

ADVENT



Luke 9: 26-30.

HERALD

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

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Love your Enemies.

When on the fragrant sandal-tree
The woodman's axe descends,
And she who bloomed so courteously
Beneath the keen stroke bends,
E'en on the edge that wrought her death,
Dying, she breathes her sweetest breath,
As if betokening in her fall
Peace to her foes, and love to all.

How hardly man this lesson learns,
To smile and bless the hand that spurns;
To see the blow, to feel the pain,
But render only love again!
This spirit not to earth is given;
Owe had it, but He came from heaven,
Reveiled, neglected, and betrayed,
No curse He breathed, no plaint He made;
But when in death's deep pang He sighed,
Prayed for his murderers, and died.

The Last Days of Rome.

BY A. HALE.

FOURTH SKETCH.

ALTHOUGH we must necessarily have much to say of Napoleon, as an individual, it is not to Napoleon that we suppose the two-horned beast to apply, but to France and Italy under Napoleon. Called by Providence to enact an important part in its great plans, he placed himself in a position to wield the new elements to which the age had given birth, with which, as M. de Calonne observes, "the men who governed in Europe were unacquainted;" and thus he became the exponent of the will, the agent and representative of the body which he aided so much to develop; though he did not create it. If the new state could do nothing without Napoleon, Napoleon could do nothing without that new state. But he is no more the two-horned beast—France and Italy, as we view it, than the Pope is Babylon—the Papacy. The great act of this Franco-Italian state, and the next to be considered, is the creation of

THE IMAGE OF THE BEAST.

The first beast denotes the old political system, the grand purpose of which was to maintain the Papacy. This image was to be framed by that system. As we have no other instance in the Word of God of an image of a symbolic beast, we have no direct analogies to guide us. But it is a case where such analogies are least needed. We have images of other things in abundance; and in all cases an image is the likeness—more or less exact—of that by which, as a model, it is formed. To assume that this image "must" denote an ecclesiastical body, because if a political body was to be symbolized it would be symbolized as a beast, and not an image of a beast, is to speak at least unadvisedly. No doubt civil bodies would be symbolized as beasts, if they were not sometimes as birds, and other things: "an eagle," (Ezek. 17:3, 7); "a cedar," (ib. 3, 12); "a rod;" "a sword;" "a staff;" "a wash-pot," &c. &c. Everybody knows that the same thing is often symbolized by different figures, and that the same figure often denotes different things.—See Miller's "Rules of Interpretation," Horne, and others.

The Word of God was not given to furnish the materials for manufacturing theories of interpretation; much less to exhibit our skill in violating our own theories. It was given to make us acquainted with facts: facts, on which rests the great plan of redemption, and the knowledge of which is essential to our salvation; facts of history, which illustrate the moral government of God among the nations, and his providence over his church. And interpretations which make us acquainted with these facts, without theories, are better than

theories without facts. All theories apart, however, if there could be an interpretation presented which applies the prophecy to an ecclesiastical body, so as to make all that is said of this image, and of the relative bodies, harmonize, no objection could be urged against it. But so far this class of interpretations appear to be essentially deficient. Can we find, then, in the doings of the Franco-Italian state under Napoleon such facts as will correspond with this section of the prophetic sketch before us? We shall see, as we pursue the interpretation.

V. 14.—"Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." The peace of Amiens, between France with her allies and the other powers of Europe, when the power of Napoleon caused the earth—the Roman world—to worship the wounded beast, was of short duration. To carry forward the counter-revolution, which allowed the old system to "live," was not enough to secure fellowship for the new state by the supporters of that system. The new state must be governed by rulers who were "legitimate," in the sense of the old courts; and so a pretence for continuing war against France was found in her new boundaries and alliances: "From these sources, on the one hand, and on the other, from Napoleon's soldier-like temerity, to play continually for 'all or nothing,' new war flowed incessantly."—*Rotteck*.

"A sudden revolution had taken place in the excitable and passionate spirit of Napoleon. From those prospects of a laborious and fruitful peace on which but lately he delighted to feast his active imagination, he turned all at once to those visions of war, of prodigious greatness attained by victory, of the renewal of the face of Europe, of the re-establishment of the empire of the West, which but too often haunted his mind. From the benefactor of France and of the world, as he flattered himself that he should be, he resolved to become the wonder of both.

"From that moment, that is to say, from the day on which the message of the king of England was received, are dated his first orders; and then it was that his mind, led astray in politics by the feeling of his power, again became the prodigy of human nature."—*Con. & Emp.*, vol. 1, p. 492.

The position of Napoleon, of the nations at the head of which he stood, and of their allies, was taken with the greatest enthusiasm: all rushed to arms, not now to erect republics on the ruin of monarchies, but to sustain or overthrow the new state and the new dynasty of Napoleon, which, for more than ten years, every struggle only served to enlarge and strengthen. The new "European system" created by these successes, we regard as "the image of the beast"—i. e., the image of the old system.

The political pyramid, presented by the different sections of that old system, was on this fashion, *The world, Europe, Rome, the Pope!* The new system gave to it this fashion: *The world, Europe, France, Napoleon!* The statement of Alison, whose national, political, and theoretical sentiments, often make it difficult to see, and of course to speak, the truth, gives the whole truth in this particular, in a few words: "To concentrate the world in Europe, Europe in France, France in Paris, and Paris in himself, was the perpetual object of Napoleon's ambition."—*Hist. of Europe*, c. lxx.

Count Montholon gives the following as Napoleon's own statement of the case: "Those who are to hold the reins of such a kingdom should comprehend the full value and bearing of the favorable position which France enjoys, and never suffer a nation which is destined to

be a sun to be a satellite. The whole of my policy was uniformly directed by this opinion, both during the Consulate and Empire. I was ambitious to effect the fusion of all the great interests of Europe, as that of parties had been effected in France—to become the arbiter between nations and their kings." Who can fail to see that the "policy" which created the old system was the same as that which created its image—the new system? In the old system Rome was the sun; all other nations the satellites: in the new system France becomes the sun. Rome had become the sun by the arts of her ambitious lord, as arbiter between nations and their kings; the modern lord of France and Italy was ambitious to perform the same office for the benefit of France. The "arbiter" in each case took the lion's share.

The relation of the new state, with Napoleon at its head, to the new European system is thus stated by Rotteck: "But this empire, as the French publicists already declared openly, was a double, a direct and indirect empire. The first consisting of France with all incorporated countries, the second of the vassal-states, which were governed as much as possible by princes of the house of Napoleon, at all events by grand-dignitaries or high functionaries—always by subjects—of France and the emperor, or maintained by other, carefully tied bands, especially by the introduction of French laws, in dependence upon the mother state and its ruler. In this manner seventy million souls, one half belonging to the direct empire, and the other to the indirect, obeyed already the sceptre of Napoleon.

"In order that all the relations possible should be concentrated in the person of the emperor alone, and in order that, out of him, not one spark of independent dignity should exist, the subjection of his own house was yet wanting. He effected it by the imperial 'family statute,' (March 30th, 1806,) whereby he tightened equally the chains of the French empire, and those of the allied states. All the members of the imperial house were thereby put, during their lives, and although they occupied foreign thrones, into absolute dependence upon the emperor. The grand dignitaries of the empire, and the dukes, were also condemned at the same time to similar submissiveness. It was expressly and openly enjoined upon those whom the emperor elevated upon foreign thrones, that their first duty bound them to the emperor, their second to France, and then came the duty to their nations. And such nations, the slaves of slaves, were audaciously called *free* and *independent!*

"France was, therefore, presented first in the system of the allied states, that is to say, vassal-states, as the power preponderating to the welfare of all; a system which, according to its object and plan, was to embrace gradually all Europe, nay, the whole civilized world."—*Hist. of the World*, vol. 4, pp. 163, 165-6.

Thus, says Rotteck, "the whole system of the European states was overthrown."

The "new nobility"—"the members of the imperial house"—have been spoken of in the extracts quoted. In the "Encyclopædia Americana" we are informed, that "all those who immediately belonged to the new dynasty, or were united with it, were to be attached to France by a federative system." For this purpose a "family law" was carried into effect in 1806. For particulars, on the members of the new nobility, the reader can refer to a work, entitled, "The Court and Camp of Napoleon." A few of the new kings, princes, dukes, counts, barons, &c. &c., will show how extensively this new European system was laid out. Joseph Bonaparte was made king of Naples and Sicily; and afterwards king of Spain. Jerome

was made king of Westphalia; and Louis, king of Holland. Napoleon himself was at the same time emperor of France and king of Italy. Eugene, son of Napoleon's wife—Josephine—was made vice-roi of Italy, and successor of Napoleon. Murat, who married one of Napoleon's sisters, was made a prince of the empire, and received the Grand Duchy of Berg. Bacciochi, the husband of another sister, received the principality of Lucca. Talleyrand and Bernadotte were created dukes. And a general distribution of conquered kingdoms and provinces, among the French generals, under various titles, completed the list of the new nobility.

Napoleon also obtained the title of "arbiter of Europe;" and it is in this capacity that the inroads upon the old system were perpetrated on the broadest scale.

In 1806 the Confederation of the Rhine was formed in Paris, after tearing asunder the old political union of Germany, and Napoleon, as its "Protector," became ruler of the greater part of that empire. The emperor Francis resigned his crown, that the plans of Napoleon might be carried out. A family quarrel arose in the Spanish Court. Napoleon became "mediator," and Charles IV. resigned his crown, to make room for Joseph Bonaparte. The royal family of Portugal fled across the Atlantic to Brazil, because they preferred the favor of England to the adoption of the new system.—And orders were issued to Junot, a French general, "to administer the government of the whole of Portugal in the name of the emperor Napoleon."—*Alison*. Thus, as Scott remarks, "kingdoms had become the cards, which he shuffled and dealt at pleasure, with all the indifference of a practical gamster." No language could express more happily the resemblance between the office of Napoleon, as "mediator," in the new system, and that of the Pope, in the old system.

V. 15.—"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." It would be impossible to symbolize more exactly the history of Napoleon's political plans. He first secured the homage of the whole of revolutionary Europe to the old system—so that they worshipped the first beast, and peace was ratified. England, at the instigation of his enemies, declined to fulfil the terms of that peace: France and her confederates took their position: the necessary result was the new system, the plan and purpose of which was then announced; as appears from the extract we have already given from Thiers. The new European system was thus laid out, and must be animated by the spirit, and endowed with the authority of its creator. The manner of the coronation at Paris and Milan must suffice for an illustration:—

"Napoleon, secretly cherishing the design of some day re-establishing the Empire of the West, wished his throne to be surrounded by vassal-kings. For the present, he had made his brothers, Joseph and Louis, grand dignitaries of the empire; he intended soon to make them kings, and he had even now prepared a throne in Lombardy for Joseph. His design was, that, on becoming kings, they should still remain grand dignitaries of the empire. They were to bear the same relation to the French empire of the West as the princes of Saxony, Brandenburg, Bohemia, Bavaria, Hanover, &c., bore to the Germanic empire. It was necessary that the ceremony of the coronation should correspond to that design, and be an emblem of the reality that was in preparation. He had not allowed that the

bishops of the peers should hold the crown suspended above his head, or even that the chief of bishops, the Bishop of Rome, should place it on his brow. For similar reasons, it was his will that his brothers, destined to be vassal-kings of the Grand Empire, should take beside him a position which should plainly indicate that future vassalage. He therefore required that when he, clad in the imperial robes, should proceed to the interior of the church, from the throne to the altar, from the altar to the throne, his brothers should bear the train of his robes. He required this not only for himself, but also for the empress. It was the princesses, his sisters, who were to perform to Josephine the service that his brothers were to perform to him. An energetic expression of his will was required to obtain this. Although his kindness rendered domestic quarrels painful to him, he was very absolute when his resolutions concerned the views of his policy.

"He was not to assume the imperial costume until he reached the Archbishopric, and at the moment of entering the church. Escorted by his marshals on horseback, he proceeded slowly along the Rue St. Honore, the Quay of the Seine, and the Place Notre Dame, amidst the acclamations of immense crowds, delighted to see their favorite general become emperor, as though he had not himself achieved this with his excitable passions, and his warlike heroism, and as if some touch of a magic wand had done it for him. Napoleon, on arriving before the portico which we have already described, alighted from his carriage, proceeded to the Archbishopric, took the crown, the sceptre, and the imperial robe, and directed his course to the cathedral. Beside him was borne the grand crown, in the form of a tiara, and modelled after that of Charlemagne. At this first stage of the ceremony he wore only the crown of the Caesars, namely, a simple golden laurel. All admired that noble head, noble beneath that golden laurel, as some antique medallion. Having entered the church to the sound of pealing music, he knelt, and then passed on to the arm-chair, which he was to occupy previous to taking possession of the throne.

"The ceremony then commenced. The sceptre, the sword, and the imperial robe had been placed on the altar. The Pope anointed the emperor on the forehead, the arms, and the hands, then blessed the sword, with which he girded him, and the sceptre, which he placed in his hand, and approached to take up the crown. *Napoleon, who had watched his movements, now, as he had promised, settled that difficulty on the spot, by firmly, though not violently, seizing the crown, and placing it upon his own head.* This action, which was perfectly appreciated by all present, produced an indescribable effect. Napoleon, then, taking the crown of the empress, and approaching Josephine, as she knelt before him, placed it, with a visible tenderness, upon the head of the partner of his fortunes, who at that moment burst into tears. This done, he proceeded towards the grand throne. He ascended it, followed by his brothers, bearing the train of his robes. Then the Pope, according to custom, advanced to the foot of the throne to bless the new sovereign, and to chant those words which greeted Charlemagne in the basilick of St. Peter, when the Roman clergy suddenly proclaimed him Emperor of the West: "*Vivat in eternum semper Augustus.*" At this chant, shouts of "*Vive l'Empereur!*" resounded through the arches of Notre Dame; the cannon added their thunder, and announced to all Paris the solemn moment of Napoleon's consecration, with all the forms received among mankind.

"Such was the august ceremony which consummated the return of France to monarchical principles.

"On the 26th of May, Napoleon was crowned in the cathedral of Milan, with as much pomp as that with which he had, six months previously, been crowned, at Paris, in presence of the ministers of Europe, and of the deputies of all Italy. The crown of iron, reputed to be the ancient crown of the Lombard kings, had been conveyed from Monza, where it is carefully kept. After Cardinal Caprara, Archbishop of Milan, had blessed it with the forms anciently used in the case of the German emperors, when crowned kings of Italy, Napoleon placed it upon his own head, as he had placed that of Emperor of the French, pronouncing, in Italian, these decisive words, "*God has given it to me, let him beware who shall touch it!*" (*Dio me l'ha, quai a chi la toccherà!*) He sent a thrill through all present by the significant accents in which he

spoke those words.—*Thiers' Consulate and Empire*, vol. 1, pp. 632-6, 664-5.

