You will therefore see that this world is to be a field of wheat and not of tares in which the righteous are to shine forth as the sun when the wicked are gathered out by the angels sent forth by the Son of man. And that this is in the end of this world, viz the gospel dispensation. But to return, what is the length of the hour of this resurrection? is it a thousand years, or is it the 24th part of a day? or

is it a longer or a shorter period of time? for whatever be the length of this hour, it is the time, in the which the greatest work will be accomplished for our race. Their resurrection commenced and completed, the graves, the marble tombs, the sea, death and Hades answering the Saviour's demand by giving up their dead, then will the numerous graves and marble tombs give up the precious remains of parents and children, of lovers and friends, aroused by the awful voice of the Son of God they come forth from their long dark slumbers in the dust, and the battle-field where armies, in madness and fury fought, and fell, shall be made alive again in this hour, the sea, that boundless grave yard, paved with the bones of those drowned, and wrecked in storms, and slain in naval contests, shall in this hour give up their dead, who shall come forth leaping from the rolling waves, on every shore, in number as the sands.

All this great and deeply interesting work will be done by the Son of God in a period of time much less than a thousand years—Yea less than the 24th part of a day—mark the time as given by the apostle Paul 1 Cor. 15, 52. "In a moment,—in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Now let us no longer talk of the hour of the resurrection of the dead being a thousand years, since the apostle has given us the precise length of the time of the resurrection of the dead. It is to be in a moment's time, and lest some should mistake the length of this moment of time it is said to be "in the twinkling of an eye." It is therefore within the limits of a common hour as we reckon time.

Hence we see as our Saviour saith John 5, 23, that the hour is coming in the which i. e. within the limits of which all that are in the graves, the store houses of death, the repositories of human dust, shall hear his voice and come forth, both good and evil, and that this time within that hour according to the apostle but a moment—the twinkling of an eye in the which this amazing work of raising all the dead will be done. That both the righteous and the wicked will be raised at the coming of Christ is unequivocally proved from Rev. 1, 7. "Behold, he cometh with clouds and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen."

How is it possible that they which "pierced the Saviour, and all kindreds of the earth" shall see him and deeply wail because of him when he cometh, unless they shall at that time be raised?—every eye is to see him when he cometh with clouds—they that pierced the Saviour have long since died—but they and every other eye, are to see him when he thus cometh, which clearly and conclusively proves their resurrection at that time.

We will notice your rendering John 5:29. You read it as follows, "They that have done good at the resurrection of life, and they that have done evil at the resurrection of damnation." If "unto" has the meaning of "at" we might read other passages in the same way. Let us try this rendering in a few texts of scripture and see if it will be an improvement of our translation. Prov. 4:8. "The path of the just is as a shining light, that shineth more and more [at] the perfect day." Matt. 11:28, 29. "Come [at] me, all ye that labor" or "Take my yoke [at] you" &c "and ye shall find rest [at] your souls."

Luke 20:22. "Is it lawful for us to give tribute [at] Cesar, or no." Luke 22:29. "And I appoint [at] you a kingdom as my Father hath appointed [at] me" 43d verse, "And there appeared an angel [at] him from heaven strengthening him." Luke 23:27. "For of necessity we must release one [at] them at the feast."

Rom. 5:21. "That as sin hath reigned [at] death, even so might grace reign through righteousness [at] eternal life, by Jesus Christ our Lord." I think this rendering will not be thought by your readers much an improvement of our translation. That cause which needs such frequent alterations of the Holy Scriptures, as you have made, to sustain the negative, will not be thought safe by the cautious, and conscientious

believer in our holy religion. I think we had better receive our present translation of the Scriptures without so much patching and mending until the literary world can give us a better.

But your rendering of John 5:29, makes the text teach the most singular doctrine I ever met with, viz., that both life and damnation are to have a resurrection—they that have done good you say are to come forth at the resurrection of life—do you suppose my dear Sir that life will ever die, so as to need a resurrection? from what can life be raised, and to what will it be exalted? And will damnation as a state ever be so improved that it may be said of it that it has had a resurrection? Life and damnation are states that will remain unchangeable the same throughout the eternal future. No resurrection will ever be necessary of the former, and none can be expected of the latter. Again your rendering of this text leaves the destiny of both the good and the evil unsettled, you say that they that have done good shall come forth at the resurrection of life but do not tell us into what state they shall come or where they will go only that they shall come forth at this time. Nei...

Ebenezer Peaslee.

Newton, Nov. 1858.



ADVENT HERALD.

BOSTON, DECEMBER 4, 1858.

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 disputation.

Synchronism of the Times of Daniel.

A friend has requested a diagram, adjusting the years of the kings of Judah and Babylon, with those of the Captivity, according to the synchronous years mentioned in the Scriptures. As it will be somewhat difficult to give a diagram in the Herald the following is given as a substitute.

1. The first synchronism we shall notice, has respect to the time in which Jeremiah prophesied, and its adjustment to the reigns of the kings of Judah.

That prophet testifies (Jer. 1:2, 3), that "the word of the Lord came" to him "in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim, the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah."

From this Scripture it will appear that the 13th year of Josiah's reign, and the 1st of Jeremiah's prophesying partly synchronize—the latter commencing in the former. They would, therefore, be expressed thus—the 1st of Jeremiah synchronizing partly with the 13th, and partly with the 14th of Josiah:

Table with 2 columns: Years of Josiah and Years of Jeremiah. Shows synchronization between the 13th year of Josiah and the 1st year of Jeremiah.

2. We read that (2 Ch. 34:1) Josiah "reigned in Jerusalem one and thirty years;" that (36:2) when he died, Jehoahaz his son was made king and reigned in Jerusalem three months, when he was carried into Egypt; and that then, (v. 5,) Jehoiakim "began to reign, and he reigned eleven years in Jerusalem." The word then (Jer. 25:1-3) came to Jeremiah "in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon." And the prophet then testifies "From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day that is the three and twentieth year, the word of the Lord hath come unto me."

