

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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Self-Examination.

If now the Archangel's trump should sound,
To wake the nations under ground,
Am I prepared my God to meet,—
At his right hand to take my seat?

Should I ascend to his right hand,
Or be to hell forever damned?—
Would angels my companions be,
Or fiends, to all eternity?—

Would "Come, ye blessed," cheer my heart,
Or should I hear the word, "Depart"?—
Would this vile body glorious rise,
Or feel the death that never dies?

O, great exchange!—momentous thought!
'Tis to my soul with interest fraught,
To know that I've a lawful claim
Within the New Jerusalem!

Be this alone my constant care,
The blest inheritance to share!
Let me but know my sins forgiven,—
A blissful antepast of heaven.

M. L. DURAND.

Avoid Extremes.

A comprehensive character is the only really great character possible among men. And, being that which holds the fullest agreement and sympathy with God, it is one, we are persuaded, that is specially valued and cherished by him. One man abhors all prejudice, testifies against it night and day, places all his guards on the side opposite, and as prejudices of some kind are the necessary condition of all judgments, it results, of course, that he falls into an error quite as hurtful and more weak, ceasing to have any fixed opinion, or to hold manfully any truth whatever. Another, seeing no evil but in a change of opinions, holds his opinions by his will, and not by his understanding. And as no truth can penetrate the will, he becomes a stupid and obstinate bigot—standing for truth itself, as if it were no better than falsehood.

There is a class of Christians who specially abhor a scrupulous religion. It is uncomfortable, it wears a superstitious look, and therefore they are moved to assert their dignity by venturing out, occasionally, on acts or exhibitions that are plainly sinful. And then when they return to their duty (which they are quite certain finally to omit) they consent to obey God, not because of the principle, but because of the importance of the occasion! In expelling all scruples, they have made an exile of their consciences. A man at the other extreme will have it for his religion to be exact in all the items of discipline, and will become so conscientious about mint, anise, and cummin, that no conscience will be left for judgment, or mercy, or even for honesty.

Some persons are all for charity, meaning by the term a spirit of allowance towards the faults and crimes of others. Christ, they say, commands us not to

judge; but they do not observe that there are things which we can see without judging, and which, as they display their own iniquity, ought to be condemned in the severest terms of reprobation. Charity will cover a multitude of sins—not all. The dearest and truest charity will uncover many. Opposite to such, we have a tribe of censorious Christians, who require us to be bold against sin, who put the harshest constructions on all conduct, scorching and denouncing as surely as they speak. If they could not find some sin to denounce, they would begin to have a poor opinion of their own piety. These could not even understand the Savior when he says, "Neither do I condemn thee."

There is a class of disciples who especially love prudence. It is the cardinal virtue. They dread, of course, all manifestations of feeling, which is the same as to say that they live in the absence of feeling; for our feelings are the welling up of the soul's waters, the kindling of its fires when no jealousy is awake to suppress them. If they are watched, they retreat to their cell—joy, love, hope, pity, fear—a silent, timorous brood, that dare not move. The prudential man becomes thus a man of ice; or, since the soul is borne up and away to God only on the wings of feeling, sinks into a state of dull negation. Then we have another class who detest the trammels of prudence, and are never in their element, save when they are rioting in emotion. But as the capacity of feeling is limited, it comes to pass in a few days that what they had is wholly burnt to a cinder.—Then, as they have a side of capacity for bad feeling still left, new signs will begin to appear. As the raptures abate and the high symptoms droop, a kind of despair begins to lower, a faint chiding also is heard, then a loud rail, then bitter deprecations, and possibly imprecations too; charges levelled at individuals, arrows are shot at the mark, and the volcanic eruptions thrown up at the sky, are proofs visible and audible of the fierce and devilish heat that rages within. This is fanaticism, a malicious piety, kindling its wrath by prayer and holy rites.

There are other classes of extremes affecting the character, which are more speculative in their nature. What endless war have we between the school of reason and the school of faith. But the truly enlarged disciple will somehow manage to comprehend both, considering it to be the highest reason to believe, and the highest faith to reason. One man places virtue in action, another in feeling. Possibly it is in a moral standing of the soul, to which it ascends between both—action inspired by feeling, feeling realized by action—thus in the moral liberty of the whole man. One class consider Christian piety to be a Godward and devotional habit. Another class are equally sure that God is pleased with us when we do our duties to our fellow men. Thus we have pietism or quietism on one side, and philanthropy on the other. But the

comprehensive word commands us to do justly, to love mercy, and to walk humbly before God—to love God, and through him love our brother; to love our brother and to see therein that we love God. Some are justified by faith, some by works. But as faith without works is dead, and works without faith are equally so, there are some who prefer to show their faith by their works, and quicken their works by faith, and thus to be alive in both. There is also a school of legalists, and a school of spiritualists. The former live without liberty, the latter without law. But the true Christian soul is free in the law; for it is the art of love to hold a soul under discipline, and beguile it still of all sense of constraint. Some resolve all duty into self-interest. Others are equally sure that self-interest is criminal. Possibly self-interest may offer motives, that will bring the soul up unto God, and prepare it to such thoughts that it will freely love God and duty for their own sake, and thus go above self-interest. So one person is for experiences, another for habits; one for sentiments, another for principles. But God is comprehensive, working *all in all*—only by diverse operations. A large body of Christians insist on a perfectly uniform exercise in religion. Another body are for new scenes and high demonstrations. But God, consulting both for uniformity and diversity, prefers to bring us on towards one by means of the other.

So in all the possible views or aspects of Christian character, you will come nearest to what is great and Christ-like, if you seek to unite whatever repugnant extremes are before you—to be modest, and yet bold; conciliatory, and yet inflexible; patient in suffering, sharp in rebuke; deferential to all men, independent of all; charitable towards the erring, severe against the error; at once gentle and rigid, catholic and exclusive, all things to all men, and one thing only to yourself. The more numerous and repugnant the extremes of character (excepting those which are sinful) you are able to unite in one comprehensive and harmonious whole, the more finished and complete your character will be.

New Englander.

Present State of Switzerland.

(From the New York "Evangelist.")

Mr. Editor:—A few weeks ago, I undertook to give your readers an account of the origin of the troubles which are now agitating Switzerland, and of the civil war which was then imminent. The events which have since occurred have confirmed, to the letter, the statements which I made in that communication. By this time, it is pretty well understood both in Europe and in this country, that the struggle has not been between Protestantism and Romanism, but rather between Radicalism and Infidelity on the one hand, and Aristocracy and Religion on the other. It has been owing to a

movement which has long been going on in Switzerland, to subvert all existing government wherever it was in the hands of the more powerful classes, (whatever the cause of their power,) and of everything that might have any influence in sustaining them, be it the order of Jesuits, or an evangelical Protestant ministry.

That the contest has not been one between Protestantism and Romanism, we have the best proof in the world, in the fact that the general and many of the officers in the army of the Sonderbund, or League of the Seven Roman Catholic Cantons, are Protestant—at least in name! It is also a fact that a great many of the Protestant inhabitants of the Protestant cantons have sympathized with the Roman Catholic cantons, believing them to be more in the right than the Diet. The truth is, the latter body had no right whatever to require the expulsion of the Jesuits from the Canton of Lucerne. The evangelical Protestants of distinction all took that ground, as I stated in a former communication. They said, and truly, that if the Diet has the right to interfere in the religious affairs of a canton, and order the expulsion of the Jesuits, they may interfere to put down a Protestant sect, which may happen to be unpopular with the masses. They may, indeed, look with great anxiety upon such violations of the Constitution of the country; for who knows but what their turn may come next. Much as the Radicals of Switzerland hate the Jesuits, I think that they hate, or will before long, the evangelical portion of the Protestants—the *Moniers*, or Methodists—as they call them, still more.

The last steamer brought us the intelligence that the troops of the Diet had triumphed, and with the greatest ease, apparently, everywhere over the Sonderbund. Fribourg, Lucerne, and all the other places of importance had submitted, almost without the slightest effort at resistance. The troops of the Diet, in the course of two or three weeks seem to have overrun all the seven cantons of the Sonderbund—Lucerne, Fribourg, Uri, Schwytz, Unterwalden, Zug, and Valais.

When the natural strength of these cantons, especially those of Schwytz, Uri, and Unterwalden, is considered—the cantons in which liberty was first established in the fourteenth century, and which resisted so successfully all the efforts of Austria—we may well be surprised that the Diet met with so little difficulty. But the key to the mystery of the matter is to be found in the fact, that there is a vast Radical party in those very cantons, who secretly did all they could to thwart the efforts of the Sonderbund, and who heartily rejoiced at its overthrow.