This independence of all but "God," so conspicuously manifested in laying the foundation of the new "federative system," was maintained in the creation of all its parts.—"He gave life unto the image." Emperors and kings had sometimes gone to Rome to receive their crowns from the Pope; and in all Papal states they received them from his appointed agents. But now the Pope goes to Paris, not to crown, but to grace the coronation of the head of the new state. "Never," says Thiers, "had such a thing been known in all the preceding eighteen centuries of the church!"

Dr. Cox's Discourse.

(Continued from our last.)

Do we believe God in his own words; and is our faith so sincere, so luminous, so cordial, as to be operative and constraining too? What are we doing, each in his own sphere, and place, and example, public or private, direct or indirect, praying or working, or both, or all of these, in the cause of Christ, and for his manifested glory in the earth? But, respecting what we are to do—the connection of these coming results

IV. WITH HUMAN AGENCY SUBORDINATE, claims our attention.

Whatever the millennium may be in future history, we now view it as a predicted state of piety for long enduring ages; [Note 1:] in which the truth of Christ, and the grace of Christ, shall predominate among all the nations of living men: making them Christians; restoring them to goodness and to God, as his worshippers and his children; pacificating all the world; banishing irreligion and false religion, superstition, bigotry, fanaticism, heresy, false philosophy, infidelity, ignorance, indolence, oppression, persecution, and every false way, with mainly every wrong practice, from the world. "Every plant which my heavenly Father hath not planted, shall be rooted up." This consummation must occur in this world, since in that better country, to which we go, there is no such plant. [Note 2.]

There violence shall never lift the sword,
Nor cunning justify the proud man's wrong,
Leaving the poor no remedy but tears.
Then he that fills an office, shall esteem
The occasion it presents of doing good
More than the perquisite; then law shall speak
Seldom, and never but as wisdom prompts
And equity; not jealous more to guard
A worthless form than to decide aright;
Then fashion shall not sanctify abuse,
Nor smooth good-breeding, supplemental grace,
With lean performance ape the work of love.

What a blessed transformation of society will be everywhere effected, by the preponderating righteousness of those happy times. "Righteousness exalteth a nation," as nothing without it can. In every department of human interest, social and individual, what a reformation, what a melioration, what a metamorphosis; truly "a new creation" of sentiment and character, and action! Think of those monster evils that continue for chiliads of time to haunt and mar our social welfare; and which, law, and police, and jails, and gibbets, and military power, and worldly education, and worldly legislation, can never coerce or cure—they will all disappear and vanish from our view. Nothing is wanting but sincere and enlightened faith in the gospel of Christ among all nations, to introduce the millennium and regenerate the world. [Note 3.] The spirit of love to God will diffuse that of love to man; and the very way for the development of true piety. Hence each will feel an interest in the weal of every other member of the species. The color of the skin will not then be the criterion of duties or of rights. Education will be honest, and Christian, and universal, in the main. Mind will be everywhere informed, developed, invigorated, and matured. The only monarchy on earth will be properly the theocracy of God our Saviour; and under him, like Israel before monarchy was given them in his anger, every state will be a homogeneous and worshipping republic, a commonwealth of Christians. It is probable that a qualified and virtuous democracy, without ambition, usurpation, envy, or military coercion, will generally prevail and endure. [Note 4.] Laws shall be few, reasonable, useful, and well administered. Wars shall cease; slavery be no more; no duelling, no gambling, no infernal profaneness, no lewd pleasures, no intemperance, no idleness, no callumnyous assassination of character, no corrupt merchandizing or commerce, no sectarianism—CHRISTIAN will be all, the brotherhood of human nature will be restored, and physical com-

forts, it is supposed, will abound. The age of man will be lengthened; [Note 5:] disease will be lessened; [Note 6:] the productions of the earth will be abundant; marriage will be honored universally as the institution of God; [Note 7:] the population of the world will be ten-fold, and earth itself will reflect the countenance of heaven. The Lord's day will be everywhere honored and obeyed. It will be richly enjoyed, appreciated, and blessed.—What Christians will those ages produce, when men shall show themselves Christians, and Christians shall show themselves men! How omnipotent will be the truth; no madness left on earth to doubt it! Children will be generally converted early, will grow in grace as they grow in years [8]; and rare will be the mother, the sin of whose son, and perhaps his violent death, will break her heart!* What a procession of glorified millions, in those ages, shall crowd the brightened way to the open portals of the realms of glory! What a colony of multitudes, countless and beatified, will earth remit to heaven, fixing there at last the grand majority of the species, the glorious peculiarity and the proper premium of the Son of God! [Note 9.]

Theology will be improved—that is, the truth of revelation, in itself unchangeable, will be more simply and fully studied, more perfectly understood, with more purity inculcated, and with more wisdom used and applied. No impious hypocrite will ever attempt to supersede the truth, or alter it, or modify its heaven-descended unity, or dare to prostitute as the mere medium of his own vapid self-glory. [10] No elaborate simoleon will ever aim at originality for its own sake, or make it an end instead of a means, in appearing as the exponent or the advocate of the oracle of the truth, vaunting himself to be somebody; and none will be so squalid as to make a party, or even desire the pre-eminence among his peers; humility, that signal of wisdom, will then predominate, qualifying all, and making demonstration in all, of "simplicity and godly sincerity, not fleshly wisdom, by the grace of God," characterizing his ministers and all their works. There will be then no heresy-hunter, no heresy-finder, and no heresy-maker, to disturb the faith of saints and mar the devout peace of the churches of God.

O scenes surpassing fable and yet true;
Scenes of accomplished bliss! which who can see,
Though but in distant prospect, then no feel
His soul refreshed with foretaste of the joy?
—(To be continued.)

Note 1.—God says that "the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever."—Dan. 7:18. Why speak only of ages? Is it more difficult to believe what God says of the future than it is of the past?

Note 2.—God has said how they shall be rooted up:—

"Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. . . . The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil, the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Matt. 13:30, 38-43.

Believest thou this? It is after *this* rooting up, that the kingdom appears in its predicted glory.

Note 3.—Nothing wanted but this? Why, then, does the blessed SAVIOUR testify, "Surely I come quickly"?

Note 4.—On what Scriptures is that probability based? "In that day the LORD shall be King over all the earth."

Note 5.—Only lengthened? The revelator says: "And God shall wipe away all tears from their eyes; and there shall be no more death,

* Sometimes with augmented reason, when she neglected, or deceived, or corrupted his early education, and the consequent remorse is felt.

neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4.

Note 6.—Only lessened? The declaration of the prophet—we do not mean Dr. Cox, but ISAIAH—is, "The inhabitant shall not say, I am sick."—Isa. 32:24.

Note 7.—Marriage there? Says the SAVIOUR: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke 30:35, 36. The Doctor may think this quotation irrelevant: it however evidently synchronizes with the text on which this sermon is based, and which the Doctor correctly places at the commencement of the millennium. "That world," here spoken of, must be the world, or age, which succeeds the end of this (Matt. 13:39), to which time the children of the kingdom and the children of the devil are to grow together, and when the harvest will take place: "then," says the SAVIOUR, "shall the righteous shine forth as the sun in the kingdom of their Father."—V. 43. That kingdom must be the kingdom referred to in the text.

Note 8.—Says ISAIAH: "There shall be no more from thence an infant of days."—Chap. 65:20.

Note 9.—Such a state of things in the present dispensation will seem to reverse the SAVIOUR'S declaration: "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." What a pity it is that such *incorrect* views of "the bright and the blessed destination of the world" prevailed at the time the Bible was written!!

Note 10.—The Bible, in that case, will be received as it is written!

Lectures on Prophecy.

Continued from the Herald of Dec. 5th.

Friday evening, Nov. 16th, President Weeth being detained in Boston by sickness, Mr. Southard commenced the subject of the Four Monarchies, succeeded by the kingdom of God.

The Bible, he remarked, is not a history of all nations, but of a Pilgrim Family, the seed of Abraham, from the original promise B. C. 1920, to the second advent of Christ. It portrays the trials and sufferings of that family with inspired accuracy. Other nations are brought to view only as they are associated with it.

Under the old covenant, the members of this family are called Jews; under the new, Christians; under both, Israel, and the seed of Abraham. The destiny of this family has been intimately blended with four great successive empires. With the fourth only, has it been concerned in its Christian form.

Proposition 1st. Without a thorough knowledge of the four empires, the Old Testament cannot be fully understood.

2d. A knowledge of the fourth monarchy is essential to the complete understanding of the New Testament.

In proof of these propositions he gave a brief sketch of the four empires.

1. *Babylon*. Its immense capital probably occupied the spot where the tower of Babel stood. A hundred years before the time of Nebuchadnezzar, it was foretold to Hezekiah by Isaiah, that the treasures of the Temple and palace at Jerusalem should be carried to Babylon. In the vision of Nebuchadnezzar, Dan. 2d, it is represented by the head of glittering gold, and in Dan. 7th by the majestic winged lion. These are fit emblems for that city where the image of gold, more than a hundred feet high, was set up, and for that people which came down upon Jerusalem, with all the power and majesty of the lion, and with the swiftness of eagles. See Jer. 4:7, 13.

2. In the night when Belshazzar was slain, Cyrus took the kingdom for his uncle Darius, and the *Medo-Persian* empire was established. This is represented by silver in the image, and by the bear which devoured much flesh: both

most appropriate symbols. As silver is less bright but harder than gold, and as the bear is less majestic but more ferocious than the lion, so did Persia compare with Babylon.

3. When Alexander arose from the west, hurrying, like a leopard, to conquest, with his "brazen mailed Greeks," he overturned the Persian empire, then under Darius Codomanus, first defeating his generals, who with 600,000 came against his little army of 30,000, on the Granicus, near old Troy, and completing the conquest on the plains of Arbela, near Nineveh.

In Dan. 8th, these two kingdoms are expressed by name, in the interpretation of the vision of the ram and the goat. The ram was a fit emblem for Persia, whose kings wore a ram's head of gold and precious stones, for a crown, a ram being the armorial ensign for the empire. The Greek word *Egea* [for goat] was the name of the capital of Macedon two hundred years before the time of Daniel. Their standard was a goat, and the people were called Egeade, or "the goat's people."

4. The fourth or Roman empire was appropriately represented by the legs of iron and the terrible monster beast, with its ten horns representing the nations of Europe which have been formed out of it.

Concerning its fate we are told that it shall be dashed in pieces—given to the devouring flame—broken without hand. We are also told that the little horn shall make war, and prevail until the saints of the Most High shall take the kingdom and possess it forever. This cannot be in a state of mortality; but when the Lord shall be revealed from heaven with his mighty angels, when he shall send his angels with a great sound of a trumpet to gather his elect from the four winds, from one end of heaven to the other, when the dead shall be raised incorruptible, and the righteous shall shine forth as the sun, in the kingdom of their Father. The most important question for every reader is, Am I, by faith and obedience to Christ, an heir to that kingdom?

The Scriptures we have considered plainly teach that there is to be no temporal millennium, so fondly dreamed, when the *broad* way will be the way to glory. He who would be saved must *strive* to enter the narrow way, and be willing to take up his cross and follow Christ, though all the world beside may deny him.

Friday evening, (Nov. 23d,) President Wee-
three continued the subject of the four kingdoms. He read Dan. 7: 9-12.—"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne the fiery flame, his wheels burning fire. The judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake, I beheld till the beast was slain, and his body given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away, but their lives were prolonged.—One like the Son of man came to the Ancient of days, and there was given him dominion, and glory, and a kingdom: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."

This prophecy is an expansion of that which had recently been given by Ezekiel. Speaking of the crown, or diadem, as the representative of dominion, he says, in the name of Jehovah, "I will overturn, overturn, overturn it, till he shall come whose right it is, and I will give it him." Three successive earthly dominions were to rise, after the time of Ezekiel, who prophesied in the days of Babylonish supremacy. These are represented by the bear, the leopard, and the nameless terrible beast. Of all but the last, it is said their "lives were prolonged" when their dominion was taken away. This will be easily understood, by remembering that each of these governments had its own proper territory, and its own capital; and one after another gained the supremacy over the surrounding nations. When that supremacy was lost, the people remained on their own territory, though in a subordinate position—but the fourth beast is utterly destroyed, when the kingdom of Christ is established.

By the eleventh horn in the fourth beast, so diverse from all the others, nearly all Protestant commentators understand a power connected with the Papacy.

In the parallel prophecy in Dan. 2d, the clay mingling with the iron evidently represents the barbarians mingling with the Romans, which they did, 1st, as slaves, 2d, as soldiers, 3d, as allies, 4th, as conquerors. "But they shall not

cleave one to another," says the prophecy.—The barbarians were despised and kept separate as much as the colored people have ever been in this country. A certain emperor chose a wife from among the barbarians, but he could not introduce her into society.

In the book of Revelations, the fourth power has different symbols. In chapter 12th, it is seen as a great red dragon having seven heads and ten horns, and seven crowns upon its heads. The seven heads denote the chief officers of seven administrations, differing in name and character. The first head is the *Regal*. At the foundation of the Roman state, the supreme power was vested in one person called a *king*. The regal administration included the reign of seven kings, and covers a space of 240 years—terminating with the tyranny of the last Tarquin, B. C. 513.

Second head—Consular, to B. C. 499.

Third head—Dictatorial, to B. C. 493.

Fourth head—Decemvirate, to B. C. 449.

Fifth head—Tribunitian.

Sixth head—Imperial. The Imperial administration commenced under Augustus Cæsar, after the battle of Actium, B. C. 31, and fell A. D. 476, and was again restored Dec. 25th, A. D. 800.

During these administrations, the civil rulers belonged to the Pagan church, and were therefore clothed in its peculiar garb. Up to the time of our Saviour there was no special persecution on account of religion. At the time of the first advent, the Romans had legalized nearly all the superstitions of the world. The idols of the conquered nations were introduced into the family of gods, until the number arose to 300,000. But that body of rulers, which had been the patron of all gods, became an enemy to the religion of the ONE GOD. In three hundred years there were ten general persecutions. In the time of Theodosius the Great, A. D. 335, the Pagan ceased to be the religion of the Senate.

This brings us to the LEOPARD OF TRANSITION age, (Rev. 13th,) extending from A. D. 384 to 540. Two hundred years had now transpired since the clay—the Germans—had begun to mingle with the pure iron—the Romans. The Senate had cast off its ancient religion, and adopted a new form of worship. The period is remarkable for the struggles between two dynasties, which eventuate in the transfer of the diadem to the *Romano-German* family.—The period is aptly represented by the leopard's spotted coat. The first seven nominal Christian emperors were really the high priests of Paganism. They may be represented by the beast having two horns like a lamb, which spake like a dragon.

The period we have passed over is also marked by the first four trumpets, of which Alaric, Genseric, Attila, and Odoacer, were the executive agents.