From this it follows that the 4th year of Jehoiakim, the 23d of Jeremiah and the 1st of Nebuchadnezzar must either in whole or in part synchronize. And as we afterwards find that the 11th of Jehoiakim and the 7th of Nebuchadnezzar synchronize, at least in part, these synchronisms may be expressed thus—supposing that the columns before given were extended down, by filling in the fifteen years omitted:

Large table showing years of Josiah, Jehoahaz, Jehoiakim, and Jeremiah, with corresponding years of Nebuchadnezzar and Zedekiah.

With this synchronism of the 4th of Jehoiakim, the 23d of Jeremiah, and the 1st of Nebuchadnezzar, we date the commencement of the seventy years' subjection of Judah to the king of Babylon. For (Jer. 46:2) the word of the Lord came to Jeremiah "against Egypt, against the army of Pharaoh-Necho king of Egypt, which was by the river Euphrates in Car-chemish, which Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah." It was in this same year that the Lord had said of Judah and of all the surrounding nations (Jer. 25:11,12) "These nations shall serve the king of Babylon seventy years. And it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and I will make it perpetual desolations."

The beginning of the power of Nebuchadnezzar over the nations, therefore, was to mark the beginning of those seventy years, and the punishment of the king of Babylon their end; and this beginning of his power began in his defeat of the army of Egypt in the 4th year of Jehoiakim. As it was Pharaoh-Necho, who (2 K. 23:34) "made Eliakim the son of Josiah, king, in the room of Josiah, his father, and turned his name to Jehoiakim, and took Jehoahaz away;" and as Jehoiakim (v. 35.) "taxed the land to give the money according to the commandment of Pharaoh," it follows that Judah was already subject to Egypt. And hence the defeat of the army of Egypt by Nebuchadnezzar would transfer the allegiance of Judah from Egypt to Babylon. Accordingly we read (2 K. 24:1) "In his days Nebuchadnezzar, king of Babylon, came up, and Jehoiakim became his servant three years; then he turned and rebelled against him."

3. Becoming, in his fourth year, the servant of Nebuchadnezzar, and serving him three years, would bring us to Jehoiakim's 7th year; and then his turning and rebelling would be his eighth. The third from that rebellion, then, would bring us to his 11th and last year, and this is probably the "third year" referred to in Dan. 1:1, "In third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon, unto Jerusalem, and besieged it. And the Lord gave Jehoiakim, king of Judah, into his hand with part of the vessels of the house of God; which he carried into the land of Shinar, to the house of his God." This, then, would correspond as in the above diagram with the 7th year of Nebuchadnezzar; for, (Jer. 52:28), "Nebuchadnezzar carried away captive, in the seventh year, three thousand Jews and three and twenty." For Jehoiakim (2 Ch. 36:5, 7) "reigned eleven years in Jerusalem: and . . . against him came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon. Nebuchadnezzar also carried off the vessels of the house of the Lord to Babylon and put them in his temple at Babylon."

4. Jehoiakim was then succeeded by Jehoiachin who (2 Ch. 36:9, 10) "reigned three months and ten days in Jerusalem . . . and when the year was expired, king Nebuchadnezzar sent and brought him to Babylon." And (2 K. 24:12), "the king of Babylon took him in the eighth year of his reign"—making Zedekiah king in his stead. The time of Jehoiachin, thus synchronized with the 30th year of Jeremiah, and with the 8th of Nebuchadnezzar, as in the above diagram; and the first of Zedekiah's with Nebuchadnezzar's 9th and Jeremiah's 31st.—Also as Jeremiah (1:3) prophesied till the end of Zedekiah's 11th year, he prophesied forty-one years.

5. The prophecy of Ezekiel commences with,—"Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar that the heavens were opened, and I saw visions of God . . . which was the fifth year of Jehoiachin's captivity."

As Nebuchadnezzar (2 K. 24:12), "king of Babylon took him in the eighth year of his reign," and, (2 Ch. 35:10) "when the year was expired . . . brought him to Babylon," the first year of Jehoiachin's captivity would synchronize with the 9th of Nebuchadnezzar. The "fifth" then, would synchronize with Nebuchadnezzar's 13th; and this, according to Ezekiel 1:1,2, was the 30th year from something!

Reaching backward, over the ground already traversed, the five years of Jehoiachin's captivity, the three months of his reign, the eleven years of Jehoiakim, the three months of Jehoahaz, and thirteen and a half years of the last part of Josiah's reign, make thirty years, and bring us to the middle of the 18th year of Josiah, for the commencement of the 1st of this period of thirty years. Turning to the inspired volume, we find it recorded, (2 K. 23:22, 3,) "surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah: but in the eighteenth year of king Josiah this passover was holden."

It has been generally admitted by chronologers, that this was the passover of a year of Jubilee, which began in the 17th of Josiah, and ended after this passover in the 18th; and if so, the 30th year of Ezekiel 1:2, was the 30th year from that Jubilee. These Jubilees and the Sabbatic years would then synchronize with the years of the kings of Judah as follows:

Table showing years of Josiah, Jehoahaz, Jehoiakim, and Jehoiachin, with corresponding Sabbatic years and Jubilees.

6. The years of King Zedekiah, and the captivity of Jehoiachin in Babylon are the same, as will be seen by a comparison of Ezek. 24:1, and Jer. 39:1; 52:4, and 2 K. 25:1.