So Switzerland is to be henceforth entirely rid of the Jesuits. On every account we cannot but rejoice at this, although we could have wished that their expulsion had been brought about by constitutional means. The great Jesuit College at the city of Fribourg, where hun-

dreds of French youth were receiving instruction in the doctrines of Liguori, whose principles in philosophy are subversive of the very foundations of morality, has been abolished! Henceforward those infatuated Frenchmen who desire to have their sons educated at a Jesuit institution—not having one in Switzerland, or in their own country, will be under the necessity of sending them to Belgium,* or Italy. The present Pope has not yet had the courage to come out against the Order of the Jesuits. But I think he will be compelled, by the public sentiment of his own dominions, if not of all Italy, to do so before long. Indeed, I think the day is not far distant, when that most corrupt and most dangerous of all the orders of Rome will be again suppressed, and that by a bull of the Pope, throughout the entire world. There is too much light, or there soon will be, even in the darkest portions of Christendom, to tolerate such a nefarious institution. Pius IX. ought to get clear of these Janizaries as quickly as possible, if he is going to get the old ship Rome into proper trim, and well under way again. In fact, he must have an entirely new crew, if he is going to do all that he hopes to accomplish with that rickety vessel.

It was my intention to say something about the deplorable state of things in the Canton de Vaud, and the prospects of evangelical religion, not only in that Canton, but in the entire of Switzerland, under the recently-commenced reign of Radicalism and Infidelity, but I must postpone these things till another opportunity.

Yours, very truly,

R. BAIRD.

New York, Jan 10th, 1848.

Vermont Perfectionists.

The Newbury "Christian Messenger," speaking of the principles and developments of this fanatical community, located at Putney, a short distance below Windsor, says:—

"Mr. Noyes has taken the strange and unwarrantable position that the moral law is abolished, and that he and his followers are governed and guided by direct inspiration and revelation, as were the inspired apostles. They claim to be the true church, and pretend that they have all the miraculous gifts of the apostolic age. They repudiate the Sabbath, and indulge in common amusements to any desirable extent.

"Some years since, Mr. Noyes made war upon the marriage institution, and advanced sentiments of a most licentious tendency, which he has never retracted, but has repeatedly re-affirmed. He contends that in a holy community, such as they claim to be, the marriage covenant is null and void.

"From recent developments the civil authorities deemed it their duty to institute a legal process against Mr. Noyes, and he was accordingly arrested and placed under heavy bonds for his appearance at the next term of the County Court for Windham County, but has since left, and is supposed to be in the city of Boston. It appears that he has been guilty of crimes of a most aggravated character—too shocking to be related.

"For several months past a number of families have resided together in a large dwelling, with Mr. Noyes at their head. The recent disclosures have placed them before the public in no very enviable position; and the same odium is now attached to them that there is to a house of ill-fame. All who adhere to their doctrines, and remain among them, are now looked upon by a virtuous community as immoral characters; and no person who

wishes to maintain a respectable standing in society will hereafter be identified with them. The course which they have pursued for some time past has been well calculated to deceive, seduce, and ruin the young and unsuspecting; but we are happy to say, the victims of their rapacity have not been very numerous; and the spell is now broken, and some have escaped, like the bird from the snare of the fowler, or the fascination of the wily serpent. They have heretofore numbered only about forty, and that number has of late been very materially diminished; some have withdrawn; others have left town, and a mere remnant remains.

"Mr. Noyes and his followers have made the highest pretensions to moral purity, and have boldly assumed that they could not sin, while it appears that they have practised the grossest iniquities under the garb of superior sanctity. They have exerted an influence as fatal to the morals of this community as the deadly miasma is to man's physical constitution; and under such a state of things the people have become incensed to a high degree, and have arisen en masse to correct the evil and ask for redress of grievances."

My Savior.

BY JOHN EAST, M. A.

HEAD.

MY SAVIOR is "the HEAD over all things to the church, which is his body, the fulness of him that filleth all in all." (Luke 4:16; 1 Cor. 11:3; Col. 1:18; 2:10-19.) The head is the fountain of authority and influence. Such is my Savior to me. Such is he to his whole church. He repeatedly bears this name. Nay, he is not only the head of his church, but "the head over all things" for the benefit of his church. What a field of contemplation and admiring love does this fact open before my soul! Am I a living member of his church? Then am I a part of his body, into which he is constantly pouring life, strength, enjoyment. These emanate from the head in the animal frame to all its parts; and any of these parts, in a state of separation, cease to partake of them. My spiritual life, sensations, strength, joys, are the same in nature, though they may differ in degree, with those of my Redeemer himself.

There exists an intimate sympathy and affection between the head and the members. Touch, or even breathe upon the minutest of these, and the head instantaneously perceives it. Saul of Tarsus went forth "breathing out threatenings and slaughter against the disciples of the Lord." (Acts 9.) It was immediately felt by their Head in heaven, who accused the young zealot of persecuting him. Let "a cup of cold water" be given—let the smallest acts of kindness be done to the least of Christ's little ones,—he receives it as done to himself, and will so acknowledge it in the last day. He loves his body, the church, and exercises the most tender care over it, numbering every hair; and whoso toucheth that body, "toucheth the apple of his eye." (Zech. 2:8.)

As the body is not complete without the head, so neither is the head complete without the body. In our divine Head, all the members are complete, (Col. 2:10) each possessing in him and deriving from him all they want. How inexcusable am I, if I even "seem to come short"! How great is the dishonor I bring upon my Savior, by exhibiting to the world a deficiency of Christian graces! O Lord, help me to draw more largely, even abundantly, from thee, that thou mayest be more fully glorified in me; while I seek satisfaction only in thy being "made of God unto me wisdom and righteousness, and sanctification, and redemption." (1

Cor. 1:30.) But my soul is filled with wonder at perceiving that the body, with all its minutest members, is essential to the completion of the head. The church is my Savior's fulness. If I—"less than the least of all saints," yet holding on to him by faith—were to perish, the Lord Jesus would suffer loss. He would have one vessel the less, into which to pour the riches of his grace. The Head of the church being safe and in glory, the body, in all its fulness and entireness, must follow. He, presiding over all things, not merely as God, but as the divine Mediator, will make all things subservient to the interests, happiness, and final salvation of his people.

Secret Faults.

"Cleanse thou me from secret faults."

Although secret faults have not that contaminating influence on society at large, which can be traced to open and more flagrant offences, their effect on individual character is inexpressibly injurious. Indulgence even in forbidden thought is sin, and it is perhaps, in many cases, only through fear of enlightened public opinion that the emotions of the heart are restrained from acts of glaring profligacy. Secret faults may make such gradual encroachments upon the better principles of those who indulge them, that almost imperceptibly, they acquire a strength which overleaps every intervening barrier, and most flagrant acts of transgression are committed without fear or compunction. The heart, naturally inclined to sin, needs constant checks upon its depraved tendencies; and it is only by severe conflicts, assisted by the influences of God's Spirit, that the outbreaks of a sinful nature can be at all restrained. Most pious as well as philosophical was the estimate which the Psalmist had formed of the power of secret faults over his own partially sanctified heart. He asks to be cleansed from them, thereby humbly confessing their polluting influence. He also said, "I have vain thoughts." Here again is brought to view the power of unseen, yet corrupting sin. Like consuming fires are those secret offences, which are so little heeded by the great majority of mankind. If virtuous thoughts were encouraged, and all the appliances of the gospel put in requisition, with a view to crush rising sin, secret faults would become hateful, and the heart would be taught to love and cherish emotions of a sanctifying tendency. Sin may be secret, and yet highly pernicious within the limits to which it may be confined.

The plague spot, though scarcely perceptible at first, may increase in size and virulence, until the entire system is brought under its fatal power. A mean hypocrisy is sometimes connected with secret sins, when they are allowed to retain undisputed sway within the human breast. There are those who pass in society as more than ordinarily virtuous, in whose lascivious eye a keen observer would detect the index of hidden pollution, not acted out because selfish interests may depend on keeping up the appearance of morality. This restraint upon the outbursts of guilty passion attests, in no equivocal manner, the silent, yet powerful control which the gospel exerts over the conduct of the unsanctified. Let this salutary restraint which results from the prevalence of gospel principles, and a wise appreciation of their value to the temporal interests of society, be removed—let its hold upon the public mind become weakened, and many a heart, around which the flames of lust are burning, would unbolt its heated doors, and the world would be changed to one vast scene of unbridled licentiousness. But on the contrary, what a blissful world would this become, if all who inhabit it

should be led to exclaim, with the Psalmist, "Cleanse thou me from secret faults."

