

J. V. HIMES, Proprietor.

WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES.

OFFICE, No. 8 Chardon-street

WHOLE NO. 658.

### BOSTON, SATURDAY, DECEMBER 24, 1853.

VOLUME XII. NO. 26.

### Moral Epidemics.

REV. DR. BERG, pastor of the Second Reformed Dutch church of Philadelphia, and the accomplished editor of the Quarterly Review, delivered, not long since, a highly instructive lecture on the subject above named. An extract

is presented to our readers:
"There has not been an age since the begining of the Christian era in which the minds of sincere and well-disposed people have not been disturbed by prophecies respecting the immediate destruction of the world. The extent of the delusion has varied according to circumstances, but the theme, which all admit is a most momentous subject, is constantly seized by persons who, either from design or in ignorant sincerity, frame theories and schemes of their own, by which, without any real claims to theological science, they undertake the interpretation of prophecies, and arrive at any results which they find desirable. One of the most remarkable of these religious epidemics occurred about the middle of the tenth century. In France, Germany, and Italy, a host of fanatical preachers proclaimed that the thousand years described in the Apocalypse were about to expire, and that the end of the world was at hand. One year before the expiration of the time, the number of pilgrims proceeding to Jerusalem, at which the scene of the last judgment was to be held, was prodigious, and resembled the advance of a desolating army. Thousands sold their posses and lived upon the proceeds in the Holy Land. The ordinary duties of life were neglected, and every branch of industry suffered from the blight. During the thousandth year the terror increased. The appearance of a shooting star in the firma-ment was sufficient to bring the whole population into the streets of Jerusalem, in awe-struck expectancy of the final catastrophe. In short, every country has had its prophets: Greece its Cassandra, Rome its Sybils, England its Nixon, Wales its Robin Dhu, the Highlanders their Kennead king of fanatics of this description,

Dean Swift remarks :- 'Formerly, the apos

Dean Swift remarks:—'Formerly, the apostles received the gift of speaking several languages; a knowledge so remote from our dealers in this art, that they neither understand propriety of words nor phrases of their own, much less the gift of tongues.' This is an observation which applies with great force to the whole race of fanatical prophets. They usually display a most deplorable want of information, and what is worse not unfrequently glory in and, what is worse, not unfrequently glory in their ignorance, as though it were the broad seal of Heaven attesting their apostolic commission. The Picardists of the twelfth century, so called from Picard, the founder of the seet, practised the most abominable licentiousness; and yet this Picard styled himself the Son of God, and was honored as such by his followers. This anifrom Picard, the founder of the sect, practised the most abominable licentiousness; and yet this Picard styled himself the Son of God, and was honored as such by his followers. This epidemic broke out again in the fifteenth century. ter setting up his claims to inspiration, and John of Leyden doing the same thing; sending out his twelve apostles to proclaim him king, and, like another Brigham Young, marrying ten wives. He possessed a sturdy impudence which nothing could daunt. When taken prisoner with arms in his hands, he was asked by the bishop how he dared to set up for a king. He asked in turn, 'What right has a bishop to set up for a temporal lord?' 'I was elected,' said Waldeck, 'by the chapter.' 'And I by God himself,' retorted the impostor. In the year 1524, more sisters of the same sort, were perpetually ter setting up his claims to inspiration, and John

with the deluge. He had four pillars erected, and on the top of these he had a boat deposited; but the exceeding fine and uncommonly dry weather which prevailed during the whole period of the predicted deluge, rendered this in-genious precaution of no practical use. A cer-tain Michael Stifel, or Stifelius, revived the panic, to a partial extent only, however, by predicting a similar calamity, for which he set the day; and so it was, that while the prophet was holding forth a violent storm arose, and the good people, supposing that Michael was indeed a true prophet, were thrown into the utmost consternation; but no sooner had the tempest subsided than, by way of compensating the preacher for the alarm which he had given them, they took him out of the pulpit and drubbed him soundly. It is worthy of remark that in a large majority of cases of this description, the fanatcs represent themselves as coming from the Lord. Chief Justice Holt on one occasion committed some troublesome vagrants of this description to prison. The next day, a certain Lacy, one of their patriarchs, went to the Judge's house, and told the porter he must see his master. The porter answered he was indisposed, and could not receive calls that day. Lacy insisted that he must speak with him, for he was sent to him by the Lord. When this message was delivered he obtained admittance. 'I come,' said the mountebank, 'from the Lord, commanding thee to grant a nolle prosequi to his faithful servants, whom thou hast unjustly committed to prison.' Holt eyed the fellow for a moment, and then coolly replied: 'Thou canst not certainly have come from the Lord, for he would have sent thee to the proper officer, the Attorney General, knowing very well that it is not in my province to grant thy demand; therefore thou art a false prophet, and shalt go and keep thy friends company.' The last century was most prolific in such epidemics. John Wes-ley was frequently visited by fanatics of this deley was frequently visited by lanatics of this description, connected with certain French prophets. Two of this class paid him a visit at the foundry; they said they were sent from God to inform him that very shortly he would be, as they said, bornd again; and they added, they would stay in the house till it was done, unless be turned them out. Wesley had had consider he turned them out. Wesley had had considerable experience in this way, and knew how to deal with such prophets. He assured them he would not turn them out, showed them into the society room, and left them to themselves. 'It was tolerably cold,' he says, 'and they had nei-ther meat nor drink.' There, however, they sat from morning till night, and then quietly walked off, troubling him with their prophetical illuminations no more.

A hundred years later, we have Theodoret Sar-painful bodily inflictions, such as scourging, and self, retorted the impostor. In the year 1524, more sisters of the same sort, were perpetually John Stoflerous, a mathematician and astrologer sent for to people's houses. They used to have of Suabia, predicted that a great deluge would themselves whipped, and no marks were to be occur, and all Europe was thrown into consternation. The highest ranks were smitten by the epidemic terror as severely as the lowest. They set about devising means of escape. Those who with swords, and went through all sorts of fan-lived near the sea sold their landed property at tastic tricks—if the record is to be believed a great loss. Surveyors were appointed to mark out the places where men and cattle in the difperform whenever occasion requires. Our own ferent provinces would be least exposed to the century has been fruitful enough in epidemics of flood. In France, the terror was so great that the rhapsodical order, always under the captaincy many lost their reason. President Auriol, of of some ignorant expounder of prophecy, who Toulouse, determined at all events to be even has not even wit enough to see his blunders whe

they are pointed out, or to understand the plain- | Chaldea seeking her Lord and watching for him; est exposition.

"The moral of all these facts is a practical admonition against the undue supremacy of any article, even of religious belief, which has reference to the temporal interests of markind. Human selfishness needs no morbid stimulus. It will take care of itself without any foreign aid. We might illustrate the same principles which have been under review by an array of facts which would tire patience herself; but we forbear. The South Sea Bubble, the Mississippi Scheme, the Poisoning Mania, the Alchymists, the Crusades. and many other epidemics, exciting malignant passions, or stimulating the inordinate lust of gain to a paroxysm of insane folly, might be adduced as corroborating the same truth; but we have cited enough to answer our present purpose. There is no safety in discarding established principles whose verity has been attested by the lang experience of centuries. Nothing but long experience of centuries. Nothing but shame, confusion and contempt can be earned by the simple souls that are ready, with itching ears, to give heed to seducing spirits and doctrines of new revelations, involving the abandonment of the sacred truths which God has fixed, like the bright galaxy in the firmament, to guide the pilgrim through the darkness and the dim twilight of a transitory state, to the joys of perfect, glorious, and eternal day.

### I Say unto You, Watch.

BRO. BATCHELDER: -In an extract from a sermon, delivered before the General Association of Indiana, by the Rev. A. Tucker of Lafayette, I read the following sentence: "Millerites had better be sawing wood, digging potatoes, or selling behind the counter, than watching for the time when Christ shall come."

Shall the watchman upon the walls of Zion say that the bride must not watch for the Bridegroom? Does he look from that high tower which he occupies, that station of deep responsi-bility, and mark the path of her pilgrimage from the time she commenced her sojourn upon earth in the garden of Eden, down to the present day, and then say to her, watch not for thy Beloved? If so, I would ask him to take with me a flying, bird's eye glance of this path of hers, and I would request him to observe some of the memorials on the way, set up as being commemora-tive of the difficulties she has encountered, the enemies she has had to conflict with, and the dis-

appointments she has been subjected to.

First, we behold her in beautiful purity, fresh from the hand of her God in paradise. But how soon is the immaculate and transparent robe that adorned her, defiled by the touch of the old serwhen the seed of the serpent aims as he deems a deadly blow upon the bride of heaven, the infant Church. But we see her rising and tottering on amidst a thousand dangers. By and by we behold her upon the face of the great deep; no green spot of earth appears, no sunny gleam from heaven lights down upon that lone bark that bears her! Deep, deep beneath the waters slumbers the baptized earth, and then she stands,

green earth; above is spread a glorious canopy of clouds, and the bride stands up beneath the gorgeous bow set in the heavens a token of promise! glorious hope! the covenant God then made with her, that no Almost two thousand

then again we find her on the bank of Egypt's river, bound in slavish chains, dispirited and faint, aye, almost hopeless that her Lord would e'er deliver; but as she sighs, and heavenward looks, we see the bright cloud sinking low, and spreading round her its gentle halo. Glorious renewal of heaven's covenant! But onward still she wanders a weary pilgrim. Her gaze is always heavenward. Suddenly she breaks forth into a cry of joy, and a song of praise; the gates of heaven seem opened, and from thence come trooping myriads of angels, saying, Glory to God in the highest, and on earth, peace and to God in the highest, and on earth, peace and good will to men, and to the bride the congratulation is, "Tidings of great joy, behold, the Lord has come." Here, let us pause. Let us look in this moment of extatic bliss upon the beautiful bride! The betrothed has come! The hope is fruition! Her joy is full! full! full! All is glory! But what words of sadness are those he utters? Not yet, beloved, not yet, the time is not fulfilled; not yet, beloved. And then he talls the seemes forces he want he then, he tells the scenes of sorrow he must yet pass through, before God's kingdom can be set on earth, and the mansions all prepared for that magnificient metropolis that shall descend from heaven where the marriage supper shall be celc-brated. But he speaks the words of consolation, that he would send her a comforter that should strengthen her on her way of sorrow until his coming, for which she was bidden to watch. Was it strange that in that moment of hope deferred, it should be said to the bridegroom, be it far from thee, Lord?

But let us follow the disappointed bride to the heights of Calvary. Behold thee, her Lord nailed to a cross! Behold him with his kingly brow pierced with thorns! Behold the blood and the water gushing from his wounded side, and hands and feet! Behold him in the moment of his arony, dripking the last drops of and hands and feet! Behold him in the moment of his agony, drinking the last dregs of his cup of misery in the vinegar and the gall! Then listen to the cry, Eloi, Eloi, lama sabachthani! Again, listen! The earth is rumbling! The rocks are crashing! Behold! Behold! Darkness is spread over the earth! All nature shrieks!! The dead, the dead are coming out of their graves! O, God of heaven, where art thou! O, God of Israel, look in pity on the creatures thou hast made! Where now is the Bride? Prostrate she lies beneath the cross of her beloved! Crushed! crushed! But look yonder, a gleam of light is stealing through the dark clouds. A messenger from heaven comes, dark clouds. A messenger from heaven comes, and pours the balm of consolation into the broken heart of the fallen bride. She wanders away from the scene of horror, and seats herself beside the tomb of Joseph of Arimathea.

Two days of sorrowing gloom have past; ree nights of darkness. The dawn of the pent. Next we see her outside of the garden of three nights of darkness. The dawn of the God, amid scenes of rural beauty, beside an altar upon which her sacrifice is laid. Her God says, your Lord is not here, he has arisen. Glohas accepted it, and already his swift messenger rious accelanation! The bride again and again of flame is bearing it heavenward like the sweet beholds him. The heart burns within her, and incense of prayer arising from a pure heart, she joys again in chastened hope. He recalls to her bewildered mind the promises that by and by he would again come. He recalls to her memory the emphatic command he had so often given, for her to watch for his coming, because that coming would be sudden, unexpected, unlooked for, even as the lightning cometh from the east and flasheth to the west; therefore was she bidden to watch and pray always. She now beheld him for the last time, until the restitution upheld by God through the tremendous crash of of all things shall return him to her embrace Still, heavenward was her gaze, and as he left Again we look. We see her on the fresh her alone, rising up-up, angels renewed the promise that in like manner as he ascended, so should he again descend to earth. Glorious

Almost two thousand years have past since more should the type of death in overwhelming waters spread itself over the chosen home, when, by and by, her Lord should come to delebrate with her his own espousals. Here we and the harlot, but she knows that deliverance would love to linger, and to look the fair bride is at hand. She knows by the tokens given that all full of faith and love and hope amidst sweet na- he will come quickly, even as she knoweth when ture's freshness, but time rolls on—on—on, and the fig tree putteth forth its blossoms, that the by and by we see her, a lonely wanderer from summer is at hand. She is now watching and

listening for the voice of the great multitude, pect the orthodoxy of his faith because he reas the voice of many waters, and as the voice of mighty thunderings, saying, Hallelujah, for the Lord omnipotent reigneth. Let us rejoice and by John, the third of the give honor to him for the marriage of the Lamb is come, and his wife hath made herself ready. Amen. Even so, come Lord Jesus. L. H. S. Journal and Meseenger.

> (Continued from our last.) Chronological Table

OF EVENTS CONNECTED WITH THE PAPACY.

551.—The Emperor saw that he had been overreached by the Pope, and issued a new edict against the "three chapters," and anathematizing all who defended them. The Pope and Western bishops protested against the edict; and the Emperor "ordered the prætor, whose province it was to apprehend thieves, robbers, murderers, and such like criminals, to seize on Vigilius even in the church, and drag him, as a common malefactor, from the altar itself, should he there take sanctuary, to the public gaol." But the prætor was not able to effect it; and the Pope crossed over from Constantinople to Chalcedon and took refuge in a church.—Bower, v. 1, p.

552.—The Emperor in compliance with the Pope's wishes, revoked his edict, and the Pope returned to Constantinople.—Ib. p. 359.

553.—" Vigilius consents to the assembling of a council, and promises to assist at it in person. He proposes to the Emperor the deciding of the controversy by an equal number of Greek and Latin bishops; which the Emperor agrees to. The Eastern bishops refuse to stand to that agreement. The Emperor, without any regard to that agreement, orders the council to meet."

— 1b. p. 360.

The Pope absented himself from the council,

on account of the small number of Western bishops in it; but finding his absence did not prevent its action, he sent a lengthy defence of the "three chapters." The Emperor opposed Vigilius by Vigilius, and sent to the council the Pope's former condemnation of what he now defended; and the council decided against the

Pope.—Ib. p. 364.