7. The next synchronisms we find are those of the 10th of Zedekiah with the 18th of Nebuchadnezzar; and then that of the 11th of Zedekiah, with the 19th of Nebuchadnezzar. Thus (Jer. 32:1, 2,) The word "came to Jeremiah in the tenth year of Zedekiah king of Judah, which was the eighteenth year of king Nebuchadnezzar. For then the king of Babylon's army, besieged Jerusalem."

As this was after the siege of Jerusalem commenced, and before the capture of the city, it must have been when (Jer. 52:29), "in the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred thirty and two persons."

And (Jer. 52:5-16) "the city was besieged unto the eleventh year of king Zedekiah, . . . which was the nineteenth year of Nebuchadnezzar," when the city was taken and the temple burned. The years of Zedekiah, or of Jehoiachin's captivity, which are the same, and those of Nebuchadnezzar or the Babylonish servitude which also are the same, with the years from the Jubilee and Sabbaths, thus synchronize:

Table showing years of Captivity, Nebuchadnezzar, and Jubilees/Sabbaths.

8. The last years here designated, being that in which the city was smitten, if we add fourteen they will stand respectively. . . . 25 . . . 33 . . . 50, a Jubilee. and this accords with Ezek. 40:1; which makes "the five and twentieth year of our captivity," the same as, "the fourteenth year after that the city was smitten," and completes the Jubilee.

9. If we pass over ten more years, the captivity of Jehoiachin and reign of Nebuchadnezzar will thus synchronize:

Table showing years of Captivity, Nebuchadnezzar, and Evil Merodach.

This brings us to the 37th year of the captivity of Jehoiachin, and the 45th of the Babylonian servitude, dating it with the 1st of Nebuchadnezzar.

And this would be the 26th year since the city was smitten.

That the 37th of Jehoiachin's captivity should thus synchronize with the first of Evil-Merodach, is according to 2 K. 25:37; and Jer. 52:31, "And it came to pass, in the seven and thirtieth year of the captivity of Jehoiachin, king of Judah, in the twelfth month, on the seventh day of the month that Evil-merodach, king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin, king of Judah, out of prison."

As the 37th of Jehoiachin's captivity must synchronize with the first of Evil-merodach it follows that the reign of Nebuchadnezzar should be computed at 44 years,—his 44th year synchronizing with Jehoiachin's 36th. The Canon of Ptolemy gives but forty-three years to Nebuchadnezzar; but that reckons only the years of his actual reign, from his father's death. The Scriptures, however, speak not of Nebuchadnezzar's sole reign, but reckon his years from the time when he defeated the army of Pharaoh-necho, king of Egypt. This expedition, Berosus dates in the year before the death of the father of Nebuchadnezzar, and that of his actual reign. The first year of Nebuchadnezzar, therefore, Scripture reckoning, synchronizes with the last of his father's, and Jehoiakim's fourth. The second of Nebuchadnezzar, Scripture reckoning, would be his first, by the Canon, and Jehoiakim's fifth; and his 44th, Scriptural computation, would be his 43d, as given by the Canon, and the 36th of Jehoiachin's captivity.

10th. We will here leave the years of the captivity of Jehoiachin, as we have the jubilees, and will reckon onward the years of the Babylonian servitude, the years from the time the city was smitten, and those of the kings of Babylon.

Nebuchadnezzar being succeeded by Evil-Merodach, to whom the Canon gives two years, who was succeeded by Neriglissar, to whom the Canon gives four years, and who in turn was succeeded by Nabonadius, the years referred to would thus synchronize:

Table showing years since city smitten, Babylonian servitude, and kings of Babylon.

The Canon gives to Nebuchadnezzar, who is the Belshazzar of Daniel, only seventeen years; and it gives nine to Cyrus his successor. The Canon, however, does not date the first of Cyrus from the death of Belshazzar, but from an epoch two years antecedent to that, according to Dr Hales, when he defeated the Babylonian monarch in a pitched battle, without the walls, and drove him into the city, which he besieged two years before taking it. As Cyrus was reckoned among the Persians as the virtual monarch of Babylon, from the time of his defeat of Belshazzar, as the Canon is constructed on that principle, and as the Bible speaks of his first, not according to the Persian notion, but from his conquest of the city, it follows that two more years should be given to Belshazzar, to harmonize the Canon with the Scripture measurement, and two less to Cyrus—giving the former nineteen and the latter seven years. Continuing the above columns, then, and passing over ten years, the numbers would thus synchronize:

Table showing years since city smitten, Babylonian servitude, and kings of Babylon.

This brings us to the end of the Babylonian servitude, according to the prediction (Jer. 25:12.) "When seventy years are accomplished, I will punish the king of Babylon, and that nation." And this was accomplished in that night when (Dan. 5:30:31,) "Belshazzar the king of the Chaldeans" was slain, "and Darius the Median took the kingdom,"—the seventy years continuing, according to the prediction, (2 Chron. 36:20,) "until the reign of the kingdom of Persia—the first of Cyrus' reign, according to the Scripture reckoning, being his third in the Canon.

The first of Cyrus, and the first of Darius, in the Scriptures, also, are the same—they having mutual and joint authority in Babylon.

8. We here take leave of the Babylonian captivity, and continue the years from the smiting of the city, with those of the kings of Persia—giving two columns to Cyrus—the first being his years according to the Canon, and the second according to Scripture:

From the smiting of the city.	Kings of Persia.	
52	4	2 of Cyrus.
53	5	3 "
54	6	4 "
55	7	5 "
56	8	6 "
57	9	7 "
58	1	of Cambyses.
59	2	" "
60	3	" "
61	4	" "
62	5	" "
63	6	" "
64	Ecli. of Sun	7 "
65	8	" "
66	1	of Darius Hystaspes.
67	2	" "
68	3	" "
69	4	" "
70	5	" "
	6	" "

This brings us to the end of seventy years from the burning of the temple, and to the sixth year of Darius, when the second temple was completed. Ezra 6:15: "The house was finished on the third day of the month Adar, which was in the sixth year of Darius the king"—near the beginning of his sixth year, seventy years from the time the city was smitten.

