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

NEW SERIES. Vol. 1.

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"Just as I Am."

s, all I want in O Lamb of God, I come.

St as I am—thou wilt receive, iit pardon, comfort, cleanse, relieve; cause thy promise I believe,
O Lamb of God, I come.

Ist as I am—thy love unknown, as broken every barrier down; ow to be thine, and thine alone,
O Lamb of God, I come.

O Lamb of God, I come.

—Voices in the Night.

Apocalyptic Sketches. No. IV.

BY REV. JOHN CUMMING, D. D.

GOD'S SEALED ONES.

GOD'S SEALED ONES.

And after these things I saw four angels standing on the four corsof the earth, holding the four winds of the earth, that the wind ould not blow on the earth, nor on the sea, nor on any tree. And aw another angel secending from the east, having the seal of the ing God; and he cried with a load voice to the four angels, to whom was given to hurt the earth and the sea, saying, Hurt not the earth, their the sea, nor the trees, till we have sealed the servants of our did not heir foreheads. And I heard the number of them which were ided an hundred and forty and four thousand of all the tribes of the lidren of Israel. Of the tribe of Jauda were sealed twelve thousand. Of the tribe of Sade were sealed twelve thousand. Of the tribe of Sade were sealed twelve thousand. Of the tribe of Nephalim were aled twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Leaving the tribe of the sealed twelve thousand. Of the tribe of Joseph clave thousand. After the of Leaving the sealed twelve thousand. Of the tribe of Joseph in the number of all nations, and kindreds, and peor, and tongues, stood before the throne, and before the Lamb, but did with the tribe of the tribe of the did not only the did not only a sive side of the tribe of and the did not only the sealed twelve thousand. Of the tribe of Saging American the tribe of the side of the tribe of the tribe of the tribe of Joseph in the number of the side of the side of the tribe of the tribe of the tribe of the side of the tribe of the side of the sid

THE character of the apostacy is discovered, as I have said before, by the characteristics of the sealed ones, who are described from v. 14 to the close of the chapter. Did great numbers rush to the baptismal font for baptism? The mer receive crowns and palms? These latter seen by the world, but real and true. *

one can sympathize with the poetic sensibilities of Burns, who said he never could read this is still to-day so boundless, that though our sins passage without tears. In this bright Apoca- be as scarlet they shall be as wool, and though lypse of the safety of the saints on earth, and they be like purple they shall be as snow. It is their happiness in heaven, there is not one touch not venial sin only, or original sin only, or acor feature local, sectarian, or national; as if it tual sin only, but all sin from which it cleanses. were designed to condemn and crush, by the contrast, the predominating feeling of the fourth century, which made the chair—the church—the ceremony everything,—and vital religion nothing. Has this vision no lesson for us also? If we will only look through the door which John saw open in heaven, we shall see that the questions about which Christians quarrel on earth are not known in glory; subjects that have agitated men's hearts in the church below, are not even mooted in the church above; names that have filled the wide world with their sound are hushed beside the Throne of God: what those souls have been proud of is there seen to have evaporated. What millions undervalue is there seen to endure forever. Those revealed in this vision appear to have shared in little of the prosperity of the Constantine era; for it is said, they came out of great tribulation. Some had pined in dungeons, or perished in the de-vouring flames; others had died in exile, or had been devoured by the wild beasts: their blood had tinged every river, and their ashes had been strewn over every acre of the earth; God-sealed were "a great multitude, which no all elements of power instinct with all fiendish man could number, of all nations, and kindred, passions had been let loose upon them. Many, and people, and tongues." Did the baptized too, in the midst of the Constantine prosperity receive white garments? These sealed ones of the church, had endured in private a lifewere "arrayed in white robes." Did the for- long martyrdom from friends and relations, unhad fadeless palms and crowns of glory. Were Is there not something of the character of Conthey first purified in the waters of baptism? stantine Christianity visible in our day?-These last "had washed their robes and made Abounding formalism,-fashionable religion,were in the inner church, or true holy place. Was meted out to the sealed ones of the fourth Thus, each clause that describes an excellence century. In such tribulation, however, the se-Thus, each clause that describes an excellence of the sealed ones reflects its light on a corresponding corruption of the unsealed or apostate. At this very period, a noble specimen of the sealed ones was allowed to the sealed ones of the fourth of the sealed ones of the sealed ones of the fourth of the palms of conquerors, they are not discharged from the duties of servants, for "they self, are removed to the distance of infinitude serve him day and night." Dependency is the form the confines of glory. There are neither order of heaven, it ought to be the law on earth, form the confines of glory. There are neither fears within, nor fightings without. There is a sealed ones was allowed to the sealed ones of the palms of conquerors, they are not discharged from the duties of servants, for "they self, are removed to the distance of infinitude serve him day and night." Dependency is the fears within, nor fightings without. There is a sealed ones was allowed to the palms of conquerors, they are not discharged from the duties of servants, for "they are removed to the distance of infinitude serve him day and night." Dependency is the self-they are removed to the distance of infinitude serve him day and night." Dependency is the self-they are removed to the palms of conquerors, they are not discontant to the palms of conquerors, they are not discontant the palms of conquerors, they are not discontant to the palms of conquerors, they are not discontant to the palms of conquerors, they are not discontant to the palms of conquerors, the palms of conquerors and the palms of conquerors are not discontant to the palms of conquerors, the palms of conquerors and the palms of conquerors are not discontant. sealed ones was allowed to come within the horizon, as if to stamp before all the character of the age, viz., Augustine, Bishop of Hippo. He is revealed specially as an instance. He was converted Anno Domini 385, by the ministry of Ambrose, and appointed to his office Anno Domini 395. The doctrine on which he most frequently and eloquently expatiated was the docrate of the concomitant only of our salvation. They again, but they are, as the word means of the hard-order of heaven, it ought to be the law on earth, and order of heaven, it ought to be the law on earth, and order of heaven, it ought to be the law on earth, as it is of the very essence of the creature. But which is a burden, nor the sit is of the very essence of the creature. But which is a burden, nor the wealth which is a still soft heaven, it ought to be the law on earth, as it is of the very essence of the creature. But whilst they thus praise and serve the Lamb on their part, "He dwells among them," like the sting—nor the applause which is a suition, however, that we wealth which is a burden, nor the lations, however and all tribustic heaven of the very essence of the creature. But whilst they thus praise and serve the Lamb on their part, "He dwells among them," like the sting—nor the applause which is a burden, nor the est storm is always the shortest; and all tribustic heaven the content of the very essence of the creature. But which is a burden, nor the lations, however that we to still the very essence of the creature. But which is a burden, nor the lations, however that we held the poverty which is a burden, nor the well they have he can be an an instance. He was the threshold of heaven. The was the content of the very essence of the creature. But which is a burden, nor the lations, however that we held the poverty which is a burden, nor the lations, however that we held the poverty which is a burden, nor the lations, however that we held the poverty which is a burden, nor the lations, however that we held the poverty which is a burden, nor

true Christians and the baptized. True Chris- foundation of our hope is to turn the fragrant and forever annihilated. tians he calls "the elect Israelites," "God's blossom into corruption, the delicious fruit into sealed ones," the 144,000: as if the prophetic instant decay, and our holiest ornament into language of the Apocalypse was felt by Augus-shame. Nor was it their own blood that placed tine to be descriptive of his day, and he raised them there. These saints were martyrs, and to extend it unconsciously by his mission, and if ever human blood had virtue to expiate sin, as if he himself believed that he was raised up that blood was theirs, but it had no expiatory to call attention to the work which Christ was virtue; they neither so believed nor so sufthen carrying on. The enlightened evangelical fered; it was not the blood they shed for Christ, views embodied and eloquently enforced in the but the blood which Christ shed for them that writings of Augustine were very much the saved them; His sufferings alone are expiatory, means of perpetuating the truth through the His soul alone was made an offering for sin—in dreary ages of mediæval Europe. Luther, an Him alone we have redemption, through his Augustinian monk, owns his obligation to Aublood—he drank the cup alone, he trod the gustine; Pascal and Quesne derived their light winepress alone; he suffered alone, he confrom his lamp; and in that long chain of faith-quered and rose alone; man had no part in his ful witnesses which connects the Protestantism of sufferings, and man can have no share in the the nineteenth century with the Christianity of the first, Augustine was not the least resplentiue here attributed to that blood is that of cleansdent link.

In reading the beautiful characteristics and consummation of the sealed ones which follow, it, and its heinousness so great that no other could pardon it, while the extent of its efficacy 1 Cor. 6:9-11 gives the catalogue of those who had felt its virtues, and had been justified and sanctified. These saints in heaven, it is obthis sacrifice, for it is said, "they washed their robes." Bread must be eaten before it can nourish us; the provision is not enough unless we personally apprehend it. Christ's death must be personally received and rested on in order to be our life. The sole cause of the introduction of these saints into glory was this great fact, for it is added, "therefore are they before the throne." It was not their election from eternity, however true this may have been, but their acceptance of the Saviour's sacrifice that is here declared to have constituted their right to heaven. How beautiful, too, are the features of the worship of these glorified ones, it is unsuspended by the calls of Cæsar, or the wanderings of the heart, or the frailties of humanity; it is presented "day and night," and by a beautiful paradox, "they rest," and yet "they rest not." It was a united worship, for all nations, and kindreds, and tongues were there. There was no strife in their hearts, and therefore no discord in their songs; there is a greater mixture in heaven than there is this evening in Exeter Hall. Adam, Abel, Noah, Abraham, Moses, Isaiah, John, Peter, Augustine, Martin Luther, and innumerable others, constitue that celestial choir, and contribute to its ceaseless harmonies. They "stand," as if conscious they were welcome, and yet they

process, viz., election, which was the distinctive process of the age; his "City of God" and holy—the fruits of a pure life fair and prewas written to show the distinction between clous-but to trust in one or in the other as the springs and fountains of them shall be utterly

In contemplating these magnificent pictures of the better land, are we not sometimes tempted to exclaim with David—"O that I had wings like a dove, for then I would fly away and be at rest. Lo then would I wander far off; I would hasten my escape from the windy storm and tempest." David felt, what we feel more or less that there is no part has more or less, that there is no spot between the nadir and the zenith, or from the polar snow to the equatorial sunshine, in this nether world which we can pronounce to be our rest. All creation is too poor to make the soul rich, and too low to make it happy. Satiety produces new restlessness, and the song of flattery soon becomes hackneyed; and fairest spots, by enjoyment, lose their charms. The culminating point of the soul's happiness is the throne of Deity alone; and if we have any foretaste or earnest within us of heaven, it will increase our desire to meet and mingle with those sealed ones whom the Lamb leads to living fountains of waters. In that land there will not only be no tears, and no spring or fountain of tears, but there will be nothing to excite them. There will be no sickness, for "the inhabitant shall not say, I am sick;" and there will be no more death, for the last enemy is destroyed: and standing on the shores of that peaceful sea, we shall strike a nobler than Miriam's harp, and celebrate the utter destruction of all that vious, must personally have had recourse to defiles or grieves the sealed ones of our God and His Christ.

Amid that throng not only will the illustrious names we have enumerated appear in robes of shining glory, but those too we loved and labored to retain yet a little longer on earth, will also meet us there. Our relatives in eternity outnumber our relatives in time. The catalogue of the living we love becomes less, and in anticipation we see the perpetually lengthening train of the departed; and our affections grow gradually less glued to earth, and more allied to heaven. It is not in vain that the images of our departed children are laid up in memory, as in a picture gallery, from which the ceaseless surge of this world's cares cannot obliterate them: they wait there for the light of the resurrection-day, to stand forth holy, beautiful, and

happy—our fellow-worshippers forever.

There, too, distracting and perplexing doubts and cares, the cold and chilling shadows of which fall so often on the sunniest soul, shall have disappeared forever. We are here too remote from the Sun of Righteousness, to be wholly rid of them. But there we are in the presence of Christ himself, who is light, and no dim smoke darkens the rays of that glory, and no exhalations rise and rest upon that clear, beautiful, and illimitable horizon. All those disputes that agitate the church die the instant them white in the blood of the Lamb." Did the first come forth from the Constantine prosperity and visible splendor? The second came of great tribulation." Were the former be overlooked or mistaken: and if it where the former be overlooked or mistaken: and if it the contrary of the language of heaven; and amid the swell of perpetual anthems and hallelujahs, and the contrary over the Lamb, as conscious they deserve nothing; and they constantine prospective the glory to the Lamb, as conscious they they touch the confines of glory. Bitter contrary over the glory to the Lamb, as conscious they deserve nothing; and they could be to be overlooked or mistaken: and if it they touch the confines of glory. Bitter contrary over the plant of the lamb." Did deserve nothing; and they touch the confines of glory. Bitter contrary over the plant of the lamb, as conscious they deserve nothing; and they touch the confines of glory. Bitter contrary over the plant of the lamb, as conscious they they touch the confines of glory. Bitter contrary over the plant of the lamb, as conscious they they touch the confines of glory. Bitter contrary over the plant of the lamb, as conscious they they touch the confines of glory. Bitter contrary over the plant of the they touch the confines of glory. Bitter conin the outward visible church? The latter will also have to taste the tribulation which entered once a year, even the Holy of holies. not the least rich is the harmony of kindred

quently and eloquently expatiated was the doctrine of election. He describes, in fact, the not their own tears, or sufferings, or excellen-

libation and foretaste :- "when I awake I shall is offered in sacrifice to idols is anything? But to gods whom they knew not, to new gods that and that it is not to believers the description be satisfied;" "we shall be like Him, for we shall see Him as He is;"—all veils rent—all fice, they sacrifice to devils, and not to God; Deut. 32:17. While against the sin of witchglasses broken-all clouds scattered, and the faint twinklings of night lost in the effulgence of eternal noon. The river of life shall flow through us forever. "Now, Lord," we may well pray, "lettest thou thy servant depart in peace." "I desire to depart and be with Christ."

In order to reach this state of felicity, and be forever with those sealed ones, and the Angel of the Covenant, who seals them, we must renonnce all right or title, or merit in ourselves, and all hope of purchase, at any price, that man, priest or Pope, can pay;—the price is the precious blood of the Lamb. In Christ alone is our right to heaven—our hope of glory—our certainty of acceptance. He seals or sets apart for heaven those only who have washed their robes and made them white in His blood. This is God's own immutable arrangement. other way leads to those "living fountains of No other Name has power. We must be in Him on earth, in order to be with Him in heaven. Unless we realize that communion of our spirit with Christ's spirit-directly, and not indirectly only through the medium of truth,—unless we become one with Christ as really as we are one in nature and responsibility with Adam—unless we are wholly represented in and by Christ here, we cannot expect to reign and rejoice with him here-

Let us study the lineaments of the coming glory, as these are revealed in the blessed Bible.