After this decision of the council, the Emperor let the Pope "know that he must either agree with his brethren, and condemn what they had condemned, or forfeit his see and be sent into exile. The Pope answered that the Emperor might dispose of him as he thought fit," but that "he could not sign the acts and decrees of the council."—Ib. p. 366.

"This answer was no sooner known to the Emperor than he caused the Pope to be seized, and conveyed, under a strong guard, to Proconnesus, an inhospitable island in the Propontis. The other bishops in the West," who refused compliance with the Emperor's wishes were "all driven from their sees and sent into different exiles."—Ib. p. 366.

554.—The Pope had already changed his opinion three times, and now to regain his liberty, he changes it a fourth time, and is restored by the Emperor to his see.—Ib. p. 368.

" The whole Church was at this time 'rent," as Justinian expresses it, from East to West; that is, it was divided into two opposite parties, the one condemning the 'three chapters.' But by neither was the Pope acknowledged for an infallible judge in the dispute, that occasioned this division."—Ib. p. 369.

555.—Pope Vigilius died, without returning to Rome, and was succeeded by Pelagius, who had adhered to Vigilius in all his changes of opinion respecting the "three chapters." The Emperor had promised to raise him to the papal dignity if he survived Vigilius, on whose death in the island of Sicily, he hastened to Rome and claimed the office. The people of Italy were so incensed against him for his final condemnation of the "three chapters," that they withdrew from his communion. He appeals to the Emperor, who commanded Narses, now the government. ernor of Italy, "to support the new Pope with all his interest and power. In compliance with the Emperor's command Narses spared no pains to reconcile the people of Rome with their bishop, and succeeded therein so far as to gain over, in a very short time, the greater part of the nobility and clergy."—Ib. p. 371.

556.—The bishops of Tuscany still opposed the Pope, and Pelagius addressed them a conciliatory letter; but he is "abandoned by almost all the bishops of the West."—Ib. p. 372.

557.—"The bishops of Istria separate themselves from the communion of the Pope, and excommunicate Narses."—Ib. p. 373.

The Pope "had the mortification to see the authority of the Roman Church universally disregarded, and brought to the lowest ebb, even in the West, the bishops of Gaul, Spain, Africa, Ireland, and Italy, continuing, in spite of all his efforts, of his repeated protestations and de-

560.—Pope Pelagius died, and is succeeded by John, the third of the name.

Bower says of Pope John, "He held the see thirteen years, wanting a few days; and yet I find nothing recorded of him by the contemporary writers, that is worthy of notice. In the West, affairs continued in the same situation, in which his predecessor had left them."-Ib. p.

565.—Justinian issued an edict declaring the body of Christ, from its conception, to have been incorruptible. It is opposed by the greater part of the Catholic bishops; and Eutychius of Constantinople is seized and deposed by the Emperor, for opposing his edict.—Ib. p. 377.

Justinian " acted in every respect, as the supreme head and governor of the Church; and the laws he enacted as such, were received both in the East and the West, by the bishops of Constantinople as well as by those of Rome."—

Among the magnificent edifices erected by Justinian, was one for the worship of the Virgin Mary at Jerusalem. "The Virgin of Jerusa-lem might exult in the temple erected by her imperial votary on a most ungrateful spot, which afforded neither ground nor materials to the architect. A level was formed, by raising part of a deep valley to the height of the mountain. The stones of a neighboring quarry were hewn into regular forms; each block was fixed on a peculiar carriage drawn by forty of the strongest oxen, and the roads were widened for the passage of such enormous weights. Lebanon furnished her loftiest cedars for the timbers of the church; and the seasonable discovery of a vein of red marble, supplied its beautiful columns, two of which, the supporters of the exterior portico, were esteemed the largest in the world. The pious munificence of the Emperor was diffused over the Holy Land."—Gibbon, v. 3, p. 44.

565 (Nov. 14th).—The Emperor Justinian died, and was succeeded by his nephew, Justin

the younger.

"As the bishops and clergy were, at the time of his accession, everywhere at variance in the East, about the corruptibility and incorruptibility of the body of Christ; in the West, about the 'three chapters;' and the Church was reduced, by their disagreements and feuds to a most deplorable condition, the pastors being more intent on cursing each other than instructing their flocks, the first care of the new Emperor was to reconcile them, if possible."—Bower, v. 1, p. 378.

566.—With this view, he publishes an edict, which restored peace in the East.—Ib. p. 379.

568.—Narses being recalled by the Emperor Justin, instead of repairing to Constantinople, invited the Lombards from Pannonia into Italy, which they entered without opposition .- Ib. p.

569.—The Lombards made extensive conquests in Italy.

570.—Upon the reduction of Liguria, "Alboinus was, with loud acclamations, proclaimed king of Italy by the Lombards, and the whole army; and from that year, the year 570, historians date the beginning of the kingdom of the Lombards in that country."—Ib. p. 382.

Mahomet, the impostor, is born on the 5th of our May.

573.—Gregory, afterwards, in 590. Pope Gregory the Great, having distinguished himself in the senate, was raised by the Emperor Justin 'to the high post of Governor of Rome, as the person the best qualified, at that time, to govern, defend, and relieve the city, surrounded on all sides by a victorious and implacable enemy."

—1b. p. 390.

573.—Pope John III. died.

574.—He was succeeded by Pope Benedict, after a vacancy of ten months and twenty-one

The Emperor Justin abdicates the throne of Constantinople, and Tiberius is associated in the Empire.—Gibbon, v. 3, p. 198.

578.—Pope Benedict died of grief in seeing the success of the Lombards, and was succeeded by Pope Pelagius II. "The Lombards were at this time, masters of the far greater part of Italy, and kept Rome itself closely besieged."—Bower,

v. 1, p. 382. "Pelagius had the misfortune to govern the Church in the most calamitous times Italy had yet seen. The Lombards committed everywhere such dreadful ravages, spread everywhere such desolation and terror, that they were generally looked upon, by the holy men of those days, as the instruments of divine vengeance employed by provoked justice to depopulate Italy, and there extirpate the whole race of mankind; nay, it was revealed to some saints, if they or Pope Gregory may be credited, that the Lombards were the forerunners of the last day, and that cisions, to condemn and reject a council, which the end of the world was at hand. Gregory he had approved and received; nay and to sus-

battles in the air, and the whole heaven streaming with human blood. By these dreams and any kind, at this juncture, might incline those prelates to favor the Lombards, . . . revoked his prelates to favor the Lombards, . . . revoked his against the common enemy, in their mutual defence, they abandoned themselves to despair, terms: 'As your holiness is well acquainted and let the barbarians plunder, burn, and destroy, without restraint or control.

Such was, at this time, the state of the Empire in the West; and that of the Church was not much better."—Ib. pp. 382, 383.

579.—Gregory, late governor of Rome, was ordained deacon,—having retired from the pomp and vanity of temporal affairs—and was sent to Constantinople as the Pope's nuncio. - Ib. p.

581.—" The Lombards pursued the conquest of Italy without interruption;" and the Pope, expecting daily to see them again at the gates of Rome, solicited help from the Emperor Tiberius. The Emperor could render no assistance. -Ib. p. 384.

582.—The Emperor Tiberius dies, and his son-in-law Mauricius is raised to the Empire.—

583.—The Pope applied to the new Emperor for aid against the Lombards, and an army was sent into Italy.—Ib. p. 384.

584.—This year witnessed a truce between the Greek troops, and the Lombards.—B. p. 385.

586.—Recared, the first Catholic king in Spain, renounced Arianism in 586; and it was through his means that "the whole body of the Visigoths and Suevi were allured or driven into the pale of the Catholic communion."-Gibbon, v. 2, p. 405.

588.—In this year, the title of "UNIVER-SAL BISHOP," was confirmed to John, the Patriarch of Constantinople, by a great council, which the Emperor assembled in that city.—

Bower, v. 1, p. 388.

Pelagius, the Pope, in a letter to the patriarch, "reproached him in very sharp terms with pride and ambition, styling his attempt wicked, detestable, diabolical, and threatening to separate himself from his communion, if he did not forthwith relinquish the anti-Christian title he had impiously assumed."—Ib. p. 389.

589.—"The Goths in Spain, who having pro fessed the doctrine of Arius for the space of 213 years, were at last, in that year, induced by their king Recaredus, to renounce that doctrine, and embrace the Catholic faith. On so remarkable an occasion the king assembled a council, the third of Toledo, consisting of seventy-three bishops; and being present in person, ordered, after a short harangue, his confession of faith to be read, signed by him and his queen; and likewise the confession of the bishops, and other ecclesiastics of the Gothic nation; receiving the three general Councils of Nice, Constantinople and Chalcedon, and anathematizing the doctrine of Arius, and all who maintained or professed it. This was matter of great triumph to the Catho-

lie party."—Ib. p. 389.
"Seventy bishops, assembled in the Council of Toledo, received the submission of their conquerors; and the zeal of the Spaniards improved the Nicrene creed, by declaring the procession of the Holy Ghost, from the Son, as well as from the Father; a weighty point of doctrine, which produced long afterward, the schism of the Greek and Latin churches."—Gibbon, v. 2, p.

590 (Feb. 8th).—Pope Pelagius died. Gregory, commonly surnamed the Great, was elected Pope. The election of Gregory was received with loud acclamations by all except Gregory himself, who thunderstruck at the news, and not able to prevail on the electors to name any other, wrote, without loss of time, to the Emperor Mauricius, earnestly entreating him, as he would answer at the last day, not to confirm his election."—Bower, v. 1, p. 392.

Gregory's letter to the Emperor was intercepted by the governor of Rome, who sent in its stead a letter begging the Emperor to confirm him, who did so. When Gregory learned the result, he fled in disguise to a cave in the forest, where he concealed himself; but he was soon discovered, and carried back in triumph by

the people and ordained .- 1b. p. 393. The first act of the new Pope was to send a confession of his faith to all the bishops; and he "undertook, in the next place, to heal the divisions that still reigned in the Church, on account of the 'three chapters.' Several bishops in Italy, and some in Spain and Gaul, had in the end, been persuaded to condemn those chap-ters, or at least, for the sake of concord and peace, to communicate with those who condemned them. But the bishops of Istria had not yet been prevailed upon to do either. They all, to a man, still continued to maintain that cause with more zeal and resolution than ever."

-Ib. p. 393.

The Pope appointed a council to meet at Rome, and obtained an order from the Emperor commanding the Istrian bishops to attend it; but they refused compliance with it .- Ib. p.

with the present state and confusion of affairs in Italy, and sensible, that we must, in prudence, comply with the times, we command your holiness to give no farther trouble to the Istrian bishops, but allow them to live undisturbed, till it shall please God to settle these parts in peace and tranquillity."-Ib. p. 394.

"Thus were the measures, which Gregory had concerted for the re-union of those bishops, all at once utterly defeated."—Ib. p. 394.

591 .- "The conversion of the Lombards, which happened this year, proved of no small comfort and relief to the Pope, amidst his cares and anxiety for the welfare of the Church."—Ib.

592.—The Pope opposed the election of Maximus, a new Bishop of Salona; but a decree from the Emperor confirmed the election of the pishop. The Pope then summoned Maximus to Rome to give an account of his ordination; but the bishop paid no regard to the Pope's summons, and obtained "an order from the Emperor, commanding the Pope, to give no farther trouble to the Bishop of Salona concerning his ordination." When the Pope "found the Emperor was not to be moved by any exhortations, entreaties, or reasons, he acquiesced in his will, and thenceforth never once mentioned the ordination of Maximus."-1b. p. 401.

Soon after Gregory summoned Maximus to Rome, to answer to the charge of simony. The bishop paid no more regard to this than the former order. The Pope excommunicated him for disregarding the summons; but, afterwards, by the interference of the Emperor, was reconciled with him."—Ib. p. 402.

593.—Two presbyters were tried for heresy at Constantinople, and beaten with cudgels, which called forth a remonstrance from Gregory, to the patriarch of that city.- Ib. p. 403.

594.—The Emperor issued an order prohibiting soldiers from turning monks. The Pope remonstrated with the Emperor, in which he said: "It is indeed matter of great grief and sorrow, that men should be withheld from leaving the world, when the end of the world is at hand. For the heavens and the earth will be soon involved in a general conflagration, the elements will soon be dissolved, and the tremendous Judge will appear, attended by the whole heavenly host. I therefore earnestly beg and entreat you, by the same tremendous Judge, that you will, at least, mitigate the rigor of your law less the many town forter along the your law, lest the many tears, fasts, alms of my lord, should, in the end, lose both their merit and reward."—Ib. p. 405.

595.—The Pope Gregory, wrote to his nuncio at Constantinople, to persuade the patriarch of that city to discontinue the title of Universal Bishop—effecting nothing. The Pope then wrote directly to the patriarch, "loading the title of universal patriarch' or 'bishop' with all the names of reproach and ignominy he could think of; calling it 'vain, ambitious, profane, impious, infernal, diabolical;' and applying to him who assumed it what was said by the prophet Isaiah of Lucifer (Isa. 14:12, 13). . said, This is the time which Christ himself foretold; the earth is now laid waste and destroyed with the plague and the sword; all things that have plague, and the sword; all things, that have been predicted, are now accomplished; the king of pride (that is), anti-Christ, is at hand; and what I dread to say, an army of priests is ready to receive him."—Ib. p. 409.

596.—John Bishop of Constantinople died, and Cyriacus was ordained in his place,-retain-

ing the title of universal bishop.

Gregory now opposed that proud title, by styling himself "Servant of servants."—1b. p.

-A new colony of monks was sent into 000.-England for the converson of the Anglo-Saxons. In his letter to Austin the missionary the Pope thus wrote: "Whereas it is a custom among the Saxons, to slay abundance of oxen, and sacrifice them to the devil; you must not abolish that custom, but appoint a new festival to be kept either on the day of the consecration of the churches, or on the birth-day of the saints whose reliques are deposited there; and on these days the Saxons may be allowed to make arbors round the temples changed into churches, to kill their oxen, and to feast as they did while they were still pagans; only they shall offer their thanks and praises, not to the devil, but to God." -Ib.

602.—Phocas with the army, revolted from the Emperor Mauricius, deposed him, usurped his authority, and was proclaimed Emperor in his room, and afterwards murdered him and his family. The Pope Gregory "wrote letters to the new Emperor, congratulating him on his accession to the imperial crown."—*Ib.* p. 420.

605.—Pope Gregory died, and was succeeded by Pope Sabinian.

Pope Boniface III.