With the foregoing synchronisms, any one who wishes, can construct a diagram for himself—arranging all the synchronous years in parallel columns; and then he will have a Scriptural adjustment of the years of Nebuchadnezzar, and of the captivity, with the kings of Israel and Persia.

And not only will it be Scriptural, but he will have an absolute demonstration of its accuracy—there being several great chronological measuring rods, which, on being laid upon it, determine its accuracy, and thus are the proofs of its correctness. These are

1. The Scriptures, which furnish several such measuring lines. And 1. The 23d year of Jeremiah's prophesying (Jer. 25:1) proves that the 4th of Jehoiakim and the year in which Nebuchadnezzar defeated the army of Egypt are rightly adjusted to the years of Josiah, and of each other. 2d. The 11th of Jehoiakim and three months of Jehoiachin are shown to synchronize with Nebuchadnezzar's 7th and 8th, as required by the Scriptures. 3d. The 10th and 11th of Zedekiah are rightly adjusted, as required, to the 18th and 19th of the king of Babylon. 4th. The fourteen years from the smiting of the city, being the 25th of Jehoiachin's captivity, shows that to be rightly adjusted. 5th. The 37th of that captivity being the 1st of Evil-merodach, proves the correct adjustment of that. And 6th and 7th. The seventy years from the 1st of Nebuchadnezzar, reaching to the first of Cyrus; and the same distance from the smiting of the city to the sixth of Darius and completion of the Temple, prove the correctness of the intermediate times.

2. It is also demonstrated by the Canon of Ptolemy, for as Nebuchadnezzar's Scriptural 1st, was his father's last as per the Canon; and as Belshazzar was slain in Cyrus' 2d, by the Canon, his third and the Scriptural first, are the required seventy years from Nebuchadnezzar's conquest of Egypt's army.

In the last diagram there is noticed an eclipse, mentioned by Ptolemy, in the seventh year of Cambyses, and which, according to modern astronomical calculation, was 2380 revolutions of the earth around the sun in the past, from the present year. It took place the night following the 16th of July, A. J. P. 4191, at the beginning of the 64th Olympiad. This eclipse is the great adjuster of sacred and profane chronology. It, with some twenty others, determines the correctness of the years of the reigns given in the Canon of Ptolemy; and that Canon gives sixty-five years between the seventh of Cambyses, the date of the eclipse, and the seventh year of Artaxerxes, when the decree went forth for the restoration of Jerusalem. Consequently that decree was issued 2315 years in the past; and the 20th of Artaxerxes, by the unerring declarations of this astronomical stand point, also, dates 2302 years in the past.

**Alms Deeds.**

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury," Mark, 12:41.

Prayers and alms, are near allied, and usually accompany each the other. For, an act of giving that is unaccompanied by prayer for God's blessing upon it, is not true gospel charity; nor is that true prayer, which is offered while the heart is indifferent to the necessities of others. Alms, are justly regarded in the Scriptures as a fruit of righteousness, for righteousness begets in the heart such regard for God, and of our relation to and dependence on him, as will manifest itself in prayer; and such love for man, as will be manifest in efforts to advance his temporal and eternal good. Our love for God, also, is manifested by the aid we extend to objects which He approves. There is no merit, either in prayer or good deeds. They are, however, the necessary fruits

of righteousness—the evidences of growth in grace, without which the tree is barren and unfruitful, and worthy only of being burned.

Money is one of the instrumentalities by which vast results are effected. Without it, no great object can be accomplished that requires its expenditure. Books cannot be published, nor papers printed, nor missionaries sent into the field, without the wherewithal to pay the necessary expenditure. The accomplishment of good, therefore requires the means to effect it. And it is well that it is so; for that which costs nothing is valued at nothing; but we take an interest in that to which we have contributed something to sustain. Thus participating in the support of any enterprise, gives a proprietorship in it; and it is so far ours, as its existence or usefulness is dependent on our generosity.

Giving also calls forth the better feelings of our nature. It is more blessed to give than to receive. God's favor to his children may often be graduated by the cheerfulness with which they respond to calls for the necessary means to extend a knowledge of his truth. Thus Jesus sits over against the treasury and beholds how the people cast in their money into the treasury. He notices whether the gifts made, are proportioned to the ability of those who make them. He sees whether men bestow, or not, according to the manner in which He has prospered them. He takes cognizance of the motives with which they give—whether they give ostentatiously, or with a desire to God's honor and glory—whether it be to gain the praise of men, or to return a thank offering to Him who has given the increase of the folds and flocks, and filled the barns and granaries with plenty. He also notices every widow's mite, contributed out of the poverty of the giver, and can make it accomplish more in the furtherance of his purpose, than will all the abundance bestowed by the affluent, unless accompanied with his blessing.

How few imagine that there is a record on high of all their contributions to the Lord's treasury! How few realize that when they open their purse-strings, and take out their charities, that Jesus is sitting by, noting whether their purse strings relax readily, or tardily; whether the money flows out cheerfully, or comes out grudgingly; whether the smallest piece that will possibly answer is sought for, or whether the gift comes with a largeness of soul, commensurate with the object to be aided, and worthy of the measure of prosperity with which God has blessed the giver. And yet, although this is little realized, there sits the Saviour, watching his treasury, seeing all that is cast into it, noticing who casts it in, and how they cast it there. And it is all recorded in the book of his remembrance to be unfolded in the great day; when the giving of a cup of water to a disciple in the name of Christ, will be rewarded as having been given to Him, and when the withholding it will be accounted as having been withholden from Him.