The most effective way to dislodge an evil, or inferior preference, is to bring the heart into contact—with a higher and holier, that is—
with heaven. The are shiring a proclaims the true prophetic character of Mahomet, is his; the bell that tinkles forth a signal for the advantion of a wafer-god, is sounded them to their mutual destruction—a business
by him: yea, the secret whisper from within well suited to the malignant subtlety of a devil; with heaven. The sun shining puts out the fire; so the lustre and overpowering glory of the home of the sealed ones will so pale all that man thinks magnificent, that we shall thirst for that day which knows no night, and to be one of those of whom it is written-"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Brethren, what evidence without-what consciousness within have you of a share and interest and lot with this illustrious throng. All its virtues, its attributes, its fruits, are this day freely offered you from the throne of God. Christ invites, beseeches you through his ministers, to flee from that alienation and state of wrath in which sin has plunged you, and to lay hold on that sacrifice of unchanging efficacy-that ransom of infinite virtue, than which there is no other passport to everlasting glory. You are not mere auditors of these truths this evening, having no interest at stake. That book which decides all disputes, and discloses all responsibilities, points to us as vitally concerned in these momentous questions, that we are lost by nature and perishing from the earth every instant, and that our restoration to the friendship of God and to the hopes of heaven is suspended on our reception or rejection of the Lord Jesus Christ. We are within either of two attractions. We are the subjects of one or other of two processes. We are still sinners by nature, or saints by grace. Where and what are you? Answer it to your own consciences
—answer it to that God who is greater than conscience.

END OF LECTURE IV.

Satanic Cunning.

BY CHARLOTTE ELIZABETH.

Bold as he is, and potent as he is, Satan by craft his insiduous purposes, gliding steal-thily on the path of his intended victim, and concealing himself beneath the innocent flowers with which the Creator has bountifully clad that path. In some parts of the world he does indeed enforce upon his bond-slaves the horrible service of worshiping him openly and by name, in order to deprecate the temporal mischief that they know he is able and willing to do them; but, generally, he veils himself under fictitious

and I would not that ye should have fellowship craft, the acquirement of power or knowledge with devils. Ye cannot drink the cup of the by means of Satanic communications, the law the poor heathen that some divine power re-sides in a beast, a reptile, a stone, or the stock Lev. 20: 27. By this we see, that Satan had all its successive empires, crumbling into dust as he could impart; and secretly, by fraud and as they have done, he has been the object of supreme homage. The Babylonian might fall prostrate before his gigantic idol of gold; the Persian breathe his devout aspirations to the suprement of the visible church. Most earnestly were they warned against this, the great condemning has been the careful and the condemnia of the visible church. Most earnestly were they warned against this, the great condemning has been the careful and the visible church. There shall have the careful and the ca fiery orb of day; the Greek rejoice in his sculp-tured forms of exquisite beauty, and in the end-divination, or an observer of times, or an enless mysteries of an impure worship; the stern chanter, or a witch, or a charmer, or a consulter Roman might crowd his pantheon with the captured idols of every nation, and enlarge his unmancer. For all that do these things are an holy creed for the reception of each foreign fa-ble; but in all, and over all, Satan ruled.— these abominations, the Lord thy God doth god of the worshippers. His voice was heard the decree that prostrated the glory of the Chaldens on the plain of Dura, and in every indeans on the plain of Dura, and in every indeans on the plain of Dura, and in every incentive to creature-worship under whatsoever When Abimelech, the son of Gideon, by a cruel form observed, and by whatsoever sanctions confirmed. The voice that from the Minaret of charity, is the voice of his power too, for "covetousness is idolatry." Col. 3:5. By fraudful cunning, under a thousand manifestations, he upholds his unseen, acknowledged dominion; never to be overthrown till the Stone, cut out without hands, shall smite the huge image of universal idolatry, and gathering to itself the little, faithful band of protesters against this multifarious devil-worship, so fill the earth as to thrust out of it whatsoever resists the extension of that Stone's triumphant kingdom.

To adduce instances of all the devices of Satan's cunning recorded by, or to be clearly inferred from, the Holy Scriptures, would be little less than to transcribe the Bible itself: we may, however, mention some few, where diabolical interference is expressly spoken of.— The Scriptures do not often explain the part that the tempter and his hosts took in the toils the struggles, the sins of the Old Testament church: but under the gospel dispensation, enough is revealed to enable us to trace his workings in former times, even where he was not specified by name. Who can fail to see this in the touching history of Joseph? When the youth declared his dream, the meaning was evident to his father, and his brothers were compelled to see it in the same light, galling as it was to their pride. Their envious, angry dispositions gave occasion for the tempter to assail them, and to suggest the cruel expedient by which, as they hoped, the "dreamer" was finally put out of their way; and in the varied persecutions that followed the blameless young believer, the malice of an adversary, potent and crafty, like Satan, may be plainly discerned.— When the children of Israel corrupted themselves, and made a golden calf, and worshipped it in the name of the Lord, the artful adaptation to their circumstances of the idolatrous abominations that they had seen in Egypt no doubt originated in the same quarter: while continual outbursts of discontent, disobedience, strife, and open rebellion against their leader, that marked the progress of the rescued tribes through the wilderness, all bear witness to his influence among them. Recollecting, as it has already been observed, that the Holy Ghost de-

ble; but in all, and over all, Satan ruled.— these abominations, the Lord thy God doth Wherever idolatry is found, there is Satan the drive them out from before thee." Deut. 18:10 -12. That this peculiar mode of destroying in the lowing of the Egyptian abomination, in God's people was persisted in by the crafty ance in the flesh, we have constant proof .conspiracy with the men of Shechem, slew his brethren, and obtained the chief power, the that withholds the hand about to extend the gift to whose suggestions, no doubt, or to those of one like him, the young man owed his successful progress in treachery so far. When Saul greatly offended the Lord, his chastisement was heavy: "The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." 1 Sam. 16:14. Thus commissioned, the evil spirit gave that unhappy king no rest during the period of his visitations; but alternately depressed with melancholy, cankered with envy, and inflamed with murderous rage the mind of his victim; impelling him even to hurl a javelin at the loving, dutiful son, whose generosity interposed between him and the ill-requited minstrel, from whose holy strains of music the tormenting devil had so often fled .-When the same monarch, in the near prospect of his last fatal battle, consummated his offences by seeking one who had a familiar spirit, and requiring of her the exercise of what he, as the Lord's vicegerent, was solemnly bound to suppress, and if detected, to punish with death, we find him answered according to his folly, and driven to utter despair by the seeming success of an accursed spell. 1 Sam. 28th.

Much has been written to elucidate, and not little to explain away that extraordinary scene at Endor; but when all has been said that man can say, there the brief, plain record stands, exactly as they found it, and all the wisdom of the wise fails to throw light on what God has left obscure. The word of God expressly declares that it was Samuel. "And Samuel said to Saul." v. 15. "Then said Samuel." v. 16. Saul "was sore afraid, because of the words of Samuel." v. 20. The terror, too, of the woman, and her remarkable expression, "I saw gods ascending out of the earth," v. 13, would plainly imply, that her incantations had been followed by something wholly different from what she anticipated; she had invoked devils; but "gods," probably bright angelic beings, made visible to names and forms, so obtaining to himself and his angels the honor and service that are due to God alone. St. Paul tells us this: "What say I then? that the idol is anything, or that which large in the says, in the Bota and the says are says, in the Bota and the says and the say

ought to apply, "intruding into those things which he hath not seen, vainly puffed up by his fleshy mind." Col. 2:18.

That devils continued to pollute the land of Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." 1 Cor. 10: 19-21. Satan persuades surely be put to death: they shall stone them have sufficient testimony. Ezekiel sets before us an awful picture of the abominations committed in Jerusalem by those practices which of a tree; and having induced him to worship it, takes to himself and to his gang of devils the honors paid to the senseless idol. Well may he be termed the god of this world! To geance to be taken: and Zechariah, prophesy ing of mercy to be shown when the Lord shall heal the breach of his people, has this promise: "And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of idols out of the land, and they shall be no more remembered: and also, I will cause the prophets and the unclean spirits to pass out of the land." Zech. 13:2. By what artifices these evil creatures opposed the work of God, we are, however, far more distinctly shown in the New Testament, where we find their nature, operations, and objects laid open in a wonderful manner by Him who came upon the strong man, took away his amor wherein he trusted, and divided his spoils.

One specimen of deep cunning is given in the very first instance, particularly in a case of possession: it occurs in the eighth chapter of St. Matthew's gospel. "And when he was come to the other side of the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceedingly fierce, so that no man might pass that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time? And there was a good way off from them a herd of many swine feeding; so the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out they went into the herd of swine: and behold the whole herd of swine ran violently down a steep place into the sea, and per-ished in the waters." Here we see, first, the deprecatory cry of the fiends; acknowledging the omnipotence of the Lord, but pleading that the set time for tormenting them in the fiery pit was not yet come. They are good calculators of prophetic periods, and perfectly knew that their time on earth had not expired. Next, they made a request, the drift of which we could not have seen but for the effects that followed its success. They asked leave to enter the swine; blessed be God! Satan has no power over unclean beasts, unless it be especially given of the Lord. Having permission, they instantly availed themselves of it by drowning every one of them in the sea; and by this manœuvre they so alarmed the neighboring inhabitants, who could expect no less from such a beginning than that the unknown visitor would destroy all their property, as to prompt a general request that he would depart out of their coasts. Thus for the time, was the dreaded gospel averted from a whole city, by the exceeding craft of these devils: and in permitting their vile contrivance to succeed, the Lord mercifully provided a rich warning lesson for the church, to the end of time. May we all have grace to use it effectually in our wrestling contest with the principalities and powers

Another mode of undermining where they durst not openly attack, was practised against her for some wise purpose, appeared, bearing the teaching of the apostles. In Acts 16:16 with them the resuscitated body of the buried we have the account. "And it came to pass, seer, commissioned to assure the king that he as we went to prayer, a certain damsel posand his sons should, on the morrow, be num- sessed with a spirit of divination met us, which bered with Samuel and the rest of the dead. brought her masters much gain by soothsaying; We have no reason to suppose that the inspired the same followed Paul and us, saying, These narrative is otherwise than simply true: indeed, men are the servants of the Most High God, clares idol-worship to be devil-worship, we have positive proof that Satan and his legions pre"Let God be true, and every man a liar." Rom. this she did many days. But Paul, being rarely goes to work in a straightforward manner. He is still the old serpent, accomplishing the camp of Israel; and all the seductive arts

3:4. Least of all may we listen to those who
would, in this case, as in that of Pharaoh's enmand thee in the name of Jesus Christ to come practised by Balaam and others, to ensnare the chanters, represent witchcraft as a mere jug- out of her. And he came out the same hour." Lord's people into forbidden paths, were cer- gling imposition on the senses of the credulous; In this, as in the preceding case, the devil's detainly of his devising. Moses, when writing, and ascribe the woman's astonishment, not to vice is shown by its fruits. His object in thus as he is supposed to have done, the book of Job, must have received a very clear revelation conceal, but to the appearance of any spiritual being origin of the apostle's teaching was probably cerning the power and activity of this fearful foe, although the record that he was commissioned of his own people's history, makes pre-hail it as a glorious proof of the Lord's watch-which a devil could thus approvingly seem to cise mention of the evil one, as personally in-terfering with them: but he says, in the Lord's his own people, which he will not suffer devils a daily follower of those who taught it; and if

through the cunning of a devil, it is peculiarly delightful to proceed in the story, and find the whole overruled of God to the conversion of the keeper of the prison, and all his household, the shame of the unjust magistrates who had beaten them, and the honorable acquittal and dismission of the apostles from the place; where, no doubt, events so extraordinary were blessed to the conviction of many; the church at Philippi being, as we find by his epistle to it, an especial cause of joy and thankfulness to

Another instance had previously occurred, where a sorcerer, one who avowedly held communion with evil spirits, and through their workings in him merited the severe rebuke, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness," had endeavored to turn away a Roman of Elymas, and his pretended sanctity, could not avert from him the stroke of instant blindness, which, to mark it as a direction of the storm to hear the sermon. The doctor often tells the story, and adds, "I think that was about as satisfactory an audionate the story and additional tells the story and additional tells the story and audionate the story are story and audionate the story ness, which, to mark it as a direct visitation from on high, was announced by Paul the moment before he overtook him; and this wonder confirmed the deputy in the faith. Acts 13:6-12.

One more instance we have in Simon Magus, who was also a sorcerer, and who seemed to have been delivered from the dominion of evil spirits, by the preaching of the gospel, being able to make such a confession of faith as entitled him to baptism. In him the devil sought to bring a deadly disgrace on the church of Christ, by obtaining the power of conferring the miraculous gifts of the Holy Ghost on whomsoever he would; or if the idea of being able to buy the gift of God with money appear too foolish to have been really entertained by a spiritual being, we may suppose that he calculated on making the very proposal, from a professed worshipper, redound to the disadvantage of that church. In either case he was baffled. Peter was enabled to "perceive" that this seeming convert was still in the gall of bitterness and the bond of iniquity, and rebuked him openly; while the record of the attempt serves to this day as an invaluable preservative against certain unscriptural views of baptism that have crept into the church.

By considering in how many instances under the Old Testament dispensation, characters appeared, and events occurred parallel to these which meet us under clearer light of the New we may trace such hindrances and stumblings among the saints of old to the deep-laid plots of the rulers of the darkness of this world and by such an enlarged view of the enemy's sphere of action, we may learn to be more earnest in praying that "all those evils which the craft and subtlety of the devil or man worketh against us may be brought to naught;" and may also become more watchfully alert in seek

ing to baffle his devices.

A Good Sermon.

We heard a story of the elder Dr. Beecher now of Cincinnati, that is said to be true, and is worth putting into type as illustrating the truth that we can never tell what may result from an apparently very insignificant action. The doctor once engaged to preach for a country minister, on exchange, and the Sabbath proved to be one excessively stormy, cold and uncomfortable. It was in mid-winter, and the snow was piled in heaps all along in the roads so as to make the passage very difficult. the minister urged his nag through the drifts. till he reached the church, put the animal into a shed, and went in. As yet there was no person in the house, and after looking about, the doctor-then young-took his seat in the pul-Soon the door opened, and a single individual walked up the aisle, looked about, and took a seat. The hour came for commencing service, but no more hearers.

Whether to not was now the question—and it was one that with the ten kingdoms, as he was called away in one grand symbol—a scarlet-colored wild Lyman Beecher was not long in deciding. He felt that he had a duty to perform, and he had no right to refuse to do it, because only one man could reap the benefit of it: and accordingly he actually went through all the services. With the ten kingdoms, as ne was caned away by the angel into the wilderness to behold the final issue. The mirror-scene of the first vision is a SEA, encircling seven mountains. One of the seven angels said to John, Come hither; duct with the nations was brought to view; here her agency united with the beast in shedingly he actually went through all the services, praying, singing, preaching, and benediction, with only one hearer. And when all was over, bols are here introduced — 1 will show you the judgment of the great harlot that sitteth upon many waters. The symhe hastened down from the matters of the strength of the matters of the strength of the matters of the strength of the matters of the symhe hastened down from the matters of the symhe hastened down from the matters of the great harlot that sitteth upon many waters. The symhe hastened down from the matters of the great harlot that sitteth upon many waters. The symhe hastened down from the matters of the great harlot that sitteth upon many waters. The symhe hastened down from the matters of the great harlot that sitteth upon many waters. The symhe hastened down from the matters of the great harlot that sitteth upon many waters. The symhe hastened down from the desk to his "congregation," but he had departed.

A circumstance so rare was referred to occato the doctor's mind quite strangely. Travelling somewhere in Ohio, the doctor alighted from the stage one day in a pleasant village, Rome literal did not reign over those kings:

| Latin beast through its scarlet period. And in order to carry out our original plan, we must first analyze the symbolic agents of the scarlet period. It is sprouts up gradually—increases intered by order to carry out our original plan, we must first analyze the symbolic agents of the beast; hence it is said to do what period. Secondly, analyze the supposed symbol is scarlet period. And in the stage of the period of the

fast in the stocks. Seeing that all this was when a gentleman stepped up and spoke to him, that is, the ten kings. She was subdued and bolic agent. Thirdly, Compare the two, and familiarly calling him by name.