Boniface "no sooner found himself vested with the papal dignity, than, taking advantage of the partiality, and favor of Phocas to him . he not only prevailed on the tyrant to revoke the decree settling the title of 'universal bishep' on the bishop of the imperial city; but obtained, what no man would believe could have ever come into the thoughts of a successor of Gregory to demand, were it not vouched by all historians to a man; but obtained, I say a new decree, settling on himself, and his successors, that very title."—Ib. p. 426.

"When Pope Boniface was invested, by the Emperor Phocas, with supreme authority over all the churches of the empire, in the way we have seen, he not only adopted all the pagan ceremonies that had previously, in various places. been incorporated into Christian worship, but speedily issued his sovereign decrees, enjoining uniformity of worship, and thus rendered these heathen rites binding upon all who were desirous of continuing in fellowship with the Romish Church, or, as it now was called, the Holy Catholic Church. Thus incorporated, they became a constituent element of the anti-Christian Apostacy, and have so continued to the present day."-Dowling's Hist of Popes, p. 112.

"Boniface had scarce obtained it, when he took upon him to exercise an unanswerable jurisdiction and power to that time unknown and unheard of in the Catholic Church. For no sooner was the imperial edict, vesting him with the title of universal bishop, and declaring him 'head of the church,' brought to Rome, than, assembling a council in the basilic of St. Peter, consisting of seventy-two bishops, thirty-four presbyters, and all the deacons and inferior clergy of that city, he acted there as if he had not been vested with the title alone, though Phocas probably meant to grant him no more, but with all the power of an universal bishop, with all the authority of a supreme head, or rather absolute monarch of the Church."—Bower, p. 426.

607 (Nov. 20th).-Pope Boniface III. died. 608 (Aug. 25th).-Boniface IV. was chosen

Pope.

The new Pope begged the famous Pantheon,

"He changed of Phocas, who gave it to him. "He changed it into a church, substituting the Mother of God to the mother of the gods, and the Christian martyrs to the other pagan deities, adored there before; so that only the names of the idols were altered."—Ib. p. 428.

614.—Jerusalem was conquered from the Romans by Chosroes, the monarch of Persia; and the Holy Land was overspread "by the worship of fire, and the impious doctrine of the two principles-inculcated by the Magi, the priests of the religion of Zoroaster.

"The ruin of the proudest monument of Chris tianity was vehemently urged by the intolerant spirit of the Magi . . . Jerusalem was taken by assault. The sepulchre of Christ and the stately churches of Helena and Constantine were consumed, or at least damaged, by the flames; the devout offerings of three hundred years were ri-fled in one sacrilegious day; the patriarch Zachariah, and the true cross, were transported into Persia; and the massacre of ninety thousand Christians is imputed to the Jews and Arabs who swelled the disorder of the Persian march.' -Gibbon, v. 3, p. 229.

615 .- Boniface IV. died, and was succeeded by Deusdedit.

619.—Deusdedit was succeeded by Pope Boniface V.

622.—THE SOUNDING OF THE FIFTH TRUMPET.

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace: and the sun and the air were darkened by reason of the smoke of the pit. the scorpions of the earth have power."-Rev. 9:1-3.

In this year Mohammed "publicly preached his doctrines in the city of Mecca, the place of his birth; but was obliged to save himseif by a precipitate flight from the dangers that threatened him there."—Bower, p. 431. 625.—Honorius, succeeded Boniface V. as

Pope.

627. - Mohammed was reckoned as their prince and prophet by a large number of Saracens whom he had gained over, most of whom were still pagans.—*Ib.* p. 431.

628.—Chosroes, the king of Persia perished in an insurrection in his capital, and his successor restored what was claimed to be "the true wood of the holy cross," to "the importunate demands of the successor of Constantine." (See

629.—This year was made memorable by "the restoration of the true cross to the holy sepulchre. Heraelius performed in person the

607.—Sabinian died, and was succeeded by pilgrimage of Jerusalem, the identity of the relic was verified by the discreet patriarch, and this Prophecy. august ceremony has been commemorated by the annual festival of the exaltation of the cross."-Gibbon, v. 3, p. 241.

632.—Mohammed died.

637 .- Jerusalem was conquered by the Saracens. After a siege of four months, the Christians submitted to the followers of the False Prophet, and Omar "entered the city without fear or precaution; and courteously discoursed with the patriarch concerning its religious antiquities. Sophronius bowed before his new master and complete the control of the range of the courter and complete the control of the range of the courter and complete the control of the range of the courter and cour ter, and secretly muttered in the words of Daniel, 'The abomination of desolation is in the holy place.'" By the command of Omar, "the ground of the temple of Solomon was prepared for the foundation of a Mosque," which soon reared its stately pile on the site of the house of the Lord: and the religion of the impostor was celebrated on the spot which Jehovah had chosen out of all the places of the earth to write his name there.

638.—The Emperor Heraclius, or rather Sergius published in the Emperor's name the fa-mous edict, styled the "Ecthesis" or exposition; that edict being an exposition of the faith, [affirming but one will, in the two natures of Christ.] which the Emperor was there said to profess, and require all his subjects to hold and profess. . . The Emperor afterwards disowned it, declaring . . . that the eethesis was neither dictated by him, nor published by his order. . . Of the disturbances which this famous edict raised, ooth in the East and the West, I shall speak in the sequel."—Bower, v. 1, p. 436.

Pope Honorius died Oct. 12th.

640 (May 28th).—Severinus was ordained ope, and died on the first of August of the same year.

640 (Dec. 24th).—John IV. was ordained Pope. He condemned the Emperor's Ecthesis. 642.—John was succeeded by Pope Theo-

644.—The Eethesis was universally condemned by the bishops in the West.

648.—The Emperor issued a famous edict called the "Type," giving the reasons advanced on both sides respecting the two wills in Christ, and imposing silence on both parties to the dis-

649.—Pope Martin succeeded to the papacy. On the 5th of October, the Pope called a council at Rome, which rejected the "Type," condemned the doctrine of one will, and anathematized "the most impious Ecthesis" and "the most wicked Type," with "all who had received, did receive, or should thenceforth receive either of those impious edicts."—1b. p.

The Pope attempted to extend his authority over the East, by appointing one of the bishops who then adhered to him "his vicar in those parts, empowering him by the authority, and in the name of St. Peter, to exercise all patriarchal jurisdiction," &c-Ib. p. 450.

650.—For opposing the Type, the Emperor ordered his exarch of Italy to seize the Pope and send him a prisoner to Constantinople.—Ib. p.

653.—The Pope retired for safety to the Latean Church, where he was captured. "The solliery, on their first entering the church, broke all the wax-tapers in pieces, overturned the candlesticks, and with that noise, and the clashing of their arms, struck all, who were present, with consternation and terror. In the midst of that tumult, and general fright, the exarch produced an order from the Emperor, commanding him to depose Martin as unworthy of the episcopal dignity, to send him prisoner to Constantinople, and cause another to be chosen in his room."— Ib. p. 452.

"In the dead of the night the Pope was privately conveyed on board a vessel, that lay in the Tiber. . . . After a three months navigation, And there came out of the smoke locusts upon they landed in the island of Naxos . . . and there the earth: and unto them was given power, as the Pope was kept prisoner a whole year."-Ib.

654.—The Pope was then carried to Constantinople and imprisoned "ninety-three days, no one being suffered during that time to come near He was then taken to the council chamber, and tried before the Senate on a false charge of high treason, and condemned and banished."

—Ib. pp. 453-5.

655.—Pope Eugenius is elevated to the see of

657.—Vitalianus was elected Pope.

663. - The Emperor Constans marched an army into Italy, against the Lombards-has little success and retreats.

672.—The Emperor Constans is murdered. The Saracens reduced all the north of Africa to the Mohammedan yoke.

672.—Adeodatus becomes Pope. In his time the Lombards renounce the Arian doctrine.

676.—Donus is chosen Pope.

678.—Agatho succeeds to the papacy.

For several months past, we have been indulged with the opportunities of holding occasional intercourse with the readers of the Christian Observer, upon the grand object of our "blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ." This solemn but delightful subject, is set before us in the holy Scriptures, as the incentive to diligence in duty and patience in suffering. The faithful servant is required to watch, and to stand with his loins girded and his light burning, waiting for the return of his Lord; and the suffering Christian is exhorted to patience, because the coming of the Lord draweth nigh. The coming of the Saviour has once taken place, and he once appeared to put away sin by the sacrifice of himself. That coming is the subject of our faith; and, as sinful creatures, we look back upon that coming as the time, when atonement was made for human guilt; when as a sacrifice for sin, the blood was shed, in which we have redemption, even the forgiveness of sin; and by which we are sanctified to God. But the second coming of the Saviour is the object of our hope ;\* and as redeemed creatures, we then expect deliverance from all the consequences of transgression; from affliction, sorrow, death and the grave. The full benefit of redeemed grace, will then be realized; and the humbling circumstances of mortality will be felt no more.

The first coming of the Lord was an event which included successive revelations. He was first revealed to the shepherds, to pious Simeon and Anna, and to such as waited for the consolation of Israel; and not to the whole nation of Israel until thirty years afterwards; and it was a still longer period before he was made known to the Gentile world at large. So at his second coming, we are also taught to look for gradual developments, and unfolding purposes. The first thing to be accomplished, at the Saviour's coming, will be to gather the saints by resurrection and translation to himself. This is clearly indicated in the Scripture, both by express declaration, and by just inference: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above and to the earth, that he may judge his people. Gather my saints toge-ther unto me; those that have made a covenant with me by sacrifice." This order runs through the numerous passages of Scripture in which the coming of the Saviour is mentioned. The wheat is gathered unto the garner before the chaff is burned up; and the harvest of the earth is reaped before the wine press of the wrath of God is trodden. Beside these, there are numerous passages, in which we are taught that when Christ appears publicly, all his saints are with him; they must therefore be previously raised and translated, and united with himself in ineffable felicity and glory. This brings the resurrection of his people near; much nearer than we had conceived; and blessed and happy are they who shall be found waiting for him.

How near or remote the coming of the Lord may be, it is not for us to say; the times and the seasons are in the hand of the Father, and he has not revealed the day or the hour. Every effort to foretell the period by the adoption of the year-day theory, invented by Joseph Mede, has failed to the present, and probably will always fail. Indeed it must be so. The Lord Jesus told his disciples, "It is not for you to know the times and the seasons," and if it was not for the disciples and apostles of Christ to know the time and season for the coming and kingdom of their Lord, it must be presumptuous in us to pretend

He says, "Behold I come as a thief," that is, without any premonition or notice. Hence the reason for being always ready, and always watchful. To his waiting people, for anything we know to the contrary, the Lord may come tomorrow, or even to-day. It is very clear that they, are gathered together with him in the circumstance. They had even assembled an army to invade the neighboring counties, when the contagion insinuated itself into their camp in the forest of Selkirk; five thousand men died before they disbanded their forces; and the fugitives carried with them the infection into the most distant recesses of Scotland.

"The consequence." they are gathered together with him in the air before he comes with them destroy the wicked out of the earth, bind Satan and set up his king-

At this fearful time, fearful indeed to them that dwell upon the earth, the elect church, the bride of the Lamb, will be safe with the Lord in the clouds of heaven. Before the flood came, to destroy the ungodly in the days of Noah, he was safely shut up in the ark; before the fire and brimstone descended upon Sodom, Lot was safely settled in Zoar; and before the last storm of the wrath of God shall desolate a guilty world, his saints shall be removed from the earth. But to secure this deliverance we must attend to the injunction of our Lord: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:36.)

\* Some very erroneously speak of the advent faith, when they mean the hope of the advent.—

And now Christian readers, as it is uncertain whether any further intercourse will be carried on between us, on these subjects, permit the writer seriously and affectionately to request you to lay them to heart, and to ask, Are these things so? Search the holy Scriptures, and pray fervently for the spirit of wisdom and revelation; and you shall be led into the truth, into all the truth, as it is in Jesus Christ, and into a state of preparation and patient waiting for the heavenly kingdom. And most earnestly desiring and praying that you may be led to seek the things which are above, where Christ sitteth on the right hand of God; and that when Christ, who is our life, shall appear, then you also may appear with him in glory, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an insable to build you up, and to give you an inheritance among all them which are sanctified;" and bid you a solemn, perhaps, a final farewell.

Toronto Christian Observer.

### Epidemics.

The great pestilence which prevailed in England in the fourteenth century, during the latter part of the reign of Edward III., is thus described in Lingard's History of England:

"The victories, which had conferred so much honor on England, had been purchased, it was said, with the blood of fifty thousand Englishmen; but the memory of this loss was almost obliterated by the calamity, which shortly afterwards visited the island, a pestilence as general and destructive as any recorded in history. first discover it in the empire of Cathai [China]; thence we may trace its progress through differ-ent provinces of Asia to the Delta and the banks of the Nile; a south wind transported it into Greece and the Grecian islands; from whence it swept the coasts of the Mediterranean, depopulated Italy, and crossed the barrier of the Alps into France. A succession of earthquakes, which shook the continent of Europe from Calabria to the north of Poland, ushered in the fatal year of 1348; and though England escaped this calamity, it was deluged from the month of June to Decembe with almost incessant torrents of rain. In the first week of August this plague made its appearance at Dorchester; in November it reached London, and thence gradually proceeded toward the north of the island. Of its victims many expired in the course of six hours, and none lingered more than two or three days. From man the exterminating malady extended to the brute creation; the carcases of sheep, horses, and oxen, lay scattered in the fields; they were untouched by birds of prey; and their putrefac-tion added to the malignity of the disorder. The labors of husbandry were neglected; no courts of justice were opened; the Parliament was repeatedly prorogued by proclamation; and men, intent only on their own safety, fled from the care of the infected, and slighted every call of

nonor, duty and humanity.
"When historians tell us that one half or one third of the human race perished, we may suspect them of exaggeration; but it is easy to form some idea of the mortality from the fact, that all the cemeteries in London were soon filled; that Sir Walter Mauny purchased for a public burial place a field of thirteen acres, where the chapter house now stands; and that the bodies deposited in it during several weeks, amounted to the daily average of two hundred. It was observed that though the malady assailed the English in Ireland, it spared the natives. The Scots were exempt for several months, and the circumstances afforded them a subject of triumph over their enemies, and introduced among them a popular oath, ' by the foul death of the English.'

fully detailed by the contemporary writers. At first the reduction in the number of the consumers effected a proportionate reduction in the price of all merchantable articles; in the second year the prices rose with a rapidity and to a height which alarmed the government. The ravages of the pestilence had been chiefly confined to the lower orders; for the more wealthy, by shutting themselves up in their castles, and declining all unnecessary communication with the neighbor hood, had in a great measure escaped the infec-tion. But hence arose a want of laborers to cultivate the land, and of artisans to conctruct or repair the implements of husbandry. To remedy this evil, Edward published a singular proclamation. prohibiting the relief of mendicants able to work, and compelling all men and women in good health, under the age of sixty, and without visible means of subsistence, to hire themselves as servants, at the same wages as in former years, to any masters who should be willing

to employ them."
Other historians describe this terrible epidemic

boils and tumors of the glands, and accompanied with black spots, indicative of putrid decomposition. Burning heat and thirst, with black mouth and throat, were also among the symptoms, which are so far those of the ordinary eastern plague. All concur in the statement that the mortality caused by this pestilence was enormous. Calculating Europe, then, to contain about one hundred millions of people, Hecker sets down the loss of lives at twenty-five millions. It was reported to Pope Clement, that in Asia, exclusive of China, twenty-three millions of people had perished. India was nearly depopulated. During three years, from 1347 to 1350, Europe remained more or less under this frightful scourge.