If the doctrine of Christ's near coming and reign is a truth—and who that has been once illuminated respecting the unmistakable assurances of Inspiration can doubt it?—there can be no more legitimate object of beneficence than an organization designed for and adapted to its spread and extensive promulgation. Till now, everything has been on the principle of individual enterprise, and individual responsibility; but an Association has now been formed, with the hope that it will receive the mutual co-operation of all who are interested in the promulgation of this great truth. It commences without means, and without resources, except as it may depend on the generosity of those who are of like precious faith. All who cherish the hope of the personal reign may here come, and labor on a common platform. All who contribute to its efficiency, can feel that they have a personal property in this agency—that they are, individually, an owner in it—that they share its prosperity or adversity, and are interested in its welfare and success. In the annual reports to be made, they will have opportunity to see all the workings of it. An account will be given of all its receipts and expenditures—of all donors during each year, and their respective contributions—of the amounts received from the subscribers, and from other sources; and of the current expenses of the office in all its departments, in a manner that has never yet been done. The Association will thus recognize its relation to those who sustain it, and will acknowledge its responsibility to them by reporting to them all its plans and doings, so that they may judge of its success, necessities and deserts.

This Association, therefore, brethren and sisters, is your own. It is for you to say whether you will give efficiency to it, or whether it shall be a drag and burden on the few who have originated it. Without your united and cordial efforts, there can be nothing accomplished. With such co-operation, much may be effected. And it is by your doing or withholding, that we are to judge what God purposes to accomplish by its formation.

And now shall this instrumentality be sustained? or, shall it fail of your support? Shall not every

believer in Christ's coming who shall read this appeal make it a business to lay by in store, as the Lord has prospered him, and contribute to its efficiency? Will they not only take the Herald, but cast money into this treasury of the Advent cause, so that its coffers shall be filled to overflowing? and Shall not every advent congregation in the land from time to time take up collections and make an effort to raise subscriptions, for the furtherance of this object, after the manner in which the various benevolent objects in the land are aided by the denominations that sustain them?

While there is no merit in giving, yet such acts are treated by the great apostle to the Gentiles as the sowing of seed, which shall result in a bountiful harvest, both temporally and spiritually—it being done "as a matter of bounty and not as of covetousness." He adds: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work: as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness continueth for ever; being enriched in every thing to all bountifulness, which causeth through us thanksgivings unto God."

As all the aid that can be extended to this Association will be needed, there is a pressing necessity that all should act in this matter. Nor do those seek their own best interests who refuse to aid, according to their ability, in any cause of God. For, the wise man has said, "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty," "the liberal soul shall be made fat; and he that watereth, shall be watered also himself." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given, will he pay him again." "He that hath a bountiful eye shall be blessed." "And let us not be weary in well doing, for in due season we shall reap if we faint not." "The liberal deviseth liberal things; and by liberal things shall he stand."

It is not always realized, that the wealth of the world belongs to Jehovah, that those who possess it, are only His temporary stewards; and that each one is responsible to him for the manner in which he conducts the business of his stewardship. Yet such is the reality. "The silver is mine, and the gold is mine, saith the Lord of hosts." "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine." All things being the Lord's, it should all be used for his honor and glory. Also, being his, the prosperity which any one has in the use of it, is all of the Lord's giving; and the Lord's bounteousness in giving the increase of the fields and flocks, should be recognized by the grateful recipient of them, in a cordial generosity to objects which the Lord will approve.

The prosperity of many a one has often been greatly advanced or retarded by the Lord's blessing or withholding according to the measure of generosity with which former blessings have been responded to. When the returned of Israel from Babylon dwelt in their ceiled houses, and permitted the house of the Lord to lie waste, God's blessings were proportionately withheld. And therefore the Lord said to them, "Consider your ways: Ye have sown much, and bring in little; ye eat, but have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Ye looked for much, and it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of Hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore, the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." And thus did the Lord frown on all their plans and labors, because they withheld from him. In like manner also, does He correspondingly bless. When Israel had laid the foundation of the temple, then the Lord said: "From this day will I bless you." And one thus testified: "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people." It is on this principle that the Lord says to his children, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I do not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The Lord being thus the Giver of every good and perfect gift, the source of every blessing, and of all our prosperity, the cultivation of habits of benevolence, is a prudential consideration; nor can any one afford to withhold more than is meet, which the Lord has declared, "tendeth to poverty."

As he that hath pity on the poor, lendeth to the Lord, and, as all that is given with a view to His honor and glory, or to extend a knowledge of His truth, is given to Him, those who appreciate His security, and put their trust in his promises to repay again, cannot doubt the prudence of entrusting their means to his keeping: nor will they feel it the part of wisdom and safety to withhold. What, then, is duty, in respect to any particular enterprise? And what is the duty of those now addressed, in respect to this particular plan of beneficence?

If it is our faith that the doctrines, of which the Herald has been the medium, are truths, we cannot feel that we have no responsibility respecting their continued promulgation. The number of those who believe them, is absolutely small: and the means of such, are limited. Yet if these do not put their shoulders to the wheel, from whom shall help come? It cannot be looked for from those who believe not; and if those who believe, refrain from doing, then the cause is paralyzed by their withholding. Causes are prospered, proportionately to the liberality of their adherents, as well as individuals are in proportion to theirs. And therefore the adherents of these truths cannot be indifferent respecting them, without being morally culpable for neglecting to do, according to the measure with which the Lord has blessed them.

The Association now formed, to acquire any efficiency, needs at least two hundred life memberships, and it ought to have four hundred. It also needs from four to eight hundred annual memberships. Are there not as many as the number named, who can constitute themselves, their pastors, their wives, and their friends life or annual members? Who will give their names, and agree to pay one, two, three, five, ten, twenty, thirty, or fifty dollars annually? Without a generous coming forward, the Association can accomplish little or nothing; and without it, it may prove as an untimely birth; but with a generous rallying to its aid, books may be issued, the paper sustained, and much light still be shed forth respecting the gospel of the kingdom; and the study of prophecy, so sadly neglected and so little understood, be thereby greatly extended.