The Effective Preacher.

The effective preacher is a man of extensive knowledge, not a novice. He has clear and comprehensive views of truth. His mind is filled with illustrations. He is a man of deep experience; his heart is pervaded with the spirit and power of truth. He is a man of benevolence; his soul is filled with intense desires to achieve, by its instrumentality, those grand purposes of love, for which the truth was given. He is a man of logic and of feeling; he can prove his points and press them. He is a man of simplicity, who aims to be understood; a man of intention, who means to be felt. He clothes his message in garments of light, imbues it with the energies of emotion, adjusts it to the sensibilities; points and pours it into the drowsy chambers of the conscience. He is a man of taste; he can soar if he pleases; if he pleases, he can write and speak with winning beauty and a chastened elegance. He is a man of boldness; and is not afraid, in distinctness and strength to utter the whole truth—all doctrine—all duty, whoever may hear or whoever may forbear. He is a man of independence; his rules are his own, gathered from all proper sources, and incorporated with his habits of thought and feeling.—He speaks in his own way, from the impulse of his own spirit, and in accordance with his own consciousness and good sense. He speaks not so much for beauty, as for effect. He likes beauty very well, but strength, impression, effect, more. We cannot but approve of his sentiments and course. If he is moving in power, and doing the work of God on the souls of men, we can forgive him, even in the rush of emotion, he chance to fall upon a figure or word at which Quintillian would frown. If he has strength to lift up and move away mountains of difficulty, and to shiver rocks of obduracy, we will not insist upon his doing the work with absolute smoothness. Let him by all means do the work. The highest exertions of power are sometimes inconsistent with an exact and perfect finish. The sublime and resistless agents of nature are not accustomed to do things very precisely. The lightning does not stop to polish its shafts in its rending, scorching tract.

Prof. Shepard.

History of the Fourth Universal Monarchy.

No. VII.

The divisions of Christianity suspended the ruin of Paganism, and the holy war against the infidels was less vigorously prosecuted by princes and bishops, who were more immediately alarmed by the guilt and danger of domestic rebellion. The extirpation of idolatry might have been justified by the established principles of intolerance: but the hostile sects which alternately reigned in the Imperial Court, were mutually apprehensive of alienating and, perhaps, exasperating, the minds of a powerful, though declining faction. Every motive of authority and fashion, of interest and reason, now militated on the side of Christianity; but two or three generations elapsed, before their victorious influence was universally felt. The religion which had so long and so lately been established in the Roman empire, was still revered by numerous people, less attached indeed to speculative opinion, than to ancient custom. The honors of the state and army were indifferently bestowed on all the subjects of Constantine and Constantius; and a considerable portion of knowledge, and wealth, and valor, was still engaged in the service of Polytheism: and their hopes were revived by the well-grounded confidence, the pre-

* The greatest Jesuit University in the world is that of Louvain, in Belgium.

sumptuous heir of the empire (Julian), a young and valiant hero, had secretly embraced the religion of his ancestors." Julian succeeds to the imperial purple, A. D. 360. He had been reared a Christian; while acquiring his education in Greece, he became devoted to the heathen gods. On his accession to the imperial dignity, he proclaimed universal toleration; but professed himself a patron of all the gods. Julian was said to be a lover of three hundred thousand gods, but a traitor to the one God. The great work of Julian's sanctification was performed by the Elusinian pontiff. From that moment he consecrated his life to the service of the gods. He is called the imperial missionary of paganism. The pagans looked for a persecution: yet he extended to all the subjects of the Roman empire equal toleration. He assumed the title of supreme pontiff.—The choicest birds and one hundred oxen were sacrificed at a time by him to the gods. Under his reign, the Christians suffered much, and feared still more.

Jovian began to reign A. D. 363, and wore the purple about eight months. Under his reign, Paganism again sank in the dust, and Christianity was legally established. During the reign of Valens in the West, and Valentinian in the East, the whole empire became one continued theatre of war. Persecutions by Arians and pagans took place under the government of these emperors. Valentinian was succeeded by Gratian, his son, A. D. 375. He was the first Christian who refused the title of sovereign pontiff of paganism. He was succeeded in the Greek empire by Theodosius, the Great—who soon had the control of the entire Roman empire. He overthrew the Arian heresy, and favored the Catholic religion. He was the first emperor baptized in the true faith of the Trinity. The theory of persecution was established under the reign of Theodosius. One of the most remarkable events recorded in history took place under the reign of this monarch.—THE EXTINCTION OF PAGANISM THROUGHOUT THE ROMAN DOMINION. Gibbon thus describes it: "The ruin of paganism in the reign of Theodosius, is, perhaps, the only example of the total extirpation of any ancient and popular superstition; and may, therefore, deserve to be considered as a singular event in the history of the human mind. Up to his reign, paganism was the religion of the Senate. The hall, or temple, in which they assembled, was adorned by the statue and altar of victory: a majestic female, standing on a globe, with flowing garments, expanded wings, and a crown of laurel in her outstretched hand. The senators were sworn on the altar of the goddess, to observe the laws of the empire and of the emperor; and a solemn offering of wine and incense was the ordinary prelude of their public deliberations. The removal of this ancient monument was the only injury which Constantius had offered to the superstition of the Romans. The altar of victory was again restored by Julian, tolerated by Valentinian, and once more banished from the Senate by the zeal of Gratian. But the emperor still spared the statues of the gods which were exposed to the public veneration: *four hundred and twenty-four temples* still remained to satisfy the devotion of the people: and in every quarter of Rome, the delicacy of the Christians was offended by the fumes of idolatrous sacrifice. The pagans petitioned for the restitution of the altar of victory, but they failed of success, and the gods of antiquity were dragged in triumph at the chariot wheels of Theodosius. In a full meeting of the Senate, the emperor proposed, according to the forms of the republic, the important question, whether the WORSHIP OF JUPITER, OR THAT OF CHRIST, SHOULD BE

THE RELIGION OF THE ROMANS? On a regular division of the Senate, Jupiter was CONDEMNED and degraded by a very large majority. Nearly all the noble families, viz.: the Bassi, the Paullissi, the Gracchi, embraced the Christian religion. And the LUMINARIES OF THE WORLD, THE VENERABLE ASSEMBLY OF CATOS, WERE IMPATIENT TO STRIP THEMSELVES OF THEIR PONTIFICAL GARMENT; TO CAST THE SKIN OF THE OLD SERPENT, TO ASSUME THE SNOWY ROBES OF BAPTISMAL INNOCENCE," and to humble the pride of the consular faces before the tombs of the martyrs.

We have now given the attributes, insignia, accompaniments, and acts of the symbol,—the *dragon*. 2d. The attributes, insignia, accompaniments of the agent supposed to be symbolized—the Latin government—and have noticed its agency.

In the 3d place, we are to compare the symbol with the agent supposed to be symbolized, in order to learn whether the analogy is perfect. We have traced the Latin government from its origin under the pagan religion, to the time when that religion ceased to be the religion of the Senate: including a space of eleven hundred and thirty-six years.—This is called the period of paganism. For the purpose of illustrating more fully the required analogy, we shall make use of a plain mirror. Place a mirror with its face fronting a landscape. In that miniature landscape, formed in the glass, will be seen an exact likeness, or symbol, of the original landscape. Whatever change or action is visible on the original landscape, may be seen on the corresponding part of the miniature of symbolic landscape.—As in a camera-obscura, the real objects are not seen, but only their image or symbols, so in the visions of John. All his visions are, like the camera-obscura scenes. These mirror scenes are plots of the throne of God and its accompaniments, or of the sub-stellar heavens and earth. He sees not the real scenes or agents, but merely their images or symbols. In all the visions of John, we must keep in mind, that the *real* agents are in the MORAL WORLD, and the *symbolic*, or mirror agents, are in the PHYSICAL WORLD.—2d. That those *real* agents and their actions are delineated in the *physical* world, because that world, with its agents, is more familiar to man, and is on the principle that the illustration must be more familiar than the thing illustrated. By the term *moral world*, we include all civil governments and religious establishments.—These two great classes of agency form the substance of the Apocalyptic visions. John sees not those literal agents, but their miniatures, as delineated in the prophetic camera-obscura. The scenic view of the period now under investigation, includes the heavens, with its sun, moon, and stars: the earth, with its wilderness, and the sea. In the former, two remarkable agents are visible:—a sun-clad woman, with the moon at her feet, and on her head a crown of twelve stars. As the person looking into the camera—identifies the original of each agent on the miniature landscape, so should we, while mentally looking with John into his prophetic mirror. The woman of the symbolic world is the true church of God in the moral world. Sun clad denotes the panoply of truth; the moon, her ordinances, under the Mosaic economy: the twelve stars, the representative eldership of the twelve tribes of Israel.—Her delicate situation indicates the chronology of the vision, and the church in the attitude of giving birth to the Messiah, the true "seed." Apparently helpless; in her hand no carnal weapon: clad alone with the armor of *truth*. Though not herself armed with carnal weapons, her child is to be a conqueror: and is to rule all nations with iron sway. Ano-

ther symbol, extraordinary in its character, attracts the attention of John.