## The Advent Herald.

BOSTON, DECEMBER 24, 1953,

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

#### THE PROPHECY OF ISAIAH. CHAPTER XXX.

Ye shall defile also the covering of thy graven images of silver, And the ornament of thy molten images of gold: Thou shalt cast them away as a menstruous cloth; Thou shalt say unto it, Get thee hence.—D. 22.

Idolatry was one of the heinous sins of the nation, and one design of these judgments was to reclaim the nation from it. The images of idols were probably made of wood, and plated with metal. Thus Moses said (Deut. 7:25), "The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them." (See also, Isa. 40 and 41st chaps.) In addition to their golden and silver ornaments, they were sometimes clothed in "blue and purple." To "defile them" is to make them contemptible. Hezekiah (2 Chron. 31:1) "brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all." And Josiah also (2 Kings 23:8, 10, 14, 15), "defiled the high places where the kings had burned incense, from Geba to Beersheba, and brake down the high places, . . . and he defiled Topheth which is in the valley of the children of Hinnom. . . . And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men. Moreover, the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down and burned the high place, and stamped it small to powder, and burned the grove." Thus were they to treat the idols, and to regard them as polluted. The abhorrence they were to manifest towards them is shown by the simile, in which they are commanded to cast them away as they would any loathsome thing.

Hezekiah and Josiah, that they complied with the requirements of this condition; but the other kings were unmindful of it, or openly apostatized. Manasseh (2 Kings 21:3-8) even "built up again the stroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. And he built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my name. And he built altars for all the host of heaven in the two courts of the house of the Lord. And he made his son pass through the fire. and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger. And he set a graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever: neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded was bruised for our iniquities; the chastisement them." And although the Lord sent to them (2 of our peace was upon him; and with his stripes Chron. 36:15, 16) "by his messengers, rising up we are healed."

It will be seen by the reference to the history of

as an oriental plague, attended with inflammatory betimes and sending, . . . they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people till there was no remedy."

> Failing to conform to the conditions of this text, and not obeying the voice of their teachers, who continued to admonish them respecting the right way, they forfeited their claim to the promises which follow, except as the pious portion of them will have a part in those which refer to the resur-

> Then shall he give the rain of thy seed, that thou shalt sow the ground withal;
>
> And bread of the increase of the earth, and it shall be fat and plen-

And oread of the horease of the horease of the horease of the leaves.

In that day shall thy cattle feed in large pastures.

The oxen likewise and the young asses that ear the ground shall eat clean provender,

Which hath been winnowed with the shovel and with the fan.

18. 23, 24.

"Then," i. e., if they complied with the conditions of v. 22. These blessings imply a prosperous condition of the nation; and they doubtless enjoyed such a state of things while they conformed to God's requirements; but not continuing to comply with the conditions, these favors were subsequently withdrawn from them. Had they not forfeited them, they would have continued till the day of the great slaughter, referred to in the next verse, which ushers in a new dispensation.

To "ear" the ground, is an obsolete expression for cultivating, i. e., ploughing it. The word has gone out of use since king James' translation of the Scriptures was made.

Describing the "increase of the earth" as "fat," is a metaphor illustrative of its quality, It was not only abundant, but fully developed.

And there shall be upon every high mountain, and upon every high hill, Rivers and streams of waters in the day of the great slaughter, when the towers fall.—n. 25.

"The day of slaughter," is evidently the consummation, so often referred to in the Scriptures. when (Isa. 1:28), "the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." (See note on that text, and scriptures quoted in connection with it.)

"When the towers fall," also refers to the same time, when (Isa. 2:12-17), "the day of the Lord shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low, . . . and upon every high tower, and upon every fenced wall," &c.

That day, according to parallel scriptures, (Acts 3:21,) will usher in "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Then (Isa. 35:7), "the parched ground shall become a pool, and the thirsty land springs of water." When the Lord shall comfort Zion (1b, 51:3), "he will make her wilderness like Eden, and her desert like the garden of the Lord."-Thus the abundance of rivers and streams of water on the top of mountains, illustrates the well watered condition of the earth, in the regeneration.

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of seven days. In the day that the Lord bindeth up the breach of his people,

And healeth the stroke of their wound.—2. 26.

This text refers to the same period of time, i. e., to the regeneration. The brightness of the luminaries of heaven has doubtless been dimmed by the curse. If not themselves affected, they may shine with a diminished splendor because of the atmosphere which their rays have to penetrate, and which partakes of the consequences of the fall. Their light is obscured by fogs and mists, and a general derangement of the atmosphere. By reason also of the mortality of our bodies, the human eye, by the curse, has been dimmed and unable to perceive the full measure of glory which it may high places which Hezekiah his father had de- take in when restored to its uncorrupted state in the resurrection.

The relative increase of light, is shown by the similes, in which that of the moon is likened to that of the present light of the sun; and that of the sun to the light of seven days-seven times its present brightness.

"Dream not of a fairer earth,
Ere the King of kings shall come,
Till creation's second birth
Guilt shall swell its awful sum.
Ne'er a brighter sun shall rise
Till Christ shall greet our waiting eyes,
Joseph shall was no righter green. Earth shall wear no richer green
Till Christ upon the Mount is seen."—Bonar.

By the substitution, the present imperfect condition of God's people is illustrated by their being wounded and disabled; and their restoration from the curse, by the binding up and healing of those wounds. This is accomplished by the mediation of Christ (Isa. 53:4, 5): "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he Behold, the name of the Lord cometh from far, Burning with his anger, and the burden thereof is heavy: His lips are full of indignation, and his tongue as a devouring fire: And his breath, as an overflowing stream, Shall reach to the midst of the neck, To sift the nations with the sieve of vanity; And there shall be a bridle in the jaws of the people, causing them to err.—vs. 27, 28.

The prophet having glanced forward, over the prosperous times which the nation might enjoywould they comply with the conditions-to the final consummation, he now returns to the destruction which should be inflicted on the Assyrian,who is expressly named in v. 31.

The "name of the Lord," by a metonymy is put for the Lord himself. We read in Isa. 37:36, that "the angel of the Lord "-literally the Messenger Jehovah-" went forth and smote in the camp of the Assyrians," &c. God said to Moses, (Ex. 23: 20, 21,) "Behold I send an Angel"-literally, The Messenger-" before thee to keep thee in the way. . . . . Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions; for my NAME is in Him." Other scriptures show that Jehovah himself went before Israel to show them the way, in a pillar of cloud and of fire, as The Messenger to guide them. The coming of the Name of the Lord, therefore signifies the coming of the Messenger Jehovah, in whom is the name of Jehovah.

"Burning" is a metaphor, illustrative of the intensity of his anger. By a repetition of the same figure it is also denominated a burden; and weight is ascribed to it, to illustrate its analogous effect in crushing and bearing down those on whom it should be visited. By the metonymy, "lips" tongue" and "breath"—the organs of speech are put for the words or sentence spoken against the Assyrians. By a metaphor, they are said to be "full" of indignation, showing that they contain no element of mercy; and by simile, they are compared to "devouring fire," and to "an overflowing stream reaching to the neck," illustrative of the desolating result which shall follow their utterance. By a metaphor, also, "to sift,"—the act of winnowing grain, which is tossed and shook about,-illustrates the act of the destruction of the nations constituting the Assyrian army; and by the same figure "vanity," or destruction, (Isa. 58:13,) is denominated the "sieve" in which they were to be shaken and scattered. The only remaining figure, is the substitution, by which those who came against Jerusalem are represented as an animal under control by bit and bridle, which is turned about from the path it would otherwise pursue, and guided to its own destruction. The figure illustrates the turning back of the Assyrians from their attack on Jerusalem, their discomfiture, and the return of the remnant to their own land. Thus God said in Isa. 37:29, "Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest."

Ye shall have a song, as in the night when a holy solemnity is kept;
And gladness of heart, as when one goeth with a pipe
To come into the mountain of the Lord, to the mighty One of Israel.

By an apostrophe to the Jews, their joy over the destruction of the Assyrian is illustrated. The " holy solemnity" is the Passover, which was first instituted, and afterwards always celebrated in the night (Ex. 12:42; Deut. 16:1-6); and the supper was concluded with a song; (Matt. 26:30.) By a that; and by the same figure, their gladness is illustrated by that of the people when they came up from all parts of Judea to the solemn festivals at Jerusalem, which they were commanded to observe with rejoicings, (Deut. 16:11, 14,) and of which the Psalmist said (42:4), "I went with them to the house of God, with the voice of joy and positive assertion: "I say that [the] Heruli and

### To Correspondents.

"W."-We do not know the date of the "Black Saturday" in England. We have never come across any historical reference to it, and conclude that it was one of the more remarkable of those dark days, which are so common in England, a specimen of which was given in the last Herald.

Bro. Himes: -How can Russia be called the king or kingdom of the North, when the word says, "Tidings out of the East and North shall trouble him ?"

West Boscawen, Dec. 12th, 1853. Reply.-It is a question we are unable to an-

BILLS .- In the next Herald we purpose sending bills to all who by their omission to comply with the terms of the paper, subject us to that measure to remind them of the amount of their arrearage. We hope that the injustice of neglecting these case, all parties will be made twice glad.

BEREAN'S REPLY TO ELDER ADRIAN.

Mr. Editor: -A reply to my articles in the last Herald demands a little notice from my pen.

Bishop Newton after enumerating the kingdoms as presented by Machiaval, Mede, Bishop Lloyd, and Sir 1. Newton, speaks of "the few variations in these accounts." I have before me a table exhibiting seven distinct lists of the ten kingdoms, by the Rev. W. Digby, illustrating "the unanimity among expositors" on this subject; and Mr. J. W. Brook says, "to the above [table] may be added, with as little discrepancy as to specific designation, only substituting in some instances the modern names of these kingdoms, the lists presented by Bishop Chandler, Daubuz, Dr. Allix, and Messrs. Cuningham, Frere, and Habershon."

From the great mass of these learned Roman and Protestant historians the timists are obliged to differ in order to sustain their theory; but the fact that the subject of difference between them and men of such profound historical knowledge is purely historical, should cause them to express their views with becoming modesty; and then their opinion in the case would never be made the basis upon which to rest an implicit faith-" a belief without doubting or reserve!"

Their perfect "right to differ" none should call in question. Their right to thus differ, even from the wisest of men is one thing; but the manner in which they differ, and the use they make of that difference, is quite another consideration. This discrimination should be kept clearly before the mind of both writers and readers.

He denies in the most unqualified language, that a list of ten kingdoms can be furnished " for almost any given year after Western Rome was divided." and calls "for the proof." In the article referred to I gave examples illustrative of this. There is now on the table before me a catalogue of twenty distinct lists of contemporary kingdoms at twenty successive dates furnished by one of the best living prophetic expositors, for intervals from A. D. 860 -A. D. 1816. My former reference to this was simply to show that the specification of ten kingdoms for the year 519, was of itself, no evidence that that year was of any greater importance than many other years in the Roman history.

It is indeed " easy to tell what is not," and when the fallacy of this position is sufficiently exposed I will most cheerfully at the proper time, and in its appropriate place, comply with the kind invitation to "walk up and tell the church what does fulfil it." In the mean time, patience will be found to be an excellent grace.

As I have said nothing about a "range of kingdoms consecutively existing from Romulus to Bonaparte," either literally or comparatively, no defence of that is necessary.

As there existed ten contemporary kingdoms prior to the list furnished for the year 519, those who doubt the latter, do "reject some of the original kingdoms." Those ten kingdoms are named by more than one reliable chronologer and historian, "three of which were plucked up by the little horn;" the evidence of which will be again given when that part of the subject comes under consid-

There is a "challenge" for "proof that there were ten kingdoms in the Roman Empire during the existence of the Heruli." Let those who seek simile, their song on this occasion is likened to for the evidence of it, candidly read the "Chronological Table," by the editor of the Ilerald, and his answer to F. H. B.! In four lists of contemporary kingdoms which I have examined, the Heruli have a place, and some of those lists are reckoned entirely within the limits of the old Roman territory.

Following this "challenge" is the following Lombarda [Lombards] did not exist in the Roman Empire at one and the same time. The Heruli were destroyed 493, the Lombards were not in the Empire at that time . . . . they did not come into the Empire until after the Vandals were plucked up in 534, therefore they could not constitute one of the ten." He says "they did not." but gives no evidence to establish what is with so much assurance denied. Sir I. Newton however declares to the contrary, and gives the historical proof to sustain what he says. He informs us, that the Lombards emigrated under their king Guedehoe from Pannonia into Rugiland on the north of the Danube, and returned into Pannonia A. D. 526, under king Audein." Guedehoe was a contemporary with Odoacer who reigned in Italy from 476-493. So that the Lombards were in Pannonia, which was a part of "the old Roman territory" before 493. The timists admit that "the Heruli were destroyed in 493;" putting this with the fact given by Sir I. Newton, it follows that "the Lombards amounts-so small to them, and so large to us, were in the Empire, existing at the same time with will be seen, realized, and remedied. In each the Heruli." Now I, in turn call on Elder A. to "give up that point;" or else to show that Grotius,

also, in his list of kingdoms for the year 486, places

with the question :" In the list of kingdoms reckoned as existing in 519, the fifth is stated to be a and Saxons into that province. Now I proved from authentic histories;

First. That there is no positive evidence, that the conquerers, settled in Wales :- that historians de not know whether they fixed their dwelling place there, or in Cornwall, or emigrated to the opposite coast: therefore, their having a kingdom in Wales, as stated, is more than doubtful.

Second. That if they did establish a kingdom in Wales, it must have been in the mountainous part of that country.

Third. That the mountainous regions were never conquered by the Romans—that it was beyond the prescribed boundary of "the old Roman territory;" and therefore, if it could be proved that they did erect a kingdom even there, it should not be reckoned as a horn of the fourth beast according to their own adopted rule of interpretation laid down in that article. And

Fourth. That their flight into another country, wherever it may have been, did not take place till a century after 519.