We now come to the third or scarlet age. (Rev. 17th.) From this chapter we draw four noted events. 1st. The rise of the little horn to supreme power. 2d. The legal establishment of the Roman hierarchy. 3d. The re-establishment of the imperial power. 4th. The twelve hundred and sixty years' war with the saints. The crown, which was at first on the heads, and next on the horns, is now on neither, but on the head of the woman. Lack of space forbids enlargement here.

The discourse was designed to illustrate this proposition: a knowledge of the fourth empire is, to Christians of this age, of the first consequence.

1. Because its destiny is intimately blended with that of the Christian church in every age.

2. Because of its religious aspect;—now Pagan, and then Christian. It has been always religious, but requiring close attention to detect the counterfeits.

3. Because of its enmity to our Saviour.—The Romans crucified Christ, and persecuted his followers—first as Pagans, and next as Papists.

Let the following propositions be carefully weighed.

1. Cæsar was never a friend to Christ.

2. He never will be.

3. Nor can we be in friendship with both.—"Ye cannot serve God and Mammon."

4. Earthly kingdoms are to be all destroyed, and succeeded by the everlasting kingdom of God. Are you an heir of that kingdom?—*Providence Mirror*.

The Letter and the Spirit.

BY PROFESSOR BUSH.

(Continued from our last.)

Now we would have it understood that it is to us of no kind of consequence what arbitrary

definitions of figures Mr. L. may adopt and parade with such dogmatic assurance. The simple question is, Whether there is in fact such a spiritual or representative sense as is denied in the following sentence occurring above—"There is no possible or conceivable process by which the names, *Israel, House of Jacob, Judah, or Jews*, when they are the subject of the affirmation, can mean anything else than what they literally denote,—the descendants of Jacob, the Jewish people." We care not a rush what asserted laws of figures or symbols are arrayed in support of such a position as this, and by which it would be attempted to *rule out* the grand principle affirmed by Swedenborg, and constituting one of the distinguishing doctrines of the New Church.—[Note 1.] The issue is to be distinctly made on the naked proposition above enounced by Mr. L., and by the decision resulting the whole controversy respecting the literal restoration of the Jews is to be determined. We pause not for a moment before the filmy breast-work of metaphors, metonymics, and hypocrasies, behind which he would intrude himself. They are to us as so many spiders' webs in relation to the real merits of the question in debate. Have the terms *Judah, Israel, Jerusalem, Zion*, and a hundred others occurring in the Old Testament prophets a *representative* i. e., a *spiritual* import in multitudes of passages where they occur? This is the point to be determined, and to this point we shall hold the debate in despite of all the centrifugal tendencies impressed upon it by Mr. L. The whole matter hinges exclusively upon the truth or fallacy of the position, that throughout both the historical and prophetic portions of the Word there is an involved, inner, or spiritual sense, in addition to the outer, or literal sense—a sense which has respect exclusively to things of the Divine Spirit of the Lord in its regenerating influence upon the souls of men—and a sense which is not only not recognized in Mr. L.'s system of figures and symbols, but the existence of which he labors strenuously to disprove.

In such an elaborate working up of the figurative elements of Scripture as Mr. L. presents us withal, it is not a little surprising that he has nowhere attempted to found his system upon a philosophical basis. The idea of tracing back the laws of language to the psychological principles of our nature seems never once to have occurred to him, although it is indisputable that they lie at the foundation of the whole subject. At the present day, when every branch of research, scientific, æsthetic, and theological, is re-mounting upwards to the sphere of first principles and primary causes, it were fairly to have been expected of one who claims to have opened new views of the genius of the sacred tropes and figures, that he should have aimed to cast some light upon that interior ground-work in the human mind upon which the true canons of exegesis necessarily build themselves. It is only by gaining somewhat of a clear insight into the relation between the moral and mental constitution of man and the principles which govern the structure of the Divine Word that we can obtain an adequate clew to guide us in threading the labyrinth of its mysteries. Yet it is here that we are compelled to chronicle one of the most serious defects in our author's lucubrations. His mode of treatment of the subject, notwithstanding his astuteness in many particulars, is superficial as well as fallacious, and fallacious mainly because superficial.

Now, whatever else may be said of the interpretations taught in the New Church, it cannot be denied that they *profess* to rest upon fundamental laws which refer themselves directly to the nature of man, intellectually and morally considered, and it is only by an exposition of the laws in question that we can hope to be able to detect and confute those dogmas of literalism asserted by Mr. L., which carry with them a total corruption and vastation of the revealed truth of heaven. [Note 2.] That with us there is an admitted claim of divine authority in the assertion, as there was of divine illumination in the discovery, of these laws, is undoubtedly true, but we rest not the stress of our argument on this fact in the present controversy. We rely upon the internal evidence of the soundness of the principles affirmed, and upon this ground alone do we claim to be met in the field of debate.

A statement, in the briefest compass, of what we regard as the central and fundamental doctrine on the subject before us, would perhaps embody itself in the proposition, that *man has a spiritual nature to which a spiritual sense is adapted*. There is evidently in every human

being the potentiality of the opening of an interior faculty by which he becomes conversant with that class of subjects denominated *spiritual*, and having relation to the Lord, to his kingdom, to the life after death, to regeneration, and to the Holy Scriptures. This is, in fact, the grand distinction between the natural and the spiritual man. The one has a perception of these spiritual truths which the other has not—truths entirely removed beyond the sphere of the natural and the sensual, which constitute the more congenial element of the unrenewed or natural mind. Such an one consequently not only has new views of truth, but he exercises a new class of affections, and, in a word, lives a new life; and as all life is supported by appropriate nourishment, he necessarily hungers and thirsts for that species of sustenance which is suited to the newly-developed appetencies of his soul. This sustenance is treasured up in the written Word, as grain is treasured up in the garner. It is not found merely in the sense of the letter. [Note 3.]—A new-born instinct prompts him to penetrate beyond the letter to the spirit. Having now a spiritual principle awakened within him, he extracts from the Word a spiritual sense, for in this he finds the nutriment of his life. Under the promptings of this higher impulse, such an one in uttering, for instance, the petition in the Lord's prayer, "Give us this day our daily bread," does not limit his ideas to the thought of the natural bread by which the body is supported, but advances onward and inward to the idea of that spiritual food by which the soul is nourished to eternal life; according to the divine declaration, that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Consequently the words convey to him a spiritual sense super-added to the sense of the letter, and it is a small matter with him whether such a sense is recognized by the rules of rhetoric, or whether it will come into any such categories as he finds detailed in Mr. L.'s hermeneutics. But he cannot withhold a smile at the intimation, that the same word cannot have both a literal and spiritual meaning at the same time, when he looks at the word "bread" in the Lord's prayer, and so in thousands of other instances. [Note 4.]

The matter may receive a familiar illustration. It is well known that the caterpillar, grovelling on the earth, has enwrapped within it an embryo butterfly, which is finally to be developed out of it, and, when developed, is to enter upon another mode of life, and to be sustained by another medium than that of its parent worm. It is thenceforth to live in the air instead of creeping on the ground, and is to draw its nourishment from new sources. The caterpillar may stand as the emblem of the natural, and the butterfly of the spiritual man. Suppose, now, that the butterfly life should begin to be quickened *in* the caterpillar body, and there to put forth its new instincts, is it not clear that it would crave something for its sustenance more sublimated and ethereal than the gross food of the worm? But situated as it is—enfolded within the caterpillar form—it can only receive the nutriment of its life through the medium of the reptile organization. Yet, upon this, in the crude state in which it enters the body of its parent, it cannot live. The raw material must be, by some process, elaborated and refined, in order to be adapted to the sustentation of the delicate life within. By and by, when developed and detached from its present tenement, it will seek its food itself from such sources as will yield it; but until the period of its elimination arrives it must subsist upon elements received through another medium, and adapted by a mysterious *chylipoietic* process to his wants.

The application of this is easy. By the divine influence operating on the soul, in conjunction with man's action in putting away evil, the internal spiritual nature is quickened into incipient vitality, and begins to crave the appropriate food upon which it must live when separated from its present fleshy integument, like the butterfly from the caterpillar.* The natural man, answering to the creeping worm, receives the grosser literal sense. The spiritual man, within the natural, extracts his needful pabulum out of a sense interior to that of the letter, but it is a sense of which the letter is the receptacle or continent. The letter must have the finer element essentially included in the grosser, and this interior element is the spi-

* In a letter lately received by the editor from a friend and relative, now a missionary in Siam, the writer remarks that a butterfly, in the language of the natives of that country, is indicated by two terms signifying, "A spirit's robe."

ritual sense. That there is such a spiritual sense within the letter of the divine Word is just as certain as that there is a spiritual nature in man. [Note 5.] The one is the necessary correlate of the other.

It is obvious, from the vein of the above remarks, that man, considered in reference to the spiritual department of his being, is in close relation with the inhabitants of the spiritual world; that he is, in this respect, abiding under substantially the same conditions and laws; and consequently, that any reliable light which might be thrown upon the state of spirits disembodied, would naturally reflect itself upon the conditions of the spirits sojourning in flesh; just as the more we know of the butterfly as a butterfly, when released from its grovelling shell, the more we know of it in its rudimentary germ within the primitive organism. Of this advantage we deem ourselves to be possessed by means of the special revelations made through a chosen instrument to the Lord's New Church. [Note 6.]

Note 1.—While we dissent from Mr. Lord in his conclusions respecting the Jews, we deny that Swedenborgianism can get any advantage from the principles on which the denial is based.

Note 2.—Here again human reason is placed above revelation.

Note 3.—How can man gather from the letter a sense not conveyed by it, in accordance with established usage?

Note 4.—Professor Bush offers no proof of a spiritual sense here! Why should we look for more than the letter expresses in bread, when full forgiveness and complete protection are expressed by the letter of subsequent portions of the same prayer.

Note 5.—Perhaps not! Assertion is more easy than proof.

Note 6.—As we see no evidence of the truth of Swedenborg's declarations, it would be irrelevant for us to copy his testimony. Disputed evidence will not decide a contested point. If the Professor has any evidence in Scripture, we shall be happy to present it.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, DECEMBER 22, 1849.

The Judgment of the Harlot.

INTERPRETATION OF SYMBOLS, FIGURES, &c.

"And one of the seven angels, who had the seven bowls, came and talked with me, saying, Come here; I will show thee the judgment of the great harlot who sitteth on many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. And he carried me away in spirit into a desert: and I saw a woman seated on a crimson-colored wild beast, full of names of revilings, having seven heads and ten horns. And the woman was arrayed in purple and crimson, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and the impurities of her fornication: and on her forehead a name was written, A SECRET, BABYLON, THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus: and when I saw her, I wondered greatly. And the angel said to me, Why dost thou wonder? I will tell thee the secret of the woman, and of the wild beast that carrieth her, which hath the seven heads and ten horns. The wild beast which thou didst see, was, and is not; and will ascend out of the abyss, and go into destruction: and those, who dwell on the earth, will wonder, (whose names were not written in the book of life from the foundation of the world,) as they behold the wild beast that was, and is not, and will be. And here is the mind having wisdom. The seven heads are seven mountains, on which the woman sitteth.—And they are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must remain a little while. And the wild beast that was, and is not, even he is the eighth, and is of the seven, and goeth into destruction. And the ten horns which thou didst see are ten kings, who have not yet received a kingdom; but they receive power as kings, one hour, with the wild beast. These have one mind, and will give their power and strength to the wild beast. These will make war with the Lamb, and the Lamb will overcome them: for he is Lord of lords, and King of kings; and those with him are called, and chosen, and faithful. And he saith to me, The waters, which thou didst see, where the harlot sitteth, are peoples, and crowds, and na-

tions, and tongues. And the ten horns, which thou didst see, and the wild beast, these will hate the harlot, and will make her desolate and naked, and will eat her flesh, and burn her up with fire. For God hath put it into their hearts to perform his purpose, and to agree, and give their kingdom to the wild beast, until the words of God shall be fulfilled. And the woman whom thou didst see is the great city, which reigneth over the kings of the earth."—Rev. 17: 1-18.

We are indebted to Mr. Lord's *Exposition of the Apocalypse* for some thoughts on this chapter, which make plain and clear what has been by former expositors left inexplicable—viz., that portion of this chapter which refers to the heads and mountains.—It is said, "the seven heads are seven mountains where the woman sitteth;" from which it has been argued that the mountains, being an explanation of symbols, were not symbols, but literal hills,—the hills on which Rome is built. To this exposition, however, there had always been the following difficulty. The mountains being the same as the heads, what is true of the heads, must be true of the mountains. But five of the heads had fallen; had five of the mountains of Rome fallen? One of the heads, in a former vision, was wounded to death: was one of the hills of Rome thus wounded? One of the heads had not appeared at the time JOHN wrote: did a new hill subsequently come up in Rome, and continue for a short time? These difficulties weigh against such an interpretation. Again, as that symbolized by the body must bear a relation to that symbolized by the heads, analogous to that sustained by the corresponding symbols, it follows that if the heads symbolize the mountains of Rome, the body must symbolize the rest of its territory. But the territory is not bloody or blasphemous: it is the governments which exist on that territory which perform the acts symbolized; and consequently the heads of the beast must be the successive heads, or forms, of that government. In explaining this, we fulfil several pledges heretofore made, when correspondents have alluded to this subject.

The reader will perceive that the subject is commenced in the 17th chapter abruptly,—as if it had been under consideration, and now something additional was to be presented in relation to it. Says the angel, "Come here, and I will show thee the judgment of the great harlot who sitteth on many waters, with whom the kings of the earth committed fornication, and they who dwell on the earth have been made drunk with the wine of her fornication."—What harlot? None had been before recorded. Nor does he now show him a woman in the condition referred to; but shows her on a scarlet-colored beast. It is very evident that a harlot sitting near many waters, had before this been a subject of consideration, and that he now proposes to show her judgment. It is therefore very certain that a vision which is not recorded had been presented to the eye of the revelator, in which the woman exhibited on the scarlet-colored beast in the succeeding vision, was seen sitting near many waters, and in connection with which were seven mountains. The reason that this vision is not recorded, Mr. Lord suggests, is because the woman is there exhibited holding illicit commerce with the kings of the earth, and inflaming the people with the wine of her fornication—exerting an agency which was unsuitable for description, but which is sufficiently indicated by the express reference to her position and acts, in the offer of the angel to show her doom. After such a representation, as that supposed to be exhibited in the unrecorded vision, the judgments to be inflicted on her would be the natural sequel, and thus naturally follows. But instead of again presenting the woman in that position, he shows her in still another position—on the scarlet-colored beast. And this, from its resemblance to a like beast in the 13th chapter, enables the revelator at once to recognize its identity with that, and the relation which the woman sustains to it.