The Standing Committee, having instructed the Committee on Finance, to prepare an article on this subject for the Herald, this communication has been correspondingly penned. It is submitted to the friends of the cause for their consideration and action. Let those to whom the Lord has given a heart to do, give an early response to this appeal. Let them send in their names, and say what they can and will do, or what they can't and won't. If there is to be anything done, it is desirable to know, at the earliest moment what can be relied upon. And if there is to be nothing, or little done, the sooner this is known the better. We "speak as unto wise men: judge ye what we say." B.

*In behalf of the Committee on Finance.*

**To All who are Indebted to this Office.**

Now that I have closed my business of publishing I wish to settle up all my accounts without delay.

Those indebted must look at the matter in the light of justice. I owe a great part of what is due me, and shall in one short month, be obliged to meet my creditors. I say then, to all indebted, that they must make immediate and special arrangements to settle. It is hardly possible to conceive, that any one is placed in a condition where they cannot raise the little sum they owe the office. Will not all—yes, all our kind friends and patrons—look to my claims and their duty, and let me hear from them at once.

If this special call is not heeded, I shall have to take other measures to collect my dues. Being in debt, and now cut off from donations, as in time past, all will see the necessity of doing justly—and doing so now.

When you have read this article, I do not wish you to lay it aside and forget it, but put your indebtedness in a letter and give it in charge of the mail. Will you not do it? Can you neglect it? Your fellow-laborer in Christ.

J. V. HIMES.

**BOOKS AND TRACTS.**—Friends who wish books and tracts at the cheap prices advertised will send in their orders immediately, as some of them may be sold out, and after the last week in December they may have no such opportunity to purchase cheap. It is only my necessity that led me to sell them at so cheap a rate. J. V. H.

THE DISCUSSION, between Messrs Litch and Grant, will be out, we think, in about a week. The price will be 37.1-2 cts—1-4 off by the dozen.

## CORRESPONDENCE.



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

## Letter from S. Chapman.

Dear Bro. Himes:—When I wrote last, dating Townsend, C. W., Sept. 1st, we were in the midst of opposing influences, and yet enjoying a refreshing season. Had baptized four happy converts that day. I remained there some ten days longer, and witnessed several conversions. Baptized three, making in all seven. Organized a church of fourteen members, to the exceeding joy and encouragement of Bro. James Crooker and family. Though isolated they were decided Adventists, when I entered that field of labor, and it was by their earnest request I consented to visit Townsend, while in Freelon, more than fifty miles from them—they being acquainted with Bro. Chapman, only through the columns of the *Herald*.

On my first visit there, I found widow C. (the mother) in a feeble state of health. As I entered her room, she rose from her pillow, and gave me her hand, exclaiming almost in the language of Simeon, "Now lettest thy servant depart in peace," &c. By her request we held several meetings at their house, and on one occasion gave her opportunity to participate with us in the Lord's supper. During the exercises, though confined to her bed, she always spoke freely, and with great propriety. When the church was organized, she was much animated in having her name enrolled as a member.

In less than one week, I was called from Boston, ten miles north, to preach her funeral sermon. And before another week had expired I was again called to preach the funeral sermon of Mrs. Griffin, another member of that infant church, and daughter of mother C. A few days after, attended the funeral of the babe, left by sister G. some five days old. Both mother and daughter died in the triumphs of faith, expecting redemption soon. The three are doubtless "sleeping in Jesus." The surviving friends therefore, "sorrow not even as others who have no hope."

Several prominent men and women of various sects embraced the faith, and although retaining their standing in their respective churches they solemnly covenanted to meet and mingle with the Advent church on the Sabbath, and every Wednesday evening, increasing the number of decided believers to some twenty or more. Truly a happy and devoted people.

While our meetings were in progress in T., several members of the Boston Baptist church, met and mingled with us, among whom were brethren Canfield and Fairchild, the two preachers being there under discipline for having partially embraced, and confessed faith in the soon coming of the Lord, and allowed four weeks' probation during which to reflect on the subject; and if they saw fit make satisfactory confession to the church. Witnessing their love of truth, and how gladly they received the word, I could not fail to think of an expression I used to hear when but a child, viz. "He is growing no better fast."

On or about Sept. 10th, I returned to Boston.—The old Baptist church was still open to us; but apprehending that it might be closed against us, when I came to lay the truth before the people, Bro. Flanders, a wealthy man who had recently been excluded from the Boston church for embracing what they denominated heresy, the blessed hope, Titus 2:13, came forward and purchased the temperance hall in the centre of the village, with the lot on which it stood, and there, in the seat of war, we commenced our work. Elder R., the minister in charge, apprehending danger, cautioned his people to keep away from us, and give no countenance to us whatever. But like Mother Eve, several of them seemed anxious to know how the forbidden fruit tasted, and therefore came in and listened the first evening. Being interested they continued to come, bringing others with them, and soon our sanctuary was full, and with the exception of a few evenings, the best of order characterized all our meetings, and the word was generally well received.

When we had progressed in our work for a week or more, brethren C. and F., perceiving their "probationary season" was drawing to an end, went in and made their confession to the church, in the sentiment if not in the precise words of the apostle.—See Acts 24:14.

This stirred up the wrath of the high priest, and several of the pharisees, so that it was said, "The cancer must be taken out before it takes deeper root." A council was therefore hastily called, ministers and delegates from eleven churches, allowing the offending party no voice in the selection of brethren to hear and decide the case. The council met, and the result was, both of those godly men were excluded from the church. A prominent female member was excluded at the same time. This is the way they "do up" business in C. W., affording, as we should suppose but little hope to those who vainly contend that the "lamb and lion must lie down together" in the present state of things.