The inquiry, "Did Julius Cæsar go all over Gaul when he added it to Rome &c., did the soldiers of the United States go all over California when we took possession of it?" is quite irrelevant. California in 1846 was taken military possession of by the United States, and in 1848 a treaty was made by the American and Mexican commissioners, and by this treaty California was ceded to this government for \$15,000,000. Its cession by treaty, was what annexed it to this country.

The Romans invaded Gaul B. c. 150, and in thirty years became masters of only its south-eastern part. Was the conquest of a part of Gaul the annexation of the whole territory? No. The final subjugation of that province was not till B. c. 50, and it cost Julius Cæsar eight years hard warfare, nine campaigns, and a million of men. In his last expedition for that purpose, he met and defeated a large confederate army composed of men from all the unsubdued Gaulish nations, representatives from every canton, consisting of 300,000 soldiers. Thus by one mighty blow he crushed every opposing force, and reduced Gaul to the condition of a tributary province. The Romans invaded and occupied all the open country of Scotland; but that occupation of a part of the country was never regarded as the subjugation of Scotland. On the same principle, and for the same reasons, the mountainous part of Wales never belonged to the Roman territory; this is the unanimous voice of

Let it be proved, if it can be, by fair arguments and good authority, that I have taken a false position respecting the establishment of a kingdom in Wales, or let it be frankly admitted that locating a kingdom in that country, cannot be sustained, THEN if they please to fall back upon their being an independent nation in Britain at 519, they will find me prepared with history to meet them even there; and by stubborn facts I will show that that resort will not answer their purpose. Let them take either "horn of the dilemma" as will best suit their convenience, and take notice, whichever alternative may be chosen, it will be found equally conclusive against them. Their list has no fifth nor tenth kingdom, and the seventh is to be doubted to say the least.

make no complaint. The more decisive the terms by which their differences are explained, the better they will be understood. But it is a subject of complaint that it did not sustain his undoubting assuredness with suitable and becoming evidence. He asserts and denies, but where is the proof that his assertions and denials are sound? Not the first word. He speaks of having "examined the productions of these men;" but he does not give the name of a single author examined, nor show how thoroughly he has examined them; so that no means are furnished by which to judge how much more, or less, his opportunities have been for arriving at a correct judgment, than those he dissents from. It is certainly "easy to tell what is not," while avoiding the labor of producing the authority for "what is not."

Procopius, Machiaval. Dr. Hales, Sir I. Newton, forms him that they were Arians?—that the "He-Bishop Lloyd, and other writers of acknowledged ruli and Lombards did not exist in the Roman Emlearning and ability, are in the wrong. Dr. Allix pire at one and the same time," when Grotius, Warnefrid, Procopi, Dr. Allix, Dr. Hales, Machiaval, Bishop Lloyd and Sir Isaac Newton, de-My "reference to the Britons" has this " to de clares that they did !-- that the "native islanders" of Britain, established an independent kingdom in Wales, within "the old Roman territory," when kingdom formed in Wales by the " native island- it is the unanimous testimony of history that they ers" of Britain when they fled before the Angles did not? This subject, and its deleterious influence, is too serious a matter to be trifled with, and when stern, undeniable facts are presented, we call upon every professed brother and believer to admit Britons, when they fled before their invaders and them, however much it may clash with views and sentiments ever so fondly cherished. If the high authorities cited in the Herald against their historical statements be worthy of consideration, then they should have due weight in the summing up of the conclusion of the whole matter.

The exhortation and desire "that brethren will be very calm, and look this thing in the face," is timely, and as we are both professed preachers of the gospel, let us have a care that that very common proverb be not applicable to us, that "it is easier to preach than to practice."

#### LETTER FROM D. BOSWORTH.

Bro BLISS :- In the midst of the confusion that prevails in the world, "how sweet to reflect on ' the "good time coming," when "the watchmen shall see eye to eye, when the Lord shall bring again Zion." As I have looked at the professed Christian world for some time past, and seen the fulfilment of that prediction of our Saviour concerning the last times, that "because iniquity should abound, the love of many should wax cold," I have been led to pray more earnestly than ever before, "Thy kingdom come; thy will be done on earth as it is done in heaven." But concerning this event also, Christ tells us innumerable perils shall attendits ushering in. For many in their eagerness to attract attention, or from a desire to draw away disciples after them, shall cry, "Lo! here! or Lo! there !" and " shall deceive, if possible, the very elect." We have seen and heard the fulfilment of this also in every variety of way; but those who have learned only in the school of Jesus have not been deceived hitherto; for he also told them, "Go not after them, nor follow them;" and he adds as a reason, "for as the lightning's flash" shining from east to west, "so shall also the coming of the Son of man be," visible in the whole heaven. Many however who have learned well thus far, we fear have not learned equally well (at least of Christ) in respect to some other things, one of which I wish to notice. I refer to the time of that event, which like the lightning's flash shall usher in millennial glory, and confound an unbelieving world.

At this point I hear the cry of heresy raised, and the question is triumphantly asked, "Was it not time that brought us out into the faith of the Advent near?" I answer, No! at least so far as I am concerned. I heard from the word of God, the teachings of the Saviour-"when ye see all these things come to pass, (signs of his coming,) then know that it (kingdom of God) is near, even at the door." I looked for the signs, saw their fulfilment, and I believed. And when the time, which I after received, failed, I fell back upon my original position, and there I stand to-day. But says one, "When you see a point of time equally well sustained with that you once received, why not believe it?"

1st. I have not seen it.

2d. I have learned that in the school of Christ which I ought to have learned before, viz., that He who said, "Know that the kingdom of God is nigh, even at the door," and in view of it, to rejoice on In the reply to me, the strongest language is account of coming redemption, also said, "Ye employed: positively asserting, denying without know not when the time is," and also told us that qualification, and peremptorily challenging. Of "because the good man had to watch, not knowing the strength and definiteness of the words used, I the time when the thief would come," so we also ought to "watch, not knowing the time when the Saviour would come."

3d. Because that among the advoates of the new "times" (all having it just right, and laboring zealously together to build a tower whose top shall reach to heaven) there seems to be a perfect Babel, one teaching it in '54, one in '55, and again one in '56. All are equally certain, but all cannot be right. Stop says my friend; who teaches it in 36? Ah! there is the difficulty. A prominent brother, laboring with one who teaches the coming of Christ in '54, denying that position, with the words of Christ, "Ye know not when the time is;" himself teaches the event to come in '56, although he seems not to be aware of it. I refer to the exposition of the 2300 days in the Herald of Nov 5th. But says the writer of that article, " I taught that Will Elder A. again say, that Theodoric "and his the sanctuary will then be cleansed there, that the kingdom were Pagans," when Gibbon plainly in- coming of Christ will be before." Certainly!

| But you taught the ending of the 2300 days then. Now let us see what event ends them.

Turn to Daniel 8th. The prophet sees in vision several kingdoms (symbolically represented) who are to tread the sanctuary and the host under foot, the last of which is to magnify himself in his heart, by peace to destroy many; stand up against the Prince of princes; and be broken without hand. In one word the length of the vision, about which Daniel heard a saint inquire, the answer to which was 2300 days, spans the time from the point where the prophet saw the Medo-Persian ram, pushing westward, northward, and southward, with no beast able to stand before him, to the breaking of the last power that should oppress the saints of God. The cleansing of the sanctuary is not included in those days, they only reach to it. If the breaking of the power symbolized by the little horn ends those days (which is clearly the case,) the inquiry suggests itself, What power is there symbolized, and what event breaks it?

1st. What power? The answer is so obviously the Romans, that we only stop here to remarkit was the Roman that stood up against the Prince of princes, and it was the Roman-Pagan and Pa pal—that destroyed so wonderfully the mighty and the holy people.

2d. What great event breaks or ends it? We answer. Dan. 2:34, 44—Broken in pieces by the God of heaven. Again, 2 Thess. 2:8-" Destroyed by the brightness of Christ's coming." We might adduce other passages to the same purport, but these are sufficient to show that the coming of Christ ends those days. So, then, if the 2300 days end in '56, the coming of Christ is then, and not in '54 or '55; and the brother has not obviated the difficulty he himself finds, in those passages of Scripture which teach us that we know not when the time is.

A word to the waiting household. Dear brethren, whilst those whom we deem misguided, but well meaning brethren, are teaching so many and contradictory theories, thus unsettling the minds of the unlearned, and the unwary, and also seeing deceivers, and deceiving spirits abound in the land. let us heed the admonition of the Saviour, by the beloved apostle, "Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." D. Bosworth.

### LETTER FROM NEW YORK.

J. V. HIMES-DEAR SIR:-I am much pleased with the Heraid, as present conducted, and as I live in a small village where I have little opportu- will go through it." And how they can go through nity of hearing the whole truth, its weekly visits it and not experience it, I am a loss to understand. are truly welcome, and I could but wish that every candid seeker after truth might have the benefit of make manifest the character of all men. The reading its pages, as I am sure that the clear and signs and wonders of false Christs and false prophadvent of the Saviour near, but every topic that is within the range of a religious paper, is treated elect. But the elect will only be purified and on, would disabuse the minds of many in regard to made white and tried by either suffering or prodithe want of harmony in the Scriptures, and give them unanswerable evidence of their truth. Its none of the wicked shall understand, but the wise manly and Christian spirit, too, in answering all shall understand." The saints therefore go through cavilling objections, and patient consideration of and experience the tribulation, and then when fully the doubts and difficulties of the more dull, cannot tried, are delivered from further trouble; while but work a happy influence on the spirit of those God's judgments come on the wicked. who are striving to contend for the truth. The time is rapidly passing by when the glorious truths of which the Advent Herald is and has always been a consistent exponent, can be treated with ridicule and contempt. The influence of the Advent movement since the time of Mr. Miller, has worked on the minds of the people of this country in such a manner, that they now prefer to have the VIEWS of the Adventists met by their teachers in preference to the conduct and actions of the professed believers; and where, a few years ago, it was with difficulty the subject could be broached, now a candid hear- of a new monthly (two numbers only having ap ing is given. There is no better way to bring the views professed by the Advent people, to the consideration of those who seek for truth, than by giving or lending the Herald. If occasionally there were printed in its columns expositions of the fully printed on fine white paper, and profusely ilprophecies relating to the advent, as in former years, with illustrations and diagrams, there could be found many to read them, who have hardly ever heard of the subject. I have many times felt the want of this information, in talking on the subject, and could not readily prove it, having always given away everything I had. There are many, too, who once professed and rejoiced in the belief of the near return of the Saviour, who, being scattered and removed from the influence of this truth, are yet easily awakened to give it attention anew. In riding home in the cars from this city lately, I got in conversation with a gentleman on the subject of the advent of Christ, when another traveller who had been listening, remarked, earnestly, that he used to believe that doctrine, and it was true, by the Duke of Manchester, whom he styles "Mr too, but that he had not heard anything about it John Duke, of Manchester, England!" His Grace

With an occasional article on the first principles clearly set forth, all these persons might be made to give heed to the subject. Not that there has been any lack of treating on the near personal appearing of the Saviour, in the Herald, for it has been a faithful witness, but that it has avoided going over the same ground again and again, whilst there have been growing up around us classes of persons who must have the subject first in its simple form. Yours truly,

Nov. 20th, 1853.

### THE DISCUSSION.

RRO. BLISS .- I wish to say a few words in reply to brother Wilcox in the Herald of Dec. 9th.

Brother W. says, speaking of Dan. 12:1, "Now take it for granted that brother Litch admits this personage (Michael) to be Christ; and He causes the trouble." &c. That there will be sorrow to the wicked at the coming of Christ I do not dispute. But that the "standing up of Michael" is identical with the coming of Christ, I doubt. The "standing up of Michael," is the cessation of his intercession, and assumption of executive power, before he makes his advent in the clouds of heaven. Had brother W. carefully read my articles I think he would have seen that instead of my making Christ the abomination of desolation, he would have seen that my view is, that this age will end when Christ ceases to present his sacrifice in the holy place; and that its cessation will be followed by the establishment of the "abomination of desolation" on Mount Moriah in Jerusalem. Hence my theory is, that the "standing up of Michael" and the ending of this dispensation, the offer of mercy to sinners will be synonymous; the latter will be the result of the former. When the Saviour takes away or "causes his sacrifice and oblation to cease," the "abomination of desolation" will appear in the holy place. " And from the time that the daily shall be taken away and the abomination which maketh desolate shall be set up, there shall be 1290 days," not years. If this is correct, then it follows that the "tribulation" of Matt. 24, and the "trouble" of Dan. 12

Again brother W. says: "He says, 'The text does not affirm their deliverance before this time of trouble, but intimates that they will go through it, and be delivered from it.' Now as the brother admits they are delivered from it and do not experience it, it is enough for me to say, Amen, Brother W. does not understand me. I said, "they It is a trial of the human race, a final trial, to careful manner in which not only the subject of the ets in that time of tribulation, will be such that if it were possible they would decieve the very gies. "But the wicked shall do wickedly, and

> Your notes are a sufficient answer to some points in brother W.'s article, although I think you err in supposing the "abomination" to synchronize with the compassing Jerusalem with armies.

> Note .- We claim no infallibility. But we shall be much surprised to see reason to change our views on this point, or evidence that the days of the 12th of Dan. are not symbolic.-ED.

> "THE PEOPLE'S JOURNAL."-This is the name peared), published by ALFRED E. BEACH, No. 86 Nassau-street, New York city. Two volumes are issued yearly, at 50 cents a volume. Each number contains 32 large pages of letter-press, beautilustrated with engravings, executed in the highest style of the art. The People's Journal is an illustrated record of Agriculture, Mechanics, Science and Useful Knowledge; which the Farmer, the Mechanic, the Inventor, the Manufacturer, and people of every profession, will find a repository of valuable knowledge, peculiarly suited to their respective wants. We have no hesitation in recommending this Journal to each of this class of our readers, as the very best work of its kind that we

Profound.—A contemporary reviewing the chro! nology of Archbishop Usher respecting the date of the nativity, quotes from "The Time of Daniel," must be flattered by the reference.

### CORRESPONDENCE



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

#### THE DISCUSSION.

Bro. Bliss :- In a former article reference was made to Rev. 7:14, as evidence that the persons there brought to view, are those who have passed through the great tribulation. In the first part of that chapter, an account is given of the sealing of an hundred and forty-four thousand " of the twelve tribes of the children of Israel;" and then the following passage occurs. Vs. 9, 10-" After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Vs. 13, 14-" And one of the elders answered, saying unto me, What are these which are arrayed in white robes and whence came they? And I said unto him. KURIE, thou knowest. And he said to me, These are they which came out of GREAT TRIBULATION and have washed their robes, and made them white in the blood of the Lamb." The Greek phraseεκ της θλεψεως της μεγαλης—is, literally translated, Out of the tribulation the great.