In the subsequent vision she is seated on the seven-headed and ten-horned beast which appeared in the vision of the 13th chapter. That the beasts are the same, needs no argument: it is admitted by all commentators. When the revelator sees her in this new position, a position so different from that in the unrecorded vision, he wonders with great wonder.—Why did he wonder? There was something mysterious in the new position of the woman. He had seen her unhallowed intercourse, and had gone to see her judgment. Instead of beholding her suffering the vengeance of Divine indignation, he sees her seated on the beast which before he had seen the world wondering after and worshipping! Therefore the angel proceeds to explain the mystery of the beast and woman in the new symbolized relation.—He says: The beast that thou sawest, was, and is

not, and is about to ascend from the abyss, and to go to perdition, i. e., it is the same wild beast which had before been exhibited in its dragon form, and thus was; which ceased for a time to be visible,—when the government of Rome was subverted by the barbaric irruption from the north; and which after that, should come up out of the abyss into which the dragon descended, with its diadems removed from its heads to its horns—denoting that then, they would represent the seat of power,—and that under that form it should continue till it should go into perdition, at the end of the world. As in the 13th chapter they wondered after the beast; so here JOHN is given to understand that this is the same beast after whom the world wondered—all whose names are not written in the book of life from the foundation of the world.

He proceeds to explain: "The seven heads are seven mountains where the woman sits on them, and are seven kings."—*Lord's Translation*. That is, the seven heads in this vision are the same as the seven mountains where the woman sits on them in the preceding unrecorded vision; and are seven kings, or forms of government:—these seven forms of government are symbolized by both the heads and the mountains. Thus the mountains are not an explanation of other symbols, but are identified with them as the symbols of a previous vision, and are both explained in connection.

These forms of Roman government we have before presented; but as some may read this who have not the exposition of the 13th chapter at hand, we will again present them.

The entire beast, being a symbol of the fourth, or Roman kingdom, the heads are the forms of governments administered in the kingdom. Says Mr. Lord:—

"The commentators who regard the wild beast as symbolizing the Roman empire, unite generally in exhibiting the forms of government which its first six heads denote as the Kingly, Consular, Dictatorial, Decemviral, Tribunitial, and Imperial; but differ in respect to the seventh."—*Exp. of Apoc.*, p. 394.

Says Mr. ELLIOTT:—

"In explanation, then, of the first six heads, I adopt, with the most entire satisfaction, that generally-received Protestant interpretation, which, following the authoritative statements of Livy and Tacitus, (the latter great historian St. John's own contemporary,) enumerates Kings, Consuls, Dictators, Decemvirs, and Military Tribunes, as the first five constitutional heads of the Roman city and commonwealth; then, as the sixth, the Imperial head, commencing with Octavius, better known as Augustus Cæsar."—*Hore Apoc.*, vol. 3, p. 99.

The supreme power was at one time vested in a king—the regal head, till b. c. 513. From b. c. 509 to b. c. 499 it was vested in two annual magistrates called consuls, with nearly regal power. It was vested in a Dictator five years, to b. c. 493, and was afterwards resorted to in an emergency. It was wielded by ten men—a decemvirate, till b. c. 449. It was vested for one year in the hands of five men elected by the people—the tribunitial. Then followed the emperors, till the accession of CONSTANTINE, when the form of government underwent a change equal to any of the preceding.

Five of these had fallen, or passed away, when JOHN wrote—the five first-named. One then was—the first form of the imperial; and the next, the second form of the imperial, was to continue for a short time, when the empire was overwhelmed by the incursions of the northern barbarians. When this wild beast, thus overwhelmed, should be not for a season, it should after appear, coming up out of the abyss under another form of government—even an eighth, or the kingly. Thus in the preceding, in the re-appearance of the beast the diadems had been transferred in the symbols from the heads to the horns. They were of the previous seven, and sympathized in the same blasphemous assumptions of prerogative. And under this form of government the beast goes into perdition.

"The ten horns which thou didst see are ten kings, who have not yet received a kingdom, but receive power as kings in one hour with the wild beast."—*Lord*. That is, they are kings who are contemporary, and act harmoniously and in concert, so that, although under these separate divisions, they shall in the uniformity of their policy constitute a whole, and make the beast as efficient, and as much of a unit as it was under the succession of the heads. These ten coming up in the same hour, they are not successive, like the heads.

There has been great agreement among Protestant writers respecting the ten horns of this beast. The first ten kingdoms which existed in Western Rome. According to MACCHIAVELLI, the historian, (*Hist. of Flor.*, b. 1.), and Bishop LLOYD, an excellent chronologer, (in *Lowth's Com. on the Proph.*,

pp. 381-2,) and Dr. HALE'S *Analysis of Chronology*, (v. 2, b. 1, pp. 536-8,) the first ten kingdoms were as follows: 1. The Huns, in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, in A. D. 377. 3. The Visigoths, in Pannonia, A. D. 378. 4. The Franks, in France, A. D. 407. 5. The Vandals, in Africa, A. D. 407. 6. The Sueves and Alans, in Gascoigne and Spain, A. D. 407. 7. The Burgundians, in Burgundy, A. D. 407. 8. The Heruli and Rugii, or Thuringi, in Italy, A. D. 476. 9. The Saxons and Angles, in Britain, A. D. 476. 10. The Lombards, in Germany, A. D. 483.

These ten have but one mind—one system of international policy—the laws of nations being the common law, which regulates their intercourse with each other.

They shall make war with the LAMB: they shall oppose his interests, and the establishment of his kingdom. But the LAMB shall overcome them. The stone cut out of the mountain without hands will smite the image of Dan. 2d, on these, its feet, and they, with the preceding portions of the image, will be broken to pieces together, and no place be found for them.

We now turn to the woman: She is seated on the wild beast. In the 13th chapter, when the same wild beast was presented, it had its counterpart, not in the presence of the woman sitting on it, but in the image which was made to it. Here the woman takes the place of, and synchronizes with, the image of that vision. She sits on the beast, and is sustained by its governments. The Papacy, or Roman hierarchy, was sustained by the secular arm. She was seated on the nations symbolized by the beast. She is decked in the attire of the harlot—showing her departure from the simplicity of the white robes in which the bride, the LAMB'S wife, is arrayed. She has in her hand a golden cup full of abominations—the impurities of her fornication—the false doctrines with which she had intoxicated the nations, and made them subservient to her impure purposes; and thus by an unhallowed union with state, accomplished for it, to the dishonor of her Master, what she should have striven for to advance His honor and glory.

On her was a name written, Mystery, the great Babylon, the mother of harlots and abominations of the earth. She is the maternal parent of all ecclesiastical combinations, which, living in unhallowed connections with the civil power, are more anxious to serve their political and secular ends, than to glorify God. As Babylon of old was the great oppressor of the saints, so during the reign of the wild beast the Papacy was the great instrumentality by which the true church was persecuted and enthralled. Acting the part of the Babylon of the old dispensation, it is fitly termed the mystic Babylon of the new; and as such is appropriately symbolized by the Babylon of the Apocalypse—having become intoxicated with the extent of her power and success, in shedding the blood of the saints. Fifty millions is the common estimate of the numbers martyred by the sanction of the Roman hierarchy.

"The waters which thou didst see, (in the previous unrecorded vision,) where the harlot sitteth, are peoples, and multitudes, and nations, and tongues." That is, they are the nations, and symbolize the same that in this vision the beast does on which she sits.

The ten horns will hate the harlot, and make her desolate and naked, and will eat her flesh and burn her with fire. The support they rendered to her should be changed to hatred. Says Mr. Lord:—

"When, however, she has nearly run her career, the kings are to hate her, to rob her of her wealth, divest her of her ornaments, make her naked, devour her flesh, and burn her with fire; God has put into their hearts to fulfil his will, and act the part which is ascribed to them as they are symbolized by the horns of the wild beast, until his words are accomplished. The conversion of the kings to hatred and disarray of the great idolatress, devouring her flesh and burning her with fire, has already in a degree taken place, in the disallowance and scorn of her imperious claims in most of the European states, the confiscation of her property in France and slaughter of many of her priests, the robbery of the churches, monasteries, and ecclesiastics, of their wealth, wherever the French armies penetrated during the wars of the Revolution, the conquest of the Papal states, and dejection of the Pope from his throne by Bonaparte, the secularization of many of the ecclesiastical territories in Germany, the dissolution of the religious houses and confiscation of ecclesiastical property in Spain and Portugal during the revolutions in those countries, the resumption by the civil rulers of Austria and other kingdoms of the nomination to bishoprics and other rights which had been conceded to her on the erection of the image in the eleventh and twelfth centuries, and in the abrogation in Great Britain of the monopoly of civil offices by the members of the establishment; and these retributive judg-

ments, are doubtless to be continued and carried to a greater severity."—*Exp. of Apoc.*, pp. 498-9.

For God hath put it into their hearts to give their kingdoms to the wild beast—not to the woman—until the purpose of God shall be fulfilled against the woman, when she is to be destroyed by the brightness of CHRIST's coming. There is then still to be a uniformity of purpose among the nations of Europe against the Papacy—the great city—the mystical Babylon which has empire over the kings of the earth, and the doom of which is unfolded in the next chapter.

The Advent Season.

We are now in the season of the year set apart by the liturgy of the Episcopal Church, for the presentation of the evidence of the second coming of CHRIST; and denominated by it the Advent Season. It comprises the four Sundays preceding Christmas. To the existence of this feature in that liturgy, is probably to be attributed the fact, that so many of the clergy of that Church in England (more than five hundred, it is said,) are advocates of the doctrine of the personal pre-millennial Advent. It is well to have the mind called occasionally to the subject of the first Advent, as well as the second. The annual recurrence of Christmas, though not known to be the precise anniversary of the SAVIOUR's birth, yet being as likely to be that as any, it is very suitable to make it an occasion of recalling to mind the great facts in the history of his birth, life, death, resurrection, and ascension; and this by a law of association necessarily brings to mind the declaration of the angels on that last occasion: This same Jesus that ye have seen go into heaven, shall so come again in like manner as ye have seen him go into heaven.

The liturgy of the Episcopal Church was arranged in its present form more than two centuries since, with subsequent trifling alterations. Being written so long since, it is interesting to notice, by its continued reference to the resurrection and personal advent, what a prominence was then given to these subjects.

In every morning church service is chanted the anthem, closing with—

"For He cometh, for He cometh to judge the earth; and with righteousness to judge the world, and the people with truth."

Also in every morning service, the entire congregation repeat the following creed, which for its antiquity is called "the Apostles' Creed":—

"I believe in God the Father Almighty, Maker of Heaven and Earth: and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead, and buried; He descended into Hell [or went to the place of departed spirits]; The third day he rose from the dead; He ascended into Heaven; And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic [or universal] Church; The communion of saints; The forgiveness of sins; The resurrection of the body, and life everlasting. Amen."

In another creed following it reads:—

"He suffered and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end." "And I look for the resurrection of the dead, and the life of the world to come."

From time immemorial, there has been one season each year, commencing four Sabbaths before Christmas, and extending to Christmas day, called the "Advent" season, which is set apart for a more particular contemplation of those Scriptures which bring to view CHRIST's second Advent. During this season, the following collect is ordained to be repeated each day:—

"Almighty God, give us grace that we may cast away the works of darkness, and put upon us the whole armor of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit this earth in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and dead, we may rise to life immortal, who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen."

For the third Sunday in Advent is the following:

"O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; grant that the Ministers and Stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that, at thy second coming to judge the world, we may be found an acceptable people in thy sight who liveth and reigneth with the Father and the Holy Spirit, even our God, world without end."

The manifestation of CHRIST to the Gentiles is called the Epiphany, and its anniversary is still observed. On the sixth Sabbath after, is used the following collect:—

"O God, whose blessed Son was manifested that

he might destroy the works of the devil, and make us the sons of God and heirs of eternal life; grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom," &c.

Again, in another collect, we read:—

"Mercifully grant that we both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord."

Again:—

"Grant," &c., "that through the grave and gate of death we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord."

The appointed service for the burial of the dead begins with—

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

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:25-27.

Then follows the reading of the 15th chapter of 1 Corinthians. Then, when the body is committed to the grave, the minister says:—

"Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased brother, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust: looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself."

The foregoing presents us the doctrine of the Advent in its purity, as it was delivered to the saints, and as the church has earnestly contended for it.—And although it is presented to that church "every Sabbath day," and "read in their hearing," yet many, it is to be feared, no more realize its import than did the Jews his first Advent, predicted in "the words of the prophets which were read every Sabbath day" to them.

Christianity a Failure.

In reference to a charge made by the Hartford *Calendar*, some weeks since, that the President of one of the New England Colleges had pronounced Christianity a failure, a writer in the *Puritan Recorder* of this city says:—

"If the charge were intended for the President of Dartmouth College, it is false testimony. On theological doctrines, Dr. LORD is strictly Calvinistic. In regard to the second coming of CHRIST, his sentiments vary from the great body of the Congregational ministry of New Hampshire. He sympathizes with Judge JONES, of Philadelphia, with Dr. DUFFIELD, of the Presbyterian church, at *eo omni genere*.

"Their theory in part, as I find from Judge JONES' publications, is, that the world will never be converted, nor any great advance made towards it; at least, not greater than has been made from age to age since the first advent, until CHRIST, the Restorer, comes again to set up his kingdom and reign personally on the earth. In this sense, they may believe Christianity, in its present form and with its present appliances, is a failure; i. e., fails, and always will fail, to subdue the world to CHRIST.

"They hold the sentiment, that there were to be three dispensations in the world: the first, the Jewish, extending to the first advent of CHRIST; the second, from the first to the second advent; the third, the reign of CHRIST personally on the earth, under which he will destroy his enemies, and give the church its triumph.

"Under the second dispensation, CHRIST was to have an elect church; the offer was first made to the Jews that they should compose that elect church; but when they rejected the offer, they were excluded, and the Gentiles were made subjects of the gracious gift. This elect church is to be composed of a definite number; and as soon as that number is made up, CHRIST will come and assume his reign in person.—There is inducement, then, to use effort for the conversion of sinners, that the day of his coming may be hastened. But Christianity in its present form, they think, will fail to convert the world; and for that reason, 'is a failure.'

"I have penned the above statements from recollection, not having seen the works referred to within the four years past. I have not made a full state-

"Now, I am aware that the belief of such theories must modify, or cast a shade over the ministrations of any man; and yet, it may not affect his piety. It does influence the preaching of Dr. LORD. But no man that knows him would dare to allege that he was not ardently pious, nor say that his whole influence was not in favor of goodness.

"There is a tinge of melancholy overspreading his views, when he thinks or speaks in relation to the condition of this 'upside down world,' as he terms it; and this belief is a discouragement to effort; although he, Dr. L., would not admit that such was the case. But if he could catch the spirit which animated the meeting of the Board at Pittsfield, it would dispel the gloom, and urge him on to increased effort for the spiritual welfare of the young men of his charge.

"I am aware that his sentiments have abated towards him, in some degree, the cordiality of the ministry of the State, unjustly, I think. They may be assured by one who has opportunity to know, that he does not attempt to impose his views upon those under his charge.