1. A WILD BEAST.—This always implies, in the moral world, a human government. Such is the explanation in Dan. 7:23—"The fourth *wild beast* shall be the fourth *kingdom* upon earth." The Latin government is here denoted, as that was the only government occupying that position to the church at the birth of Christ: and as the heads and horns agree alone with that kingdom.

2. The beast is DRAGON-COATED.—A proper garb of satanic influence. The devil appeared in the serpent in Eden, and constituted the master-spirit of that beast. Any human government under supreme satanic influence, is appropriately symbolized by a *dragon*, or *old serpent*. The Latin government was under supreme satanic control from its origin to A. D. 325, about ten hundred and seventy years. This satanic administration had *seven* heads of departments, viz.: 1st. Sovereign Pontiffs; 2d. Augurs; 3d. Quindecimvirs; 4th. Six Vestal Virgins; 5th. Epulos; 6th. Flamens; 7th. *King* of the sacrifice. These cover the seven heads.

3d. This dragon-coated wild beast is said to be *great*. During the period here introduced, the Roman empire had taken its seventh or Imperial degree. It was in its golden age—the Augustan age—when all the world was tributary.

J. P. WETHEE.

Letter from Bro. L. Wilcox.

Dear Bro. Himes:—There never was a time when the people of God needed the grace of Christian charity more in exercise than now. I like the tone and spirit of Bro. I. E. Jones' letter, in the "Herald" of the 1st inst., although I could not agree with him in regard to there being too much interest on any question of truth, that is calculated to make plain the word of God; but that we should love one another none the less because we do not see alike, for there may be a beam in my own eye; and we shall not all see eye to eye till the Lord brings again Zion.

In the same paper is a letter from Bro. D. Reynolds, in which there is an error I wish to correct. Bro. R. says, "Our opponents [on the question of the state of the dead] believe that the souls of the saints perish at death." They do not believe so, I think. They believe they fall asleep at death; and Paul says, that they who are fallen asleep in Christ are perished if there be no resurrection of the dead. But they believe there will be a resurrection of the dead, and therefore they are not perished. But their life is hid with Christ in God; and when he who is our life shall appear, then shall we appear with him in glory,—not before.—They are dead, and the Scriptures tell us plainly what state the dead are in, and I want the privilege of believing it without its being said, "through which avenue infidelity, and a train of heresies, find entrance and support." If I believed this, I would reject it as a deadly poison. But I do not believe it, with my present light; for the Scriptures tell me plainly, that the dead are asleep, and know not anything. The breath goeth forth; in that very day his thoughts perish. This I believe. His "thoughts perish." In death there is no remembrance of God—they don't praise him—it's the living that praise him. Christ is the resurrection and the life; he will soon come and destroy death, and it shall be swallowed up in victory. Death now has the victory, but soon Christ will break his bands, and release from his embrace those whom he holds in bondage, when they will rise to meet him in the air, exclaiming, "Lo! this is our God, we have waited for him." Blessed day! Come, Lord Jesus! Amen.

Bro. R. says: "When we see the saint takes his flight from his dying bed, and the martyr from the scaffold and the fire, to the open vision and enjoyment of his Savior, we may not contradict." Contradict what, or who? I ask in the solemnity of the presence of my God.—The Christian, who Bro. Reynolds would make to say, that in death he went immediately into the presence and full enjoyment of his Savior and of heaven? or Christ, who said, "Where I go ye cannot come; but I will come again and receive you to myself that where I am there ye may be also?" What is the consummation of the Christian's hope? Peter says it is the grace, or salvation, that is to be brought unto us at the revelation of Jesus Christ. Not at the dying bed, but in the resurrection morning. O! blessed morning, when will thy bright beams arise, and dispel the darkness that hangs around us? "Lord, remember me when thou comest into thy kingdom," was the petition of the thief while on the cross. The answer was an assurance that his prayer should be granted, and that he should be with him there.

I also wish Bro. R. to remember the words of Christ when he said, "As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Was the whole of Jonas in the whale's belly? If so, so shall the Son of man be in the heart of the earth.

"The Son of man hath power to lay down his life, and he hath power to take it again." God raised him from the dead. Now, if he did not lay it down, only his body, how did he give his life? The angel said to one who was seeking Jesus at the tomb, "Why seek ye the living among the dead? he is not here, but risen." Now, do the living and dead dwell together? "Why seek ye the living among the dead? he is not here." When Christ was about to give his life he said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Paul says, "Thou fool, that which thou soweth is not quickened except it die." Now, if nothing but the body dies, nothing but the body is quickened. And if nothing bears fruit but that which dies, as Christ says, then if the body only dies, it only bears fruit in the resurrection; and if the mind, or soul, does not die, then it abideth alone. The Revelator says that he saw the "souls" of the martyrs, and they lived and reigned with Christ a thousand years; but the rest of the dead lived not again till the thousand years are finished. Does this not teach that these souls now live and reign with Christ, and that they had been dead, and no knowledge of Christ, or the enjoyment of his company? Or what is the difference between the dead and living, or why need we a resurrection, if the body only is benefited by it?

These are honest views and inquiries; and if you differ from me, I can say with Bro. Jones, I love you none the less.

L. WILCOX.

REMARKS.—Controversy should always be without bitterness. Yet what Bro. W. objects to being said, multitudes cannot help thinking and believing. And this belief is strengthened by the history of its tendency. We shall not reply at length to Bro. Wilcox, because the ground has been so frequently canvassed, that we presume nothing new would thereby be elicited. We have looked at this question in all its length, have read thoroughly both sides of it; and we must confess, that we have never yet seen any reasoning against the consciousness of the dead, worthy of being called an argument.

Our head may be obtuse; but when men are compelled to give a meaning to terms which scholars for eighteen centuries have never found there, we are forced to the conclusion, that the meaning found there by our brethren is first put there by their illogical conclusions, and preconceived opinions. We are confident, that an unprejudiced person reading the New Testament for the first time, would never dream of the unconsciousness of the dead. In proof of this, let any read all the passages on this question, and say if they teach such a conclusion. (See below).

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, JANUARY 29, 1848.

New Testament Doctrine.

The following scriptures are selected for the purpose of presenting in one view all that is said in the New Testament on the subject suggested by the letter of Bro. Wilcox in another column.

When all the texts which refer to any question of doctrine are given in connection, if truth must be clearly inferred therefrom, that which is not apparent to an unprejudiced mind, cannot be a doctrine of Scripture. If we have omitted any texts on this question, it is because we overlooked them in our hasty transcription of what we have quoted.

"O generation of vipers, who hath warned you to flee from the wrath to come?" Matt. 3:7, and Luke 3:7.

"Every tree which bringeth not forth good fruit is hewn down and cast into the fire."—Matt. 3:10, and Luke 3:9.

"He will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."—Matt. 3:12, and Luke 3:17.

"Whosoever shall say, Thou fool, shall be in danger of hell fire." Matt. 5:22.

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Matt. 5:29, 30.

And the devils cried out, saying, "Art thou come hither to torment us before the time?"—Matt. 8:29.

"It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city" that will not hear the gospel. Matt. 10:15, and Mark 6:11.

"Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28.

"It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." Matt. 11:22 and 24, and Luke 10:14.

"Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36.

"As therefore the tares are gathered and burned in the fire; 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 weeping and gnashing of teeth." Matt. 13:40-42.

"So shall it be at the end of this world: the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be

weeping and gnashing of teeth." Matt. 13:49, 50.

"If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell-fire: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt." Mark 9:43-49. See also Matt. 18:8, 9.

And his lord [the lord who forgave the debts of a servants that afterwards exacted payment from a fellow servant] was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matt. 18:34, 35.