After learning the result of the council, and the act of the church, I gave (in our place of worship) a brief discourse from Isa. 66:5, which seemed to cheer the hearts of our afflicted brethren. As the further result of our effort in Boston several other prominent individuals heartily embraced the same "heresy," and a number of precious souls were truly converted to God. When four of them had received baptism at my hands and the good work was still going on, it was remarked by reflecting minds,— "Though the Boston church has condemned this people, it is manifest that the Lord is with them of a truth."

This was almost entire new ground, and considering the mighty force against which we had to contend, it was a signal and heart cheering work. Having a goodly number of prominent and decided believers, we should have organized a church there before I left, but by the suggestion of Elder Canfield it was deferred, to give his wife and several other prominent members opportunity to withdraw from the Baptists and all unite together in forming an Advent church. If all unite, who had heartily confessed faith in the soon coming of the Lord, they will number twenty-five to thirty. Expecting to organize soon, I left with them a brief written constitution, with suitable advice, and added solemn and sincere prayer that God would guide, protect and bless them, and make them a rich blessing to others.

We were near five weeks in performing our three weeks' labor in B. I went down and met with the brethren in Townsend every Wednesday evening, and once on the Sabbath. That day spoke on the funeral of the child, then gave a discourse on baptism. After which attended to the ordinance. Returned to the house, and for the second time administered the Lord's supper, and in the evening gave a lengthy discourse on Daniel 12th, that completed my work in T., and it was a day of peculiar interest to all.

During that five weeks I was called to Hartford, four miles from B. where a convenient hall was fitted up for us, and I preached to respectable congregations four evenings and twice on the Sabbath. The word was well received. Several confessed faith in the doctrines we taught, and a desire was manifested that I should remain longer. But Bro. Canfield having labored there to acceptance, as a Baptist preacher, and being now a decided Adventist, I left that field to him. Bro. Flanders, whom the Baptist church excluded, is a man of more than ordinary talent and piety. Was before he united with the Baptists, a preacher in the Methodist church. So that community we are happy to know, is well supplied with advent preaching, and they will carefully provide for the church in T., and the isolated brethren in adjoining sections.

In B., the seat of battle, the Advent message will doubtless be faithfully proclaimed, on the Sabbath, and every Thursday evening, till the Lord comes, to release his faithful servants.

From Boston I went to Brantford, and to Cain Village. Visited all the advent families, and preached in the latter place twice on the Sabbath, Oct 17. Had a refreshing season, while considering on Isa. 28:21, 22, and the faithful exhortations of the brethren. Bro. John Pearce, from Scarborough, was present, which added much to my enjoyment, and doubtless to others. On Monday Bro. P. accompanied me to Brantford, where we spent the night in the hospitable family of brother Chs. Powley. Tuesday morning Oct. 19th, bade probably final farewell to brethren and friends in C. W., and there took the cars for Buffalo, N. Y. Arriving there a little before 6 P. M. I made no tarry, but took the evening train for Lancaster (ten miles east.) There I spent the night having travelled about one hundred miles. Enjoyed a pleasant visit with our worthy sister, Mrs. C. G. Safford. The next morning came to Batavia and spent a day or two in the family of brother D. Libby, and gave the friends an account of my eleven months' tour in Canada. Then went to South Alabama ten miles north, where I rested from labour several days. Preached only once, but found it pleasant and profitable visiting the friends from house to house.

It was from there I started for, and arrived to C. W., that cold Nov. 25th, '57. Since my first acquaintance there in Feb. '56, I have while there,

made it my home at brother D. Hoag's (our infidel convert). Shall never forget his pungent sorrow for sin, and manifest conversion to Christianity,—his solemn and oft-repeated exhortations in our meetings of worship and especially his baptismal vows. When he submitted to that sacred rite, with his wife and four other happy souls, he asked of me the privilege of kneeling down in the water and addressing his companions with whom he had mingled in his sinful course, before he was buried with the Lord in baptism; his request was granted. It was an affecting scene; the banks were lined with spectators, and scarcely a dry eye to be seen; and thank the Lord, his neighbors all say, he is a Christian still. But he is called to mourn the death and absence of his dear wife—the dear companion of his youth, and mother of his five children. Sister H. had been a consistent Christian for several years, and had offered many earnest prayers for her husband, while he was indulging in scepticism. She sympathized in faith with the "Christian order." But embraced the advent faith in '56, at the time of her baptism. She was ardently pious and very kind and hospitable to the poor. When her prayers were answered in behalf of her husband, her gratitude to God was manifested in almost every action of her life. But now she sleeps in Jesus, and will soon come forth and be "recompensed at the resurrection of the just," Luke 14:14. Sister Hoag died last spring, I think in April; and as no obituary has been forwarded for insertion in the columns of the *Herald*, I am thus particular in speaking of her now.

From South Alabama, came to South Lima, where I spent three weeks, to good advantage last fall, and witnessed several happy conversions, but baptized none; hoping then to return to them long before now. I found them faint yet pursuing. During my absence some seven or eight of them being impatient waiting for brother C., had received baptism at the hands of four different administrators, and I was happy to learn that in the midst of fable teaching, and sore persecution, they had been punctual in maintaining their stated meetings for religious worship two evenings in the week. Having no preaching of their own, they mingled with the sects on the Sabbath.

In my last visit, spent two weeks there. Preached in the sanctuary on the Sabbath and every evening in the week except Wednesday and Saturday. On these evenings (to perpetuate punctuality), I met and mingled with them in exhortation and prayer at private houses, and found it good and profitable to do so. Our public meetings were large and very solemn. A good and lasting impression was produced on many minds. On the Sabbath 7th inst. we celebrated the Lord's supper, for the first time there. It was indeed a refreshing season. About twenty participated.