"The writer of this article is a voluntary witness, he has consulted no man as to the expediency of it. He has no sympathy with the views of Dr. L. in relation to the personal reign of CHRIST on earth. But justice and truth require a flat contradiction of the supposition, that Dr. L. means by saying that Christianity is a failure, what the accuser understands by it. He believes that Christianity, in a renovated form, under the reign of CHRIST on earth, will be the power of God to salvation."

PANORAMA OF THE BIBLE.—Having been favored with an exhibition of this noted panorama, we shall be allowed to express its impressions on our mind.—We seemed like passengers in a vessel moving upon some smooth sheet of water, so that our own progress was imperceptible, except in the ever-varying scenery tending in an opposite course. Our voyage began at Chaos, and terminated at the Captivity in Babylon, extending over thirty-six hundred years of time. The painting is nearly a mile long, by ten feet in breadth, and has thirty-one distinct scenes, each of which is from fifteen to thirty feet long.—Leaving Chaos, we were suddenly startled by the first flashes of light, which served only to bring more distinctly in view the amorphous masses of a world unfashioned. Soon the dry land appears, and the waters are gathered. The earth, at first naked and rocky, is now clothed in a green vesture. Plants and trees appear, and the earth smiles in its Eden beauty. The creation of animals and the fowls of heaven, and their gathering before ADAM to receive their names, are graphically represented. The mansion being fitted up and furnished, man is brought forth in the image of his Maker, as the lord of creation. At length the Garden of Eden heaves in view. Its hills, its dales, its grove of evergreens, its mellow sky, lit up with the smiles of early morning; its flowers of every species and hue, its fruit trees loaded, its bower, and its limpid streams, combined to render it a scene of no ordinary attraction. Arriving at the east side of the garden, sadness gathers over the mind as we look upon our first parents taking leave of their lovely home, to wander amid the wild and desolate haunts of a world withering under the curse. The martyrdom of ABEL is truly affecting. After progressing through centuries of moral depravity, we at length arrive in the vicinity of the Flood. The ark is completed; the animals, gathered by divine instinct, are entering. A caravan is passing, regardless of the long-threatened flood.—They are "eating, drinking, marrying, and giving in marriage." How expressive of the era of the second advent of our Redeemer!—"So shall also the coming of the Son of man be." They enter—the door is shut—the storm gathers—"the windows of heaven are opened"—"the fountains of the great deep are broken up." The world, with its wicked population, is submerged. The ark rides securely, as the wailings of the perishing die away amid the howlings of the unmitigated tempest. Mount Ararat at length appears, with the ark resting securely near its summit, while the animals are wending their way to the plains below. God places his bow in the clouds, and remembers his covenant. The scene of the separation of ABRAHAM and LOT is truly impressive. The storm which destroys the cities of the plain is seen discharging its fury-floods on Sodom. Passing by the interesting scene of HAGAR and ISHMAEL, and of ABRAHAM offering up ISAAC, and of REBECCA at the well, we are introduced to the scene of JACOB at Bethel. The scene of the ladder, with the angels ascending and descending, is one of great interest. MOSES in the ark of bulrushes is presented in an in-

teresting manner. The burning bush is striking.—The Israelites crossing the Red Sea is truly grand. The scene of MOSES breaking the table of stone brings to the mind many solemn reflections. The scene of JOSHUA commanding the sun to stand still is sublime. We at length arrive at the Captivity.—This is a scene of great interest. The representation of the Hebrew captives by "Babel's streams" is truly pathetic.

In conclusion we remark, that to the Bible student this panorama presents attractions of the highest order. The artist has displayed much taste in his selections, and great skill in his execution. Its influence on the young is decidedly good. One instance, illustrative of this point, we give.—A Sabbath school scholar, on leaving the scenes, exclaimed, "I should like to go to heaven, if it is handsome as paradise!" His sister replied, that "Heaven was more lovely; for the street of the New Jerusalem was paved with gold!"

FIRST BAPTISMS IN CONNECTICUT.—"There was no Baptist church in the colony of Connecticut previous to 1705, but there were a number of baptisms which took place in Waterford, (then New London,) as early as 1674. The administrators were regular Baptist ministers from Rhode Island. Two years after, a portion of these converts fell into the errors of John Rogers, and were thenceforward known as Rogerines, who were severely persecuted for their interference in the worship of other bodies of professed Christians. It has been too common to confound all the early Baptists of that vicinity with this singular sect. A considerable number of those first Baptist converts never were connected with the former, whom they disfellowshipped. The only sympathy they felt for them was, that they disapproved of the severity of the authorities towards them, and in this respect, they but shared in a feeling which was common to a respectable minority of the 'standing order.'"—*Hartford Christian Secretary*.

On reading the above, we were forcibly reminded of an article we read a short time since in the periodical from which we make this extract. It was showing that the Adventists had embraced various errors, without making any exceptions, when its conductors well know that not one of those errors referred to have the least countenance from Mr. MILLER, or those in his confidence. Why not be as just to us, as you wish others to be to the Baptists?

THE CLASS FOR MUTUAL IMPROVEMENT.—At a preliminary meeting of the class at No. 8 Chardon-street, Dec. 18th, there were present BRN. OSLER, WEETHEE, EASTMAN, DANIELS, CHILDS, GUILD, SOUTHARD, BLISS, BILLINGS, and HALE. It was agreed to meet once in two weeks, and spend two days in each, in the endeavor to obtain a more thorough knowledge of the Scriptures, by the study of the Word, and an examination of such sources of information as will aid in its study.

The next meeting is to be on Monday, Jan. 7th, at half past 10, A. M. Lectures are appointed on Chronology by S. BLISS, on Geography by N. SOUTHARD, on History by J. P. WEETHEE, on Rhetoric by the same, and on Grammar by A. HALE.—All brethren interested are invited to be present.

TO CORRESPONDENTS.—W.—We have a rule not to commence articles to be continued till we receive the whole. So long a series as fourteen letters looks somewhat formidable. And we do not like the plan of addressing a third person in the columns of a periodical. The custom is to write directly to the conductors of the paper; or on a subject. The epistolary style to a third person requires too many words to get to the point. Would it not be best to re-write, confine yourself directly to the subject, and condense into three, or four, or five articles, and have each one disconnected from the others. Long-continued letters, except written with peculiar point, lose their interest. Besides, the ground you propose to cover would be better adapted to those just looking at the subject, than to the generality of our readers. We throw out these hints for your consideration.

J. LENFEST—Your statements in the *Sheet Anchor* respecting C. DEALTRY,—his assumed name, his illegal second marriage—his first wife being living and undivorced,—appear to be in accordance with the facts.

T. ATWATER—We do not find a copy of the obituary. Please send a paper containing it.

FATHER MILLER'S HEALTH.—Receiving a telegraphic despatch from Low Hampton on Saturday last, that Mr. MILLER was but just alive, Bro. HIMES left immediately for that place. Another telegraphic despatch, received on Wednesday, the day before we go to press, announces that Bro. H. has arrived, and Mr. M. is barely alive.

In consequence of the above, Bro. HIMES recalls all his appointments until further notice.

Correspondence.

MY HOME IS IN HEAVEN.

My home is in heaven, I care not to stay
Where all things around me are doomed to decay;

My home is in heaven, I wish not to stay
Where earth's sweetest pleasures but live for a day,

The pleasures of earth may charm for a while,
And oft a sad heart with their secrets beguile,

Here health may forsake me, and trials annoy,
Like shadows they darken my sunshine of joy,

My home is in heaven, there bright like a star,
The prize glisters proudly, through shades not afar;

My home is in heaven, there free from alloy,
Await me rich treasures of unfailing joy,

I long for that country where skies are all fair,
Where all things most lovely we ever may share,

There beauty is fadeless among the green bowers,
And breezes are soft with the breath of sweet flowers,

Then earth will be beautiful, richly arrayed
In robes far more gorgeous than Eden displayed;

I long for that region of unfailing bliss,
Where all will be perfect, so unlike to this,

That city so glorious I long to behold,
So garnished with rubies, nor sapphires, and gold,

No tears shall be there; not a gloom shall prevail,
Nor sorrows be known, nor temptations assail,

I long for that country: O! soon may I share
That home where can come no pain, sorrow, nor care;

There soon by my Saviour eternally blest,
May I find, with his saints, that most glorious rest.

Portsmouth, N. H.

HEIRSHIP.

BY G. NEEDHAM.

"If children then heirs, heirs of God and joint-heirs with Christ; if so be that we suffer with him that we may be glorified together."—Rom. 8:17.

The epistle to the Romans, contains within itself a complete system of theology. After an introduction, by a most easy and natural transition, the Apostle proceeds to state the foundation of moral obligation: the ground of condemnation; the wide and awful departure of men from God; the cause of it, viz., their unthankfulness and pride of heart; the course of God with them, giving them up to follow, unrestrained, their depraved desires; the wide spread and universal desolations of sin among the Gentiles; and the inexcusableness of the Jew, who, having superior light, and looking on the conduct of the Gentiles, condemned him, yet practiced the same thing, himself; and finally comes to the dreadful Judgment day, with the sharp sword of God's justice, drawn against all the workers of iniquity, whether Jew or Gentile, as unrelenting as the grim monster himself, with no avenue of escape for one "soul of man that doeth evil."

But is there no way of escape from condemnation? Must the whole race of man perish? Nay: verily—blessed be God! But how? Not by the law; for by its "deeds, no flesh shall be justified." But there is a promise. That promise was given to Abraham—it involves a posterity, and a possession, for that posterity. "Abraham believed God" and was justified—"it was counted to him for righteousness." The possession promised was the WORLD. Abraham became "heir of the world." The will, secured to him a "seed," who, on one side, should be of heavenly origin. Strange and anomalous as it might seem, that SEED was to become the proprietor of the world, and Abraham his father, inherit it, by virtue of his relationship to him.

The promise, made to Abraham, extends alike to all, circumcised or uncircumcised, who believe, as Abraham did. Thus, by the same easy transition we are led on, step by step, from the fall of man, his depravity, the certainty of judgment, the promised inheritance, the means of attaining that inheritance, viz., justification by faith in the promised seed, and sanctification through his blood, to adoption, on trial, into the family of God, with the Spirit of our elder brother, which is the spirit of adoption, sent forth into our hearts, crying Abba [father] father; and thus constituting us children of God. "And if children then heirs, heirs of God and joint-heirs with Christ."

Let us inquire—

- I. What is an heir?
II. What is God?
III. To what are the children heirs?
IV. Is the heirship conditional, or unconditional?
V. When will the heirs receive their inheritance?

I. What is an heir?
1. He is not a possessor. No. He may be heir to millions, and yet starve for want of possession. He lives in hope or expectation of what he does not, now possess.

2. He is, therefore, 1st, one "who succeeds, or is to succeed another in the possession of lands, tenements, and hereditaments, by descent," i. e., legally entitled "to succeed another:" or

2d. He may become so by the gracious gift or bestowment of the owner.

Let us then keep in mind, that, unto whatever a man is an heir, of that, he is not a possessor, or inheritor.

Let us then inquire—
II. What is God?
(Our text says, God's children are "heirs of God.")

1. He is the efficient cause of all things. It is vain to suppose that matter originated itself. Some power must have produced it—that power was its efficient cause, and that cause, we call God.

Being then, the great producer of all things, all things by right, in Him, inhere.

2. He is, consequently, the great proprietor of all things. No man disputes the title to, or proprietorship of another, in a thing, who has been the lawful producer of that thing, even when producing it from something else. How much more must we acknowledge the infinitely just right of God, to the ownership of all beings and things, he, having originated them from nothing. In Him, and him alone they inhere. He is by just and natural right the world's great landlord, and it, his domain.

3. He is the rightful disposer of all beings and things.

It is the insanity of nullification and anti-rentism, to deny God the right to dispose of all things, as infinite wisdom, shall dictate. Yea, it is infinitely worse. In the former case, the claim is set up against man. The rights of an equal, only, are invaded: but in the latter, the rights of I AM are questioned. No man doubts the right of his neighbor to dispose of his horse or his farm, as his judgment, or interest shall dictate. Why? Ans., Who else, forsooth, may dispose of it, except the owner?

The tornado sweeps over some portion of the earth, laying prostrate all that is beautiful, and leaving only desolation in its track, and the poor inhabitants escaping with their bare lives, fall on their faces and thank God, that these are spared to them.—The mighty earthquake sinks a whole city, with all its riches; and its splendors are buried beneath some brackish pool; its busy multitudes have gone down, with their possessions, into the abyss, and the midnight winds sing their requiem, and the rolling surges, as they dash against the shore, echo back the mournful strains, over the spot, where, was wont to be heard the idiotic laugh, and the jocund mirth.

The few half naked, bruised and frightened wretches who escape, cast a doleful look behind them, as they lie away to a place of refuge, trembling with fear, but the last thing they dare to do, is, to suffer a murmur to escape from their hearts, against God for what has happened to them! There go those possessions, and there let them go, is the response that spontaneously bursts forth from every lip, if nothing worse befalls them.

He casts man into a furnace of affliction, till, like Chaldea's proud monarch, he is willing to confess that "he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand." He touches the springs of life, and man—mortal man withers, like the green bough, cast into the burning flame, and none dare "say unto him, 'What doest thou?'"

Will any dare to question the justice of God's final disposition of his great estate, or of its inhabitants? We shall see.

4. He is the Ruler of all things.

Whether in the moral or physical world, he, alone, is the Sovereign. He, alone, possesses the requisite qualifications. He is fitted by his infinite wisdom, benevolence, justice, and power. His wisdom qualifies him to legislate for the highest good of the great whole. He is qualified to weigh actions, with perfect exactitude. Seeing all things that ever have been, are, or will be, he understands all relations, however nice they may seem to us, and the exact bearing one thing has upon another, the extent and influence of each upon the other, and consequences of their fulfillment or violation. He knows what reward to bestow, on one hand; and what penalty to inflict, on the other.

His infinite benevolence, restrains him from vindictiveness, and his equally infinite justice, prompts him to the administration of punishment without partiality, and in measure according to desert.

His Almighty power, fits him to bestow the reward, or inflict the penalty, without let or hindrance.

All events past, present, and future, were, are, and will be fulfilled, under the all-controlling agency of the Efficient Cause of all things. Although he has suffered evil to enter his government, yet, he has not, neither will he ever give up the reins to Satan.—"God of this age" though he be. Government is, and is to be, in his own hands, forever.

The fact that the order of his government has been interrupted in the present, militates not a whit against him as an infinitely wise, benevolent, and almighty Ruler, seeing He has revealed the origin of it, and the final termination of the same.

5. He alone hath eternal life.

He has revealed himself as "from everlasting to everlasting." This can be said of no other being. Man, is compared to "the grass"—to "the flower

of the field"—"soon cut down." Decay is stamped on every thing, of which we have knowledge. All tends to one end—a termination. Not so with the uncreated God. "He is the same" (morally and physically) "yesterday, to-day, and forever."