"I do not remember you," said the doctor "I suppose not," said the stranger; "but we pent two hours together in a house alone, once in a snow storm.

"I do not recall it, sir," added the old man pray, when was it?"

"Do you remember preaching, twenty year ago, in such a place to a single person?"

"I do, indeed-and if you are the man, I have been wishing to see you ever since."

"I am the man, sir; and that sermon saved my soul, made a minister of me, and yonder is my church! The converts of that sermon, sir, are all over Ohio!"

Such a striking result made no little impression on the old veteran's mind. He learned the man was at that time a lawyer, who was in the town on business; and tired of a Sunday

Omnipotence.

If there be anything that can lead us upward to the contemplation of the attributes of Him who sustains all things by the might of his power, it is the understanding of his works above. If you would know his glory, examine the infinite number of mighty suns that blaze above us. Multiply the hundred millions with which we are associated, by the thousands of other systems beyond us, and compute the re-But again: If you would have an idea of the eternity past, call to mind the thought that all has existed so long. The objects which he has created we know to have existed millions of years ago; for we know with certainty that they must have been created thus early, else their light could not have traversed the mighty distance which separates us from them. And f we would have an idea of his omnipotence, let us remember that these mighty lights are but the expression of his will. Take our own little earth, which is now in comparison with the universe but a grain of sand. If all the inhabitants that ever moved on its surface could unite the sum of their physical strength into rulers. one arm, and that arm should attempt to project this earth, it could not move it through a single foot in a thousand years. Yet God has moved it sixty-eight thousand miles since I have been speaking. This is nothing. Remember this, that some Almighty power is swinging not only this earth, but all the planets of our system at the extremity of a radius of one hundred millions of millions of miles .-And not only these, but the hundred millions of suns which cluster in our own system are performing their mighty revolutions. If there be not a conviction of Omnipotence here, then it is impossible for the human mind to compre-

And we may go one step farther. If we would have any idea of the omniscience of God, let us for a moment reflect that there is not a solitary particle of matter throughout the universe, that is not operating to disturb the movements of every other particle. The astronomer has shown the most transcendent genius, in computing the perturbation of a very few little bodies belonging to his own system. But God has computed the perturbation of every body in the entire universe, and he knows precisely how much influence is exerted by every one upon the other throughout the ceaseless ages of eternity. He knows full well that this mighty system, which he has calculated with infinite wisdom and skill, is so arranged that it shall be perpetual—that it shall never end.— Prof. Mitchell.

Fourth Universal Monarchy.

First Vision-Rev. 17: 1, 2, 9, 15. From bols are here introduced — 1, HARLOT; 2, WA- Jesus. TERS. Being seen in vision in the natural

ruined by them. The Roman church did thus reign nearly twelve hundred and sixty years. First, Symbolic Agents. The symbols of the What is a city? A corporate body, governed by certain laws, executed by certain officers.— The Roman Catholic church was a body corporate, governed by certain laws, executed by certain officers. That church is properly termed and sixty years—from the latter part of the a city. She answers to every circumstance of sixth, or near the middle of it, to the beginning the description. She alone is the woman-the of the nineteenth century. Four noted events city. There are other objections against the occur during that period, as indicated by the idea of a literal city: the beast here brought to view in the natural world, is a symbol of a human government in the moral world, belonging to the civil division, that is, the Roman government. The civil government of the city of on the remnant seed of the eagle-winged wo-Rome was the Latin. You can no more sever man. The symbols denoting each of those the government of the CITY of Rome from the Roman government, than you can sever the government of Washington City from that of the Union. One civil government is not represented as riding upon another. As the woman beast which she rides, so must an equal distinction be kept up in the moral world. The vision contains two classes of symbolic agents; so, likewise, must the moral world contain two analogous classes of agents. No one will deny but that the beast symbolizes the Roman civil government. The analogy between this symbol and the agent symbolized, is plain. If, then, the symbolic woman is no part of the symbolic beast that carries her, then the AGENT symbolized by the woman is no part of the AGENT symbolized by the wild beast. The primary law of analogy requires this distinction. The violation of this principle would uproot the whole system of symbolization.

The beast represents a civil hierarchy. We are explained in v. 15-" The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.' In this vision John sees the harlot sitting on waters, which represents an ecclesiastical hierarchy supported by a vast combination of civil

But what are those sea-begirt mountains?-V. 9-"And here is the mind which hath wisdom, the seven heads are seven mountains, where the woman sitteth upon them: and are seven kings." It is here stated that the seven heads are seven mountains and seven kings .-Such is the idea contained in the original. Our understanding of the passage is this:—John was contemplating the harlot playing about the seven sea-begirt mountains, when the angel came to him, which vision formed the ground work for the angel's visit, which was to show John the final issue. The seven kings are seven kinds of civil administration of the Latin domination, viz., 1, Regal, 2, Consular, 3, Dictatorial, 4, Decemviral, 5, Tribunitian, 6, Imperial, 7, Decem-regal. These seven kinds of administration of one government are symbolized in both visions; in the former by seven MOUNTAINS, in the latter by seven HEADS. use familiar language, we express our ideas

Angel.-John, you have been contemplating that corrupt woman, seated upon those waters by the seven mountains, until the sight has disgusted you. Come with me, and I will show

John .- Will you, first, explain the vision I have been contemplating?

Angel.—The waters are peoples, and multitudes, and nations, and tongues; the woman, as in former times, means an ecclesiastical body Those sea-girt supported by civil rulers. mountains represent seven kinds of civil administration. This woman hath intoxicated

Here we shall dismiss the further consideration world, they really existed in the moral world. of the agency of the woman, and take up the

scarlet period indicate the longest duration in the history of the fourth beast, henceforth to be denominated the Romano-German beast. -They cover a space of at least twelve hundred symbols: 1st, the rise of the little horn; the seating of the rider upon the beast; 3d, the healing of the sixth head; 4th, the chase into the wilderness, and the forty-two months' war events will come under view in their regular order of time, so far as we can determine.

I. The rise of the little horn. - Dan. 7:8, 11, 20-22, 24-26-"I considered the horns, and behold, there came up among them another litin the symbolic world forms no part of the wild | the horn, sprouting up in the midst of them; and three of the horns which were before it were rooted out from before it. And behold, in this horn there were eyes like the eyes of a man, and a mouth speaking great things.... I looked then because of the sound of the great words which that horn had spoken. . . . And concerning the ten horns, which were on its head, and that other, which sprouted up and shook off some of the first: and which had eyes and a mouth speaking great things, and the appearance of which was greater than the rest. I beheld, and that horn made war on the holy ones, and prevailed against them, until the Ancient of days came and gave judgment for the holy ones of the Most High, and the time came that the holy ones possessed the kingdom. . . And after them another horn shall be raised up, which woman denotes an ecclesiastical hierarchy, resting upon, and supported by, the civil. What humble three kings, and shall speak words against the Most High, and wear out the holy ones of the Most High, and think of changing times and laws, and this shall be put in his power for a time and times and the half of a time. When the court hath sat, they will change his government, to abolish and destroy it utterly."

Some things are worthy of remark: 1st, this horn springs up on the fourth beast after the ten, in order of time, and is, therefore, the eleventh. We have already shown, that the ten horns came up on the Romano-German beast; this horn must, consequently, belong to the same, rising out of the same head. 2d, the ten horns denoted a combination of civil governments, united under one symbol; - this eleventh horn also denotes a civil government. As a further proof of the same, it may be remarked that the agency here ascribed to the little horn, is attributed to the beast, in Rev. 13th: thus, the horn makes war against the holy ones a time, times, and a half, or twelve hundred and sixty years. The beast makes war against the same people for the same duration, in Rev. 13:5. "And there was given unto him (the beast) a mouth speaking great things and blasphemies; and power was given unto him to make war forty and two months." The beast has two mouths; one belonging to him properly, the other a gift. A mouth being the organ of speech, the beast has two organs of speech; the one civil, the other ecclesiastical. The second, or ecclesiastical mouth, is no part or appendage of the beast, any more than Aaron was a part of Moses; for in the same sense Moses had two mouths, or organs of speech, as in Ex. 4:16
—"And he (Aaron) shall be thy spokesman unto the people, and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." The civil governments did occupy the position of Moses, and the Roman Catholic church the situation and office of Aaron. If Aaron is no part of Moses, then the second mouth of the beast is no part these nations with the wine of her fornications. of the beast. The same remark will hold good John then follows the angel into the wilder- as to the little horn. His eyes and mouth were preach to such an audience or templating the harlot, in her lewd intercourse preach to such an audience or templating the harlot, in her lewd intercourse vision, the nations, or the waters, are embodied horn. The proper mouth of a civil government horn. The proper mouth of a civil government is its law promulgating power, or its legislature. Such mouths had the ten horns—such an organ of speech had the little horn. It had, however, another set of organs, which were gifts: these gifts formed no part of the horn, any more than the gift of a dress would constitute a part of the person who receives it. In describing the little horn, all the use we shall make of these gifts will be to assist us in identifying this power from other kingdoms. Its acts afford features A circumstance so rare was referred to occa-sionally, but twenty years after, it was brought to the dector's mind quite strength woman which thou sawest is that GREAT CITY,

not spoken of as increasing, but appear full grown at first. Not so with this horn. It is seen at first like a tender sprout: it grows through a series of years, until it acquires great dominion. This horn is seen in vision; it is therefore a symbol. The symbol belongs to the natural world: we must hunt for the analogous agent in the moral world. It is the eleventh horn, or member, of a wild beast: we must seek an analogous member of a great political system, which is found in the Latin government only. We must look for a kingdom springing up among the broken fragments J. P. WEETHEE. of that empire.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, APRIL 8, 1848.

The Thousand Years' Reign.

On the general sense and import of the passage we remark, first, that if this Scripture is to be understood as referring to a literal reign of Christ on earth, then the privileges of which it speaks must be restricted to the martyrs exclusively, and none else are to participate in them. For of them only the passage speaks. Accordingly at the commencement of the thousand years, the living being somehow removed from the earth, the martyrs will be literally raised from the dead, and admitted to distinguished honors during the time specified. But if such be the fact, is it not strange that not the smallest hint of any such thing is given in any other part of the Bible? And do not the Scriptures invariably teach that the rewards of piety, and of suffering for the sake of Jesus, are reserved to the ultimate state of blessedness, and are not to be expected in the present world? We have already shown that religion is to gain a glorious conquest in the latter day; and that all nations are to be gathered into the bosom of the church. Hence this passage cannot refer to the martyrs literally, or the other prophecies cannot refer to this period of time. But which is most consistent, to explain the many by this one, or to explain this one by the many? [Note 1.]

We have yet to observe that this Scripture is in harmony with the rest of the prophecies, which teach us to anticipate an universal prevalence of true religion on this earth. ^a The time referred to follows the destruction of the church's enemies, and therefore supposes a season of great prosperity in religion. b The saints are represented as placed upon thrones, and judgment is given to them. c These emblems may be expressive of distinguished honors conferred upon the church, and the influence she will exert throughout the world. ^a For the time will come when the saints shall possess the kingdom. ^e (Dan. 7:22.)

The resurrection of the martyrs as here spoken of comes next to be considered. Every circumstance connected with this particular shows that it is a spiritual resurrection. I The souls of such as had fallen in death by the hand of persecution, were seen living anew. I This would be a strange expression to significant nify the literal resurrection of bodies; or even to denote individual persons. ^k If the apostle meant persons, why did he not say, I saw the persons of them that were beheaded. ⁱ This strongly militates against a literal reign. k If then the literal resurrection of the martyrs is not intended, it must be designed in some way to make them the representatives of the saints who shall live on the earth during the millennial ages. I The connection is readily perceived. The Christian graces, which ornamented the lives of the martyrs, will stand forth in high relief among the people of God under this glorious reign of Messiah. m

It is well known that the martyrs were distinguished for their spirit of deep toned piety; the tenacity with which they adhered to the principles of their religion; the diligence with which they copied the examples of their great Leader. But when they expired and passed away from the world, this spirit of pure Christianity, which animated them in their holy course, in a measure expired with them. Yet, when the millennial glory shall dawn upon the world, it will be re-vived. Then will the church as she extends her influence among the nations, and occupies the various portions of the inhabited world, exhibit specimens of primitive Christianity—as if the holy martyrs had risen again to dwell upon the earth. The rest of the en again to dwell upon the earth. The rest of the dead live not. The dead referred to in the passage before us, are the martyrs who were slain for their religion,—and those who persecuted and put the martyrs to death The martyrs live again. The spirit by which they were distinguished is revived and lives in the saints during the millennial ages. But the other dead live not; they have no successors in wickedness; their persecuting spirit is not revived, but slumbers with them in the grave till the thousand years are past. The sentiment in short may be thus expressed: the true spirit of Christianity, as exempli-fied in the martyrs, shall generally prevail over the

rit of persecution, as seen in the enemies of religion, shall lie dormant, and not awake until the thousand years are finished. This is the first resurrection; a spiritual, or mystical resurrection. This whole thousand years, in which the Christian interest shall won-derfully flourish and prevail, is the first resurrection. It will precede the general resurrection. It bears a striking analogy to it, in its general appearance, filling the earth with living saints, investing them with the purest robes of righteousness and salvation, and placing them upon an eminence far above the corrup-tions of sense and sin. Thus fitted, they will be prepared to receive and enjoy the sublime satisfaction arising from such a condition of things. [Note 2.]

We need hardly mention the objection which tells us that the term resurrection is never used to signify regeneration, for is not similar language employed to express the thought? "And hath raised us up together and made us sit together in heavenly places in Christ Jesus." In the vision of dry bones are found all the circumstances of a resurrection. And what can that mean but the regeneration and spiritual recovery of the Jews from their state of moral death

To prove a literal, personal reign of Christ on earth, previous to the general judgment, must be a difficult task to any man, seeing that not a particle of evidence can be drawn from the Bible of his return to this world until the judgment takes place. No intimation is given that the resurrection of the righteous and that of the wicked are to be placed at the distance of a thousand years apart; or even at any considerable length of time; but are spoken of as the occurrence of one grand event. And to suppose that saints and sinners, subsequent to the resurrection, are to come in contact, as in the mighty shock of battle, presents a problem sufficient to puzzle the most gifted mind. [Note 4.]

But upon the principle which we have adopted, all is simple, and interesting. It coincides with the general tenor of prophecy in relation to that grand event; it spreads before us a wide field for Christian benevolence and enterprize; it stirs the latent feelings of every sainted spirit; and inspires the hope of glorious days which are coming to bless the world. Before the light of heaven-born truth the ranks of sin are seen to fall, and the enemy is urged to his last retreat. The gospel wings its rapid flight over the broad surface of the world; and God the Spirit breathes life and holiness into the withered nations. Millennial glory now pours its broad beams upon our once benighted world; and numberless happy spirits are regaled at the healthful entertainments of religion. This is the day, brethren, which is destined to gion. This is the day, brethren, which is destined to bless the earth; and restore it to little less than paradisean purity and joy. A day which shall rescue millions yet unborn from the grasp of misery and sin, and place them in exalted stations among the redeemed of the Lord. A day which shall give to Christ, the great King of Zion, a conquest distinguished and ultimate; one that shall be held in everlasting remembrance. [Note 5.]