In the parable which likened the kingdom of heaven to the marriage of the king's son, the king said to his servants concerning the one who had not on a wedding garment,— "Bind him hand and foot, and take him away into outer darkness: there shall be weeping and gnashing of teeth." Matt. 22:13.

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." Matt. 23:33.

Of the evil servant who shall smite his fellow servant the Savior said, "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24:50, 51. Or as Luke says, "The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke 12:46, 47.

Of the one who hid his talent in the ground, his lord said, "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Matt. 25:30. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment." Matt. 25:41, 46.

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mark 3:29.

"What shall it profit a man if he shall gain the whole world, and lose his own soul."—Mark 8:37.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16.

"Wo unto you that are full! for ye shall hunger. Wo unto you that laugh now! for ye shall mourn and weep." Luke 6:25.

"And behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem."—Luke 9:30, 31.

"Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him." Luke 12:4, 5.

"But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13:27, 28. See also Matt. 8:11, 12.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:19-31.

"And as it was in the days of Noe, so shall it be also in the days of the Son of man.— They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

"But those mine enemies which would not that I should reign over them, bring hither, and slay them before me." Luke 19:27.

"Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." Luke 20:37, 38. See also Matt. 22:31, 32, and Mark 12:26, 27.

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise."—Luke 23:42, 43.

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." Luke 23:46. See also Matt. 27:50, and Mark 15:37.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see;

for a spirit hath not flesh and bones, as ye see me have." Luke 24:36-39.

"He that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

"And shall come forth; . . . they that have done evil, unto the resurrection of damnation." John 5:29.

"Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world." John 8:21-23.

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24.

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14:2, 3.

"Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world." John 17:24.

"Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God." John 20:17.

From the apostleship, "Judas by transgression fell, that he might go to his own place." Acts 1:25.

"He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."—Acts 2:31.

"And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people." Acts 3:23.

"And Ananias hearing these words, fell down, and gave up the ghost. . . . Then fell she down straightway at his feet and yielded up the ghost. And the young men came in, and found her dead, and carrying her forth, buried her by her husband." Acts 5:5, 10.

And they stoned Stephen, calling upon God, saying, Lord Jesus, receive my spirit. . . . And when he had said this, he fell asleep." Acts 7:59, 60.

She "ran in and told how Peter stood before the gate. . . . Then, said they, It is his angel." Acts 12:15.

"The angel of the Lord smote him [Herod] because he gave not God the glory: and he was eaten of worms, and gave up the ghost." Acts 12:23.

"For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Acts 13:36. "He is both dead and buried, and his sepulchre is with us unto this day. . . . For David is not ascended into the heavens." Acts 2:29, 34.

"The Sadducees say that there is no resurrection, neither angel nor spirit: but the Pharisees confess both. . . . If a spirit or an angel hath spoken to him, let us not fight against God." Acts 23:8, 9.

"And as he reasoned of righteousness, temperance, and a judgment to come, Felix trembled." Acts 24:25.

"The wrath of God is revealed from heaven against all ungodliness." Rom. 1:18.

"After thy hardness and impenitent heart, treasured up to thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds. To them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life: but

Correspondence.

Letter from Bro. L. D. Mansfield.

MR. COX—HIS DILEMMA.

It will be remembered that I stated in the "Herald" for Aug. 7th, that Mr. Cox, the superintendent of the Wesleyans in this island, had misrepresented my views to a special meeting of my friends which he called during my absence at Montserrat, and that I intended to request him to meet me in the presence of those persons, and answer to the falsehoods he had told. The following correspondence will help the unprejudiced to form some idea of the moral rectitude or obliquity of the party referred to. I addressed the following note to Mr. C. soon after:—

"Mr. Cox—Dear Sir:—Having been informed that, during my absence to Montserrat, you represented me as entertaining erroneous opinions respecting the character and offices of the Lord Jesus Christ, I respectfully beg your attendance at a meeting of the same parties to whom the statements were made, in order that your reasons may be assigned for such charges, and that I may have an opportunity of exculpating myself from the heretical sentiments attributed to me.

Yours, &c., L. D. MANSFIELD."

In reply to the above I received a letter, from which I copy,—verbatim, except the omission of proper names, and with his own emphasis,—all that is particularly relevant to the question, without repeating his lordly abuse at length:—

"Sir:—I have several times expressed my fears (I never made a positive assertion) that your opinions were unsound with reference to the person of our Redeemer, and my fears were confirmed by the statements of Mrs. —, that you had said to her, 'How can Christ be present with everybody dying all over the world?' or words to that effect, which certainly seem to imply your doubt of his Divinity, however they may be explained away. But whether this be so or not, could you even demonstrate your belief in that doctrine, it does not affect in the slightest degree the view I am compelled to take of the pernicious consequences of your teaching. . . . I therefore see no occasion for my attending the meeting of which you speak. I have no wish to have unnecessary and unprofitable discussion with anybody, and I see no good which will result from it. . . .

I am your obedient servant,
(Signed) JAMES COX.

It will be perceived that Mr. C. maintains that he "never made a positive assertion" of my "unsoundness" respecting the "person of our Redeemer," and is by no means disposed to insist upon it; and declines meeting me, under the pretence that he had been invited to a "discussion" of doctrines—which my letter said nothing about.—I only asked him to say why he had charged me with "erroneous opinions respecting Christ's character and offices." These "erroneous sentiments," or at least one of them, he manifestly understood to be a denial of His Divinity; which heresy he surmised I held, and was "confirmed" in his "fears" by my having said "Christ did not come at death, for Christ was a person; and many people were dying at the same time all over the world, therefore how could death be Christ's coming?" (for those were the words I used in the conversation referred to.) If he was "confirmed," it is probable that he expressed himself accordingly. And that he did make "positive charges" will be seen from the testimony of persons present. While at Montserrat I received the following from one person present, and this, too, from the very same person whom Mr. C. says "confirmed" him in the belief of my heresy. The writer, speaking of the meeting, says, "It was with astonishment and alarm that I heard Mr. COX AFFIRM, that Mr. Mansfield did not regard the atonement of Christ's death as the ground of the sinner's justification, nor does he admit of the kingly office of Christ which he now sustains, nor of his DIVINITY, being God as well as man."—Another person present said to me, when asked about these charges of Mr. Cox, "They

were spoken as facts. I understood them as charges, positive charges." This was the statement of one in whom I confide, and others present understood Mr. C. in the same manner; and the testimony of these persons (members of his own church) I must take before him, and believe that Mr. Cox did "affirm" these things, and that they were stated not as "fears," but as "facts,—positive charges." The reason why Mr. C. was not willing to meet these persons is apparent. It would certainly be "an unprofitable discussion" to him, which should result in convicting him of "falsehood" and slander. The law of God, "Thou shalt not bear false witness against thy neighbor," never having been revoked, it would be quite "unnecessary" for Mr. C. to be convicted of having violated it, when he could claim the benefit of "habeas corpus," and keep away from the examination of the matter. Mr. C. exerts a very extensive influence over the people, which has been wielded against the truth of our Lord's coming. I would therefore lay these facts before the people, that they may see how much confidence should be reposed in one who can so grossly slander his neighbor, and so openly prevaricate. But many will think that to slander me "does God service;" but they will soon hear, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto ME!" It would rejoice me to see Mr. Cox penitent for his sins, and disposed to make amends for his slanderous assertions, but I do not expect it. I therefore wish his character, as a professed minister of Christ, to be seen in the light of these facts. He has drawn away several persons who were once deeply impressed by the truth, some of whom now are very far from God, and are living to the world. Pardon the intrusion of this matter of local interest upon the general readers of the "Herald," and believe, &c.,

L. D. MANSFIELD.

Antigua (W. I.), Dec. 18th, 1847.

Letter from Bro. E. Walker.