As uncreate, eternal life is an inherent quality.—All created beings, if they live forever, possess this quality, as one derived.

With these remarks, we are prepared to come to the inquiry—

III. To WHAT ARE THE CHILDREN HEIRS?

Before answering the question, let me premise this great fact, viz.: that God has appointed Jesus the Anointed, the second Adam, "heir of all things" lost by the first. We say appointed, because neither Jesus, nor his disciples yet possess, the first jot of all God has promised, in redemption, to them, if we except the "first fruit" and what may pertain to that.

We answer, then—

1. The children are heirs to an everlasting kingdom.

That kingdom, is the one lost by Adam in his transgression. It has, sometime in its history, been the common property of all the fallen posterity of Adam, regardless of God and each other. For near eighteen hundred years, from the creation, i. e., till the days of Peleg, the kingdom. (the earth,) was the common property of each. Every one occupied so much as he desired, or as his stronger, or less violent neighbor (see Gen. 6:11) might permit.

Afterward, men began to associate in communities; and in communal capacity, to claim and exercise jurisdiction over such portions as they might acquire by original seizure, or afterward, by conquest of the thus stolen possessions, of others. Thus the whole race lived, till the days of Abraham, except the Patriarchs and their families, they, understanding the true position of men, and the present posture of affairs, only looked on this world as a preparatory place, and themselves as pilgrims and strangers in it.

Two hundred years from the days of Peleg, and God called Abraham out of one of those predatory communities, and gave him a farm, for his posterity, and made himself heir to it, also.

That farm, was then in the possession of squatters, which, in process of time God "drove out," by the hands of Moses and Joshua, and put the true heirs in possession of it.

This is the only positive grant, from God, of any part of the kingdom, to men, since the days of Adam. The descendants of Abraham inherited it thus, about one thousand years, but being so unfaithful that God could endure with them no longer, (see Matt. 21:33-43,) he gave their possession into the hands of a "base" family, and in theirs, and the hands of their successors, the whole kingdom has remained, till the present time. The times of possession, are called "the times of the Gentiles."

The conditions of grant may be found in Jer. 27: 6-8, Eze. 21:26, Dan. 2:37-41. They live on it as usurpers, yet by the sufferance of God, rendering to him no return for his kindness or forbearance to them.

The kingdom, is the subject of prophecy in the 8th chap. of Dan. There, the robbers of the earth and God's people, the heirs, are represented by the symbols of four great ferocious, wild beasts, the last of which is said to "tread down the whole earth and break it in pieces, and devour" it. The last holds possession of it, till "judgment is given to the saints of the Most High, and the time comes that the saints possessed the kingdom." Then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.

Isaiah tells us of the kingdom (9:7). The privileged angel, who announced the first advent of Messiah, annexed nearly the words of Isaiah relative to the kingdom.—Lu. 1:34. James tells us, 2:5, to listen! He has a fact to tell us. "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which God hath promised to those that love him?"

The whole domain inheres in God, and through Abraham, he has secured it by promise, to our Lord Jesus Christ, (see Rom. 4:13, Gal. 3:17.) "the heir of all things." It is thus held in fee simple till the time of majority, of the youngest heir, being sealed, when they believe, as "heirs of God and joint heirs with Christ."

2. The children are heirs of eternal life. Whether Adam had in him, qualities, that might have secured eternal life, is not quite so certain: but it is quite certain, that had he continued obedient, he would not have died. Hence, existence would have continued, somehow, forever.

But whatever was, or might have been true of the first man, his race are all dying beings. Their "days are swifter than a weaver's shuttle"—"they are like a shadow that declineth"—"as a shadow that passeth away." How few their years! They are like the bubble, cast up on the great ocean strand, destined to glisten a few moments in the sun's rays, and if not blown away by the next breeze, to be broken by the successive surge, as it dashes against the shore.

So of man. He comes up as it were in a day, and in a night he is gone. He twinkles like the dew drop or frost gem, in the sun beam, for an hour, and he is not. Earth's caverns, are vast charnel houses, and its plains, grave yards. But is earth forever to be the receptacle of its inhabitants? Is its vast maw always to swallow up, yet never to be full? If not, who shall arrest the progress of death? Shall thousands of years yet roll on, and men have an opportunity to bring into requisition all the improvements of modern science and art, and thus grapple with his grim majesty? Will he fall, by their hand? Alas for the science of medicine! With all its boasted attainments, it is a barrier of sand, thrown up on some point of land, which the next tide sweeps away, scarcely leaving, even the spot where it lay.

For six thousand years, human life has been continually shortening. In a little time, it would become

extinct, by the same causes that have wrought hitherto. Who, or what, shall arrest it, in its downward course? Thanks be to God, there is a physician appointed—one well skilled in all the maladies that afflict the human race. He is only waiting for the time appointed. Then the work will be done. Until that time death must reign. But the children live, or die, as the case may be, in hope. They are heirs. Abel, Moses, Abraham, Daniel, and Job, died heirs of eternal life.

But I hear one say, "I understand eternal life to be a state"—"that we enter it at conversion or sanctification"? Yes: do you believe it possible to fall from that state of grace, even, if you are not finally lost? "O yes: I suppose it possible." How long is eternal, with you? Your eternal life or state, must be like the religion of those who follow for the loaves and fishes.

We deny that a state of grace is ever called eternal life, in the Bible. 1. Terms would be without meaning, on this principle. Eternal would mean just nothing at all. It might be one day long, or one year, or a moment. 2. Take away the terms eternal life from the proof texts of future existence, and you have nothing left. You cannot prove it. You have nothing by which to designate it. 3. He who once enters that state, be it in the present or future, has nothing to fear. He CANNOT fall. Then, away with all the cautions to "fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it." And so of a host of others.

But let me prove positively that the children of God are only heirs, and now in their minority. Keep in mind, that an heir is not a possessor, but one waiting in hope or expectation. The first text to which I invite your attention is found in 1 Pet. 3:7—"Likewise ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life." Here the apostle flatly affirms that the children are heirs, consequently not possessors.

We will take others. Tit. 1:2—"In hope of [in hope of what you already have?] eternal life, which God that cannot lie, promised from eternity." 3:7—"That being justified by his grace, we should be made heirs according to the hope of eternal life."

1 Tim. 6:19—"Laying up in store for themselves, a good foundation against the time to come, that they may lay hold on eternal life."

In all these passages, the children of God, are represented as waiting in expectation, of what they, already, had not, viz., eternal life.

You are convinced, yet you do not know how to reconcile those texts in John, which affirm that "he who believeth on the Son hath everlasting life." We answer, the whole probation of the triumphant, victorious children of God, is there taken into the account—not one single, simple act of faith, but a series of acts—a continual exercise of faith from the beginning to the end. This is, so to believe, as to secure eternal life.—(To be continued.)

"ARMAGEDDON"—"MARK OF THE BEAST"—"COME-OUT-ISM"—UNITY OF VIEWS.

1. Armageddon.—A work, with the foregoing title, has lately been issued from the office of the "Advent Herald," Boston. As its contents have not been understood by some of its readers, and, therefore, by them perverted, the author feels it his duty to explain.

The principal design of that book, is to present a connected history of the fourth monarchy of Daniel, from its origin to its overthrow in the "battle of that great day." The author has endeavored to explain all its Scripture symbols, and their agencies. He has traced the policy of the beast in gathering his forces to the final conflict. In delineating the features of that policy, he has shown what bodies he considers members of the aforesaid family. As members of this family, he has classed all chartered institutions, whether civil, social, or religious, and no others whatever.

2. Mark of the beast.—In the work aforesaid, the author has explained what he understands to be the "mark of the beast." As beasts never symbolize ecclesiastical rulers, but civil rulers only, he has not called the Roman hierarchy, nor any Protestant church, the beast, and consequently, he does not teach that Protestant and Roman Christians have the mark of the beast in virtue of their membership in said church. The mark is civil, and not ecclesiastical. The mark is explained in pp. 150-163. To those illustrations we refer the reader. In the view of the author, no person, nor body of persons, can have the mark of the beast, unless they are in some way connected with his family. All incorporated churches being connected with the family, and under his tuition and control, have his mark.—Churches which are not chartered, have no civil mark, and are not legally known, for the civil government recognizes no bodies as churches, except those of its own make. Persons may belong to unchartered churches without having the mark of the beast.

3. "Come-out-ism."—What is its popular definition? With this term the author has had but little acquaintance, before his visit to the land of the Pilgrims. He has found, however, that it is something as much feared and hated in New England as "Millerism." It is at length hinted that the author of "Armageddon" is a teacher of "come-out-ism!" If so, it is high time that he knew the meaning of such an unpopular phrase.

"Come-out-ism!" Come out of what? Who come out? If by it is understood the expression of Rev. 18:4—"Come out of her, my people," we must learn who "her" is. Come out of her—Babylon. And what is Babylon? "That great city that reigneth over the kings of the earth"—the Roman priesthood. The members of the Roman Catholic church

are here intended, and no others. This kind of "come-out-ism" the writer has taught, and still teaches. In that sense, all Protestants are teachers of "come-out-ism."

If by the term is understood that every church should come out and be separate from all civil bodies, the author of "Armageddon" is a teacher of that doctrine, and thus he wishes to be understood from this time and onward.

If by "come-out-ism" is intended, that it is the duty of every Christian to come out and be separated from all corrupted and anti-Christian bodies, whether civil, social, or religious, the author teaches that doctrine. In that sense, every Protestant church which has been formed since the days of Luther has been a practical "come-out-er."

But if by that term is understood, the separation from every organization, whether Bible or anti-Bible, the author of "Armageddon" disclaims all such doctrine. He believes in order—Bible order—no more, nor no less. He believes it more sinful to come short of that order than to go beyond it, as it leads to more confusion. He believes in calling things by their proper names,—in calling bodies of Christian worshippers, not "bands," nor "societies," but churches—chartered churches, acting up to the Bible as their charter; in naming the officers of said bodies, not "committees," and "chairmen," but "deacons," and "elders." Because a body named "church" has become corrupted, shall I reject the name? It is not the name that persecutes, but the thing that has the name. Because many called Christians have murdered, shall I refuse the name? If a man by the name of Weethee once murdered, shall I change my name to Smith? For this species of "come-out-ism" I have never had any sympathy. Order I teach—gospel order—the whole gospel order, and nothing but that order. My sentiments on church order have been published. (See Chardon-street Lectures, No. 1, and "Armageddon," p. 127.)

4. *Unity of Views.*—Many are confused at the variety of prophetic views which appear in the "Herald." But who will propose a satisfactory remedy? Our people must have the prophecies. The "Advent Herald" is a prophetic Herald. If the people must read, some must write. All say that those who can, should write; but those who write do not think alike. What is to be done? We can propose a remedy, very simple if acceptable. The remedy is this: one person shall be appointed to write, and all others stand with open eyes and mouths, bound to devour whatever thoughts may issue from his imagination. This is the only way in which we can secure unity. If this method is not approved, will any one please suggest a better? There never has been unity of opinion on the great Scripture doctrines in any age of the Christian era. There were disputes among the apostles. What contentions on the Sonship, the communion, baptism, state of the dead, the nature of the resurrection, the kingdom, and the future condition of the wicked. Who can propose and carry out a plan of unity in these doctrines? Much less should we look for unity on the prophecies.—Truth is elicited from the examination of a variety of opinions. To learn the size and shape of objects, we must examine them from various positions. Sometimes the mediums through which we look are defective—some refracting, or reflecting, and the objects are frequently in this manner distorted. The prophetic subjects should be examined from various positions, always, however, looking through the telescope of the prophets. Many must examine, many must write.—"Many shall run to and fro, and knowledge shall be increased."—Dan. 12:4. If we differ, let us do it in the spirit of the true Christian. While we "see through a glass darkly," we shall not "see eye to eye." I for one am much disposed to let my pen drop. For the first four years of my preaching the Advent, no one heard much from me, and it would be very easy to listen and read again—and be silent, if it should be thought to be more for the honor of our divine Master.

J. P. WEETHEE.

Boston, Dec. 10th, 1849.

IDLE CONVERSATION.

"Only let your conversation be as it becometh the gospel of Christ."

These words have been suggested to my mind very powerfully of late, by observing, when in company with professors of religion generally, and even among those who profess to be looking for the appearing of their Lord, a proneness to trifling conversation, which ill accords with the profession they have made, and which must ultimately, if persisted in, result in their serious injury. The apostle says, "For our conversation is in heaven, from whence also we look for the Saviour;" and that Saviour for whom we are looking, has plainly told us in his holy word, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by our words we shall be justified, and by our words we shall be condemned. I think Christians are not aware, oftentimes, of their liability to this fault, nor how soon one idle word makes room for another; and when they begin to lose their confidence in God, which, as a consequence, they must certainly do, they know not the cause, and wonder why they do not enjoy the smiles of their Saviour as formerly.—There is no surer way to become cold and backslidden in our affections to God, than by foolish talking and jesting, which are not convenient, and thereby causing a disrelish for secret devotion, and holy communion with our Maker, which has been a source of joy and rejoicing to our souls. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man," is an injunction which should not be forgotten, especially in these latter days. Speaking of the coming of Christ, Peter says, "Seeing then that all these

things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" It is my earnest prayer and desire to God, that his true children may humble themselves under his mighty hand, that he may exalt them, and that they may cast themselves upon his mercy, knowing that he careth for them, and will enable them, through faith in his name, to resist every evil influence, so that "when the Chief Shepherd shall appear, they may receive a crown of glory that fadeth not away."

Idle words of little meaning
Far too oft our lips express;
Words which surely cannot profit,
And which Jesus cannot bless.

Say, shall those who love their Saviour,
And his precious word believe,
Shall they still be so unmindful,
And God's Holy Spirit grieve?

O! that all professed believers
In the dear Redeemer's name,
Might at once abjure a practice
Which oftentimes has caused them shame.

Let our thoughts and words be holy,
Undefiled like God's dear Son;
So that in the last great conflict,
We may say, the victory's won. M.

LETTER FROM S. I. RONEY.

DEAR BRO. HIMES:—I am still looking for "that blessed hope," and the downfall of all earthly monarchies, when the King of kings shall come, who will show, in his time, who is the only potentate.