The *Advent Herald* is taken there (one copy) and it is read by many. It is of material benefit to that people. God grant that it may never cease to be published, and liberally sustained.

Came to this place on Thursday 11th inst. Found all as I expected, in a peaceful, prosperous and happy state. Have enjoyed much during these few days in visiting the several families in the valley and on the hills, and mingling with them in public worship, evenings, and on the Sabbath. Yesterday, (Sunday,) was a day of more than ordinary interest. After preaching and hearing from Heb. 9:27, 28, the brethren and sisters all spoke freely. Then attended to the Lord's supper, which from necessity, having no legal administrator, they had neglected for more than a year. It was a melting time to us all. Preaching again last evening. Had a good congregation and first-rate time. It is a pleasure to preach to such a people. They duly appreciate the word. Expect to remain here several days. Hope to see Bro. Himes before I leave. From here shall go eastward, having the city of Hartford, Ct., and my children in view. The Lord direct, is my constant prayer.

During my eleven months' stay in Canada, travelling from Brantford to Kingston, and back again, some three hundred miles, stopping to labor in many places on the way, much exposed to the inclemency of the weather, persecuted and beset by enemies on every side, and in a few instances from sources least expected, I enjoyed perfect health, and for most of the time, peace and quietness of mind. Owing to the financial crisis, blasting of the crops and other causes, I received but little pecuniary aid from the friends there as a whole, though some were very liberal. But having in almost every place some precious souls given to me, as the fruits of my labor, I am inclined to think it was the will of God that I should visit Canada West, and with confidence, I submit the whole matter to him who will soon come to judge, and recompense in righteousness. Praying God to bless, protect, and save all the meek and humble ones, especially those of my own dear children in the gospel of Christ, love to the entire house-

hold at home and abroad, wherever this epistle may be read. Live for it, dear brothers and sisters, and soon we shall meet and mingle together in the everlasting kingdom, Dan. 7:27. Amen. Truly yours, Bro. Himes, as ever, SAM'L. CHAPMAN.  
*Springwater, N. Y., Nov. 15th, 1858.*

P. S. Think I shall stop a little while in Homer, N. Y. Will the friends who are inclined to write soon, please address me there, care of D. Keeler.

For a year and more, I have had a small tumor on my right cheek; some pronounce it a cancer. But wishing to continue "blowing the trumpet" till the Lord comes, I hope this is not the case. S. C.

## Letter from T. Dudley.

Dear Bro. Himes:—I would certainly dislike as much as any one to see the *Herald* close up its affairs and stop, as I have taken it most of the time since its first appearance. But do not think it is on account of its being an old familiar friend of mine that I desire its continuance; far from it, but for its great principles which it advocates. There has been no subject which has engaged so much of my heartfelt attention for sixteen years as that one which you advocate in the *Herald*. I have examined it in the affirmative and negative; I have studied the Bible carefully and prayerfully with an honest heart and earnest desire to come to a knowledge of the truth; and if I am wrong may God in his mercy pardon me; for I cannot help it. It has never been my object to know who or how many believed it. I never had much confidence in the calculations on time, and did not in '42. There are so many errors in chronology and among chronologists themselves, that I have ever had but little confidence in any of them.

The great principles upon which I founded my belief, were the plain teachings of the Bible, that the prophecies which all admit relate to his second coming must be interpreted by the same rules as those which related to his first coming; that Christ himself has given us a positive fulfilment of the one, and a positive assurance of the other, and that any other coming is not taught in the Bible.

The evidence which I then sought after was in the fulfilment of the prophecies themselves, and here I was astonished at the remarkable coincidence of opinion among different prophetic students, all agreeing in the main that the four universal monarchies had passed away, and that the next in order was the mountain-stone which is to grind to powder and scatter as the dust of the summer threshing floors, all other nations and kingdoms, and to stand forever.

The only difficulty in the way is the construction put upon unfulfilled prophecy; and in examining this question I find, as I think, that most Bible students place their estimate of the plan of Redemption far, very far below what the Bible promises;—so much so as to be derogatory to the character of the Redeemer. The Bible plainly teaches us that the plan of Redemption by Jesus Christ is perfect, complete in every part, and designed to redeem everything lost by the fall, universal and unconditional in every respect, except fallen angels and men.

As no one claims a plan of redemption for fallen angels, we will only touch upon redemption for man. As good and evil were originally placed before man, and man left to choose for himself, so with redemption. If he accepts he is constituted an heir of salvation with the promise of immortality when this corruptible shall have put on incorruption, and this mortal immortality, and be like the angels of God, and like Christ, because we shall see him as he is.—On the other hand, those who reject the proffered terms of Redemption, will be classified with the fallen angels who kept not their first estate, be like them, and with them, and receive the same punishment.

Thus far there is no essential difference with the common belief; but now to come to a wide difference, the common belief going no farther than the salvation of the souls of men, or if it goes farther, treating it with seeming indifference, when in reality it is the corner-stone of the whole plan of Redemption.

O my dear brother, if the apostle himself, when contemplating the resurrection from the grave, could burst forth in such a shout, O death, where is thy sting? O grave, where is thy victory? how much more glad, more joyful will be the shout, when those we once loved so dearly, but long since lost, shall meet and join in that shout, when the last enemy is destroyed, and all the ransomed of the Lord begin to see the beauties of their Saviour and the work he has accomplished!

Again, this estimate of salvation is too low, by limiting the period of universal holiness to one thousand years. We know that this earth has existed since man was created about six thousand years. During that long time Satan has held almost undisturbed possession of it. Now it is evident from