Dear Bro. Himes:—I still hail with unabating joy the weekly arrival of the "Herald," which gave the first note of warning, as a periodical, to a world lying in sin, upon the glorious consummation, when the mystery of God shall be finished, spoken of by all the prophets and apostles, and which has been met with exuberant joy by all the truly devoted followers of the Lord Jesus Christ in this waste howling wilderness, thronged by beasts of prey. I rejoice that I am yet enabled to stand, by the grace of God, with those dear brethren who first fearlessly proclaimed to a gainsaying world, "Behold, he cometh with clouds, and every eye shall see him." God has afforded strength to them equal to their day. As an army with banners from mount Gilead, they have stood in the front of the battle, but have not yet been vanquished nor driven from the field, though they have withstood all the assailants of seducers and evil designing men, who are waxing worse and worse, deceiving and being deceived, and who make it their work to scatter and make division among brethren. Such claim that they are the only true worshippers, while they judge and denounce the most worthy brethren in the Advent ranks,—brethren who are the most untiring in their labors of love, and in calling on all men everywhere to repent, for the coming of the Lord draweth nigh. They also strive about words to no profit, to the subverting of whole houses.—Hence by their fruits ye shall know them. A deleterious influence has been exerted by this sort of persons, who are going about to establish their own righteousness, and have not submitted to the righteousness of God. And by these signs we may know it is the last time. As we have heard that antichrist shall come, even now are there many antichrists. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us." I John 2:19.—"Wherefore let us gird up the loins of our mind, be sober, and hope to the end, for the grace that is to be brought unto us at the revelation of Jesus Christ." It is with emotions of much joy that I still remember the happy season realized at Albany, during the tent-meeting there, when one happy soul was converted who was a member of our family, and who still goes on her way rejoicing, and growing in grace. Since then we have had some joyful meetings in this place, while one more has been made happy in the Lord, who, together with two more willing converts from Blandford, were buried in baptism in the likeness of

Christ's death. Truly this looks like the gleanings after the harvest.

There has been a deep interest awakened in this place, which has produced a good degree of the unity of the Spirit among others. We have been blessed with the labors of Bro. S. Brazel, from Blandford, who has been owned of God to the good of souls in this place. I feel to ascribe all the glory to God for what he has done, and for that strong consolation in a lively hope, the faith of which does not stand in the wisdom of man, but in the power of God. It is marvellous, yet joyful, to see the exact fulfilment of every jot and tittle of God's word, in this time of the quickly in visiting the highways and hedges to compel them to come in, that the house may be filled. It is manifestly so in this place: for it required an extraordinary travail of soul to bring in only one, while the mass are becoming more hardened. Thus we see plainly that the Spirit of God proves a savor of life or death, "for he should not stay long in the place of the breaking forth of children. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues, O grave, I will be thy destruction: repentance shall be hid from mine eyes." Hos. 13: 13, 14. It appears to me now, that the case of the wicked is hopeless where the Spirit of God has gone by and they have refused, and that God has left them to hardness of heart and blindness of mind, that they may believe a lie, that they all may be damned who have pleasure in unrighteousness.

It gives me great consolation that the "Herald" affords a medium through which so many voices of sweet harmonious concert break upon my ear in heavenly strains, telling of the near approach of the everlasting kingdom, especially in this shaking time, wherein multitudes in the valley of decision are making shipwreck of faith, and being turned unto fables. But ye have not so learned Christ, for which I feel to give glory to God. Amen.

Yours, in the bonds of fellowship,
EPHRAIM WALKER.
West Becket (N. Y.), Dec. 28th, 1847.

Letter from E. Tanner.

[We are right glad to hear from our beloved sister, E. Tanner, who, with her amiable and devoted brother and sister, is doing so much to diffuse the knowledge of a coming Savior. We give the following extract from a recent letter.]

Dear Sir:—Again we have been refreshed with "Heralds," for which accept our united, best thanks. The sketches of the lectures delivered in the tent-meetings are beautiful.—It makes our very heart leap within us to hear how you, amidst the extreme trials through which you are called to pass, can keep up so well. The flag suspended over the tent is a sweet idea. We have been travelling ever since we saw you in London last year, distributing tracts, lecturing, forming Bible-classes, &c. At this place we have been six weeks, and have very large and attentive meetings. Mr. Tanner has himself lectured twenty-one times. It has aroused all the ministers, as usual. Poor creatures! They endeavor to spread reports, calling us Mormons, &c.: but notwithstanding this, we have got on well. The people seem to think they do not know much. It is very singular how it shakes all the ministers. At first we had the Town Hall; but the clergyman caused us to be refused. The players requested its use, and they were permitted to use it. The clergyman was at the play. Thus you can see how things are here.

This winter we have been studying Mr. Miller's lectures, and have rejoiced in the light they contain. Many thanks to him for writing, and to you for circulating, such light. It has rejoiced many. There is no writer in England with one half the truth. Indeed, after reading the works you left with us, our English writers seem very dull.

Exposed as we are to so many questions, we find the "Herald" often helps us to get an answer for those who would wish to argue, as well as for those who wish instruction. So that though you are so well employed in America, you have kindled a light in England which will shine till the Lord appears. I cannot tell the amount of joy that it has occasioned. The universal cry from honest hearted people is, I was miserable before you came, but now I see great light, and enjoy much pleasure in the Bible. And as I am visiting the afflicted, (I do not mean to say those who are dying, or those too ill to attend to Bible truth,) I am delighted to see their eyes sparkle when I have explained the beast and its

image, which instruction I derived from Mr. Miller and the American papers. It is quite delightful to read Mr. Heyes' poetry and little sermons; also Mr. I. E. Jones. Indeed, we like them all. We are delighted with your big tent meetings. Our prayer for you is, that you may be supported and comforted under all your trials of health and labor. Trials and slander are the lot of all; and if you get them for the cause of Christ, a crown awaits you: but the sorrow of the world worketh death. It is only the ocean that separates us, or we should have tried to have been present to hear some of your lectures this summer.

The hymns and tunes of the "Millennial Harp" have quite enchanted the people, and many have come to hear them that have heard the Cry, and I trust such will be found in the kingdom. The Lord bless you in your work, and keep you amidst the danger around you. Love to Mr. Hutchinson. My brother and sister join me in very best love to you and the dear brethren. Do not ever forget to send the "Herald," for it is our delight.

I am, dear sir, yours in the hope, by which we have been delivered from the hypocrisy of professors, to the liberty of the Bible, which is our constant study, the man of our counsel, and the hope of eternal life.

Yours, very affectionately,

E. TANNER.

Winchcombe (Gloucester, Eng.), Nov. 30, '47.

Letter from Bro. J. Hutchinson.

Dear Brother:—I send you a short extract from the writings of the Rev. Mr. Fletcher, which I should like to see inserted in the "Herald."

After giving a plain account of the gospel in general, and of the various dispensations into which it branches itself, he says:—"This perfect gospel of Christ is the richest display of divine grace and justice which takes place among men in the present state of things.—For Christ's sake the Holy Ghost is given as an indwelling, sanctifying comforter. This is the highest state of grace that actually takes place in this life before the second coming of Christ. I have added the clause, 'Before the second coming of Christ,' because in the Psalms, Prophets, Acts, Epistles, and especially in the Revelation, we have a variety of promises, that in the day of his displayed power Christ will come in his glory, to judge among the heathen, to wound even kings in the day of his wrath, to root up the wicked, to fill the places with their dead bodies, to smite in sunder antichrist, and the heads over divers countries, and to lift up his triumphant head on this very earth where he once bowed his wounded head and gave up the ghost.—Compare Ps. 110th with Acts 1:11; 2 Thess. 1:10; Rev. 19th, &c. In that great day another gospel dispensation shall take place. We have it now in prophecy, as the Jews had the gospel of Christ's first advent. But when Christ shall come to destroy the wicked, to be (eternally) glorified in his saints, and admired in all them that believe in that day, ministers of the gospel shall no more prophesy, but, speaking a plain historical truth, they shall lift up their voices as the voice of many waters and mighty thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth—the marriage of the Lamb is come—his wife (the church of the first born) has made herself ready—blessed and holy is he that hath part in the first resurrection, for he reigns with Christ a thousand years—blessed are the meek, for they do inherit the earth—the times of refreshing are come, and he has sent Jesus Christ, who before was preached unto you, whom the heavens did receive till this solemn season—now are come the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. May the Lord hasten this gospel dispensation! And till it takes place, may the Spirit and the bride say, Come."

I have been familiar with the writings of Mr. Fletcher for more than forty years, and I find that this great and good man often introduces the subject of the advent and personal reign of Christ upon earth as a matter full of sweet hope. And let me ask, is it not thus to every true Christian believer?

There are a few in this vicinity who are firm and steadfast believers in the second advent of our blessed Lord, and the events connected with that advent, as set forth in the "Advent Herald." The doctrine advocated by the "Bible Advocate" in relation to the unconscious state of the dead and the final disposition of the wicked, we have no sympathy or fellowship for.

Yours truly,

JAMES HUTCHINSON.

Libertyville (Ill.), November, 1847.

LETTER FROM BRO. M. CHANDLER.