I prize the "Herald" much; I read it with interest. I would that I was able, or had the means that some have, to send it to the many poor that rejoice in the precious truths therein contained, but who are deprived of the privilege of perusing it. There are professed Adventists who are hoarding up their dollars and cents, while the poor all around them are hungry for the bread of life, (if, indeed, they do not for the bread that perisheth); and still they heap it up, and say that they are looking for the "better and enduring substance!" It might be well for such persons to read James 5: 1-7 occasionally.—There is another class, that do not seem to do just right in one particular, viz., in not paying for their paper. It seems to me that one of three things must be true. 1. They are not able; or, 2. They are very negligent; or, 3. They are like an individual I have heard of, who, in speaking of church order, said it was too late in the day to organize. So some appear to think it is too late to pay for their paper! If they are not able to pay for their paper, all that is required of them is to say so, is it not? If they are negligent in this one particular, they may be also in others; and I have my doubts about such careless, indifferent ones being received into everlasting habitations—don't you? If they think it is too late in the day to pay their honest debts, I fear they will find it a little too late for them to have an abundant entrance administered unto them into the everlasting kingdom! Come, brethren, one and all, see to this matter. Try and have your work done, and well done. Yours, striving for the kingdom.

LETTER FROM H. TANNER.

DEAR BRO. HIMES:—I have now been from home about four weeks, and yesterday and last night enjoyed what was as unexpected as it was a heart-felt pleasure to me, of a visit with our Father Miller.—Finding myself with a little leisure for a day, I could not forego the satisfaction of going to see the now almost worn out old saint, and once more to look upon that face that I had so often loved to look upon when it beamed with intelligence and love, as he used to stand up in presence of thousands and dispense the word of life and salvation, with warnings, entreaties, and tears. But O how changed! The same good old man was calm, quiet, and patient, but yet suffering, sinking, dying. At the time I was with him, his bodily pains were not so severe as they have been. He was helped up soon after I got there, and sat and talked with a brilliancy of thought I was unprepared to find, knowing how long he had been sick, and how much he had suffered. But he soon had to rest again for a short time, after which he allowed himself to be taken up, and by his own request was drawn up to the table, and once more in this world sat by my side at a table spread for our daily wants. And as the same voice now weak and tremulous devoutly invoked God's blessing upon the food and us who were to partake of it, I felt that this was not an enviable lot who spent his breath casting reproaches upon that good man of God. I would not have exchanged the pleasure I found in that moment of once more listening to his invocation, and of sitting by his side, for a seat among all that are called great in this world. In the evening his sons, and daughter, and son-in-law, came in and sung for him some of the sweet hymns from the new book: the one ending with the chorus "I long to be there" was his chosen one. But he taxed his strength I fear too much by trying to visit with us. He passed a very poor night, while his son William watched with him, who, with all his children, seemed to anticipate his wishes, and to strive to add to his comfort. May God bless them for their kindness to their father,—our dear brother, of whom it may most emphatically be said, he has had all manner of evil spoken against him falsely for Christ's sake, but great shall be his reward in heaven. When I parted with him this morning, I could not wish him a long stay in this world of suffering. I felt I had looked upon him for the last time in this life, and the effort was on my part to be ready to meet him in the kingdom of our dear Lord. His fervent "God bless you," was a sweet cordial to my feelings, as I turned and left him in his affliction.

His body is very much swollen by the dropsy, and

his eyes so nearly worn out, that he can scarcely distinguish the countenances of his friends. He is worn out in the cause of his Master, and cannot, in the nature of the case, suffer long. Indeed, I should not be surprised to hear of his departure from this world at any time. But he is ready, and He whom he has served when in health, is by his side in his sickness. He said to me, "I have fought the fight, and I believe, too, that I have kept the faith." God, by his servant Paul, has added the rest: "From henceforth there is laid up for such a crown of righteousness," to be given in the day when he shall appear. O, my God, grant me faith, that I may again meet, in the kingdom of God, this good and faithful father in Israel, and to my God and Saviour shall be all the glory.

I expect, the Lord willing, to be again with my dear family this week. During my absence, they have been again afflicted, in the death of my aunt, 78 years of age, whom you will recollect as an invalid when you was last with me in Buffalo. I left her as well as usual, but she now sleeps by the side of my sister. There graves are side by side, and were made within two weeks of each other.

May God prepare us for his kingdom, and speedily deliver us from this land of death, is my fervent prayer.

Cohoes, Dec. 11th, 1849.

GEORGE W. MILLER writes from Fort Ann, under date of Dec. 10th, 1849.

DEAR BRO. HIMES:—In looking over the last No. of the "Herald," my heart was made sad in reading your notice to subscribers and agents. I am surprised with the thought, that any who have the privilege of perusing the rich columns of the "Herald," should let the office become embarrassed by their negligence to pay their subscriptions. I cannot bear the thought of having the "Herald" stopped, for I am never disappointed in getting a rich feast when it comes. I know what it is to try to get along without it, with the poor excuse that I was not able to pay; but I can do it no longer. I am in rather straitened circumstances, but what of that? I feel as though the cause of truth demanded an extra effort from all. It is truly a dark time that we are living in, and were it not for the light which God has given a few to hold up, how great would be the darkness! I believe the truth as it is now proclaimed in the "Herald," and which I believe to be the faith once delivered to the saints. Inclosed I send you my feeble mite, hoping that all your subscribers will do no less.

Yours, waiting for the kingdom.

Obituary.

The church in this section has been called to part with a dearly beloved, and devotedly pious sister in the Lord, in the death of Mrs. S. SIMMONS GUILD. She departed this life on the 6th of Sept. last, after an illness of nine months and eleven days, being in the 31st year of her age. Sister Guild was the daughter of Joseph and Lydia Foster, of Kingston, Mass. Her mother was truly a pious woman, "training up her children in the nurture and admonition of the Lord." The instructions that Sister Guild received from her led her, early in life, to receive religious impressions, so that she embraced the Saviour, and joined the Baptist church in Kingston, then under the pastoral charge of the Rev. John Allen, at the age of fifteen years. She maintained a consistent Christian walk during the whole period of her connection with that church, which lasted till the year 1843. She embraced the Advent doctrine in the year 1840-1, and like most of us, felt that she must give up every connection and tie, in order to follow and sustain the truth. She resided the first four years of her Advent experience in the family of Bro. J. S. White, in order that she might enjoy the privilege of attending conferences, and hearing the truth in the various places where he labored. Her whole heart was absorbed in the enjoyment and promulgation of the truth. In her Christian experience from the beginning, she enjoyed much of the presence and favor of God, having that full assurance of faith which enabled her to know that she was a child of his. During her last sickness, which was protracted, and from the first accompanied with extreme pain, she did not at all times have that assurance which she had so constantly enjoyed in the days of health. Such was the state of her body, and the nature of her disease, that she could not, as before, lay hold of the promises of God's word. Yet she never expressed a doubt as to her experience, but often remarked, that she knew that she loved the Lord with all her heart, that she still trusted in the merits of a crucified and risen Saviour for forgiveness and salvation. When we consider her sufferings, and her experience under them, it may be truly said, that she had grace given her according to her day. The last few days of her life were spent in conversing considerably with others, her mind being calm and clear. She expressed great desire for the salvation of sinners, and talked much on the hope of a resurrection. When one by her bedside quoted certain passages of Scripture on this subject, she seemed for a moment carried away, and so enraptured with the idea of a resurrection to immortality, that she cried out, "Stop, stop! I cannot bear it,—my little heart will burst at the idea." At another time, when the passage was quoted, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," she responded, "Glory! glory! glory!" repeating the word three times, as though she began to grasp its meaning as she had never before. She seemed very desirous to fall asleep in Jesus; and feeling that her husband was still unwilling to part with her, she thus addressed him: "Are you not yet willing to give me up?" He answered, "Yes, Mary Ann, if you can never be any better." She remarked at once, "I now feel like a little child that has asked its pa-

rents to go, and was permitted." Her last, dying words were, "I'm going!—Praise the good Lord!" repeating the expression three times in succession, when she fell asleep in Jesus.

"So fades the summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore.

"A holy quiet reigns around—
A calm which life nor death destroys;
And nought disturbs that peace profound,
Which the delieving soul enjoys.

"Farewell, conflicting hopes and fears,
Where lights and shades alternate dwell;
How bright the unchanging morn appears!
Farewell, inconstant world, farewell!"

Sister Guild, shortly before she expired, addressed the family and friends, embracing them, and giving to each appropriate advice and counsel. Her surviving and bereaved companion thus addressed me in a note: "She was a tender and an affectionate wife, and one to whom I was bound by the strongest ties of affection and sympathy. In her I feel I have lost a treasure which this earth can never make up to me again. I hope her death may be sanctified to my good, and that ere long, through grace, I may meet her in a better world than this."

Wrentham, Mass. O. R. FASSETT.

DIED, of consumption, in Buffalo, N. Y., Dec. 4th, Bro. HECTOR CUTLER, an elder in the Advent church in this city, aged 43 years. Bro. Cutler embraced the Advent doctrine seven or eight years ago, and was one of the first to rally to its defence in this city. He was very firm in his religious opinions, and yet he treated those who dissented from his views with respect and kindness. He has given many proofs of his warm attachment to the truth, and to those who walk in it. I saw him on Sunday, the 2d inst., when he had given up all hope of recovery. I said to him, "Your work is done." He replied, "I guess it's not very well done—but the Lord will forgive." He requested me to preach his funeral sermon, and suggested these words—"I am the resurrection and the life," for a text, remarking, "It is a pleasant text—that is the life I want." I watched with him Sunday night, and about 2 o'clock, as I stood over him, he spoke of his own accord, and said, "What a bright prospect there is before the Christian! O, blessed the Lord!—he bore our sins in his own body on the tree!—he has had a great many to bear from me; but I cleave to him with all my heart. Come, Lord Jesus!" Previous to this time he had talked to his family and friends, and was then longing to be at rest. He sunk away at last peacefully and gently, like the setting sun. "Precious in the sight of the Lord is the death of his saints." In the resurrection morning, his material form will wear the beauty and glory of immortality, and his voice, clear and melodious as an angel's trumpet, will swell the song, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

Widowed sister, there's a balm
For thy wounded, bleeding heart;
Jesus comes to give the palm
To him from whom you part.

Orphan children, let your choice,
Your father's God to love;
Be challengeless, till the trumpet's voice
Shall call you hence above.

(Har. please copy.) B. MORLEY.

DIED, in Worcester, on Lord's-day, Nov. 18th, after a short, but most distressing attack of croup, SUSAN KENNEY, infant daughter of Bro. Charles and Sister Hannah E. Wood, aged two years and six months. How consoling it was, while beholding the little sufferer, gasping for breath, and nature struggling against the fell destroyer, to know that this was all it would ever suffer. The next event with it, will usher it into the glorious kingdom of God.

On Monday, the 19th, FRANCIS EUSTIS, infant son of Bro. William and Sister Elvira Desper, of paralysis, aged one year and nine months. The last was very sudden and unexpected, but we hope found its parents ready to bow to the mandate of Jehovah.

Thus two lovely flowers have been nipped, just as they began to expand their little gems, and fallen to earth, but not to waste and perish forever. "Thy children shall come again from the land of the enemy." G. N.

(Har. cop.)

FELL asleep, at Mechanicsville, N. Y., on the morning of the 20th ult., ESTHER ELIZABETH WALLACE, wife of Robert B. Wallace, and daughter of Calvin and Mary Gleason, in the 23d year of her age. She retained her reason to the last, and cheerfully resigned her spirit to God who gave it, in the blessed hope of a glorious immortality. C. C.

REV. THOMAS DICK, LL. D.—Elihu Burritt's "Christian Citizen" calls for subscriptions on behalf of Dr. Dick, the philosopher, who is eighty years of age, and destitute, on the edge of the grave. Contributions may be either confided to some gentleman of responsibility, (Burritt, for one,) in this country, or sent direct to Thomas Dick, LL. D., Broughty Ferry, Dundee, Scotland.

THE RONGE REFORM.—The German Catholic Church, which, under the lead of Ronge, made such a sensation a few years ago, and excited so much interest in the United States, is on the decline, and especially in South Germany. The Bavarian papers have recently noticed the dissolution of several con-

gregations of that sect. The distinguishing doctrine of the sect is the rejection of the supremacy of the Pope.

Foreign News.

From England and Ireland there appears to be no general news worth transmitting.

Austria is threatened by the Piedmontese with a fresh outbreak, the Parliament at Turin showing the most hostile feeling against their late conquerors, and being but too well disposed again to try their fortune by an appeal to arms.

The Pope, finding that his friends in Paris are no longer in the ascendant, has become alarmed, and refuses to return to Rome.

From Constantinople the news only confirms the previous pacific course of events. It is confidently stated that the British fleet has orders to withdraw from the Dardanelles, and that it is indeed at this time at Malta.

The news from Spain and Portugal possesses little interest, but we have official information that the dispute between the French and the emperor of Morocco is satisfactorily adjusted.

The German Empire and Prussia.—A telegraphic despatch received from Berlin by way of Cologne, announced that the Austrian cabinet had made a formal protest against the convocation of a German Parliament at Erfurt, and that in the despatch containing the protest the Austrian government alluded to the probability of armed interference by Austria in the affairs of Germany.

A letter from Berlin to the "Morning Chronicle" says: "At the end of October Prince Schwartzberg, in a despatch to the Prussian government, pointed out the dangers that were likely to arise from the convocation of the Parliament, insisting on the revolutionary tendencies to which it would give birth, and on the re-action that would be felt, not only in the Austrian States, but in Prussia."

The last despatch addressed by Prince Schwartzberg to the Prussian government insinuates that, even should the case require it, Austria will not hesitate to have recourse to an armed intervention.—Behold us once more on the eve of a serious complication! A Cabinet Council was held the day before yesterday. The Council first adopted the electoral law of the Parliament. Each state will introduce such modifications as its communal organization may require.

To the Austrian threat of armed interference, Prussia replies that she awaits it. Accounts from Berlin of the 24th ult. state, that after a debate of several days, the Upper Chamber has declined to return its old constitution. They divided no less than sixteen times, eight of which were by name.

The "Cologne Gazette" announces a telegraphic message from Berlin, that the king has signed the law for the election of representatives to the German Parliament to be assembled at Erfurt.

Turkey.—A letter from Constantinople dated Nov. 7th, and published in the Paris "Constitutionnel," states that the diplomatic relations between the Porte and the representatives of Austria and Russia have been resumed, M. De Titoff, the Russian minister, having paid a visit to the Minister for Foreign Affairs on the 5th, and the Austrian internuncio having visited him on the day following.

Russia, on the contrary, demanded that the Polish refugees should be expelled from the Ottoman empire, and that the chiefs should be imprisoned in a fortress, the Porte being responsible for their safe custody, without excepting even those emigrants who, like

Bem, had embraced the Mohammedan faith. It was said that Russia also required the expulsion of a certain number of Poles who have been for many years inhabitants of the Ottoman states. The Porte received these propositions in such a manner as to show they would not be accepted, and a council will be held on the 7th, to take them into consideration.

The Vienna correspondent of the "Daily News," writing on Nov. 21st, says that letters of the 10th from Constantinople mention fresh subjects of dispute between Russia and Turkey, in consequence of the energy with which the united diplomacy of England and France has followed up its victory on the refugee question. It is said that the Porte not only insists upon the withdrawal of the Russians, but is also determined, at the expiration of the stipulated term, to withdraw those concessions in future to Russian commerce over other nations which at present exist.

