



"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."

VOL. XII. No. 8.

BOSTON AND NEW YORK, SEPTEMBER 30, 1846.

WHOLE No. 282.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY

AT NO. 9 MILK STREET, BOSTON,

BY J. V. HIMES.

TERMS—\$1 per Volume of 26 Numbers. \$5 for Six copies. \$10 for Thirteen copies.

All communications, orders, or remittances, for this office, should be directed to "J. V. HIMES, Boston, Mass." (post paid). Subscribers' names, with their Post-office address, should be distinctly given, when money is forwarded.

Come, Lord Jesus.

Thy people, Lord, with waiting eyes,
Expect thy coming near;
They eager watch the eastern skies,
To crown the festive year.
With sincere hearts of holy joy,
They view each promised sign;
Redemption all their hearts employ—
They wait the promised time.

But though with rapturous joy they sing
Thy praises here below,
And wish to see their glorious King,
And thee more fully know:
In tribulation oft they stand,
With grievous care oppress;
O! lead them by thine own right hand,
Into the promised rest.

By faith they view the opening skies
Reveal the coming One;
And lo! they raise their fervent cries—
Lord, come, O quickly come!
O come, and save thine Israel's seed,
Who long have sought thy face;
And may they from the tempter freed,
Rejoice in conquering grace.

Then shall thy people all rejoice
In songs of noblest praise;
While every heart and every voice
Shall chant redeeming grace.
Ten thousand lyres, in concert sweet,
Shall swell the angelic band;
Discordant notes shall never greet
The dwellers of the land.

Then shall the glittering spires shine
On Canaan's happy shore,
With rays of glory bright divine,
Increasing evermore.
The songs of the redeemed shall ring
With everlasting joy,
Immortal praise to Christ their King
Shall every tongue employ.

O! long expected Savior, come!
Thine advent hasten, Lord!
Thy little flock all sigh for home—
Fulfill thy sacred word.
Seraphic millions join the prayer—
Lord Jesus, quickly come!
Then shall we all in triumph share
Our glorious rest at home.

Portsmouth, N. H.

The Sure Mercies of David.

BY THE REV. EDWARD BICKERSTETH,
RECTOR OF WATTON, HERTS, ENG.

2 Samuel 7:12-16.—"I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: and thy throne shall be established for ever."

My text contains that foundation promise to which Isaiah speaks, as St. Paul does in preaching to the Jews in the synagogue at Antioch. We declare unto you good tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again; as it is also written in the second psalm, "Thou art my Son; this day have I begotten thee." And as concerning that he raised him up from the dead, now no more to return to corruption, he said

on this wise, I will give you the sure mercies of David.

And it is on this foundation both Isaiah and St. Paul proclaim the free salvation of the Gospel, the full remission, the abundant pardon of all sins to every returning sinner, and free justification from all things from which he could not be justified by the law of Moses, to every believer. (Isa. 55:6-9; Acts 13:33-39.) These are the present blessings to be obtained. My text, however, rather directs your attention to the character and glories of the everlasting kingdom.

We will consider—

1. The King announced.
2. The national hope of Israel.
3. The house to be built.
4. The kingdom of the Son of David.

1. THE KING ANNOUNCED.

"I will set up thy seed after thee, which shall proceed out of thy bowels. I will establish the throne of his kingdom for ever. I will be his Father, and he shall be my Son."

We have in the promises three titles given to the Monarch here announced.

1. THE SON OF GOD. "I will be his Father, and he shall be my Son."

At first this might seem to be no more than the general promise made to all believers, "I will receive you, and will be a Father unto you, and ye shall be my sons." But the promise is opened out and explained in the New Testament, and there the Divine Spirit teaches us that it is designed to set forth a far superior Sonship to that of the children of God by creation or adoption, even the eternal Godhead and co-equal glory of the only-begotten Son of the Most High. Thus St. Paul writes to the Hebrews,— "Unto which of the angels said he at any time, Thou art my Son; this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son. And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. Unto the Son he saith, Thy throne, O God, is for ever and ever." Hence it is clear the Sonship of Christ is truly divine.

So we see when his birth was announced to his virgin mother, the angel told her, "He shall be great, and shall be called the Son of the Highest." When she was astonished, and asked how could this be? the angel said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

This Divine glory is farther illustrated by St. John in the opening of his Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth."