Dear Bro. Himes:—I am still interested in the glorious and all-absorbing subject of the coming kingdom. I am still laboring all that I can in the vineyard of the Lord. I find some still strong in the faith once delivered to the saints. I should be glad if my labors were not so limited; but the Lord knows best. Our brethren East know but little about the embarrassments we have to meet with in laboring in the far West. Now and then we receive a little aid towards our support, but not enough to pay our travelling expenses. I have been compelled to labor for the support of my family for the most part, and to clothe myself; and it is so with most others, if not all. I say not this by way of complaining, but simply to show our Eastern brethren how it is with us here, for I fear some have a wrong impression of things in this region. However, the Lord will soon make all things right.

Having had trials among false brethren, such as I never experienced before, I think I know how to sympathize with you in those which you have been called on to meet with. But this has been the portion of God's servants in every age of the world: "for if we suffer with him we shall also reign with him." I can assure you that my heart is with you in sounding the alarm of the approaching judgment. I have been very sorry to see contention among brethren. I think some things have been written on both sides not calculated to promote union. It reminds me of a story concerning two men-of-war, belonging to the same fleet, which were laying near each other one dark night; while laying thus, a small vessel of the enemy, unperceived by the others, passed between them, discharging, in her progress, a broadside into each. The two vessels, suspecting each other to be the assailant, commenced firing at each other in good earnest till break of day, when they discovered that they belonged to the same fleet. The vessel passed between the — and the —, firing into each; whereupon the latter two commenced firing into each other, and it may be to their injury. I think they had better hold up until daylight, when they may find, to their astonishment, that they belong to the same fleet. I have taken the "Herald" most of the time since its commencement, and should feel very sorry if I were to be deprived of it, for I prize it highly. And although I have done but little towards its support, beyond endeavoring to procure for it new subscribers, yet I shall continue to do what I can to sustain it.

I do not expect we shall all see alike till we see as we are seen, and know as we are known. But we can and should labor to keep the unity of the spirit. When we first began to see the glorious truth of the coming of Christ being so near, the subject was so attracting, that we were above all our sectarian feelings and views, and came together. The doctrine is no less true and glorious now than it was a few years since. Therefore let us keep our eye on the same point, work by the same rule, and mind the same things, and we can walk together until we receive our discharge. The Lord direct us all into the patient waiting for Christ, and may we be careful to keep our garments pure.

I think of going East this winter, to visit the brethren with whom I formerly labored. I expect to go by way of Springfield, Ill., thence to St. Louis, from there to Cincinnati, where I expect to be about the last of January, from thence to Pittsburg, and other places as the door may open. Your brother, waiting for the kingdom.

LETTER FROM BRO. F. SMITH.

Dear Bro. Himes:—It is with pleasure I look back on those sleepless nights and anxious days that were spent in the promulgation of the blessed gospel of the near approach of our Savior, during our big tent meetings held last season. I say with pleasure from the fact, that the brightest evidences were seen at every meeting, that the Lord did signally bless those means that were made use of for the promotion of his cause, to the edification of many, and to the sanctification and belief of the truth of some who formerly were walking after the imagination of an evil heart.

My brethren live dear in my mind; and may the zeal and devotion that characterized them while in our meetings be maintained when at home and abroad, or wherever in the providence of God it may be their lot to move, that the gainsayer may be put to nought, having no evil thing to say of them. My brethren, be not weary in well doing, because you have not yet realized the object of your hope; but constantly keep in mind that excellent Christian grace, "patience," that you may receive the promise; remembering that we walk by faith, and not by sight. And what is a faith of eternal realities good for, unless it will lay hold with an unflinching grasp on eternal things, never to be severed until eternity shall reveal the things themselves.

I feel bold in saying, and happy in believing, that the same Jesus that was once here upon the earth, healing the sick and raising the dead, is again soon to come in the glory of the Father, to raise from their dusty beds those faithful ancient worthies, from Abraham to Christ, who looked forward to that time when eternal life should be given to all who are found in Christ by true and

living faith. Yea, the subject is so great, and the blessing so inestimable, let us not be turned away from the hope of the calling unto fables, or to those questions which gender strife; for our calling is unto glory and virtue. Let us be cautious how we make a difference of opinion on minor subjects a test of Christian character and fellowship. So long as no man can be found that can say that he alone has the whole truth, can the head say to the foot, I have no need of thee? but let each fill the place that God has designed for it, in the manner he has described, forbearing one another in love (evidently implying things not in accordance with our minds, or no forbearance); for in so doing the jewels become polished, and are held in reserve, ready for the glory that is to be revealed in them. Grudge not, brethren, one against another, but be kind.—Should not this admonition have its proper effect in the day in which we live? Let it then be our aim to so yield ourselves in conformity to this and all other instructions, that we may be made wise unto salvation, and ready for the descent of our coming King.

Morristown, Dec. 18th, 1847.

LETTER FROM BRO. J. F. GUILD.

Dear Bro. Himes:—I expected to have met you in the conference at Providence; but I have been afflicted for a few days past, so that I do not think I shall be able to go out during the meeting.

I believe I never have expressed any opinion to you in relation to your course, and my reasons have been—1st. Because I am but a youth, and what I might have to say would amount to but little any way.

2d. I have been disgusted with some who, in one breath, will tell how much confidence they have in you, and how highly they esteem you, and perhaps the next time they speak, in public or private, will say something which they know tends directly to hurt your influence and usefulness. With these things before my mind, I have thought best to advocate and defend the cause, so far as I could, on all proper occasions, take the "Herald" and pay for it, and by so doing (so far as you are concerned), I might help you and the cause of God as much as I should any way.

3d. Bro. Shipman and others have expressed my mind and feelings in relation to you better than I can.

But as I have begun to write, I will just say, that I have been a reader of the "Herald" about six years, and with its general course I have been well pleased; and although there have been some things which would have pleased me better if they had been different, yet, on the whole, I like the paper much. For instance, I do not see with you on the question of the state of the dead; but still, I have no sympathy with any influence that would cause a division among brethren on that question.

I have often thought what would have become of the Advent cause, if all had left the "Advent Herald," and followed the different Advent publications that have come up, professing to have truth for their object, and denouncing you as having departed from the faith, or as not being willing to come up to the light. You would, of course, have been "laid on the shelf," some would have gone into the do-nothing system, and the rest to the Shakers; and God would have had to raise up a new set of men to preach the kingdom at hand. But by the blessing of God, some have been able to hold on to the old way; and although their efforts to stay the current which threatened to destroy every good, operated, in some instances, like the medicines of a physician upon a patient who has a number of diseases, the nature of which is, that the medicine which will cure one, will inflame and engage the others; yet, like the skillful physician, they have fought, and I hope will still continue to fight, the disease that is most likely to destroy life. Yours in hope.

North Attleboro', Jan. 16th 1848.

LETTER FROM BRO. A. COX.

Bro. Himes:—I still read your paper with great interest. I greatly rejoice that you and some others, who have borne the burden and heat of the day, still stand out upon the ground you started upon, and unflinchingly herald the near approach of the blessed Savior, to establish his everlasting kingdom upon this earth renovated, and wish to keep out of your invaluable paper all matters of minor consequence, which serve, generally, to distract, scatter, and finally destroy the influence of God's people. May God, who changeth not, overrule all these things for good, and spoil all the devices of the adversary to destroy the "Herald." Go on, and fear not; endure hardness as a good soldier of Jesus Christ: for all that will live godly in Christ Jesus shall suffer persecution.

When you are looking over the names of those who have forsaken you, and turned your enemies, remember there is one in Canada East that will stand by you as long as you advocate God's eternal truth (which I believe you are now doing), although the winds blow; thunders roar, and storms of persecution are multiplied in all their

intensity and hideousness. Praise God for the truth.

In looking over Bro. Hale's letter, I find that he has witnessed and testified to the same disturbances that have existed elsewhere, arising from the desire of many to discuss questions that gender strife. Paul said to Timothy, that the servant of the Lord must not strive, but be gentle to all men, apt to teach. Now, wishing to be honest, I cannot conceive of the object of some in their opposition to the paper that first heralded the second advent of the Lord, and which has done so much to spread the news, far and wide, and to all nations, of the coming kingdom, and that, too, at so great a sacrifice to the publisher, and who are still holding out the same unerring truth to the world. As to the doctrine of the unconscious state of the dead, as I understand the Bible, there is not a solitary passage in the word of God to support it. But others understand it differently, and they have the right so to do. But for us to contend about it only serves to divide the children of God. Perhaps some may think me somewhat plain; but my soul is pained within me, and I think it is time we all took such a course that in nothing we retard the cause of God. Let us stand firm upon the truth, though evil men and seducers wax worse and worse, deceiving and being deceived, and, if it were possible, they would deceive the very elect.