THE ADVENT HERALD.

BOSTON, DECEMBER 22, 1849.

To our SUBSCRIBERS AND AGENTS.—OFFICE AFFAIRS.—It becomes necessary, in order to sustain the credit and interests of this office, that we should have a settlement with all our agents and subscribers at the close of this volume. Let all make an effort to square their accounts by the 1st of January.

THE Anglo Saxon, Vol. 2, No. 15, whole No. 67—a monthly paper. JOHN F. TROW, publisher; S. P. ANDREWS, and A. F. BOYLE, editors. Terms: 25 cts. per annum, payable in advance.

A copy of the above has reached us. We had for some time missed our old friend from our table, and knew not what had become of it—whether it was dead, or had cut our exchange. We judge, however, that it has only been hibernating for a while.

"The Church Member's Hand-Book: a Guide to the Doctrines and Practice of Baptist Churches. By WM. CROWELL, Pastor of the First Baptist Church in Waterford, Me."—late editor of the Christian Watchman.

From a cursory examination of this work, we should judge it might be well adapted to the use of Baptists. But knowing what we do of the proscriptive, illiberal, and cruel course of Mr. CROWELL respecting the Adventists—many flagrant false statements having been published by him respecting them, and when the wrong has been pointed out, he wilfully persisting in the falsehood, adding insult to injury—we feel compelled, till we see penitence and reparation, to say of anything good which may come from his pen, as CHRIST did of the teaching of the Pharisees: "All, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not."—Matt. 23:3.

Published by GOULD, KENDALL & LINCOLN, 59 Washington-street.

THE Pulpit Reporter.—Published every other Saturday, by Holbrook, Buckingham & Co., at No. 128 Fulton-street, New York.

This is a new periodical, of which we have received the first number, containing copies of sermons by Revs. ALBERT BARNES, KIRK, WELCH, and Prof. BUSH. It is designed to report the American Pulpit on a large scale—giving discourses of the most distinguished preachers of all denominations.

"Snow's Monthly Express List."—The December number of this convenient pocket express directory is out, and for sale at No. 5 Washington-street, and elsewhere.

MEANING OF WORDS.—Some people make themselves very ridiculous through ignorance of the meaning of words. During the late effort in California to adopt a State Constitution, some section being before the Convention, declaring that every citizen arrested for a criminal offence, should be tried by a jury of his peers, a member, unfamiliar with such technical terms, moved to strike out the word "peers."

STUDENTS of prophecy make sad blunders when they mistake metaphors for symbols. A symbol is something seen in prophetic vision. A law of symbols cannot be invalidated by bringing the use of words as similes, metaphors, &c., as an exception to their use as symbols.

NEW WORK.—"Questions on Bible Subjects, designed for the use of Sunday Schools."—This is designed as a companion to the "Questions on DANIEL," and is of the same sized page. It is designed to give our children, and the world at large, a synopsis of our views of the great plan of redemption.

SUMMARY.

Dr. Parkman.—The Coroner's jury have decided that the remains discovered in the Medical College are those of Dr. Parkman, and that he was killed by Prof. Webster. The property of Dr. P. is estimated at about \$500,000. "The Doctor was in the habit of carrying large sums of money about his person. A gentleman who once went to him for \$1000, was answered by the Doctor thrusting out his forefinger, and remarking, 'There is just the sum.' On examination, the gentleman found that the Doctor had a thousand dollar bill wound round his finger. The Doctor was a large owner of real estate, and had numerous poor tenants, from whom he made his collections himself. He was punctilious in his business habits, but bestowed much charity in an unostentatious way.

Lost in the Church.—"Let a man examine himself, and so let him eat." &c.—We wish we could tell the reader who drew the following graphic picture, which we find in one of our contemporaries unfairly credited only "Each." It is worthy to be remembered.—Christian Intelligencer.

We wish we could tell you who drew the picture you refer to; we made a vigorous search on reading our proof, but could not discover the paper from which we had cut it, and so credited it "Each."

An Extraordinary Meteor.—On Friday evening, the 7th instant, soon after sunset, the attention of many persons in town was attracted towards the west by the blaze of a large meteor in that direction, about 45 degrees above the horizon. Some say that it shot upward; and others that its course was either downward or diagonal. But the most remarkable appearance was that which succeeded the flight of the body. About in the place where it was first seen, there was visible, for the space of at least fifteen minutes, a very bright trail of light, of irregular form, something of the zig-zag shape. It was as though a streak of lightning had been daguerre-typed on the sky.

On Sunday evening Mayor Jones, of Philadelphia, fell on the sidewalk and broke his arm. William S. Hunt, Postmaster at Erwin, Pa., has been arrested for robbing the mails. The State census of Texas shows a white population of 115,501, and a colored population of 42,555; number of electors, 25,393.

BUSINESS NOTES.

J. D. Wheeler—You have paid to No. 456. T. Sweet—You owe \$2. B. Perham—\$2 50; and \$1 20 to D. T. R. B. Ives—There was but \$4 in your letter—\$2 50 pays your papers to No. 483, and the balance two copies C. H. to No. 48. G. C. Randall—Sent per barque Avola 22d inst. B. Webb—Your books will be sent when you inform us where to send. Please give us specific direction. Bro. D. Reelan will give us his direction also. J. Lentz—Saw no bearer. What we received from you came through the Post Office—no money received. J. Howe—To mail your paper a day sooner, we should have to send it before we printed. P. Lee—The tract is 4 cts. each, or \$2 50 per hundred. D. C. Busnell—By sending to an agent, there would be two risks—your letter to him, and his to us—instead of one risk in yours directly to us. When money is to be sent by mail, it should be sent directly to us, as our agents receive no pay for their trouble. P. Hawkes—Sent bundle the 18th, and since then two Testaments in Bro. Adams' bundle, for you. S. I. Roney—Yours of Dec. 1st was received. W. Pratt, \$5—Know nothing of the arrangement made by Bro. H. at Westboro'. We do not sell by the dozen for less than the price in your bill; but have balanced your account.

INK—A superior article of Irish powder. Per package for a pint of ink

NEW SUBSCRIBERS.—As an encouragement to new subscribers, we will credit them, for \$1 in advance, from the time they subscribe to the end of next volume; that is, where we have no postage to pay on the letters received, or the papers to be sent.

DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact. S. BABCOCK, of South China, Me., stops his paper, owing 1 75. Total delinquencies since Jan. 1st, 1849. 100 30

TO SEND THE "HERALD" TO THE POOR.

J. Slater. 3 00

APPOINTMENTS.

Wednesday.—Several appointments came too late for this week. Bro. D. Campbell will preach in the following places: Carrying-place, Dec. 31st, 7 P.M.; Colborne, Jan. 1st, 7 P.M.; Colburn, 2d, 7 P.M.; Darlington (at Young's), 3d, 7 P.M.; Perce, 4th, 6 P.M.; Hastings, 5th, 6 P.M.; Toronto (near Oakville, at Bro. Frigier's)—Bro. Forman see to it, 6th, 7 P.M.; Nelson, 8th, 6 P.M.; Father Campbell's, 9th; 6 P.M.; Burrows, 10th, 6 P.M.; Elder Volverson's, 11th, 6 P.M.; Gray, 12th, 6 P.M.; London, 13th, 6 P.M.—Bro. Morrill see to it; Gibson, 14th, 6 P.M.; Burdall, 15th, 6 P.M.; Ireland, 16th and 17th, 6 P.M.; Finegal, 18th, 6 P.M.; Burdall, 19th, 6 P.M., and the 20th, 11 A.M.; Norwich (at Wilcox's), 22d, 6 P.M.; Deacon Howard's, 23d, 6 P.M.; Laban Crandell's, 24th, 6 P.M.; Bro. Trusdel's, 25th, 6 P.M.; Credit, 26th, 6 P.M.

Bro. King S. Hastings will preach in Willington Sunday, the 23d; Thompsonville 24th, evening; Glastenbury 25th; South Glastenbury 26th; New Britain 28th; Bristol 30th and 31st (watch night); Litchfield (near Bro. Abshire), Jan. 1st, evening; near Bro. M. Beach's, 2d; Roxbury 3d and 4th; East Kent 5th and Sunday, 6th; Pleasant Valley, 8th; conference at South Hawley Friday evening, 11th, and continue over the Sabbath; Savoy (near Elder McColl's), 14th; near Bro. Meekins', 15th; near Bro. Still's, 16th; Plainfield, 17th; conference at Ashfield (Baptist church), evening of 18th, and continue as long as thought best.

Bro. N. Billings will preach at East Kingston, N. H., evening of Jan. 2d; South Berwick, Me., 3d; Great Falls 4th; New Durham Ridge, N. H., Sabbath, 5th; Pittsfield, Sabbath, 13th; Concord 14th; Manchester 15th.

Bro. L. D. Thompson will preach at Walden, Vt., four corners, the first Sabbath in January; Piermont, N. H., the second; Grafton, N. H., 15th; Lake Village 17th; New Durham Ridge 18th; Portsmouth, Sabbath, 20th; Abington, Mass., 22d and 23d; Barnstead, N. H. (at the red school-house), Sabbath, 27th.

Bro. A. Brown will preach in Vernon, Vt., Dec. 24th; Northfield Farms, 25th; Athol, 26th; Templeton, 27th; Westminster, 28th; Northboro', 29th, and spend the Sabbath in that neighborhood; Berlin (at Bro. J. Barns'), Jan. 1st; Marlboro' 2d—each at 6 1-2.

Bro. J. Cummings will preach at Troy, Vt., Dec. 24th; Johnson, 25th; Morristown, 26th; Waterbury, 27th; East Bethel, 28th, each in the evening; Woodstock, evening of 29th, and Sunday; Claremont, N. H., January 1st, 2d, and 3d; North Springfield, Vt., evening of 3th, and Sunday.

Bro. S. W. Bishop will preach at Conway, 25th (at the house of Bro. Rice); Ashfield, 26th; Plainfield, 27th, and remain over Sunday; Savoy (where Bro. Meekins may appoint), Jan. 1st; Cheshire, 5th, and continue over Sunday. The evening meetings at 6 P.M.

Bro. Hale may be expected to preach in Lunenburg, Sunday, 23d; Fitchburg, Tuesday evening, 24th; Ashburnham, Friday evening, 25th.

Bro. Jonathan Wilson will preach at Providence the fourth Sabbath in December; Russell Baptist meeting house the fifth; Hartford, Ct., the first in Jan.

Bro. J. W. Britton will preach in Three Rivers the fourth Sunday in Dec.

Bro. C. R. Griggs will preach in Athol Sabbath, Dec. 30th.

MEETINGS.

MISSION OF BEN. E. BURNHAM AND L. H. SHIPMAN TO CANADA.—Providence permitting, there will be a conference in Derby Line, beginning on Wednesday evening, second week in January, and continue each day over the Sabbath. Also in Waterloo, beginning on Wednesday evening, third week in January, and continue over the Sabbath. Brethren in Waterloo will do all they can to accommodate friends from a distance, excepting the keeping of horses, though this may be had at the hotel on reasonable terms. The remaining meetings of the mission will be announced hereafter. The sustaining of these meetings will require the co-operation of all interested in them. R. HUTCHINSON.

Bro. H. Plummer and I. R. Gates will hold conferences as follows: Meredith Neck, from the 25th to the 27th. Holderness, from the 28th to the 30th. Tiltonborough, Jan. 2d, and continue over the Sabbath. Will the brethren please make arrangements? Bro. Plummer will have a supply of Harps, &c.

Providence permitting, a conference will be held in Cambridge Centre, Vt., commencing Thursday evening, Jan. 3d, and continue over the Sabbath. Brethren and friends are cordially invited. Let us rally to the aid of the cause. Bro. D. T. Taylor, jr., is expected to attend.

A conference will be held in Busti, N. Y., Friday, Dec. 28th, and continue a few days. Bro. Wendell and Gardner are expected to be present. The meeting is to be held in the new house of worship, which is expected to be finished by that time. L. P. JUNSON.

I will attend a conference in Sutton, N. H., January 10th, at 10 A.M., to continue over Sunday. The brethren may arrange accordingly. Bro. Sherwin is expected to visit Canada East in February next. J. CUMMINGS.

NEW WORKS—PUBLISHED.

- 1. Prof. WHITING'S Translation of the New Testament, from the critical Greek text by TITMANN. Price (gilt) 75
2. THE ADVENT HARP, designed for believers in the speedy coming of Christ. (gilt) 60
3. THE BATTLE OF ARMAGEDDON—revised and enlarged.—By J. P. McWilliams. (gilt) 80
4. THE LAST HOUR—OUR SPECIFIC WORK—\$1 20 per hundred, single copy
5. THAT BLESSED HOPE—\$1 per hundred, single
QUESTIONS on Bible Subjects 10
BOSTON ALMANAC 25
BROWN'S Almanac and Pocket Memorandum Book 10
BLESS'S Analysis of Geography (new edition) 75

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A small Pocket Bible, gilt edge, without reference. 50

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PHILADELPHIA, Pa.—J. Litch, 16 Chestnut-street.
PORTLAND, Me.—Peter Johnson, 37 Summer-street. (ding.)
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FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermundsey, London.

Receipts for the Week ending Dec. 19.

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

N. Cavis, 430—\$1 due; G. W. Miller, 482; L. Nichols, 456; L. Richardson, 464; S. M. Foss, 482; H. C. York, 482; J. Libby, 472; Mrs. J. Marsh, 456; Mrs. M. Williams, (on the paper sent to Gillett, Mich.), 430—the other paper is paid to 456; J. Ely, 482; G. Randall, 456; R. E. Ladd, 430—\$1 due; E. Higgins, 482; W. Spooner, 456; J. Hunt, 508; M. W. Parker, 482; M. Burnham, 482; F. Fairbanks, 456; M. Hayden, 456; V. Streeter, 456; E. Roberts, and \$1 for C. H., 430—\$1 due; S. Royce, 445; J. March, 456; J. Jinks, 430—\$1 due; (S. or J. C.?) Thayer, 469; C. Calkins, 482—what shall we do with the next vol. 7; M. Swingle, 482; Mrs. Cox, 469; Mrs. Watts, 482; C. R. Clough (six copies), 442; A. M. Daniels, 469—each \$1.—P. M. Foster, 469; H. Caswell, 469; C. Tuttle, 456; S. Newcomb, 456; A. Gurnsey, 456; E. Sanderson, 465; J. Slater, 508; S. Webster, 508; F. Depose, 508—each \$2.—L. D. Mansfield (75 cts. on acct. two copies C. H.), 456; J. Dickinson, 476; Wm. Attenbury, 512; T. Atwater, 482; J. Howe, 456; D. Campbell, on acct.; L. Wilcox, 482—each \$2.—P. Hawkes, on acct.—\$3 60.