See, then, the Divine majesty and glory of the Son here promised to David. It is

not a creature, but a Creator, of whom we are speaking; he on whom we depend for life and breath and all things. With what reverence, then, should we search into these deep things of God; and with what obedience of faith ought his truth to be submitted to and received. The Son of God, far above all angels! the root as well as the offspring of David; David's Lord as well as David's Son; the true and eternal God, in his acts of love to man, is here set before us. He claimed this when on earth as his proper character and glory; and for claiming this, his due right and title, the unbelieving Jews rejected him as a blasphemer, and he was crucified as a malefactor. O, Divine Immanuel! may we adore thee the more, and love thee more intensely.

2. Another title is, *The Seed of David*: "I will set up thy seed after thee."

There was here, in the first instance, a typical reference to Solomon, who literally succeeded David on the throne of Israel. But the proper and full application of the promise is to our Lord Jesus Christ. He is often expressly mentioned in the New Testament as the seed of David. Thus St. Paul tells the Romans that he was separated unto the Gospel of God concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power. And the same apostle, speaking to the Jews at Antioch, says, "Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus." The title implies his true humanity: of our very nature; bone of our bone, and flesh of our flesh. It implies that like David he should go through afflictions and sorrows, through deep humiliations and many trials, as the preparation for the exercise of his kingly office. Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the Author of eternal salvation unto all them that obey him. Thus he had full experience of temptation and suffering, and is able to sympathize with his people in their afflictions, preparing them also for their future glory. Oh, how should this endear to us our Redeemer! He knoweth our frame. He has a fellow-feeling with us. In all our affliction he is afflicted.

A third title here given is *THE KING*. This title, through the Psalms and the prophecies of the future glory of the Jewish nation, specially relates to the Messiah. He is particularly predicted in them as the future King of Israel: "Behold a King shall reign in righteousness, and princes shalt rule in judgment: and a man shall be a hiding-place from the wind, and a covert from the tempest; as the shadow of a great rock in a weary land, and as rivers of waters in a dry place." So again it is foretold of him, "Thus saith the Lord, the King of Israel and his Redeemer, the Lord of hosts, I am the First and I am the Last; and besides me there is no God. The King of

Israel, even the Lord is in the midst of thee." Equally explicit are the applications of the New Testament: "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." Where was there ever a monarch that could make such claims, or who possessed Divine glories and perfections like these? Oh! what a glorious and blessed Monarch is this our heavenly Monarch. What a kingdom is his, which, amidst all the shaking and passing away of every other kingdom, has yet to be developed and established on our earth! "Wherefore we receiving a kingdom which cannot be moved, let us have grace to serve God acceptably, with reverence and godly fear."—(To be continued.)

The Sacred Mountans.

MOUNT TABOR.

BY THE REV. J. T. HEADLEY.

What strange contrasts this earth of ours presents. It seems to be the middle spot between heaven and hell, and to partake of the character of both. Beings from both are constantly occurring upon it. The glory from one and the midnight shades from the other meet along its bosom, and the song of angels and the shriek of fiends go up from the same spot. Noonday and midnight are not more opposite than the scenes that are constantly passing before our eyes. The temple of God stands beside a brothel, and the place of prayer is separated only by a single dwelling from the "hell" of the gambler. Truth and falsehood walk side by side through our streets, and vice and virtue meet and pass every hour of the day. The hut of the starving stands in the shadow of the palace of the wealthy, and the carriage of Dives every day throws the dust of its glittering wheels over the tattered garments of Lazarus. Health and sickness lie down in the same apartment; joy and agony look out of the same window; and hope and despair dwell under the same roof. The cry of the new-born infant and the groan of the dying rise together from the same dwelling; the funeral procession treads close on the heels of the bridal party; and the tones of the lute and viol have scarcely died away before the requiem for the dead comes swelling after. O! the beautiful and deformed, the pure and corrupt, joy and sorrow, ecstasies and agonies, life and death, are strangely blent on this restless planet of ours!

But the past and future present as strange contrasts as the present. What different events have transpired on the same spot. Where the smoke of the Indian's wigwam arose, and the stealthy tread of the wolf and panther was heard over the autumn leaves at twilight, the population of New York now surges along. Where once Tyre, the queen of the sea, stood, fishermen are spreading their nets on the desolate rocks, and the bright waves are rolling over its marble

columns. In the empty apartments of EDOM the fox makes its den, and the dust of the desert is sifting over the forsaken ruins of Palmyra. The owl hoots in the ancient halls of kings, and the wind of the summer night makes sad music through the rents of once gorgeous palaces. The Arab spurs his steed along the streets of ancient Jerusalem, or scornfully stands on Mount Zion, and curls his lip at the pilgrim pressing wearily to the sepulchre of the Savior. The Muezzin's voice rings over the bones of the prophets, and the desert wind heaps the dust above the foundations of the seven churches of Asia. O, how good and evil, light and darkness, chase each other over the world!