Note 1 .- It speaks of more than the actual martyrs, for it includes the souls which had not worshipped the beast, nor his image, &c. But then those that dedicate themselves to God, whether it lead to martyrdom or not, may be classed with martyrs who count not their lives dear unto themselves, in view of the Kingdom of God. The living "somehow" removed? The dead in Christ shall rise first, and with the living changed shall meet the LORD in the air. We should like to be shown in what part of the "letter" the latter-day conquest is shown? It is certainly reversed by the texts quoted.

a That is true—in the New Earth.

b When these are destroyed, it will be in the end of this world, when "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall east them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Who hath ears to hear, let him hear." (Matt. 13:41-43.)

c As the Saviour overcame and is with the Father on his throne, so will the saints overcome and sit on the throne of Christ; but not till the resurrection from the dead.

d No such explanation of such a figure is given in the Bible. But their reign is affirmed elsewhere to

e They are to possess this kingdom forever and ever.

f It is explained by John to be the first resurrection. g They must then have been in a state different from

that, before they lived anew.

h Why strange? It was one so expressive that the first ones who denied such a resurrection, were forced to the position that it was written by CERINTHUS, a heretic, for the very purpose of proving just such a resurrection.

i Because then they were merely the souls of them that were beheaded; but as the vision progressed, he saw that these unclothed souls actually lived again and reigned with CHRIST on the earth.

k It strongly substantiates it.

A literal resurrection is expressly affirmed, and therefore is intended.

the martyrs a sufficient reward for all their suffering.

Note 2.—The martyrs were distinguished for their piety; but it was owing to the peculiar influences which surrounded them. As the church has been in adversity, the pure gold has exhibited its greatest brilliancy. It has become dim, just in proportion to the prosperity of the church. How, then, can the spirit of the martyrs re-animate the church when there is no martyrdom to be encountered? How can such have the persecution promised in this world to all who will live godly in Christ Jesus? How can the saints born in such a millennium be numbered with those who all came out of great tribulation? How can the martyrs be said to live again, when they are still dead? What authority for such an interpretation, and changing of a positive declaration? If the first resurrection is mystical, why not the second also mystical? If the first is a resurrection of righteousness, why not the last a resurrection of wickedness? How can saints living only in such a state of things be said to undergo a season of probation to fit them for the kingdom? for they could not sin if they would. They might as well be born in heaven at once as to pass such a probation.

Note 3.—The word in Rev. 20:5 is avactacisword which is no where used to denote other than a literal resurrection. Raising us up to sit in heavenly places, is not an anastasis from the dead. The "dry bones" are explained by inspiration to denote a literal resurrection, and not the return of the Jews.

Note 4 .- No one claims a reign of Christ previous to the judgment: it is subsequent to it. In numerons instances it is affirmed, that the dead in Christ shall rise first, that there is a resurrection out from among the dead, a better resurrection, &c. They do not come in contact in battle. There is then no battle. Satan imagines there will be one, as do some others, but fire comes down from heaven, and devours him and the wicked.

Note 5.—With this conclusion we coincide; for such a result will be effected by the coming and kingdom of our Lord and Saviour Jesus Christ.

Questions Answered.

"Do you think the thrones that are now being cast down, is a fulfilment of what Daniel saw? and the shaking of the powers now in Europe is what Christ alluded to of the powers of heaven being shaking? and the nations being angry is now being fulfilled, what John saw and alluded to in Revelation? should like your opinion on these questions.

Affectionately yours, Aaron Clapp."

1. The Chaldee word רמין, translated " cast down,' has rather a doubtful usage. A majority of scholars are of opinion that it is more literally, "The thrones were placed." Such was the opinion of JEROME, TINDALE, LUTHER, and others. Prof. Bush gives the following criticism, which accords with that of other scholars. He says :-

" Till the thrones were cast down. Chal. ער די כרסון rn, rendered by most versions were set, placed, or planted. The usage that obtains in regard to the original leaves its true sense in this connection somewhat doubtful, but the very uniform rendering of the following versions will show how large a mass of evidence is accumulated in favor of the construction which we have suggested. Pagnin and Arius Montan, 'Throni elati sunt;' Jerome, 'Throni positi sunt;' Syr. 'Subsellia posita esse;' Arab. 'Ecce sedes positæ sunt;' Tindal, Eng. 'The seats were prepared; 'Genev. Eng. 'The thrones were set up;' Luther, Germ. 'Stuhle gesetzt werden;' Diod. Fr. 'Les trones fuerent poses;' Bruc. Italian, 'Throni furono essaltati;' Dutch, 'Stoehlen gesettet werden. Judging from the obvious import of the word in the usus loquendi of the Chaldee Targums, it certainly carries with it the idea rather of violent dejection than of quiet collocation. The large array of instances cited by Buxtorf puts this beyond question. At the same time, the authority of the ancient versions men-tioned above for the latter rendering, together with the obvious congruities of the passage, plead strongly for the latter sense. Simonis (Lex. see אוסיים) gives it this sense, and remarks, that verbs signifying to cast, as the Heb. 1777 for instance, have often the signification of laying, or placing. This is confirmed by the import of the Chaldee term itself in some few cases, where it is used in the sense of imposing trib-ute, as Ezra 7:24; 2 Kings 18:14 (Targ.). Indeed, this very term occurs in the Chal. Paraphrase of Jer. 1:15, as equivalent to the Heb. word for 'set' (נתן) 'And they shall come and set (ירמן) Gr. שרמינים 'Gr. שרמינים) every one his throne at the entering of the gates of Jerusalem.' If, however, the former be the true sense, then the import of the prophet's language is, that he beheld till the thrones, i.e., the kingdoms represented by the beasts, were cast down, or, in other words, abolished and destroyed; an idea undoubtedly in keeping with the drift of the vision. Still, in view of the close connection between the arranging of the thrones and the sitting of the Ancient of days, we prefer the sense of placing, fixing, planting, and the parallel phrase, Rev. 4.2, Spovos Exerto, a throne was set, comes plainly in aid of this construction. The prophet is about to describe a scene of visionary judg-w Would that be their living again? Would men went, and nothing could be more appropriate than to nothing by jumping out before we get to the depot.

the beast has the power. The other horns are earth the whole of the thousand years; but the spi- living free from all the afflictions of the martyrs, be to speak of the preparatory fixing, or placing down, of the martyrs a sufficient reward for all their suffering a suitable tribunal. He beheld, therefore, till the requisite apparatus of 'thrones of judgment' was pre-pared, and everything was ready for the solemn assize

> Yet even in this view of the prophet's scope, we know not that the dominant sense of casting, throwing, throwing down, is altogether inappropriate; for we may easily conceive that the action designed to be portrayed was somewhat of a hurried and violent fixing of the thrones, to indicate that God would suddenly awake and arise to the judgment which he had ordained. The enormities of the fourth beast of the vision, his blasphemies, persecutions, and outrages, had become so grievous and heaven-daring, that a speedy divine interposition was called for, and accordingly the whole symbolic scenery indicates an order of proceeding violent and expedite, corresponding with the emergency of the occasion. Otherwise it would certainly be difficult to account for the use of in this connection, instead of the natural term

שמו placed, set, arranged.
"The imagery, which is to be regarded as purely symbolical, is taken from the judicial usages common among men, and more especially from those of the Jewish Sanhedrim, whose chief judge sat with his assessors on either hand, upon seats, or thrones, of judgment, round about in a semicircular form. It is true, indeed, that although a plurality of thrones is mentioned, yet nothing is said of a plurality of occupants. Mention is made of the Ancient of days only, who would of course occupy but a single seat, but there can be no doubt, from the sequel, and from other kindred allusions in the Scriptures, that the saints, who are subsequently said to have possessed the kingdom, formed the celestial conclave, and sat upon the encircling thrones."—Hier., p. 92.

From the best light we can get on the subject, we have been led to infer that this portion of DANIEL'S vision had reference to the coming of the Son of man in the clouds of heaven, the placing of the thrones for seats of judgment and the doom of the world.

Prof. Whiting translates it, "Thrones were placed."-Ad. Shield, No. 2, p. 172.

The mere overturning of the thrones of European monarchs would be a poor fulfilment of it. If we were to look for such as a fulfilment, we should not know but it was fulfilled at the beginning of this century, when every throne in the limits of the old Roman empire was overturned. But these earthly kingdoms reach into the kingdom of Gop-extend just beyond the coming of Christ; for "in the days of these kings shall the God of heaven set up a kingdom." Therefore if this has reference to a displacing of earthly kingdoms, as such events have marked the course of all time, it must refer to the overturn they will receive after the Lord has come in judgment.

We must not forget that all those who in times past have run into the most extravagant and foolish fantasies, begun by looking at passing events as the fulfilment of scenes predicted to occur at, or just after, the Advent. That is the road of all spiritualizing, and is the point from which such will again be likely

2. There is the same difficulty in relation to your question respecting the shaking of the powers of heaven. There have been so many such shakings recorded in history, that we should not know to which to apply it. The powers of Europe never had another such a shaking as in the French revolution. We, however, cannot thus apply it, because we look on the other signs the Saviour gave as having been literally fulfilled. If we should give a figurative application to this, it would be rejecting the application that has been made of the other signs.

3. The anger of the nations referred to, is an anger manifested when God's wrath has come, which synchronizes with his appearing and kingdom, after the sounding of the seventh trumpet.

Having answered your questions, we will now give the scripture which we think does synchronize with passing events in Europe. The Saviour said, Luke 21:25, that there should be "distress of nations, with [aπορια] perplexity." This is a word used in no other place in the New Testament; but it denotes the state of one who knows not what to do, disquiet, doubt, perplexity. It is used in the Septuagint in place of בהלה in Lev. 26:16, which is translated terror, and צרה in Isa. 8:22, which is translated anguish. The nations of Europe seem to be fast hastening to such a state. They are perplexed, and in utter doubt respecting what course to pursue. They are each and all afraid to do this, and they dare not do that.— In this view of the question, we may look on the movements in Europe as presaging the dawn of that better day, for which the departed wait, and the liv-ing Christian hopes and longs.

The mistake which many are in constant danger of making, is in not distinguishing between a given fulfilment, and the indications of its approaching fulfilment. filment. Against this we must guard. can persuade any that events synchronizing with, or posterior to, the Advent, are previously fulfilled, it will be very easy for him next to whisper, as he has e was in times past, that the LORD has come spiritually, that The the door is shut, or some other kindred error. The

Organized Christian Churches.

REPLY TO INQUIRIES. NO. II. (Continued from our last.)

2. The second of these terms, dianovois, is applied to ministers generally, though it is used to designate a class who filled a particular office in the early church. Varied in its form as the cases require, it is applied to the ministry of Christ, Matt. 20:26-28; to that of the angels, Matt. 4:11; Heb. 1:14; to that of Judas, Acts 1:17, 25; and to that of the apostles, 2 Tim. 4.5, 11. The first case in which it appears to be used as a specific official designation, is in the 6th chapter of the Acts of the Apostles, and refers to the διακονια, "ministration," and διακονειν, "service," (vs. 1, 2,) which "the seven" were set apart

to perform.

What the duties of these bishops, elders, or pres byters and deacons were, so far as they are stated; the character they were required to possess, their re lation to the church, and the mode of setting them apart for their office, may be learned from these portions referred to, and others. Acts 6:1-3; 13:1-4; 14:23; 20:17-35; 1 Tim. 3:1-15; 5:17-19; Tit.

1 Pet. 5:1-4.

2. The second of these churches was that at Thessalonica. Luke says nothing in his narrative of the formation of a church here. Acts 17:1-10. Two epistles are addressed to this church by Paul, Sylvanus, and Timotheus. In the first it is said they came followers of the church of God which in Judea are in Christ Jesus." 1 Thess. 2:14. This church was very strong on the Advent question; and were commended in almost everything. But there were "unruly" and "disobedient" ones enough to make trouble. Paul beseeches them to know them which labored among them, and were over them in the Lord; and to esteem them very highly in love for their works' sake, (1 Thess. 5:12, 13,) but does not tell us who or what these were who were to be thus esteemed. The "commandments" and "traditions" which had been given them are also left in the dark, as to any form of which they speak.

The third of these churches mentioned in order, and at length, by Luke, was the church at Corinth. Acts 18:1-18. Luke says nothing of any particular form of church order in this case. In the epistles to the church of Gon at Corinth, it appears that some special, as well as the common, elements of disorder affected them very seriously .- Questions growing out affected them very seriously.—Questions growing of a preference for men—baptism—the Lord's supper—the Spirit—the resurrection—circumcision—slavery—fornication—idolatry—marriage, &c., distracted and threatened to destroy everything. There were brethren, however, who kept the ordinances
Paul delivered to them, for which he praised them,
(1 Cor. 11:2); while the "contentious" were as
ready to get up "schisms" and "seets" on the length of a man's hair, or the covering of a woman's head, as on anything else. We find, therefore, a more complete statement of primitive church order, but varying materially from that found in the church at Philippi.

As some of those who had been baptized by Spirit into one body, were still "ignorant," and therefore were led into the supposition that all must be alike, and of course that all diversities must be done away, Paul shows them that to all who are in Christ the manifestation of the Spirit is given to profit, as the different members of the body are essential to its perfection. To have but one member, would be as fatal to the body as to divide its members. "Now ye are the body of Christ, and members one of another. And Gop hath set some in the church; first, apostles, secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:27, 28.

Read to end of chap. 14.

A remark or two moon this distribution of church

A remark or two upon this distribution of church offices and functions, may be of service in the com-

parison we are now making.

1. Apostles.—Their office was evidently, in several respects, of a special character, and terminated. as to any personal succession, with the first age of the church. If it had been otherwise, an election to fill the place of James would have taken place at his There could no longer be ac-Acts 12:2 death. Acts 12:2 There could no longer be actual witnesses of the resurrection of Christ, the principal fact in his life which they were to establish, Luke 6:13; Acts 1:1-21; 1 Cor. 15:8, 9, nor could they be any longer needed. For any other work done by the apostles, elders, presbyters, or bishops, were sufficient. The apostles were elders, but all the elders were not apostles. Apostles were indispensably necessary to lay the foundation of the church pensably necessary to lay the foundation of the church, but not to regulate or preserve its order. It is enough for other disciples to be mindful of their "ways which be in Christ, as they church." 1 Cor. 4:17. as they taught everywhere in every

2. Prophets.—These are frequently spoken of in the early church. Some of the apostles were prophets, in every sense, i. e., of foretelling future events, and of speaking to the edification of the church.—What is said of the peculiarities of their calling, may eculiarities of their calling be found in Acts 2:3-18; 11:27; 13:1; 21:9-11; Eph.

4:11; 1 Cor. 11:4, 5; 13:2; 14:1-37.
3. Teachers.—The apostles, elders, and deacons were teachers, though it appears there were a class devoted to this as a special work, or, at least, it was considered a distinct department of labor, whether a particular class were devoted to it or not. See Matt. 28:20; Acts 5:42; 13:1; Rom. 12:7; Col. 1:28.

4. Miracles.—The apostles, elders, and deacons were endowed with the power of working miracles, when it was necessary to establish the divinity of the Christian faith. Mark 16:16-18; Acts, first fourteen chapters; Gal. 3:5. Paul records it among the spe-1 Cor. 12:10.

knowledged by all who did not choose to "be ignorant," that all things might be done decently and in order, enough is seen to show that no one form was deemed essential.