There are persons who suppose the above is ap plicable to them, while they would, or should, be ashamed to compare their troubles with the sufferings of those who have passed through the great tribulation; which commenced with the setting up of the abomination of desolation. Then, according to the Saviour's words, there was to be " great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be." Who, then, were those whom John saw in the apocalyptic vision, but those who have passed through "the tribulation the great?" They were of " all nations, kindreds, people, and tongues," agreeing with the prophetic words of Jesus Christ, who said: "Nation shall rise against nation, and kingdom against kingdom, &c. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake." If they were to be afflicted, killed, hated of all nations, it must have been after Christianity had been introduced into all nations, and when the nations had com bined together, to kill, afflict, and hate them.

But the Church of Judea, being forewarned to flee into the mountains, when they should " see the abomination of desolation" stand in "the holy place," obeyed, and "fled into the wilderness," where she was to be nourished for a time, times and a half; while the remnant of her seed. (Jew and Gentile Christians, who were among the Papal nations,) passed through the great tribula

And who can say that it is possible for human beings to suffer more intensely than they have? Can any tribulation exceed the exquisite tortures of the Inquisition? Has not the human frame been racked to the utmost by the most cruel tortures ever invented? How, then, can there be any so as to make it more susceptible of suffering? Tempt not the old Roman harlot with the thought that she may again gloat her vengeance on the people of God, and be drunken again with their blood. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.' The time of trouble is a definite period of time. Daniel says, speaking of the man of sin, the Pope of Rome: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of time." Daniel was a captive in Babylon seventy years, and their mode of reckoning time was, of course, familiar to him. The form of the year then in use, Dr. Hales calls "the moveable year;" "consisting of twelve equal months of thirty days, and five supernumerary days; which was the year in com-

nians, Persians, and the principal Oriental nations from the ealiest times" (Hales, vol. 1, p. 268. Ex. Bliss's Chronology, p. 24.) They reckoned then, 12×30=360 days to the year, and then set the year forward five days, and reckoned as before. Now that a time is a year, can be seen by Dan. 4:16, 32. A time, then, is 360 days, two times 780, and half a time 180. Total 1260 days. Rev. 12:6-" And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there, a thousand two hundred and three scoredays." V. 14-" And to the woman was given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." These passages show conclusively that the time, times, and a half are 1260 days; the same as the forty-two months. 42×30=1260.

This is the time of Gentile dominion over the people of God, and the Saviour has said: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled;" and again in Rev. 11:2, "the holy city shall they tread under foot forty and two months." This cannot mean the city itself; for that was entirely destroyed, only the place where it stood being left, then, it must have been Jerusalem that was carried captive into all nations, who were to be trodden down of the Gentiles, until the times of the Gentiles were fulfilled. We now come to the signs of the close of this period of time, and the reader will please to notice the difference in the records of Matthew and Luke respecting these signs. Luke 21:25-" And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's heart failing them for fear, and for looking after those things which are coming on the earth." This does not inform us, directly, when these signs were to appear, or what they were to be; but as they were defined and explained by the Saviour afterward, on the mount of Olives, as recorded in Matt. 24th and Mark 13th, then, it behoves all of us to consider the following Read, and ponder. Matt. 24:29-" Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light and the stars shall fall from heaven, and the powers of heaven shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." On the 12th of May, 1780, the sun was darkened here in New England, so that the stars shone in the day time; the moon being full it could not have been an eclipse.

The moon borrows her light from the sun; but on that night, although the moon was in her full. it was most intensely dark; for persons have testified that the darkness of that night was so dense, that a piece of white paper could not be distinguished from black velvet. A full moon in the heavens, and yet an utter blank! What ailed thee, O thou moon, that thou didst refuse to shine Did he, "the greater light," that rules the day refuse to shine on thee, and thou on us? How could that night have been so intensely dark, if the sun's rays shone upon the moon's disk? As the moon reflects the light of the sun to us, if the light of the sun be intercepted, the moon is necessarily darkened, and whenever a full moon is in utter darkness, it is evidence that the sun is darkened also. So that the utter darkness of that night, is an evident token that the sun was darkened in other lands, after it had sunk in darkness in our horizon. Why did "the dark day" and the falling stars of tribulation, future, greater than that under Papal 1833, cause men's hearts to fail them for fear? Rome! Will God re-organize the human system, Why did gloom, and fear, and trembling, possess the hearts of the people? How lightly men can think of these things, now that they are past Because judgment is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil. Joel 2:30, 31-" And I will show wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Who remembers not the time when the whole face of heaven was of bloody redness? and the earth tinged with the same reflected bloody light? Who has not seen those appearances of blood, fire, and pillars of smoke moving on the face of the sky? And are all of these things to be disregarded, as though God had suffered nature to play fantastic freaks on her own account, without design or object?

Those who regard these signs as those predicted by the Saviour will obey the following: Luke 21:29-31-" And he spake to them a parable: Behold the fig-tree, and all the trees; when they now mon use among the Chaldeans, Egyptians, Arme- shoot forth, ye see and know of your ownselves that

summer is now nigh at hand. So likewise ye, of God, and firm in the faith of the coming kingwhen ye see these things come to pass, know ye dom. that the kingdom of God is nigh at hand." Amen.

### LETTER FROM NEW YORK.

BRO. BLISS :- Since my return from New England I have thought a little sketch of my visit to the various churches which I visited, together with a brief account of the cause in this city, might not be uninteresting to the readers of the Herald; but various hindrances have prevented my writing un-

Most of the readers of the Herald have no means of knowing the state of the various churches except through the press, and it is therefore good occasionally, to make mention of them in the Herald.

The church in Hartford to which I preached one Sabbath, evidently feel the loss of their beloved pastor, brother Fassett, very much. He was mentioned by them with especial kindness, and they regretted his removal, but their prayers and sympathies will follow him in his new field. The congregation was not large, and seemed smaller from the size of their house. I preached only twice, and my indifferent health made the change from the pulpit to the social prayer meeting, very welcome. The social meetings there are kept up with much spirit, and are well attended.

I found several pleasant acquaintances here, but my ill health prevented my enjoying their society as I otherwise should. The unusual cares and duties connected with our efforts in New York during the summer had made me almost an invalid : and I felt that I could do but little besides recruit myself for the winter campaign in our new chapel. I met brother Matthewson and his wife here, and spent a social hour with them, conversing upon the new version of definite time, in which they are interested, and although we did not coincide in our views on that point, we separated with mutual good will, and hopes of meeting in the kingdom when it comes.

At Providence I spent two Sabbaths in exchange with brother G. W. Burnham, where I enjoyed the generous hospitalities of brother Andrews, brother Sissons and others. The meetings on the Sabbath were well attended. Brother Burnham has a promising field of labor, and I hope the church will soon have a larger place of worship:-they need it. The number of youth in attendance upon the evening meeting surprised me. Most of them, to be sure, seemed to have come there for amusement, but the exhortations addressed to them, seemed to throw solemnity over their minds. I shall hope to hear that some of these interesting youth have been converted to the Lord under brother B.'s labors.

I spent one Sabbath with the church in Salem in exchange with brother Osler, and enjoyed the privilege of some social meetings which were especially refreshing. The spirit that pervaded these neetings was excellent, and several of the brethren and sisters seemed to have been recently renewed. I enjoyed especially one morning meeting devoted to social worship, and am inclined to think that the best time for a social meeting. Christians are more likely to sympathize with the labors of the preacher, if they have some responsibilities to perform in the early part of the day. Our meeting was a profitable time. A blessed and subduing influence pervaded the minds of the brethren and sisters, and a good number bore excellent testimony. It seemed to me that mercy-drops were in store for that church. A spirit of unity characterizes the church, and a disposition to co-operate with their devoted pastor. Warm and earnest prayers were offered for him; I cannot but hope, therefore, that they will enjoy a rich blessing this

Having a leisure day, I paid a short visit to my old friend and fellow-laborer in the West-brother John Pearson jr., at Newburyport. I enjoyed my visit here very much, as it had been several years since we had met. Brother Pearson took me with him to see several of his little flock, some of whom are invalids,-and in the evening, though a very stormy night, a good audience,-composed chiefly of members of the church, were present, to whom I gave a brief discourse. There is more than ordinary interest in this church. Some have recently been renewed, and the meetings have increased in number. Brother P. organized a church of eight members when he went there, now they number forty or fifty, and their place of worship is well filled. The Lord seems to be with them. Brother

I spent the fifth Sabbath of my absence in Boston. The Sabbath was very stormy, indeed it was so dark in the afternoon, that it was difficult to see the face of my hearers. The rain poured in torrents, and the number was not large. I met here some old friends and had pleasant interviews, and made some new acquaintances.

The brethren here are struggling hard to maintain the meetings, but labor under much embarrassment for the want of systematic labors. I hope they may yet be prospered. Should the church remove to a new place of worship, and rally courageously, and enter the Lord's work with new zeal, they would see the blessing of God again.

I received especial kindness at the hands of several friends there, and I shall ever feel deeply indebted for their Christian hospitalities, and fraternal sympathy. I hope this church will be strengthened and renewed. Brother Himes' absence leaves them to be supplied mostly by tran-

The church in New York is placed in a better position to do good, than for years past. Our chapel is pleasant and commodious, and furnishes a far more comfortable home for the church, and a more attractive place for strangers. During my absence the church expected to have enjoyed the labors of brother G. W. Burnham part of the time, but were disappointed by his ill health. Brother S. H. Geers, (who resides here, and who is deprived of the privilege of laboring in the gospel regularly, by an affection of the throat,) though called on unexpectedly, supplied the place of brother B. the first Sabbath to very good acceptance, and we can but regret that this brother cannot be in the field of labor. Brother Edwin Burnham being telegraphed of his brother's inabilty to preach, came to the aid of the church, and preached the second Sabbath, and several evenings in the week. His subjects were mostly prophetical and gave especial interest, as our unsettled state during the summer, and my incessant labors in the erection of our chapel had prevented my lecturing on the prophecies. His discourse on the "Eastern question" was appreciated at this time, when the nations seem rallying for the "battle of that great day." Brother Osler supplied our brethren two Sabbaths and during the week, and was listened to with deep interest. His discourses were awakening and highly practical. Brother H. L. Hastings also preached one evening-a practical discourse, and very acceptable.

The meetings are now well attended on the Sabbath. Many strangers come in, and I think we have reason to hope for good to be done this winter. The Sabbath school is increasing in numbers and interest. Oh! that God may bless us here. My heart goes out for the recovery of the backslidden, and the conversion of sinners to God. Let us all gird ourselves anew for our work of love, and endeavor while the Lord waits, to "pull sinners out of the fire." We have no time to lie upon our oars! No time to sleep upon our arms! We need all the energy which we can command, all the resolution which we can rally, all the faith which we can exercise, and all the love which we can cherish for these times

Oh! how blessed it is to be harnessed for our work; to feel our souls inspired, not with sectarian zeal and narrow, selfish bigotry, but with love to God and man! Brethren in the ministry, let us enlarge our hearts with love! Let us labor for immediate results! Let us pray much for each offiw , south off L. D. Mansfield.

Dec. 5th, 1853. od 11 m 31 . nose

### LETTER FROM ILLINOIS.

DEAR SIR :- To continue the report of my Western tour. I was in the State of Missouri about one month; during which I labored incessantly to scatter the glorious light of the gospel of the kingdom. I found there but a single reader of the Advent Herald. Meeting-houses were opened, and our meetings were attended by a candid and listening audience, who seemed interested in the expositions of the prophetic scriptures; and not a few were constrained to say, "it is truth." Of my labors there, and of the field in the Southern states my mind has been not a little and diversely exercised. "The field is the world," and the com mand is, "go ye into all the world, and preach the gospel to every creature "-but how can men love P. devotes himself with commendable industry to God with all their heart, and their neighbors as the study of the word, and his preparations for the themselves and yet deal with the souls of men, desk, and his efforts are not in vain. A loving and women and children as with goods and chattel? sympathizing spirit between pastor and people, is To me slavery is not merely a political, but is a very observable here. The Lord will bless them. great moral question, and not to be unmindful of I was happy to meet brother Pearson's venera- the generous hospitality shown me while in Misble father, of whom he had frequently spoken to souri, yet I am constrained to say that my feelings me. I found him still interested in the good word toward this peculiar institution-viewing it as an evil-have become in no measure modified by my sojourn in its midst.

I preached once to a colored congregation (by their particular request)-found those who were Christians received the word joyfully; and with them I rejoice that the day is soon coming when the jubilee's trump will be sounded and all wrongs will be righted.

"Savour, hasten thine appearing; Bring, Oh bring the glorious day!"

Oct. 5th .- Took boat at St. Louis for Warsaw, Ill., about one hundred and fifty miles north, where I arrived after a ride of thirty-six hours, having been aground no less than three times on account of the extreme shallowness of the water at this season of the year. Aside from tardiness the journey was a pleasant one. The Mississippi presents a div reified and oftentimes the most exquisitely beautiful scenery. Now is seen the bold bluff, rising as on palisades, a mighty barrier of nature, and a fac simile of the rocky heights of the Hudson. I was particularly struck with this likeness some twenty miles above the city of Alton. Then again is seen the far-stretching prairie; although usually the river is skirted by a most majestic forest. Unlike the turbid and rapid Missouri-its waters are gently flowing and its surface placid; so that whether viewed when blessed by the queen of heaven, and reflecting the twinkling light of the ten thousand gems that bestud the diadem of night, or when reflecting the purer and serene light of the broad blue sky at mid-day, it presents to the weary traveller one of the most charming panoramas that I fancy it is possible to find on a sin cursed earth. I should also remark that it the valley that bears its name.

Scattered some of those fearless advocates-Advent tracts, as I was wont to do, and as usual had the pleasure of seeing them seized and read with avidity by the passengers and crew.

Oct. 7th.—Arrived, and the same evening commenced labor with the church of Somerset. Hancock county, Ill. Continued to labor with this church until the twentieth, except to preach twice during the meantime to the church of St. Albans, and had as the happy result, the pleasure of seeing two added to the last-named church, and ten to the former. The church seemed much revived, and the community not a little stirred up to hear on the great truth of the soon coming and kingdom of our Lord Jesus Christ; not a few coming five and propitious, our tabernacle was filled to overflowing, and the season to myself was most refreshing. It seemed to me the prospect was of a most glorious revival and a rich harvest of precious souls, when previous engagements compelled me to leave; but my joy was, that the great chief Shepherd would continue to say to them, "Lo, I am with you."