But it may be asked, what this fit of musing has to do with Mount Tabor. It came upon me unawares, and was suggested by two different scenes my imagination drew upon that mountain.

Forty-seven years ago, this month, a form was seen standing on Mount Tabor, with which the world has since become familiar. It was a bright clear morning, and as he sat on his steed in the clear sunlight, his eye rested on a scene in the vale below, which was sublime and appalling enough to quicken the pulsations of the calmest heart. That form was Napoleon Bonaparte, and the scene before him the fierce and terrible "Battle of Mount Tabor." From Nazareth, where the Savior once trod, Kleber had marched forth with three thousand French soldiers into the plain, where, at the foot of Mount Tabor, he saw the whole Turkish army drawn up in order of battle. Fifteen thousand infantry and twelve thousand splendid cavalry moved down in majestic strength on this band of three thousand French. Kleber had scarcely time to throw his handful of men into squares, with the cannon at the angles, before those twelve thousand horse, making the earth smoke and thunder as they came, burst into a headlong gallop upon them. But round those steady squares rolled a fierce devouring fire, emptying the saddles of those wild horsemen with frightful rapidity, and strewn the earth with the bodies of riders and steeds together.—Again and again did those splendid squadrons wheel, re-form, and charge with deafening shouts, while their uplifted and flashing scimitars gleamed like a forest of steel through the smoke of battle; but that same wasting fire received them. Those squares seemed bound by a girdle of flame, so rapid and constant were the discharges. Before their certain and deadly aim, as they stood fighting for existence, the charging squadrons fell so fast that a rampart of dead bodies was soon formed around them. Behind this embankment of dead men and horses, this band of warriors stood and fought for six dreadful hours, and was still steadily thinning the ranks of the enemy, when Napoleon debouched with a single division on Mount Tabor, and turned his eye below. What a scene met his gaze. The whole plain was filled with charging squadrons of widely galloping steeds, while the thunder of cannon and fierce rattle of musketry, amidst which now and then was heard the blast of thousands of trumpets, and strains of martial music, filled the air. The smoke of battle was rolling furiously over the hosts, and all was confusion and chaos in his sight. Amid the twenty-seven thousand Turks that covered the plain, and enveloped the enemy like a cloud, and aimed the incessant discharge of artillery and musketry, Napoleon could tell where his own brave troops were struggling, by the steady and simultaneous volley, which showed where discipline was contending with the wild valor of overpowering numbers. The constant flashes from behind that rampart of dead bodies were like spots of flame

on the tumultuous and chaotic field. Napoleon descended from Mount Tabor with his little band, while a single twelve pounder, fired from the heights, told the wearied Kleber that he was rushing to the rescue. Thrown into confusion and trampled under foot, that mighty army rolled turbulently back toward the Jordan where Murat was anxiously waiting to mingle in the fight. Dashing with his cavalry among the disordered ranks, he sabred them down without mercy, and raged like a lion amid the prey. The chivalric and romantic warrior declared the remembrance of the scenes that once transpired on Mount Tabor and on these thrice consecrated spots, came to him in the hottest of the fight, and nerved him with ten-fold courage.

As the sun went down over the plains of Palestine, and twilight shed its dim rays over the rent and trodden and dead-covered field, a sulphurous cloud hung around the summit of Mount Tabor.—The smoke of battle had settled there where once the cloud of glory rested, while groans and shrieks rent the air. Nazareth, Jordan, and Mount Tabor!—What spots for battle-fields!