4. The fourth church mentioned in the narrative of Luke, at length, was the church at Ephesus. Acts 18:19-21, 24-28; 19:1-41; 20:17-35. We are in-18:19-21, 24-28; 19:1-41; 20:17-35. We are informed that the were "elders of the church" there, and that the Holy Ghost made them its overseers, or bishops. In the epistle to the saints at Ephesus. where they are exhorted to walk "worthy of the vo-cation wherewith they were called," the distribution of office and work is thus stated, 4:11.—1. Apostles. 2. Prophets. 3. Evangelists. 4. Pastors; and 5. Teachers. This catalogue differs in some particulars from that given in any other case, where any is given at all.
5. The fifth and last of these churches, to which

we refer, is the church at Rome. In the narrative nothing is said of a church, though some who "be-lieved" are mentioned. Acts 28:16, 31. In the epistle "to all that be in Rome, beloved of God, called to be saints," a church is spoken of, in the house of the devoted Priscilla and Acquila, 16.5. The only reference to the "office" and duties of its members, which indicates the outward order established among them, is found in chap. 12, vs. 6-8. It furnishes the following catalogue—1. Prophcy. 2. Ministry, (diasorous,) probably that of the deacons. 3. Teaching. 4. Exhortation. 5. Giving. 6. Ruling. 7. Showing mercy. The last three items are not spoken of as the work of a distinct class in any other case.

But this must suffice to show that the apostles had but little to do with the doctrines and ideas of "uniformity," which have prevailed so generally among their "successors," as to any definite system or form of ecclesiastical order. Men do not become very fastidious upon this question till they have lost sight of the substance in the shadow. And such have been our views of the question, that we have never felt called to oppose any particular form of organization, or to build up any one. Let those who are connected with any of the churches around us, episcopal, pres byterian, or congregational, as they are called, be brought under the power of the truth, and the form of their church government would make but little difference. If they have nothing but the form, they may as well have one as another. A change from one to another will do them no good, or even to give up all forms. Men may be as formal in maintaining all kinds of disorder, as the papist who regulates his devotions by the clock, compass, calendar, choir, bell, and beads. And if those who are connected with these established forms oppose the truth, as the difficulty lays beyond the form, nothing is gained by a war upon that: why should we waste our strength by beating the air? Let the dead bury their dead. Go thou and preach the kingdom of God.

The Cosmogony of the Earth.

EVENING CONVERSATIONS BETWEEN EARTH-READER AND BIBLE-READER .- ON THE CREATION.

[Note.—The fourth evening's conversation cometes the discussion between Earth-Reader and Bible-Reader. On this evening each party spoke but once—each giving his views respecting the import of the first chapter of Genesis. In this number we give the exposition of Earth-Reader, and in the next we shall give our own, or Bible-Reader's reply, which will complete the discussion. We suppose all our readers understand that these are not fanciful, but are actual conversations held between a friend and ourself, in which each of us has conscientiously given our opinions respecting the cosmogony of the earth.]

FOURTH EVENING. E. R.—In our previous conversations we have had respect to the question whether more time than six revolutions of the earth upon its own axis was occupied in bringing it from a state of chaos to become a fit residence for, and to be inhabited by, the human race. The literal interpretation of the Mosaic account puts the time at just six days, and no more; but if a probability is made out that it took any time more be it ever so small—than six days, it is claimed that the Earth-Reader has the weight of argument.

The Earth-Reader freely admits that in these conversations he has taken many, very many things for granted,—either because he thought they were so well known as to render it unnecessary to go into any statement or proof of them, or because he feared lest, in trying to explain everything as he went along, he might overlay his own argument, and so cause the listener to lose sight of the main point in the case, as

In pursuance of the plan of argument named above, we first went into an examination of some of the geofacts of the erioa, that man could have existed at the same time, or that the form of life that is found in the earlier part of this period could have been extant so late as the supposed time of man's appearing. We next found and brought forward the improbability of certain formations, as the chalk, for instance, which were admitted to have been deposited since the beginning of the "fitting up" period referred to in the book of Genesis, and before the coming of man or land animals, having been formed in as short a space of time as six, or any appreciable number of days. We then looked at some of the phenomena of the "coal formation," which is also 5. Gifts of healings, helps, governments, diversities of tongues.—All these are put on the same footing. The gifts of healings and of tongues were exAnd it is thought that it was shown to be very imbelieved to belong to a time somewhere between the

the earth could have been deposited, and much have grown out of the air, in six days. Or if we should try to account for it by allowing it to have had some fifteen hundred years to grow previous to the some fifteen hundred years to grow previous to the simply called "days."

This must have been an infinitely long period of This must have been enormally the globe must have been enormally. flood, and allow the action of the flood in laying it down, we found it very improbable that it could have grown even in that time, and really impossible that by the action of one flood some thirty or forty distinct fresh water layers, alternately with an equal number of salt water layers, could have been left—as they are seen to be. But against this latter supposition, the fact of the necessary constitution of atmospheric air at the time of the growth of the old coal plants, was argued, as an objection not to be got over, in allowing the time of this growth to have been after man and warm blooded animals came upon the earth; since the latter could not have lived a day in such an air.

From these considerations,-being only a few among many that might be brought up,—we think the impression is left on the minds of unprejudiced persons, that it is highly improbable that the earth could have been fitted up in six days, and consequently are driven to take the Mosaic account of the creation in some

other than a literal sense.

The attention of the Earth-Reader for the rest of this conversation, will be directed to showing the correspondence and harmony that there is between the Bible account, when taken with a reasonable inter-pretation, and the "readings" of the earth as observed by geologists.

'In the beginning Goo created the heaven and the earth. And the earth was without form and void and darkness was upon the face of the deep: and the Spirit of Gop moved upon the face of the waters. And Gop said, Let there be light: and there was And God saw the light, that it was good; and God divided the light from the darkness. And God called the light day, and the darkness he called night; and the evening and the morning were the first day." And God

In this account there is, properly speaking, no description of the creation of the earth. The writer takes up the earth, made to his hand, and follows it, in a general and rapid manner, through its changes in a general and rapid manner, through its changes and progress, down to the time included in what is called the first day. The great idea that strikes us, in all this account of Moses, is, Progress. How the earth was first produced, made, or generated, as the title of this book seems to imply, we may not be required or be able to show; how it has gone on charging and progressing, since the time when it was changing and progressing, since the time when it was in the state in which Moses takes up its history, we have been attempting in the previous conversations to show, and in this present one shall attempt further to point out the perfect correspondence that there is in all essential particulars, with the account given if it be taken as was probably originally intended.

Our earth was once, no doubt, in a fluid molten mass, with all its constituents the same as now, but held, to a great extent, in a different form. It was without form—had not then taken on its present globe-like form. It was void—it had no furniture nothing was yet to be seen on its face, as indeed nothing could be seen, if there was no form or consistency. Darkness was upon the face of the deep; as yet but little more than the action of gravitation had gone on in the earth. But, next, the Spirit of God moved upon the face of the waters.

Electrical action at this time commenced with great power. This action, bringing together substances in opposite electrical states (and all substances are in either one or the other of these states), gradually formed the various combinations that are found in the crust of the earth; these, after a long process of cooling had been going on, gradually settled into a dust. During the period of these included in this and the following days this process of crust forming

was continually going on.

The result of this was, that "there was light."
"Darkness" had hitherto been "upon the face of the deep." There had not been, really, an atmosphere. The gradual cooling, and consequent compression that took place, together with the electrical action spoken of, that went on during this "day," which we may suppose to have been an indefinitely long one, at last cleared up the substance that sur-rounded the earth so much that light could be distinguished from darkness, or day from night. The sun and stars, and probably the moon, had existed in their places as much before the beginning of this day as at its close; but there was no medium fit for the transmission of light to the surface until this time. We can very readily conceive how this could be. If the atmosphere were to contain not only a vast amount of vapor of water, at a high heat, but also various other substances, it would be impossible to distinguish day from night—all would be darkness.

Even at the present time, during a large part of our days, we only distinguish day from night—we see no sun nor moon, though they have their places in the

heavens as on other days.

Second Day.—"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmation of the waters. found that there are abundant traces of an amount and kind of animal life which render it highly improbable firmament from the waters which were above the firmament from the waters which were under the waters which were above the firmament from the waters which were above the water which were the water which were water which were above the water which were water wh mament: and it was so. And Gop called the firmament heaven; and the evening and the morning were the second day."

During this period, or "day," there seems to have been a further clearing up of the air and collecting of vapor into water on the surface, and into clouds (or rather one great cloud), overhead. The reason why what was done in these two periods of time, was not speken of as hearing been done in one day, since established. spoken of as having been done in one day—since essentially the same things were going on in both—is probably that the processes described, though essen-

ercised by the apostles, and others, under particular circumstances. The helps and governments are not mentioned in any other case. But as Paul was writing "the commandments of the Lord," to be active to the commandments of the Lord," to be active to the commandments of the Lord, to the commandments of the Lord, to the commandments of the Lord, and the commandments of the Lord, to the commandments of the Lord, to the commandments of the Lord, and the commandments of the commandments of the Lord, and the commandment of the commandments of the Lord, and the commandment of the command

time. The heat of the globe must have been enormous. The radiation of internal heat must have gone on very slowly, and of course taken more than twenty four hours, or twice six times twenty-four hours. That there was such heat is not only presumable from what we know of internal heat, but is also evident from the effects it produced in causing vapor of water and other substances so long to be held in a gassous state. And here we say, as we have often before said, if we make out a probability that there was any more than the literal time spoken of taken up by these events we have the case; for who shall draw the line of demarkation when once we are obliged to admit that any more than six days of time were spent? Who indeed wishes to place any limits to the time of Gop's workings, except such as we are bound to presume from what we see of it on a small scale?

THIRD DAY .- " And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And Goo called the dry land earth; and the gathering together of the waters called he seas: and Goo saw that itwas good. And Gon said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day."

Much was done in this day; if we may form any no-

tion of the length of each period, or day, from what was geologically done in this and from the time which we know must have been taken up in doing these things, we must conclude that it was a very long time.

Now was the raising of the dry land and the gathering together of the waters into seas; the land had been already formed, under the water, and now by the action of internal fire, portions of it were thrown up, and corresponding hollows made for holding the waters. A soil began to collect from the "wearing down" of the original rock by the action of the elements. Now, though this "wearing" process is a very slow one, it must precede the depositions of soil and the growth of plants. When a proper soil was laid down, some of the lower forms of vegetation began to appear. Grass is named first in the order; by which we may understand the lower kinds of grasses, since this would be the natural order of things, and since those vegetables that bear flowers and seeds are put afterwards and later in the list by Moses himself. By "grass," then, we may understand every sort of "non-flowering," or "cryptogamic" herb, that then existed. Then going up in order came herbs yielding seed, and trees yielding fruit. This same process was carried on into the fourth day, when not only could the lower orders of flowering and fruit-bearing plants exist and come to maturity, as had been the case in the sickly, foggy atmosphere of the third day, but also the higher and more perfect forms of vege-table life. Sometime during the period described in these two (the third and fourth) days, the coal was mostly deposited. This was the "carbonaceous" period, which seems to have been relatively a very long one—equal to, perhaps, a third of the whole

time referred to in this account.

"And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And Gop made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And Gon set them in the firmament of the heaven to give light upon the earth, and to rule over the day, and over the night, and to divide the light from the darkness

and Gop saw that it was good. And the evening and the morning were the fourth day."

On the middle of this era, at the beginning of the fourth duy, the sun burst forth in splendor,—scattering gas and vapor, pushing forward enormous growths of vegetable life, and causing currents in the air that brought on all kinds of whirlwinds and commotions upon the surface. The sun, moon, and stars, then appeared—they were in being before, of course.

Probably but few, if any, animals lived during these

two days. There had been marine life during the first two days, at least, if no land life; but during this era the atmosphere seems to have been poisonous to all, or almost all, kinds of animal life.

FIFTH DAY .- "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And Gop created great whales, and every living creature that moveth, which the waters brought forth after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day."

We now come to the era of animal life, that succeeded the coal period. Marine animals had probably existed in great abundance, previous to the preceding period; from some cause—probably the breaking of the crust, and the letting out of the underground fires -they were all destroyed. But destruction cannot always reign supreme; the elements became more settled, and a great growth of plants succeeded. And here I may be, perhaps, allowed to turn aside a moment, to observe the wonderful fitness of each foretially the same, were extended through a length of time more than one sixth of the whole period occupied in fitting up.

What took place in these two days is told in a very been simply sufficient to support the animals that events. Had the vegetation in this carbonaceous era might then live, we should not have had our vast resources of comfort and defence against the inconvenience of a decreasing temperature in these later days. But now the air was cleared of its superabundance of food for plants, and highly organized animals came on the stage. Everything in its time, and each fitted for the other.

There were now also plants bearing fruits, so that these animals could have food as they should appear. The chalk was probably mostly formed and laid down at this time, and well does it merit the expression of the waters bringing forth abundantly the moving creature that had life. It was a rush of life. Fowls also in various forms and species appeared at this time, they were mostly sea fowl. The vegetable growth was still enormous, compared with anything we see now, and the animals were of a size and in numbers to correspond, as the fossils of that period amply show. Fowls could now "fly in the firmament of heaven" -in the preceding period such could not have been the case, to any great extent. Marine life seems to have outstripped land life; and here, in this day, we find a notice of whales, the highest order of sea-life -warm-blooded and vertebrated.

" And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good. And Gop said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So Gop created man in his own image, in the image of Gop created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And GoD saw everything that he had made, and behold, it was very good: and the evening and the morning were the sixth day."

Now followed an era of warm-blooded land animals-the era of all the orders of animals, lower than man, now on the earth. Many species then existed that are now extinct. We should be surprised to see what enormous animals of the lizard tribe then crawled through the sloughs and marshes of the unhumanized world. Parts of "saurians," frogs, snakes, strange birds, &c., have come down to us, by which we can judge of the animals themselves, as wholes. It is sufficient to say that it seems as if the wildest dreams of the brain of a feverish child, about the promises made to Abraham and David, (Matt. monstrous beings, have been more than realized in the 1:1; Luke 1.32-79); to assume that the conditional strange forms that have successively inhabited this globe.

We cannot stop to go particularly into a description of these forms. During the fore part of this day such animals as we have described held absolute sway,-Gradually they gave way to other types: and, finally, -when the crust of the earth had been formed,the beautiful and useful stone had been stratified-the metals had been laid in their veins-the volcanoes had thrown up the various rocks and metals-the seas had been gathered into their beds-the fuel for man's future use had been laid away in the hollows-the air had become sufficiently pure for him to breathe-the countless myriads of inferior animals had mingled their dust with the wearings primal of rock, to produce the fruitful crops of after ages-in short, when all things were fully made ready for him, man-in the image of be distinguished by their official relation to the King his Maker, lord of all-came upon the earth. Then ended the sixth day. A seventh, a Sabbath of rest followed. We are, and all men have been living in that Sabbath. The work of creation does remain now almost exactly where it was when this "day" began.

We say that the work of creation remains nearly the same now as then. We mean that the changes since have been few and small compared with what were before. The creating, progressing, or developing process is INFINITE in its duration. Creation and progress have not ceased.

Other weeks of creation will be the subjects of the thought and histories of other and higher orders of beings when we shall be known as having existed only by the footprints we have left on the sands of time

Address

Of the Committee on the English Mission,

APPOINTED AT THE BOSTON CONFERENCE OF AMERICAN ADVENTISTS,

To their Brethren and Fellow-laborers in England, Scotland, and Ireland: (Continued from our last.)