Here again I enjoyed the pleasure of feeling that the Lord our God is glorious in all his works. I do not remember to have ever conceived in my im- They all, I think, place his birth earlier, and varied agination anything like the silent but majestic beauty of a prairie in a calm moonlight night. I fancy imagination cannot paint it, and much less Tiberius and Pontius Pilate, and there has never can language describe it.

The night clear, the moon in the full, when night after night I found it my privilege to ride some distance on the prairie after the close of the evening authority of the fathers, or modern chronologists service. A vast expanse of land-nothing but either, for putting the death of Christ more than land-stretches itself far out before you; the prairie wind has now become but the soft fanning very slight authority for that. We call for any zephyr; the vast, high dome of heaven is above you, no cloud is to be seen and the stars sing joyfully; the ever-glorious moon going forth in all her majesty, singing in solemn silence her vesper and intelligent weigh these four things? hymn, sheds her soft but cheerly light around you -no echo is heard on the prairie, all is calm and serene as thoughts of paradise.

All is silent, yet all is song-nature is harmonious.

The heavens smile, the earth seems glad, and all nature is attuned to sing the one harmonious and and mighty song of praise to the Lord most high. Such a scene to me is most delightful, most impressive. But alas! I am reminded that although nature would sing and indeed does sing, it is but in the minor key-it is the dirge of man's mortality and earth's inconstancy. We are told by the apostle that the earth with the whole creation GROANS. And Oh! how oft does she open her charnel-house doors at the bidding of the monster Death. And how oft is she bedewed with the tears of the bereaved! Ah! it is indeed "a strange land." But I am reminded that if nature with the curse can appear at times thus glorious, what will be the Elysian fields of paradise, when comes the glorious "restitution of all things!"

"Oh may thy kingdom come! All power and dominion; Bring now the faithful home

On bright seraphic pinion— We're tired, Oh, come and take us home, And give us crowns of glory— We feel like those who weary roam About some ruin hoary.'

P. B. MORGAN.

#### LETTER FROM BREWERTON, N. Y.

Bro. BLISS: -I have had a good encouraging time around my large circuit, this last tour .-There is a good interest awakened here—some seeking the Lord, backsliders returning, and a prospect of a good work. I go from here to Seneca Falls, Auburn, and Homer for extra meetings, and then protracted meetings at Batavia, Lockport, Lewiston, and Buffalo, if the Lord and brethren arrange. This I think for the winter will accomplish more than a Sabbath in a place. The friends in those places seem arising, and interested to sustain preaching, and if two or three good helpers will come into this field this winter or spring, we can assure them a support, and a warm and hearty reception, and they may do good. Let them come and see us, or correspond with us by letter.

The definite time of '54. The 1335 days run out 17th of May, '54, as arranged by them-forty-five years from the decree of Napoleon abolishing the Pope's civil power.

OBJECTIONS.

1. The great contest of Dan. 11:40-45 as applied by them to Russia and Turkey, is unfulfilled, and unlikely to be, and, to a moral certainty, will not be before then. It cannot be without miracles.

2. The sixth vial is being poured out, both they and we admit. And it is not yet fuly accomplished, is very numerously interspersed with beautiful for under it "the unclean spirits go to the kings islands. It is a mighty river, commensurate with of the earth and whole world, to gather them to that great day and battle of God Almighty." And he (or they) gathered them into A PLACE called Armageddon-" Mountain of Megiddo "-because it is the only " place" so called. This is not done yet, nor is there any prospect that the kings of the whole world will be, before the 17th of next May, or June either. It is scarcely credible or possible, and unworthy intelligent, candid faith.

3. The ten horns of the beast of the 17th of Revelation were to hate the whore and eat her flesh and make her naked and burn her with fire. This might be done, but there is not much probability that it will be before next May-there is more probability of it before '56, but we have no cer-

4. About "some of the ancient fathers making seven miles, night after night. The weather being Christ's crucifixion 38 or 40," and trying thereby to unhinge and unsettle all chronology. As the error of "our great men" I would not notice it, if it were not that one of " our great men" would thereby lead us into error, and none of our great men have noticed it in the Herald. None of "the fathers," I think, put the crucifixion so late as 40 or 38, beginning his birth so late as thecommon era, as those do who make our Lord only thirty-three years of age at his death .in the time of the crucifixion only from one to three years. Indeed, how could they, for it was under been only about that time of doubt or controversy, concerning the time of their government ceasing, and I don't believe there can be found a solitary three years later than the common era, and but such proof from either. We wish not to be led into error by either "great" or little men-it is equally injurious from both. Will the candid

> Yours in the "blessed hope," D. I. ROBINSON. Dec. 12th, 1853.

### LETTER FROM LAWRENCE, Mass.

Bro. Bliss :- I wish to express to you the satisfaction which we feel in the course of the Herald in regard to the question of the definite time of the Advent.

Occupying the position which we do--looking for the coming of our Lord, with the best of reasons for believing him to be "near, even at the door," and rejoicing in the hope of speedy redemption; it is no marvel if Satan should take advantage of these holy affections which induce in us a disposition to heed the signs which mark the season of the Advent and so arrange and explain them, or cause them to be so arranged and explained in connection with the prophetic numbers as to induce in many a strong expectation of seeing Jesus at an earlier period than those signs and numbers do indicate he will come when correctly understood. It would be difficult, I know, to convince many of our brethren and sisters that Satan

nigh at hand; much more difficult would it be to convince them that Satan would use the prophetic numbers and the signs to demonstrate the fact that these events are just before us. But if, by any means, he can cause them to be so arranged and applied as to beget in some so much confidence that Christ will come in a given year, that in the event of his coming before or after the year in which they looked for him to come their confidence in the Bible would be at once and forever destroyed, is it not obvious, so far as they are concerned, that his (Satan's) success would be just as complete as it would have been had he have attacked and captivated them by any of his wiles? It seems to me that it would be well for us to constantly bear in mind the fact that when Satan leads away captive any of God's chosen ones—it results generally from his having transformed himself into an angel of light. And that being possessed of such power he has many times persuaded men into a belief that Christ had come the second time .-Many have come saying, I am Christ, and have deceived many. And, doubtless, many more will be deceived by him. Our only safety is in taking "heed to the sure word of prophecy." It is by a want of attention to what the prophets have spoken concerning the coming and kingdom of Christ that so many become followers of that which is not good. If Adventists had given that attention to the prophecies which it was their duty to have done, we feel quite certain that one S. S. Snow would have found but few among them to sympathize with his theory of definite time for the Advent. And when we hear many good brethren defending the position which was then maintained by him, and by those who through him were deceived, affirming that this deception is entirely right, and that they do not repent that they fol lowed him out on time, because by so doing the Scriptures were fulfilled, we are painfully impressed with a sense of the importance which attached to the apostolic injunction that we do well to take heed to the more sure word of prophecy. If brethren would heed the prophecies they would understand that it was obviously their duty to confide in them though our Lord come this year or in '55, or '56. And that instead of making such chronological data as is employed by some to prove that our Lord will come next year the basis of our confidence in God's word, we should believe it because of its own intrinsic merits, and take heed to it "until" 1855, and then if the Lord have not come reproach ourselves for having believed it! Or shall we not rather take heed to it "until the day dawn and the day star arise in our hearts?" The wise will understand which course will be the safest. That some place such unwarranted confidence in their theory of the definite time of the advent as to make it a test of the truthfulness of God's word, is a fact of which I suppose you have long since been advised. And it is because of the succesful manner in which the Herald has shown the untenableness of data claimed (by our brethren who are advocating the doctrine-" The Lord's coming next year,") for the commencement of the 1260 and 1290 years, that I write you this letter of thanks. Being very warmly attached to many who have been more or less affected by brother Berick's arrangement of calculations on the prophetic periods, we feel truly gratful for important information in regard to those calculations, which we have gained by reading your articles, in the recent numbers of the Herald, on the question of "the definite time " &c. And we hope you will be amply rewarded for the pains which you have taken to enlighten us on this very interesting subject.

With much Christian affection I remain your brother in Christ, W. H. F.

### Letter from Hamliton.

Bro. Himes :- There are still a few here who appreciate the paper as a herald of the soon coming Saviour. All that we know about the prosperity of the cause we ascertain through the Herald. The doctrine of the Second Advent is becoming less and doctrine of the Second Advent is becoming less and Prepared by JAMES C. AYER, Practical and Analytical Chem less a subject of conversation. My own mind has ist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1. become impressed with the thought that something must be done. What is likely to be the future history of the cause of our coming Lord? is his coming near? do we believe it? if so what is our

would be engaged in so holy a cause as that of substance as the Lord has prospered them. Let the laborers go forth. proclaiming the coming and kingdom of Christ

I feel now like putting my hand to the plough, and so soon as I hear that such an arrangement is established I shall send according to the rule given in the Word. I hope that this subject will receive special attention. The West has long been left without a living ministry, with few exceptions, and should there not be some other agency than has been employed? The truth must be brought before the people by those who are capable of expounding it, or the consequence certainly will follow, namely, the truth will have but little effect even upon those who believe. Even we ourselves have need to have our minds stirred up, and our faith strengthened.

Your sister, in behalf of the friends of Hamilton and Rossville, LOUISA S. PHARES.

#### New Works.-Just Published.

"Memoirs of William Miller."-430 pp. 12 mo Price, in plain binding, \$1,00
Postage, when sent by mail, if pre-paid, 20 cts.

"PHENOMENA OF THE RAPPING SPIRITS."—With this title, we shall issue in a tract form the thirtythis title, we shall issue in a tract form the thirty-two pages of the Commentary on the Apocalypse, from p. 254 to 286—which treats of the "Unclean Spirits" of Rev. 16:13, 14. It comprises only what was given in the former pamphlet with this title from pages 22 to 54, which is all that was essential to the argument then given, and will be sent by mail and postage pre-paid 100 copies for \$3, 30 for \$1. Without paying postage, we will send 100 copies for \$2,50, or 36 for \$1. Single copies 4 cts.

A New Tract on the "Time of the Advent."-This tract is now ready. It contains resolutions of the General Conference of Adventists at Salem, and also of Canada East on the question of time, together with an article on knowing the time, and the duty of watchfulness. A very important tract for circulation at this time. \$1,50 per hundred, two cts. single. Send in your orders without de-Let it be circulated.

"THE ETERNAL HOME. Strange Facts, confirming the Truth of the Bible. Lov's Wife a Pillar of Salt. Daniel's Tomb. Records of the Israelites, or the Rocks in the Wilderness of Sinai. Ruins of Nine-veh. Spiritual Manifestations. The Restitution, Lake of Fire," &c.

Published by J. Latch, No. 45 North Eleventh street, Philadelphia. In marble covers. For sale at this office. Price 6 cts.



For all the Purposes of a Family Physic-

There has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto, that almost every purgative medicine is acrimotious and irritating to the bowels. This is not. May of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously-existing obstruction or derangement in the bowels. Being purely expectable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute disable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Languor and Loss of Appetite, Listlessness, Irritability, Billous Headache, Bilious Fever, Ferent, they afford prompt and sure relief in Costivenees, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify t

### Ayer's Cherry Pectoral,

For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

coming near? do we believe it? if so what is our duty? shall we remain as we are at present, or shall we make new efforts to raise the standard which has fallen in many places?

I am glad that brother Himes has been permitted to visit some portions of the field, and encourage the hearts of the brethren, and strengthen their hands. And some other brother has pledged himself to procure supplies for as many destitute places as he can. These are indications that something may yet be done. I would suggest one thing, let every believer in the Advent near, contribute of their language is a supplied to the standard and the suggest of the supplied in the

#### Contents of this No.

### ADVENT HERALD.

BOSTON, DECEMBER 24, 1853.

Elements of Chronology; and the numbers of the Hebrew text vindicated." By S. Bliss. Published

We find the following unsolicited notice of this work, from the pen of a elergyman in Hartford, Ct., in the *Religious Herald*, published in that city. The book was prepared for just such an emergency as the present, and an extensive circulation of it at this time, would be a help to many who for the want of a little chronological information are liable to be deceived by false and specious preferees.

retences.

"This is a very valuable contribution to our list of works to aid in the study of the Scriptures, by our former fellow-citizen. No subject is less understood, or more necessary to a proper understanding of the sacred text, than this of Chronology. We commend the work to all ministers, Bible-Class teachers, and whoever desires to study the Bible. Mr. Bliss has here abridged into a small compass all the more valuable results of the larger works of Hales, Usher and others. With admirable skill he has examined, compared, and chosen from the great writers upon Scripture Chronology. There is moreover, in a small compass a great amount of original study. In such a book a man's labors are not appreciated. It is a little treatise you can get for thirty-seven and a half cents and it is worth six months' study—cheap reading for so long a time."

The New York Evangelist denominated it, "a The New York Evangelist denominated it, "a succinct arrangement of Bible history, according to the chronology of Dr. Hales, and well adapted to give clearness to its incomparable narratives. The plan of the work strikes us as ingenious—as most assuredly its object is excellent."

(From the Congregationalist.)

"The object of this work, is to arrange the Chronology of Scripture events, so that the subject may be easily studied. In the language of the preface 'an original feature of this analysis is the presenting in full, and in chronological order, the words of inspiration, which have a bearing on the time of the events and predictions therein recorded.' The work bears evidence of much labor, and may be used with much profit by the student of the Bible."

(From Zion's Herald.)

"It is a brief but thorough outline of the science—defining all its technicalities, and introducing the unlearned reader to quite a comprehensive view

(From Lord's Literary and Theological Journal.) "This brief epitome of the Chronology of the Scriptures, furnishes a large amount of useful information in respect to the times of the persons and occurrences that are mentioned in the Bible."

### New Year's Gift to the Herald.

To the Patrons and Friends of the Advent Herald The year draws to a close, and we shall soon open a new year and a new volume of our old, longcherished friend and weekly visitor the Advent Herald. We have been cheered on our journey from week to week, with the tidings it has brought us from the four quarters of the earth; and we have also been fed by the expositions of God's Word which have come to us in its richly laden pages. To all human appearance the coming year is to be more fruitful in events of a stirring character, than any that has preceded it; events affecting the great interests of the human race, and stirring up the deep foundations of society. Although I am unable to see with some of my brethren on the prophetic times, yet I do live in constant expectation of great political changes which will usher in the day of the Lord, and give us definite data for fixing the prophetic periods. And I anticipate for the Herald a career of greater usefulness than ever before, and that its weekly visits will be more welcome to its readers as time rolls on. I have a great deal I wish to say through its columns, and I judge it is the same with my brethren.