Yours in hope, waiting for the Son of God from heaven.

Stanslead (C. E.), Dec. 27th, 1847.

Bro. NATHAN BURNELL writes from Milton (Vt.), Jan. 10th, 1848:—

Dear Bro. Himes:—As you may have some desire to know the views of those to whom you send the "Herald," and how they stand on the Advent question, I now say, that some seven or eight years since I heard Father Miller lecture in Colchester. His expositions of the prophetic Scriptures were so clear, that I fell in with the belief, that they were nearly fulfilled, and that the end was at hand. I thought it became me to set about a thorough self-examination, to ascertain if I was prepared for the coming judgment. Since then, I have endeavored to live consistently with that belief, and my experience testifies to the truth, that "God is light," and that if we are obedient to him, we shall enjoy the light of his countenance; and our souls be blest constantly. I have no confidence in a dead formality, or in creeds: we must have a living, active faith, that will enable us to look forward beyond the grave with pleasure, and rejoice that there is to be a resurrection. I believe we must be born of the Spirit, and assimilated into the spirit of Christ, which is a spirit of holiness and love. We shall then be united to Christ and to one another. Nothing short, I believe, will stand the test. I am pleased with the manner in which you conduct the "Herald"; your course appears to be straight-forward, having the honor and glory of God in view, as well as the furtherance of the gospel, and the salvation of men.

Bro. S. B. SAWYER writes from Durham (C. E.), Jan. 3d, 1848:—

Dear Bro. Himes:—Something over two years has passed since Bro. Hutchinson proposed to me that I should have the "Advent Herald" sent me free. I accepted it most gladly, and have taken a great deal of interest in reading it, and circulating it for others to read. I have not neglected to write, or send you money, because I in the least undervalue it; for it is to me a welcome visitor. I do not recollect reading anything from the editor's pen that I could not endorse as being truth, according to the little light I have on the Holy Scriptures; and I should have taken as much pleasure in paying for it as I have in reading it, and more so, if I had had the means. I am well aware that broken promises will not purchase type, ink, and paper, nor pay the type setters; neither will they clothe, feed, and shelter you and your family. But in return for your kindness, I mean to get as many more new subscribers as I can; and if time should continue a little longer, and a way opens, I shall send you something more. Some in this town have been converted to God recently; and the brethren in the towns of Broom, Farnham, Stanbridge, and Caldwell's Manor, with a few exceptions, are rational, spiritual, and firm in the belief of the Lord's speedy coming to gather his saints. Our meetings have been, and still are quite good.

Bro. BUTLER IVES writes from Bangor (N. Y.), Dec. 20th, 1847:—

There are about twenty here that love the Savior and his coming. There are some who have joined the church, but I fear they are in bondage, by living in the fear of man. In some places the cause is quite low. The enemy is trying to destroy the flock. We want to have a conference in Malone; it is thought that it would result in much good, as there is quite an interest there to hear. I am yet holding on to my faith, looking for that blessed hope, and earnestly longing for full redemption. O, glorious hour, when this body will be free from corruption, pain, and grief, and when there shall be no more parting; yea, when death itself shall die. Amen. Even so, come, Lord Jesus, come quickly.

OBITUARY.

God works in a mysterious way, as was the case in the sickness and death of Bro. BENJAMIN QUIMBY and family. His son and wife came from Lawrence, Mass., to his father's in Campton, Sept. 5th, sick with the typhoid fever. His wife died in less than one week; the son was very sick, but recovered. But before he got well, another son, who was deaf and dumb, and a boy living in the family, were seized with the same disease. They also had news of the death of their daughter, Mrs. Jane Clark, who died in Lawrence in a few days. Mary F. Quimby, aged about 19, was taken with the same, and was very sick a few weeks, and began to recover, when Bro. Quimby was taken very sick, and was deprived of his reason a part of the time. When Bro. Q. was first taken, he felt that his work was done, and that he should soon rest with the saints a little while. He died the 26th of November, in full faith of a speedy resurrection. Mary F. was led into the room to see her dying father, and being feeble, was so overcome that she grew worse, and died Dec. 6th. After Mary F. was buried, sister Quimby, being worn down with care and trouble, was taken with the same fever, and was in great distress for some days, and then calmly fell asleep in Christ Jan. 1st, 1848. Bro. and Sister Quimby were firm believers in the speedy coming of Christ for a few years past, and had been striving to do the whole known will of God. We have met with a great loss, they being the only believers in the Advent faith living near us. But our loss no doubt is their gain.

T. E. M.

DIED in Concord, Jan. 4th, of lung fever, Bro. COTTON BROWN. Bro. B. embraced the Advent doctrine in 1842, and remained a firm and consistent believer until his death, and was highly esteemed by a large circle of friends and acquaintances. He has left a wife and six children to mourn his loss. And although his companion mourns the loss of a kind and affectionate husband, yet she is remarkably sustained by the power of the Christian's faith, and the hope of a speedy resurrection. By his death, the church has sustained a loss of one of its most efficient members and brightest ornaments. He was the first one in Concord who embraced the Advent doctrine, and gave an invitation to the brethren to hold an Advent camp-meeting in that place, where the Big Tent was first erected and dedicated to God, and in which the doctrine of the Second Advent was first preached in Concord. His sickness was distressing, but short, but which he bore with Christian patience, expressing perfect resignation to the will of God, either to die or live. When death approached, he calmly and sweetly fell asleep. Funeral services by the writer of this notice, in the Free-will Baptist meeting-house. Sermon from John 11:25.

JOHN COUCH, JR.

DIED, of diarrhoea and cancer, Oct. 28th, in his 55th year, Elder ROBERT ALLEN, late of Barnstead. Our beloved brother was born in Springfield, Mass., and has preached the gospel twenty-two years. He was a member of the Christian connexion. He embraced the Advent doctrine in '42, and notwithstanding his arduous labors in Canada and in the East, where he had been blest with a number of powerful revivals, which greatly enfeebled his health, yet he buckled on the armor anew, and united his voice with many others in sounding the note of warning to the world. He left his home for the purpose of attending a conference in Maine; he got as far as Great Falls, where he took sick at the house of Bro. Slayer. His sufferings were borne for eight weeks in a very patient and godly manner, when, on the 28th of Oct., he fell asleep, in the full hope of soon seeing the King of kings in the first resurrection. He leaves a wife and five children to mourn his loss. The funeral sermon was preached by Elder Harvey. I. R. GATES.

We have recently been called to place in the land of the enemy a very interesting child, son of Joseph and Lydia Canox, of this city (Baltimore). His name was CHARLES L. CANOX, aged eight years and two months. He fell asleep on the 2d of January, 1848. His disease was inflammation of the bowels and brain. This temporary separation from his parents is a cause of sorrow, but the hope of a speedy and glorious re-union affords a solace. His parents had, like Abraham, commanded their children and household; consequently, this child was pre-disposed to love that which was good, and shun the evil. He lived the religion of a child, which was obedience to the first commandment with promise; and hence we believe that it will be well with him, and that he will soon come from the land of the enemy, to live long (even forever) on the new earth.

L. OSLER.

DIED, in this city, at Dr. Spear's, the 5th of Dec., Mrs. CAROLINE G. SEAVEY, wife of Bro. Levi J. Seavey, aged 36. In the death of Sister Seavey, her friends and relatives have met with a great loss. To know her worth, it was necessary to be familiar with her kindness of heart, and many virtues. She fell asleep in the full hope of a glorious and speedy immortality. She will be held in affectionate remembrance by the church in this place, and by the circle of acquaintance with whom she associated.

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Main body of text containing several articles such as 'inconclusive. Because man before the fall did not require such food...', 'HYDRAULICS AND MECHANICS.—By T. Eabank.', and 'SAFETY OF THE MAILS.—A correspondent of the Pittsfield (Mass.) "Eagle," states that the merchants and business men of that village have suffered to the amount of \$1000 or more...

Right-hand column containing notices and announcements, including 'NOTICE.—Next week's paper is the last we shall send to several hundred subscribers...', 'AT HOME.—We have been at home about ten days.', 'BRO. SHIPMAN IS PREACHING IN CANADA...', 'BUSINESS NOTES.', 'WEST INDIA MISSION.', 'APPOINTMENTS.', and 'Receipts for the Week ending Jan. 27.'