LITERALISTS. Among the literal and pre-millennial Advent believers, there are those by whose labors and writings, on many of the grand features of the gospel hope, and the general topics of prophetic inquiry, we have been much edified and gratified, while we have been convinced that it was no part of our calling to endorse, or identify ourselves with, their profitless and groundless speculations. These speculations arise from an attempt to arrange the details of a period in the future, on which the word of God has not thrown sufficient light to enable us to mark its details with precision and for this very good reason, apparently—which ought also to limit our public labors—that the great event, which is to decide the destiny of all men, is prominently between us and that undefined period-which may be very properly called the period of the transition state.

The wide and endless future, spread out before us by the sure word of prophecy, is divided by the same word into these three periods, very unequal in dura-tion, but all of them full of the most awful interest to man; though the first, which is evidently the shortest, as it is to be decisive of all that lays beyond it, demands our whole sense of responsibility, our fears, our faith, our carefulness, prayerfulness, tience, watchfulness, diligence, and decision. This period is the "little while" that is now to intervene before the coming or appearing of our Lord Jesus Christ, and our gathering together unto him. The second is the period that is to elapse between the appearing of Christ and the closing up of the whole work of judgment at the end of the millennium—the transition period. The third, if that may be called a period which has no end, is the eternity that lays be-

Though we would not speak invidiously, truth requires us to state, as our conviction, that the labors of all of those who are looking for the occurrence of any event of general importance, or requiring any considerable length of time, before the advent of our Lord, have been painfully unproductive of interest, or of fruit. And the labors of those who are so ardently devoted to their theory of a political restoration of the Jews, of probation, and a blended state of mortality and immortality to the subjects of divine mercy. in the transition state, appear to be quite as fruitless as those of the former class. We have had no use for these speculations. They have and do still appear to be not only useless, but false and dangerous

For any other view of the political restoration of the Jews, than that which embraces those of them who sleep in Jesus, and those who shall be his among the living at his coming, when all his saints, Gentile and Jewish, shall be gathered together unto him thus constituting one body in Christ, all quickened by his Spirit into immortality-there appears to us to be no true scriptural foundation. Other views are made to appear somewhat plausible only by applying porto the future which could have been fulfilled only in the past, while the Jews, as a body politic, were subjects of probationary favor, or by applying indiscriminately those portions, which held such of Abraham's posterity, as were of his "faith," "in their generations," the same immortal inheritance which was held out to him. But to suppose the Jewish state is to be restored when the grand purpose of its existence has been secured-that of preserving the progenitors of Christ distinctly from all the families of the earth, so as to show the exact fulfilment of promises of political prosperity made to the Jews while their theocracy continued, are to be fulfilled, now that their house is left to them desolate, and to be trodden under foot of the Gentiles till the times of the Gentiles are fulfilled, when Christ is to come in his glory, to judge the world of Jews and Gentiles according to their works; or to apply those promises which hold out to the Jews as individuals the hope of a part in the kingdom of God, "if they abide not still in unbelief," to the Jews as a body at any future time, -these assumptions, in handling the word of God, are as unauthorized, and must be as fatal as the assumptions of popery, or the most senseless and deceitful wrestings of the Scriptures by Universalism.

However that portion of the new earth may be distinguished, which corresponds with the part of the earth that now is, called Palestine, it will not differ in its essential perfection and glory from all the earth; and however the saints from among the Jews may of the whole body of the saints, who, whether Jews or Gentiles, will be recognized as children of Abraham, inasmuch as they are Christ's; but will sustain the same general relation to the second Adam-the Lord from heaven—that Abraham will, inasmuch as they are quickened by the same spirit to become equal to the angels, being children of the resurrection. The Jews have nothing different from the Gentiles to look for, and in looking for the common hope, they must place themselves on the same footing with the Gentiles. Any sympathy for the Jews, on a different principle, must be as fatal to them, and as offensive to God, as any other mode of fighting against him and his plan of salvation.

The theory of probation after the advent of our Lord-of such a state of probation as will make it

not and obey not the gospel—is not less opposed to thing has taken place, on the part of God, which extended the plainest declarations of the word of God. No cludes the world from all possibility of a part in his words can be more specific or decisive than those emmercy—impressions which amount to no more, as ployed in the Scriptures, to assure us that probation absolutely and universally ends at the coming of our Lord in his glory to judge the world: the day of his coming is "the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds, to the Jew first, and also to the Gentile.—For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ, according to the Gospel."—Rom. 2:5-16.

As no intelligent Christian can contend for the political restoration of the Jews, without building again the things which God has destroyed, so no one can teach the possibility of salvation to the unconverted, after the coming of Christ, without contradicting the plain words and declared arrangements of God, who has made only the present a state of mercy, of trial, of probation,—where men may hear, believe, submit, find pardon, and live as faithful stewards, in view of a day of reckoning; while all beyond the ushering in of that day is the work of retribution for to every soul of man that doeth evil, tribulation and anguish then comes without mercy.

And even if it be admitted that those portions on which this fatal assumption is built, do refer to the future—the transition state—though, as they are found only in the most discursive portions of the old prophets, even such an admission may be unwar-ranted, all that they could fairly be claimed to teach is, that those who are left of all the nations that come against Jerusalem, and go up to worship the King, the Lord of hosts, shall be exempted from the violent destruction, the deadly plague of those who go not up, so far as to enjoy "rain," and probably would pass away by a natural death instead of a violent one. But this gives no intimation that their salvation will then be possible.

The supposition that there is to be a blended state of mortality and immortality to the subjects of redeeming mercy, after the glorious advent of Christ, is a relative and necessary accompaniment of the two last mentioned assumptions. But as it is certain that there can be no distinguishing manifestations of mercy to the Jews as a body politic, in a mortal state, and that there can be no probation for men after the advent of our Lord in his glory, which can make it possible for them to be saved, so also is it impossible that there can be mortal and immortal subjects of sav-ing mercy at the same time. The Apostle, in showing us "how the dead are raised up," has also shown us "a mystery," which fixes the change of all who shall inherit the kingdom of God—the dead and living in Christ at his coming—to the same moment.—"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised in-corruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor. 15.51-54.

Now, if others are to be made immortal after the "coming" of Christ, after the moment when all the dead and living in Christ are changed to immortality, "all" are not "then" changed, the saying, "Death is swallowed up in victory," is not then brought to pass; and to speak of a gathering of the Jews, of a state of probation, which cannot result in immortality to its subjects, is but a tantalizing mockery of the hopes which such terms must inspire. The fact that the apostles never intimated any such views of the The fact that transition period, although there were occasions when they could hardly have refrained from expressing them, if any true basis for them had existed, with the fact that they have always spoken in directly opposite terms—and the more positive as they were more specific—marks it as the highest extreme of presumption to cherish, much more to proclaim to the world, such unauthorized and fatal dogmas. We have no use for them. We have read and heard them only with profound regret that they have found advocates in those whose minds-these errors excepted—are so richly stored with truth.

DOUBTFUL DISPUTATIONS.

But while these adverse and groundless specula

tions have arrayed themselves against us from with out—for scarcely any one who has embraced them has been connected with us in our labors—the weaknesses or perversities of brethren and professed fellowlaborers have brought forth some kindred and quite as pernicious speculations within. Some, who hap-pen to become interested in the truth chiefly on account of its novelty, if it has been so long and genebrought to light, they demand of all the world to listen while their wonderful discoveries are exhibited for their admiration, however trifling may be the intrinsic merits of the question to which they refer. Others appear to value the cause of truth chiefly as it furnishes an opportunity of giving prominence, and a wider publicity to their private or sectarian notions. Others, again, appear to value an opinion, true or false, only as it opens to them a new field of contention; and to be more desirous to convert men to their

opinions, than to use the truth, if they happen to favor

it, to convert them to God. Still another class love the sweet inspiration of the Gospel hope, as the food

of a morbid sentimentalism, while they are entirely inactive for the good of others; and even regard their

proof in the case, than are the impressions which we have felt, with others, of the truth of the hope that gave rise to them, that of the world's conversion .-All these, and other elements of character have had their full bearing upon the cause of God among us; and those who are actuated by an excessive love of personal distinction, have been ready to seize upon every opportunity which the activity of these elements has presented, to supplant the truth, or to engraft upon it some neutralizing question or other, which would either cause the defeat of the truth by its being found in such a justly odious connection, or by securing to itself all the benefit of the triumph if the truth were successful.

Thus, while we have been called to contend with, or stand aloof from, the more popular speculations of the age around us, we have also had to check the activity of the same spirit among professed brethren. have had to show to all, that if some have become distinguished by their connection with the truth-even new truth-it has not been on account of the novelty of their views, nor their manner of presenting them, nor because that distinction has been sought for its own sake: the distinction has resulted from the fact, that God had made it their duty to promulgate and defend the truth with which they had identified themselves—a duty which they must do whether they should be unknown or well-known in doing it—and since the world and the devil were determined to do their utmost to oppose it, its advocates must become notorious. We have had to keep in mind also, that while the truths of the Bible, new and old, like the sunshine of heaven and the food we eat, are always new, there are new things that have no support from the Bible!

However interesting our private or sectarian opinions may have appeared to us, we have not seen the propriety of foisting them before those who were called professedly to hear and act on the most awfully interesting question to which God has ever called the attention of his creatures, just as he is about to decide their destiny for eternity. Instead of contending for the faith once delivered to the saints merely to show our skill, to gratify a love of contention, to triumph over an adversary, or to convert men to our opinions merely, however true, though we have had to contend for it earnestly, it has been to convert men to the truth for the sake of the truth. And however we may love the inward charm and consolation of the true Gospel hope, it is not in us to eat our morsel alone,

> But with a trumpet voice On all the world to call; And bid their hearts rejoice In him who died for all!

And not merely to rejoice that he has died for them. but also that he is soon to appear, to deliver all who become his followers from the sufferings of this present time, to partake in the glory to be revealed at his appearing. Blessed is that servant whom his Lord, when he cometh, shall find so doing. We dare not turn aside from this work, which the word of Gcd so clearly marks as the only position that can be occu-pied safely, especially at the present time.

We see enough to gratify a love of speculation, of contention, of distinction, of monkish devotion, and

of the utter and hasty condemnation of others. the word of God was given for other purposes than these, though they may be so gratifying to self, and perhaps appear even plausible. Those who have turned aside to these doubtful things, have either left us, to seek an atmosphere congenial to themselves, or remain to annoy those who are still endeavoring to hear his voice, who is to bring them into his rest, while it is called to-day, lest they be hardened through the deceitfulness of sin.

But this has been the fate of every great development of truth, during the vernal bloom and summer fragrance of its history. The same influences that make the good seed thrive, warm every destructive insect into life also; and as they are to perish without partaking of the harvest, it is too much to expect them to spare or preserve what they can enjoy only by spoiling. There are those, however, whose lot it is to toil on under all these discouragements, and are contented to bear the burden and heat of the day; and even now, while they are looking for the harvest fruits, they are getting to be better known, and their labors better appreciated by all those who expect to rejoice with them by working "while the day lasts."

There are interests and classes of men, who thrive while animated by the excitement of apparent success, or of violent opposition, just as physical bodies that could not otherwise be made to stand erect, may be kept in that position, if propped up on each side, or even supported on one side by something to lean upon. The Israelites went out of the house of bondage with a high hand, when the hope of a speedy eternal, in the immortal state, when all the earth shall become the territory of his kingdom, it will not be a distinction which can affect the essential oneness and importance, and so, whenever some new thing is they were subjected to the trials and discipline of the wilderness, "they turned aside like a deceitful bow, and provoked God to anger with their inventions. But there was still the same promise, the same power and wisdom, the same pledge of providential and the same human instrumental agents to lead them, until they attained all that was promised, that there was at the outset of the movement. They lost sight of the promise, they lost all confidence in the means provided for its fulfilment, and then they were always going back into Egypt, too fast towards Canaan, or not going at all, except to destruction. So now, it suits the adversary as well to have men forsake, overdo, derange, or corrupt the truth, as to reject it altogether at the first. Those who embrace the promise in the fear of God, to realize his will, and relypossible for them to be saved who then know him own selfish and hasty impressions as proof that some- ing upon him to accomplish its fulfilment, will stand

and God in storm or calm, as when exulting in the triumph of prosperity, or excited by the hatred of Egyptian foes. We have felt the full power of exulting hope and of the most determined hatred. These came to our lot, not because we sought or desired them for their own sake, but on account of our posi-tion, as one of duty, marked by the promise and call of God. These motives do not now affect us as they have done, but our position is still unchanged, because the promise, and its author, and our relation to them, are still unchanged. While everything in the past, and everything around us at the present time, which God has marked as an intimation of ap-proaching deliverance to his people, tells us that deliverance must now be very near, unless we become as regardless of our own highest interests, and those of our fellow-men, as we must become indifferent to our responsibilities in the sight of God, we cannot but consider the truth, which brings that deliverance before us, and urges upon us a constant preparation for it, as the great question, in view of which all personal and selfish interests should be lost sight of, and to which all other questions are and should be made subordinate.

3. THE WORDS OF ADVICEsuggested by our convictions of truth and duty, and also the result of much experience and observationwhich we now offer, are given only as the common interest we feel in the cause of truth prompts us, and the particular circumstances of our relation to you assure us that you will permit, without regarding it as presumption, on our part, in so doing. What we have to say refers to your relation to those who do not understand or receive the truth, on the second advent of our Lord, and to the relation of believers in

that truth to each other.

As God has brought us to the knowledge of this grand, central, and crowning truth of the Gospel, to which all its other parts refer, and from which they derive their highest practical value and ultimate glory, so he has laid on us the responsibility of holding forth that part of the truth in its true, scriptural position for the instruction, the warning, the salvation of all our fellow-men to whom we may have the opportunity and means of access for this purpose. While, therefore, you keep in mind that your relation to God and to his eternal kingdom, is superior to your relation to all other beings and interests, you will seek to secure these high and immortal interests by honoring your relation to God and his truth, as the "first" object of your calling and of life.

object of your calling and of life. Some of you are in church fellowship, or in familiar intercourse, with Christians who may not under-stand the truth which is so important and so full of interest to you, or sympathize in your hope as the word of God authorizes, and as you feel desirous they should.—In reference to these, we think you will see the propriety of the following suggestion:—1. You cannot safely surrender the claims of God upon you, out of deference to the supposed or assumed claims of men.—You must therefore be decided for the truth. You must not yield the post of duty. You should not give up the truth to accommodate those who do not understand it, or will not receive it. 2. Find out how much truth you are agreed in. Be thankful that so much is received, and make use of that to lead to a further reception of the truth. Above all, if you are opposed or reviled, do not turn in a spirit of retaliation:—it would be as fatal as to abandon the truth. Do not be in too much haste. Remember that in the moral world, as in the natural, there must be the dawn and twilight before sunrise or the glory of broad day: "his goings forth are prepared as the morning." Be firm, but be patient, reasonable, affectionate, and wise to win souls. In Christ's sermon on the mount, he begins with the most incipient elements, and least noticed forms of religious character, by blessing and encouraging them.—In "what the Spirit saith unto the churches," he is as careful to point out and approve what they have that is good, as to condemn what is wrong. Happy would it be if all who claim to be doing the work of Christ, and to be led by the Spirit, would go and do likewise. 3. If, after using all Christian means, in a Christian manner, you cannot succeed in benefitting those of this ner, you cannot succeed in benefiting those of this class to whom you have access, do not waste your time and labor, and endanger your peace of mind, by attempting to take vengeance on their unbelief.—"Let them alone."—"Judgment is mine, saith the Lord." And if you are cast out by them, by taking such a course as to make it for the truth's sake, the spirit of class and of God hall rest upon you. Bo spirit of glory and of God shall rest upon you. Be careful that your rejection, as Advent believers, does not turn on some other question than this vital truth. Let not the numerous questions of a doubtful, speculative, or comparatively unimportant character, be so blended with the most blended with the great question as to peril that, and those who should be profited by it, for the sake of maintaining opinions which only puff up one against another, without profiting yourselves or others, in the life that now is, or that which is to come. There can be no virtue in suffering for our faults or our

In reference to unbelievers and opposers generally, we would have you, as we desire to be ourselves, deeply impressed with the fate that awaits them, with a clear view of the only preparation which can avail them in that day, and of the short time now remaining in which the preparation may be made. "All the wicked of the earth" are now in the condition of a nation inevitably destined to be conquered, while a nation inevitably destined to be conquered, while from the common ruin there is no possibility of escape, but by a personal appeal to the conqueror, before he strikes the decisive blow. As we hope to escape ourselves, or to aid others, we must be sober, careful, and wise, to make the best use of our time

follies.

as single-hearted, as erect, when left to themselves tion of his purposes. Even rebel sinners may submit by repentance now and be spared; if not, they must submit then and perish.