Let us then make a united and vigorous effort to increase the number of subscribers to commence the new volume. If each subscriber would obtain one as a New Year's present to the office, it would cne as a New Year's present to the office, it would place the paper on a footing where it could greatly enlarge its sphere of usefulness. We need and must have a paper, and it should be the aim of all to make it as good as possible and have its usefulness as widely extended as it can be. Let us then make a united effort at once, and see what can be done. I have found during the last six months a number, whom I had not before expected would subscribe who have readily done so on the first mention of the subject to them; and I doubt not others will do the same if sought out. Now is the time to be active in the work, just at the commencement of the volume.

J. Litch. mencement of the volume.

### FOREIGN NEWS.



"On the 25th, the Turks advanced from Kalafat, 12 English miles towards Krajova, and formed an entrenched camp for 8000 men. Large bodies of men at the same time passed up, and others down the Danube. On the 26th, the Turks constructed a bridge between Rustchuk and the Island of Moknan. The Island remains in possession of the Turks, notwithstanding the statement that they had been dislodged by Russian artillery, under General Formosoff. They had also resisted all the attempts of the Russians to drive them from their position below Hirsova, at the confluence of the Talonitza and the Danube. Letters from Galatz mention that the 4th and 5th Russian reserve corps are in movement. They have left Bessarabia, and are about to enter Wallachia. The whole of the army now in Poland is to be sent to the Principalities, and drafts from the Russian garrisons, together with a portion of the Imperial guard, will garrison Poland.

"The following is given as authentic: On the night of the 21st November the Turks forced the Russians to quit the island opposite Giurgevo. Two attempts were made by the Russians to retake the island, but they were repulsed. In the second attack the Russians showed signs of cowardice, and had to be forced into the Turkish fire. Between seven and eight o'clock in the morning of the 24th the Russians retook the island. During the night of the 25th the Turks made a night attack, but were unsuccessful. The passage of the river by the Russians at this point is out of the question. The pontoons, (quere, Russian or Turkish?) have all been sent to Hirsova, to connect the numerous islands with the right bank of the

"In Asia, the Turks have not only defended successfully the Fort St. Nicholas, but have captured the fortresses of Usurghetli and Souchum Kaleh. Souchum Kaleh is a large fortress of the first class, considerably to the north-west of Redout Kaleh, and its capture shows that the Turkish forces are making decided progress in the exact direction which renders the Russian frontier in the Caucasus less secure than ever. We await with anxiety the details which the mail will bring of the taking of this important stronghold.

"A subscription opened at Smyrna to purchase horses for the Turkish army, amounted in a few days to 260,000 piastres.

"The latest accounts from the Danube announce that a large body of Cossacks having passed the river above Turtukai during the night, to reconnoitre, were surprised by the Turks and cut to pieces.

"Beyond this item the latest editions of the morning papers contained nothing fresh from the seat of war. Commenting on the news of the march of the whole Polish army to the principalities, and their replacement by the Imperial Guard and Invalids, the Paris correspondent of the Times says: If this be true, it shows a determination on the part of the Emperor Nicholas to push the war with the utmost vigor, and it at the same time proves that the troops which were to have reinforced Prince Gortschakoff's army have been otherwise disposed of. After what has transpired as to the war now raging in the Caucasus, there can be little doubt as to where these troops have been

"A private letter from Vienna on the 29th ult., states that as soon as the Hungarian General Klapka arrived at Constantinople, M. de Bruck, the Austrian Minister, addressed a formal protest to the Divan against the employment of that officer in the Turkish army of Europe.

"It is stated on good authority that the French Government has received the answer of the Emperor Nicholas to the last of the pacific propositions which have emanated from Austria. In that answer the Czar declares that he cannot accept of any project of arrangement that does not issue direct from Turkey, and that henceforth the fate of arms must decide the question. Private letters from St. Petersburg describe the Emperor as greatly irritated by the late events in the East, and they declare, on the authority of those best acquainted with his intentions, that he will not now enter into any negotiations or listen to any proposition for a compromise."

We have an important statement in regard to the position and future intentions of Austria:

"It is stated that Austria, becoming each day more embarrassed by the position in which her re-J. LITCH. lations with Russia have placed her, has demand-

ed, with an earnestness that proves her sincerity, the opening of a conference either at Paris or London, in order to regulate finally the affairs of the East. Should the project be acceptable to the four powers, Russia and Turkey will be invited each to send a representative to lay before the Conference their respective grievances. According to the best informed sources Austria's line of conduct will be something like this.

"If this last effort in favor of a settlement does not succeed, Austria will consider herself freed from her engagements to Russia, and will remain neutral, even if that neutrality shall favor the Porte; and if the conference Austria proposes, shall succeed in obtaining concessions from Turkey to Russia, Austria expects that Russia will accept it as payment in full for aid in the Hungarian war. This statement is the more probably correct, that we have rumors confirmatory of it from London and Paris, with the additional report that the conference was actually decided upon by Britain

"Austria in the meantime continues active in concentrating an army on the Transylvanian frontier. It is placed under the command of General Schlick, whose head quarters are at Klausenberg.

"The Spiritual Life: A sermon preached at the funeral of Frances Elizabeth Stowe, of Hampton, N. Y. A student of Troy Conference Academy, who died Oct. 12th, 1853. By Rev. Jason F. Walker, A. M., Principal of the Academy. Rutland: Printed at Tuttle & Co.'s Book & Job Office. 1853."

A copy of the above has been sent us with the request that we review it, and show wherein its doctrine militates against that of the resurrection.

We find very little in it to review. The sermon is very well written, so far as its rhetoric is concerned. But it presents no array of facts, or of Scriptural testimony, for the reviewer to analyze and show the unsoundness of a theory based on it. It presents a view of the other state which its author has imagined, without presenting evidence that it is sustained by facts, any more than exist to prove the truthfulness of the hopes of the Mohammedan, the Polytheist, or Pantheist.

We should judge by the sentiment of the discourse that the writer is half Swedenborgian, and half Spiritualist (the rappers)—his views being such as are held by those sectaries. His views militate against the doctrine of the resurrection, inasmuch as it applies to death expressions and texts, which the Scriptures apply only to the resurrection from the dead. Also it treats death as a finality, makes no provision for the resurrection, and thus virtually ignores that great and last change. A view which dispenses with the resurrection, is as unscriptural as that which denies it.

MINISTERS' CONFERENCE.—A meeting of the mem bers of this Association will be held Jan. 3d, (Tuesday,) at Newburyport, Mass., commencing at 10 o'clock, A. M., and continuing till Friday evening. It is desirable that all the members should be present. There will be preaching every evening, and perhaps afternoons, during the session of the Conference.

J. Pearson, Jr., Sec.

### "Youth's Guide."

THE "YOUTH'S GUIDE" is published the first week in each month at this office. Terms (in advance)—Single copy, 25 cents a year; twenty-five copies, \$5; fifty copies, \$9; Canada subscribers (with postage pre-paid), 31 cts.; English subscribers, 2s.

Ingratitude.
An Interesting Experiment.
Hints to Teachers.
Little John Brown.

The Most Unhappy.
Wills, Won'ts, and Can'ts.
Hard to be Good.
Saved by a Coon Skin.
He Tilts Us Over.

FITCH'S MONUMENT.

### Appointments, &c.

J. M. ORROCK will preach in Lawrenceville, C. E., Dec. 26th; Melbourne, 31st, and Sunday, Jan. 1st; Brompton, 4th; and West Hatley, 5th. Evening meetings at 6 o'clock.

BENJ. WEBB will preach in Stanbridge, (Stone settlement.) C. E. Dec. 24th, and remain over the Sabbath. Meeting to commence at 10 A. M. Let there be a general rally.

PLEASE publish in the Herald the following notice:—Edwin Burnham will commence a meeting at Alton Centre, N. H., on Thursday, Dec. 29th, and continue over the Sabbath.—Chas. Rollins

P. HAWKES will preach in Worcester, Sunday, Dec. 25th.

N. BILLINGS will preach at Truro, Mass., the first Sabbath in Jan.

The General Conference for Central New York, Providence permitting, will be held in the Second Advent chapel in Homer, commencing Wednesday evening, Jan. 4th next, and continuing over the Sabbath. Meetings for conference, preaching, and divine services generally, of especial interest to all who "love the appearing" of our Lord and Saviour Jesus Christ, every forenoon, afternoon, and evening. Elder D. I. Robinson is engaged to be present. We trust that Advent friends in Central New York and elsewhere, as far as convenient, will attend. The services will continue after the 8th, as the interest may require. Homes for strangers.—H. H. Gross.

WILL hold protracted meetings at the following places, each commencing on Thursday, at 6 o'clock P. M., and holding over the Sabbath, viz.—At Woodstock, Vt., Jan. 15th; Caldwell's Manor, Jan. 22d; I sle Lamott, Jan. 29th; Champlain, Feb. 5th. Breth ren west of Champlain wishing me to visit them, will address me at Champlain, N. Y., until Feb. 8th.—I. Adrian.

PROVIDENCE permitting, I expect to attend a meeting at New Hampton, N. H., the first Sabbath in January. The meeting will be held at brother E. Pike's, unless he can obtain a more convenient place. The second Sabbath in January I expect to hold a meeting at the Baptist meeting-house in Danbury, N. H.—T. M. PBEBLE.

W. H. EASTMAN and I. H. SHIPMAN will hold meetings at Waterbury, Vt., Dec. 29th, evening, and at Bristol, 30th, do., and continue as long as thought best.

### BUSINESS DEPARTMENT.

#### BUSINESS NOTES.

H. Jachman-Y Y. G. is paid to No. 84-May 1st.

M. A. Ober, \$2—Sent tracts, and credit balance on paper to No. 724—the book not being out.

C. Lawson, \$1 to 692. The former credit should have been 669. We have no such maps.

E. Parker—Received.
I. H. Shipman—Sent you books the 16th by Chency & Co.
B. Webb " " " "

B. N. Nutter, \$2—It pays your Y. G. (two copies) from No. 72 to 96, the tracts, and Herald to No. 693.

W. Ingmire—Sent you books for Mrs. H. Smith the 19th.

D. B. Winslow—Sent you books to Benezett by mail the 19th.

C. F. Luce-Sent you books to Caledonia by mail the 19th.

### THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTOM
(Nearly opposite the Revere House,) BY JOSHUA V. HIMES.

\$1 per seni annual volume, or \$2 per year, in advance.
\$1.13 do., or \$2.25 per year, at its close.
\$5 in advance will pay for six copies to one person; and
\$10 will pay for thirteen copies.
Single copy, 5 cts.
To those who receive of agents, tree of postage, it is \$1.25
for twenty-six numbers, or \$2.50 per year.

for twenty-six numbers, or \$2.50 per year.

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

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

Postage.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 15 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antiqua, the postage is six cents a paper, or \$3,12 a year.

To Antigna, the postage is six cents a paper, or \$3,12 a year Will send the *Herald* therefor \$5 a year, or \$2,50 for six months.

# Agents. ALBANY, N. Y.—W. Nicholls, 185 Lydius-street. AUBURN, N. Y.—Win. Ingmire. BUFFALO, N. Y.—John Powell CABOT, (Lower Branch, Vt.—Dr. M. P. Wallace. CINCINNAII, O.—Joseph Wilson

BUFFALO, N. Y.—John Powell.
CABOT, (Lower Branch,) YL.—Dr. M. P. Wallace.
CINCINANT, O.—Joseph Wilson
DANVILLE, C. E.—G. Bangs.
DUNHAM, C. E.—J. W. Sornherger.
DURHAM, C. E.—J. M. Orrock.
DERBY LINE, YL.—S. Foster.
DERBY LINE, YL.—S. Foster.
DERBY LINE, YL.—S. Foster.
DERBY LINE, VL.—S. Foster.
DERBY LINE, VL.—B. Foster.
DERBY LINE, VL.—S. Foster.
DERBY LINE, VL.—S. Foster.
DERBY LINE, VL.—S. Foster.
DERBY LINE, We.—I. C. Wellcome.
HALLOWELL, Mass.—J. C. Downing.
KYTE RIVER, Ogle county, Ill.—Wm. R. Hone.
LOCKPORT, N. Y.—R. W. Beck.
LOWELL, Mass.—J. C. Downing.
LOW HAMPTON, N. Y.—D. Bosworth.
MILWARDER, Wis.—Dr. Horatio G. Yunk.
NEW BURYPORT, Mass.—Jen. J. Pearson, sr., Water-street.
NEW YORG CITY.—Wm. Tracy, 248 Proome-street.
PORTLAND, Me.—Wm. Pettengill.
PROVIDENCE, R. I.—A. Pierce.
ROCHESTER, N. Y.—Wm. Busby, 215 Exchange-street.
SALEM, Mass.—Lemuel Osler.
SHABBONA GROVE, De Kalb county, Ill.—Elder N. W. Spencer.
SOMONAUK, De Kalb county, Ill.—Wells A. Fay.
SHEBOYGAN FALLS, Wis.—William Trobridge.
TORONTO, C. W.—D. Campbell.
WATERLOO, Shefford, C. E.—R. Hutchinson, M. D.
WEST ALBERG, VL.—Benjamin Webb.
WHTE ROCK, Ogle county, Ill.—Elder John Cummings, jr.
WORCESTER, Mass.—J. J. Bigelow.
R. ROBERTSON, Esq., No. 80 Grange Road, Bermondsey, London,

R. Robertson, Esq., No. 89 Grange Road, Bermondsey, London, is our agent for England, Ireland, and Scotland.

### the bate smoon RECEIPTS.

The No. appended to each name is that of the Herald to which the maney credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

M. Orrock will preach in Lawrenceville, C. E., Dec. 26th; Melbourne, 31st, and Sunday, Jan. 1st; Brompton, 4th; and West Hatley, 5th. Evening meetings at 6 o'clock.

Benja, Webb will preach in Stanbridge, (Stone settlement.) C. E., Dec. 24th, and remain over the Sabbath. Meeting to commence at 10 A. M. Let there be a general rally.

PLEASE publish in the Herald the following notice:—Edwin Burnham will commence a meeting at Alton Centre, N. H., on Thursday, Dec. 29th, and continue over the Sabbath.—Chas. Rollins

P. Hawkes will preach in Worcester, Sunday, Dec. 25th.

N. Billings will preach in Worcester, Sunday, Dec. 25th.

N. Billings will preach at Truro, Mass., the first Sabbath in Jan.

NOTIOR.—The Advent Mission and Tract Society of Addison and Rutland counties, Vt., and Washington county, N. Y., will hold its semi-annual meeting at Low Hampton, N. Y., commencing Friday, Jan. 6th, 1854, at 6 o'clock r. M., and continue over the following Sabbath. It is hoped there will be a general gathering of those interested in the objects of the Society.—H. Buckley, Schemen, Sch. 25th. Asselstyne, 663—75 cts. G. T. Hawes, 689—\$2,25.