In your relation to each other, as believers in the Advent at the door, you will need all the grace and all the wisdom that may be possible for you to attain; and with all this even, do not expect to find in each other perfect beings, or a paradise in each other's society, while in this state of things. And remember that the nearer you get to the true paradise of God, in your condition and the time of possessing it, the more artful and active the devil will become to destroy what you already have, and to spoil you of what you are hoping for, but as yet have not. Beware of a speculating spirit. Beware of the spirit of contention and denunciation. Do not suppose the of contention and denunciation. Do not suppose the views of any one, on all questions, however sacred they may appear to the individuals, are to be made the arbitrary standard for others. Seek not to triumph over one another, as Adventists, in opinions foreign or unessential to the great question, but by love to serve one another, as will best secure the great object of your calling. Beware of confounding matters that are entirely distinct, as if they were identically such as supposing that to decline the discussion cal: such as supposing that to decline the discussion of any question, because of the impropriety of its discussion, in times and places devoted to other questions, is proof of hostility to a particular view of the question, or of unchristian deference to popular favor; contending for the right of free discussion, as if it were denied to you by brethren, when it is not, while it is not free discussion that is wanted, but to advance some favorite topics on which you have already made up your mind, and mean to make your own views of them a test of fellowship with others; calling any one an infidel, or accusing them of not believing the word of God, because they do not receive the precise view of some admitted scriptural doctrine that you do; or claiming to know what can only be a subject of faith, or that strong feeling on a question is proof that you have the truth, since the word of God, and not feeling, is the only standard. Your wisdom in understanding the will of God,

and your readiness to submit to his will, as made known in his word, individually; and in acting in accordance with his will, collectively, striving each one to act his part-no more and no less-this will decide all that is involved in our position, during the short time now before us, to live and labor for the truth, and all that is pending in the eternal state that is so

soon to be realized.

J. V. Himes,
P. Hawkes,

A. Hale, J. Emerson, Com.

Correspondence.

The Second Advent.

"Lo, this is our God; we have waited for him, and he will save s: this is the Lord; we have waited for him, we will be glad and cjoice in his salvation." (Isa. 25:9.)

He comes! He comes! the heavens bow The trumpet's voice proclaims the Lord; He comes in crowds of glory now, His faithful servants to reward.

It is the Lord!—my heart's desire; And though his fearful lightnings gleam, And guilty men with dread expire, He will my longing soul redeem. There's mercy beaming in his eye;

He speaks, Salvation! sweetest word: Aye, now to meet him, I would fly And be forever with my Lord. O, yes, he comes my soul to save,

And wipe the bitter tears away,— To end the triumph of the grave, And give his saints the victory. We will be glad, and loud rejoice In his salvation evermore; Yea, we his children,—he our choice,

Shall grieve, nor he be grieved more. Thanksgiving, glory, might, and praise, And all dominion to our King; To him, our God, unceasing lays,
With joys immortal, we will bring.

G. W. BURNHAM.

A True Story.

I had the pleasure of spending a part of yesterday with father Hopper, the Quaker philanthropist, who related (by the request of a friend) the following an-

A certain gentleman called into his store one day, when the following conversation ensued:—
"Dost thou believe the Bible?"

"Well, I have concluded to beg twenty dollars for thy benefit."
"For my benefit! I do not live by charity."

"It is more blessed to give than to receive; and I ant twenty dollars of thee for Mrs. ——." "Well—twenty dollars [feeling in his pocket]—I have but fifteen with me; you must make that do." "No, friend J—, that will not do,—I must have twenty.—I will send my boy for the other five."

His boy returned with the five dollars.

A few days after, meeting him again, the follow

ing conversation ensued:—
"Well, friend J——, didst thou ever spend twenty dollars that gave thee as much peace as the twenty

dollars you gave Mrs. ——?"
"Never. I have had an hundred-fold."
"Well—I want to beg a ton of coal and a roll of

calico for thy benefit."

He went and bought the coal, and sent the bill to careful, and wise, to make the best use of our time and opportunities for the one work of escape. To that conqueror the world belongs by right. Justice, wisdom, mercy, and truth are all on the side of his claims, and to be gloriously illustrated by the execuLetter from Bro. R. V. Lyon.

DEAR BRO. HIMES:—I am still a pilgrim and a stranger, wandering up and down Satan's vast em-pire, seeking a bride for my Master, by presenting the glorious truth that he is soon to come, clothed with all the glory of the God-head, to raise the righteous dead, to change the living saints, to cleanse the earth from sin and sinners, and bring it back to its Eden state, and set up his everlasting kingdom under the whole heaven, which will be given to the people of the saints of the Most High; when He will take the throne of David, and on it reign for ever and ever. And in view of this blessed prospect, my soul exults and cries out, O that men would turn unto the Lord whilst mercy lingers, and angels are hovering around, ready to carry the news of their return to the court of glory. Then, when the King of kings shall be seen riding down the burning pathway of the heavens in his flaming chariot, whose wheels shall roll in fire, they will be enabled in that solemn and awful moment (though glorious to the saints), to lift up their heads and cry out, "Lo, this is our God; we have waited for him, and he will save us."

Dear reader, let it be your main and grand object to prepare for that solemn moment. O, I beg of you to give yourself no rest, day nor night, till you shall fall in love with this blessed truth, and stand complete in Christ, the head of the church, clothed in that spotless robe prepared for all those that embrace him as their only hope. I call upon you in the name of Jesus to prepare for the day of the Lord, which is just before you. Yours, in hope of the blessed truth

of the gospel.

Haydenville (Mass.), March 20th, 1848.

Extracts from Letters.

From Richford (Vt.), March 11th, 1848.

May God hasten the happy day, when we shall have to cry and sigh no more for the abominations of the land, when the grand heir of David's throne shall take to himself his great power and reign; yes, and reign for ever. It shall not be usurped, nor given to another; but he shall be the only potentate, and of his kingdom there is no end. I embraced the doctrine of the speedy return of our King in the fall of 1844, to the great joy of my soul, and I remain still an unshaken believer in the same; for I see the signs thickening around us on every hand, bearing testimony that this world's history is about closed up. My prayer is, therefore, that God will bless you and your fellow-laborers in his vineyard, in spreading abroad the blessed gospel of the kingdom, until "Jerusalem becomes a praise in the earth." I feel an intense desire that there may be more precious souls brought into the fold of Christ" before that great and notable day of the Lord come." I think the Herald is a very efficient means in the hands of God in carrying forward the great work you have before you, and I hope it will be sustained. It is a welcome messenger to us. I fully approve of the course it takes in standing aloof from the discussion of questions which are of but little or no consequence to us in our present state. We have enough that intimately concerns us to occupy our time and talents, without studying to know what the Lord, who doeth all things well, shall do with us between death and the resurrection, or with the wicked after the final judgment. Let us work out our salvation with fear and trembling, and be careful that no evil communication proceed out of our mouth; let our conversation be in heaven, from whence we look for the Savior, who shall change our vile bodies, and fashion them after his glorious body.

The brethren in this section are generally steadfast, strong in faith, and are living for the kingdom, which we all think to be very near, and the time at hand when it shall be given to the saints of the Most High, and they shall possess it forever and ever. H. H. Janes.

From South Woodstock (Vt.), March 17th, 1848. My health is still quite poor, and my constitution very much impaired. Yet my earnest desire is to be in the field, feeding the little flock, when the Lord comes. Evidence is very clear to my mind that His coming is right at the door, and the inquiry often arises in my mind, "Who will be able to stand?" There is evidently a great deal of error mixed up with truth, producing divisions, and causing the weak to stumble. There are certain texts of Scripture which are thought by some in this place to favor the idea of infallibility, that is, that we may attain to that state of holiness, and have so much of the spirit of Christ, "standing in the light as he is in the light," as to be able to detect, or know, whether others are Christians or not. The following texts are of this class. Will have received of him abideth in you . and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.' By giving an exposition of these texts, you may save some of the weak ones of the little flock from falling into a delusive error, and save them also from "the perdition of ungodly men." B. B. Brown.

From Newcastle (Me.), March 19th, 1848.

especially in times of affliction, I would say, that there are in this place three families who profess the Ad-

can see nothing why the coming of the Lord may not take place at any moment. Believing thus, what manner of persons should we be in all holy conversation and godliness? We try to stir up one another's minds by way of remembrance. We have our social meetings, and Bro. Stinson now and then preaches to us; but we can get no access to the com-munity around us. We have tried to reach them by conference meetings, and when our brethren from abroad have come in, we have furnished them with preaching, have tried them with books, pamphlets, and the Herald, but all in vain. Still we are not dis-couraged, nor cast down; we believe the Lord standeth at the door. We sympathize with you in all your tribulations in your arduous work while endeavoring to sustain the cause, and in your present bodily infirmities; and while we see you aiding missionaries abroad, sending books, and preaching at home, to the extent of your ability, and sometimes, we fear, even beyond it, (if we may be allowed so to speak,) we believe it to be our imperious duty to help what we can, not only by our kind letters and wishes, but by our money. We are very sorry that Father Miller is our money. We are very sorry that Father Miller is laid aside from the work, with yourself; but we believe all will work together for his and your present and eternal good. Father Miller is in the hearts of thousands, as the honored instrument of shedding so much Bible light on their minds; and their prayers are constantly going up to God in his behalf, and in behalf of the whole Israel of God.

T. HARLEY.

From Theresa, Jefferson Co. (N. Y.), March 17th, 1848.

DEAR BRO. HIMES: - Your paper has been one full DEAR BRO. HIMES:—Your paper has been one full of interest to me. I have loved it for its intelligence and piety, as well as for its interest for the church and world at large. Your course has been such as I could at all times approve; for I believe you have acted on philanthropic principles, having thrown aside self for the cause of Christ and his church. I pray God to bless you in your labor of love, and preserve you blameless unto his coming kingdom. I have read your paper for a year, and have found it a constant help to me. I have but little time for study, and help to me. I have but little time for study, and therefore could not be so thorough in my search for knowledge without it as with it. I feel my need of its aid in the day of darkness, and therefore wish to take it as long as we have to wait for the consummation of our hope. As I view it, there are less that have the true light as they might have it, than there would be if they would lay aside prejudice, and look candidly at the Bible evidences concerning our faith— the Christian's hope. I believe that the faith once delivered to the saints is, in truth, the faith of the Adventists of the present day,—that our day is one [will usher in one—En.] that prophets and apostles longed to see,—the day when they should stand in their lot and receive their reward. That the advent near, the evidences are hovering around us thick and fast: wherever we turn, we come in contact with proof that we are in the last days. Future time will be but a remnant. Soon the last trump shall sound, to call us to judgment, when those that sleep in Jesur will awake to immortality and eternal life. O that we who believe in the Advent near may be so prepared as not to be taken unawares. We shall find many things tending to discourage us while warning the guilty world of the wrath about to overtake it. The worldling will oppose, for he loves the things of this life better than the life which is to come. infidel and scoffer will mock us, for beyond this life they have no hope. But worst of all is the opposi-tion from the professed friends of Jesus. While it is thus, it behoves us to be true to our faith, that some may be saved. To this end let us, as brethren, lay aside envy, strife, and hard disputations, that we may be one in Christ Jesus.

A. INGALLS.

From Bois d'Arc, Ala.

I believe God has, in his divine economy, always preserved a people for himself; and I think if he has any now upon this terra firma, they are to be found in the Advent ranks. And though some of them are very different from me in their notions about various things, yet I wish to exercise all the charity possible. The doctrines of the unconsciousness of the dead, and annihilation of the wicked have no weight with me; and if, indeed, there could be found scriptural justification for it, still it should not be suffered to interfere with more important subjects. I pray the Lord to direct you in all things pertaining to this life, and prepare you for eternal bliss in the next. Pray for me, and believe me yours, waiting for deliverance.

J. W. S. NAPIER.

From Hallowell (Me.), March 19th, 1848.

you, or some other brother, give us their true meaning. The first is 1 Cor. 2:15—"He that is spiritual judgeth all things; yet he himself is judged of no man." The others are in the first epistle of John.—
"But ye have an unction from the Holy One, and ye know all things." "But the anointing which ye have a received of him chieft in your and ye we shall soon realize that for which we wait. O let The few in this place who have been looking for we shall soon realize that for which we wait. O, let Thy kingdom come; Thy will be done on earth as it is done in heaven, is our prayer. Yours, looking for the Lord and his kingdom. I. C. Wellcome.

Obituary.

DIED, on the morning of the 25th ult., after an illness of only about twelve hours, SARAH MALINDA, daughter of Bro. and Sister Pierce, of Starksboro', Vt. She was a sweet, interesting child, aged about Dear Bro. Himes:—As it is always gratifying to three years, and is much missed by all the friends, who that we have friends, and also who they are, who deeply sympathize with the bereaved parents. But we mourn not as those who have no hope; for we believe that of such is the kingdom of heaven, vent faith. Some four or five years ago we read Father Miller's little book, comparing it with the Bible, and believed. Since that time we have been observing the world around us, and reading its history, and death, nor parting.

THE ADVENT HERALD.

BOSTON, APRIL 8, 1848.

THE ADVENT CAUSE-ARRANGEMENTS FOR THE SEASON. -Our cause is of Gop, and will be sustained. We have not looked or hoped for the coming of Christ in vain. The consummation of our hope has been deferred, it is true, but not cut off. The foundation is sure, and the reasons for the speedy consummation of our hope are clear and undoubted. The signs are ominous of the speedy deliverance of the church from her long captivity. Let us lift up our heads and rejoice. With the glorious prospect before us, we are not only to rejoice, but also to labor, and if need be, suffer still for the cause. There is much to be done among ourselves: also professing Christendom should be moved faithfully, that all who will, may prepare for the coming Kingdom. We must publish again, "The hour of his judgment is come!" and not cease, or be discouraged, till "Jerusalem is made a praise in the whole earth."

As I shall not be able to go into the field of active labor at present, I have procured the services of Bro. J. LITCH, a competent and faithful brother, to take my place. He will enter upon his duties soon, and will devote his whole attention to the best interests of the Advent cause. He will arrange for camp-meetings and conferences, and will also hold himself in readiness to attend calls for lectures in new places, or to public societies who may need assistance. I confidently hope that this new arrangement will meet the approbation and support of our brethren generally. While denied the privilege of continuing in the field myself, I do most earnestly pray that all may co-operate with Bro. LITCH, to promote the unity and success of the cause. In regard to his support, no special provision has been made. We shall give from the Herald office all we can. But I cannot do as formerly, being cut off from active labor, with a large family upon my hands. I shall, however, do all as God shall prosper me. I have pledged to Bro. L. a support, as he has no means of a livelihood, except from his labors. He will act in the capacity of a missionary at large; and all that are benefitted by his labors will do what they can to sustain him. A special effort should be made to raise means to sustain J. V. HIMES. the mission.

Philadelphia, April 3, 1848.

Note by Bro. Litch.—In view of the impaired state of Bro. Himes' health, and the wants of the cause, as will be seen by the above, I have, with the consent of the church in this city, concluded to devote myself, at least for a season, to public missionary labor, as the way shall be opened and the interests of the cause demand. In entering on this work, I have full confidence that I shall meet with the hearty co-operation and sympathies of my brethren at large. A new era in our history is dawning upon us, and the public mind is once more aroused by passing events to enquire, What do these things portend? Our duty is a plain one. While the people are asking, "Watchman, what of the night?" a response should be at hand.

We want a full attendance at all our conferences, to lay out the work for the season. The church and the world expect from us a united and vigorous effort at this time, and they must not be disappointed. The country should be at once flooded with publications, calling the attention of the people to this great question. Shall it be done? J. LITCH.

Anniversary Meetings will be held this season in New York and Boston. Meetings in New York will commence Wednesday, May 10th, at 10 o'clock A. M., at Washington Hall, Hester-street, and continue three days. Meetings in Boston will commence on Tuesday, May 30, at 10 o'clock A. M., at 9 Milkstreet, and continue three days.

We propose to hold another meeting in Canada East, in the vicinity of Stanstead, where Brn. HUTCH-INSON, FOSTER, and others interested, may think best By this arrangement, none of the articles on 'Pheto appoint. Bro. Litch will attend, and the object of netics,' by Zabdiel Hauritz, nor any other matter rethe meeting will be, specially to aid the brethren in that portion of the field in the advancement of the cause. It will commence on June 14, and continue as the circumstances of the cause shall justify.

Meetings in Lancaster, Pa., will commence the 1st J. V. HIMES. Tuesday in May. J. LITCH.

NEW SUBSCRIBERS .- During the month just past, our friends have not been inactive in extending the circulation of the Herald. During the month of March we have received one hundred and twenty nine forty-one whose names had been erased-in all making circumstances, to pay their own postage !

one hundred and seventy. We have had nineteen stoppages, which deduct, and it leaves a net gain during the month, of one hundred and fifty-one. This, added to a net gain of two hundred during February, restores the number of our subscribers to within two hundred and fifty of the six hundred that we discontinued at the commencement of the volume, for not informing us of their wishes respecting the Herald. A large per centage of the new names we have received are, however, the Lord's poor, who are weekly soliciting us for it. The earnestness with which such plead for its continuance, is a cheering indication to us that our labor is not in vain in the Lord. We trust our friends will not withhold their efforts to bring the Herald to the notice of Gop's waiting people, that by its perusal they may be sustained and comforted in their pilgrimage state, and be better enabled to go on their way rejoicing.

We are happy to add that our list has also increased very commendably since the commencement of April, thirty having been added to it in a single day. We should like to double our list, so as to give a much larger paper than we now do. We intend that the size of our paper shall be proportioned to our ability The interest in the great doctrine of to sustain it.

the Advent near is progressing.

We thank our subscribers for their promptness in responding to our calls. We feel more and more convinced of the propriety of our course in avoiding questions that gender strife, and striving, as far as in us lies, to live peaceably with all men.

DR. CUMMING ON THE APOCALYPSE.—At the commencement of these articles we stated that some things in them we could not endorse. The present number seems to place some things before the resurrection which we place after. There is a difficulty respecting the holding of the winds: the sixth seal comes down to the very end; but when the four angels loose their hold of the winds, the very things are to be done which are predicted to be accomplished under the sounding of the first four trumpets. There is a spirit of piety and holy fervor in the articles, which forbids our mutilating them, and therefore we prefer to give them as they are.

WHEN we receive a letter, with 10 cts. postage unpaid, enclosing but a single dollar, and that uncurrent money, which we must sell at a discount, we do not get the amount of the terms of our paper. Some are very prompt in the payment of their postage; yet our postage bill is now about \$2 a-week, besides that on newspapers sent out of the country.

Note.—Subscribers who have been supplied with the Herald by J. LITCH, BY MAIL from Philadelphia, will hereafter receive their papers from this office, and should pay us accordingly.

THE "ANGLO SAXON."-By the following Card forwarded to us from that office, it will be seen that ome malicious person has endeavored to cut them off from their subscribers. We hope they may be enabled to remedy the evil done them by the servant of sin.

"A CARD, from the Proprietors of the 'Anglo

Saxon,' to their patrons:—
Malicious Robbery!!!— Between 11 o'clock on Saturday night, 25th ult., and 6 o'clock on the morning of the following Monday, our office was entered by some person or persons unknown, who carried off three new MAIL-BOOKS, into which the names of our subscribers had been lately transferred. The envelopes already written for the next number of our paper, our old mail-books, and everything tending to give us the slightest clue to the residences of our subscribers, were also CARRIED OFF! These were the ONLY articles taken, although there were many valuable books, articles of wearing apparel, printers' materials, &c. &c., in the room where the robbery was perpetrated, as well as in the other rooms of our establishment.—
We do not therefore attribute the theft to a professional thief, but to some villain who was envious of our success, or who, fancying himself aggrieved by us, took this unlawful and malicious means of revenging himself—rightly imagining, that to cut us off from all means of communication with our subscribers, information in the political world, and must have been almost as sesional thief, but to some villain who was envious of all means of communication with our subscribers. would be the next thing to a death-blow to us, and to the immediate progress of the literary reform advo-

Under the circumstances, we have done all that can be done. We have sent a copy of this "card" to every editor in the United States and British North America, requesting them to copy it. Our subscribers are requested to write to usimmediately, informing us to what number, or to about what number their subscriptions extend. We will immediately enter their names in a new mail-book already prepared for that purpose. We will continue receiving these names until May 1st. Until then, we will not publish the next regular number of the "Anglo-Saxon." lating to the immediate object of the paper, will be lost to our subscribers. In the meantime, we shall strike off several thousand copies, containing matter interesting to beginners, and circulate them gratuitously among teachers, all over the country.

We trust that it is unnecessary to request our subscribers, that as this misfortune has placed us entirely at their mercy, they will, if they do not remember the exact number at which their subscription expires, rather give us than themselves, the benefit of their doubts. It will be necessary, at any rate, to state definitely, up to what number they are entitled, to the best of their belief-as it will be useless for them to leave us to decide upon the merits of their respective cases March we have received one hundred and twenty nine new subscribers, in addition to the re-subscription of with them. May we not also ask them, under these

Summary.

The house, barn, and haystack of Mr. Gallup, in Poquonnock, near Stonington, Vt., was burned in the night, and a child six years old rished in the flames; another child, also, was badly burned

William Bechtel, residing near Girard College, Philadelphia, cut his wife's throat on Saturday night, in a drunken fit of jealousy. He

as been committed to jail.

Mr. Hotchkiss.—It is stated that this unfortunate gentle was so nearly murdered in Brooklyn, N. Y., some months since, has recovered his bodily health, and is slowly regaining his mental faculties. He seems to have forgotten everything he learned during his life, and has to be taught to speak and learn his letters as if he were a child. The sound of his own voice in learning to articulate a new rord amuses him exceedingly.

Three children of Mr. L. S. Bacon, of Le Roy, N. Y., were burne

to death a few evenings since by the explosion of a can of camphene, or spirit gas. The accident was caused by the carelessness of a servant girl, who was also much burned, she having spilt some on lighted candle while transferring it from one can to another.

The court of inquiry on Generals Scott and Pillow, after hearing all the witnesses in Mexico, has determined to adjourn its sittings to

Col. Zenobia, the great guerilla chief, who has commanded all the guerilleros in the vicinity of Vera Cruz, sent word to Gen. Twiggs that he would observe the armistice, and abstain from any hostility against the United States as long as it lasted.

We learn from the Lynchburg Virginian that Capt. John Warwick, of Amherst County, Va., who died a few days since, manu mitted by his will all his servants, numbering between seventy and eighty. He has made ample provision for their removal, outfit, and ettlement in one of the Western States.

Two of the inmates of the Lunatic Asylum at Lancaster, Pa. Two of the immates of the Lunauc Asylum at Lancaster, Pa., fought on Tuesday, and one of them, having secreted a knife, inflicted a number of wounds on the other, causing his death an hour afterwards. They had been at enmity for some time, and the murderer had doubtless procured the knife for the purpose of revenge.

A news-boy, about twelve years of age, in attempting to jump from a Baltimore train, fell between two cars, and was crushed in a most dreadful manner. All four of the wheels of the hindmost car went over him, grinding his legs to atoms, and literally cutting him

n twain from the groin across the abdomen.

Gen. Ford, the Whig nominee for Governor of Ohio, declares tha e"is opposed to all laws depriving men of their rights on account

A new discovery, of importance to the navy, has been made in France. It consists in the employment of the cocoons and refuse silk for the manufacture of sails and cordage. The material is lighter,

heaper, stronger, and more elastic than hemp. For the first time in the history of Pennsylvania, prayers have been egularly offered this season in the Legislature of that State. Clergymen of various denominations officiate alternately.

Towns deserted, burning village, Murder, rape, destruction, pillage; Man compelled man's blood to shed, Weeping, walling, want of bread; Commerce check'd; grave citizens Armed with swords instead of pens; Harvests trampled, homesteads burned-This is war; why isn't it spurned?

Died in New Prospect, N. J., on the 24th, Mrs. Charity Berry, at the extreme age of one hundred and ten years! She was married during the Revolutionary war, and was the mother of thirteen children, all of whom still survive. Her husband was captain of a militia company in active service, and who aided in driving the British troops from Hoppertown.

Died, in Washington city, on the 22d ult., Altamont, a colored man, in the 94th year of his age. He was proverbial for stern integrity and fidelity. When the revolution broke out, Altamont was given to Col. George Washington by his nephew, and was with his master in all the leading battles in the South, ending with the siege of Yorktown.

Wm. Hall, a very respectable mechanic of New York, had his

hand cut off on Monday, by a circular saw.

The act of abdication signed by the king, before quitting the Tulleries, was in the following words:—"I abdicate to the hands of the French, on the head of my grandson, the crown which I received

om the French nation."

The news of the revolution in France was carried by an expres comotive from London to Glasgow, 472 miles, in 10 hours. The average running time was 52 miles an hour.

The Cologne Gazette of the 6th of Feb. contains an extract from

mother journal, in which allusion is made to a "well founded re-port," that the great powers have entered into arrangements amongst themselves which will enable them to be fully prepared for *the great* event which, in the ordinary course of nature, must happen at no distant period in France. It is said that certain secret military meares are included in those arrangements.

John Jacob Astor died at his house in Broadway, New York, at o'clock on Wednesday morning, March 29th.

On Wednesday night, Mr. Hathaway was set upon by three scounrels in Atkinson street, and stabbed in the cheek.

Elmer Johnson, aged 16 years, is in jail in Taunton for stabbing his father, Almond Johnson, with a knife, on Sunday morning. The knife struck a rib, otherwise the wound might have been fatal. The father reprimanded, and was about to chastise the son

ere bores to the Major as they have been to the French.

War exists in Circassia, in Yucatan, and in other parts of Mexico War exists in Circassia, in Yucatan, and in other parts of Mexico, venezuela, Buenos Ayres, and thereabout, and there is a prospect of general war in Europe. There is fresh blood in the streets of Paris, and of several capitals of Italy. The aspect of the times is not en-couraging to the friends of peace. The slaughter of many Chinese y the English is not an improbable event, and the quiet of India and algeria may be only seeming.

Forget your own good deeds to another, but not another's to you

Of every hundred who embark in trade, ninety-nine come out ankrupt; and not more than five ever find themselves able to retire upon an independence.

BUSINESS NOTES.

S. Foster, jr.—Sent a bundle to vou by order of J. Cummings.
M. A. French.—Have sent the tracts. They will be 62 1-2 cts. We see no force in the suggestion on proof texts of "a believer."
Abiel Grow, \$3.—For this we have credited A. E. Grow (two copies) to the commencement of this volume.—No. 52.—and sent the back Nos. to each of you from that time. We hope you will do what you can for us.

E. G. Johnson.—D. Boody's paper has been sent by mail. We now put S. White's on the same list.
R. Allen.—Your subscriptoff for the C.A. H. was not received.
M. Helm.—I crausbecriptoff for the C.A. H. was not received.
M. Helm.—I are able to the sent by mail. Have sent the tracts.
We shall be sent by mail. Have sent the tracts.
We sent by express to Daysville, Killing the Cooks you ordered. We sent by express to Daysville, Killing the Cooks you ordered. We sent by express to Daysville, Killing the Cooks you ordered. The control of the present vol. Letters had better be sent direct to this office, as an agent would have to do the same.

J. Kelsey, ir.—There was due, Jan. 1st, \$52 86—\$20 received since.
It is expected that books which are ordered are actually purchased, and not sent on sale.
H. Myrick.—We have sent the tracts and chart. The other need

It is expected that books which are ordered are actually purchased, and not sent on sale.

H. Myrick—We have sent the tracts and chart. The other need not be returned, as it would be of no value to us. You will find the reasons for the dates given, in our articles on chronology.

J. Fairbanks, \$\$ for books—We sent by express, us you directed.

R. Andrews—It was not received. We have credited you to end of present vols. of Advent and Children's Herald, and sent charts and tracts; but the books cannot be sent by mail.

T. H. Moore—The papers that have been sent by Bro. Litch to you and others by mail, will henceforth be sent direct from this office. By the receipts in this number, you will see that we have now cred-

ited the dollar you sent some time since, to 352. After this please direct to us.

O. B. Fenner—We have sent all the back Nos. as you directed.
We make no charge for them.

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APPOINTMENTS.

There will be a conference in Orrington, Me., the first Saturday and Sunday in each month, commencing at 2 p.m. on Saturday. Also in Brewer the second Saturday and Sunday in each month, commencing as above. Brethren from abroad, who may wish to preach the word, may know when there are meetings.

T. Smith.

The Lord willing, I will preach at the Outlet of Magog Lake, C. E., Friday, April 21st, at 4 p. m.; at Shefford, Sunday, 23d; Dunham, the 24th, 4 p. m., and 25th; Fairfield, V., the 25th, 4 p. m., and 25th; Fairfield, V., the 25th, 4 p. m., and continue over the Sabbath at Johnson, Monday, May 1st, 4 p. m., and Tuesday; at South Richford, Wednesday, 3d, at 4 p. m., and continue over the Sabbath, where the brethren think best.

My P. O. address is Derby Line, Vt.

J. Cummings.

The Lord willing, I will preach at Enfield Jawbuck Society the 3d Sabbath in April. R. V. Lyon.

Providence permitting, I will preach at Lawrence (new city) the last Sabbath in April; at Abington the first in May. N. BILLINGS.

My P. O. address is Mortimer, Lake Co., Ill. E. DUNHAM.

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So so per nunared.

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