Roll back twenty centuries, and again view that hill. The day is bright and beautiful as then, and the same rich oriental landscape is smiling in the same sun. There is Nazareth with its busy population—and the same Nazareth from which Kleber marched his army; and there is Jordan rolling its bright waters along—the same Jordan along whose banks charged the glittering squadrons of Murat's cavalry; and there is Mount Tabor—the same on which Bonaparte stood with his cannon, and the same beautiful plain where rolled the smoke of battle, and struggled thirty thousand men in mortal combat. But how different is the scene that is passing there! The Son of God stands on that height, and casts his eye over the quiet valley through which Jordan winds its silver current. Three friends are beside Him. They have walked together up the toilsome way, and now the four stand, mere specks on the distant summit. But the glorious landscape at their feet is forgotten in a sublimer scene that is passing before them. The Son of Mary—the carpenter of Nazareth—the wanderer with whom they have ate and drank and travelled on foot many a weary league, in all the intimacy of companions and friends, began to change before their eyes. Over his soiled and coarse garments is spread a strange light, steadily brightening to intense beauty, till that form glows with such splendor that it seems to waver to and fro and dissolve in the still radiance. The three astonished friends gaze in breathless admiration, and then turn to that familiar face. But lo! a greater change has passed over it. The man has put on the God, and that sad and solemn face that has been so often stooping over the couch of the dying, and entering the door of the hut of poverty, in the streets of Jerusalem, and by the weary wayside—aye, bedewed with the tears of pity, now burns like the sun in mid-day splendor. Meekness has given way to Majesty—sadness to dazzling glory—the look of pity to the grandeur of a God. The still radiance of Heaven sits on that serene brow, and all around that divine form flows an atmosphere of strange and wondrous beauty. Heaven has poured its brightness over that consecrated spot, and on the beams of light that glitter there, Moses and Elias have descended, and wrapped in the same shining vestments stand beside him. Wonder follows wonder, for those three glittering forms are talking with each other, and amid the thrilling accents are heard the words, "Mount Olivet," "Calvary," the agony and the death of the crucifixion. Peter, awe-struck and overcome,

feeling also the influence of that heavenly atmosphere, and carried away by sudden impulse, says to Jesus, in low and tremulous accents: "It is good to be here; let us build three tabernacles; one for thee, one for Moses, and one for Elias." Confused by the scene, and dazzled by the splendor, he was ignorant of what he was saying. He knew not the meaning of this sudden appearance, but he knew that heaven was near and God revealing himself, and he felt that some sacred ceremony would be appropriate to the scene; and while his bewildered gaze was fixed on the three forms before him, his unconscious lips murmured forth the feelings of his heart. No wonder a sudden feeling came over him that paralyzed his tongue and crushed him to the earth, when in the midst of his speech, he saw a cloud fall like a falling star from heaven, and bright and dazzling, balance itself over those forms of light. Perhaps his indiscreet interruption had brought this messenger down, and from its bosom the thunder and flames of Sinai were to burst; and he fell on his face in silent terror. But that cloud was only a canopy for its God, and from its bright foldings came a voice saying, "This is my beloved Son, in whom I am well pleased, hear ye him."

How long the vision lasted, we cannot tell, but all that night did Jesus, with his friends, stay on that lonely mountain. Of the conversation that passed between them there, we know nothing; but little sleep, we imagine, visited their eyes that night, and as they sat on the high summit and watched the stars as they rose one after another above the horizon, and gazed on the moon as she poured her light over the dim and darkened landscapes, words were spoken that seemed born of Heaven; and truths never to be forgotten were uttered in the ears of the subdued and reverend disciples.

Oh, how different is heaven and earth! Can there be a stranger contrast than the Battle and Transfiguration of Mount Tabor? One shudders to think of Bonaparte and the Son of God on the same mountain; one with his wasting cannon by his side, and the other with Moses and Elias just from heaven. It is like seeing the devil and the angels in the same Eden garden.

But no desecration can destroy the first consecration of Mount Tabor; for baptized with the glory of Heaven, and honored with the wondrous scene of the Transfiguration, it stands the *fifth Sacred Mountain* on the earth.—*N. Y. Observer.*

A False Prophet.

[The following is copied from a small pamphlet, published by Mr. Piers, Vicar of Preston, Eng., for the purpose of undeceiving some simple souls of his charge, who had been drawn from the truth, by the impudent pretences of the man Prince, who claims to be "Elijah"—sent to prepare the way of the Lord.]

Beloved Friends:—Knowing, as I do, the sincerity of your motives, and the sacrifices which some of you are making in following Mr. Prince, but believing at the same time that you are most grossly deceived, I am sure you will give me credit for equal sincerity, in laying before you a few plain and simple reasons for my having come to this conclusion.

In the first place, (not to say anything of the earlier period of Mr. Prince's life,) when he first came into this neighborhood, he appeared among us as the prophet Elijah,—as "having a special message from God to proclaim unto us the second coming of our Lord,—that he was really coming *very soon*,—that he would come in the clouds of heaven with power and great glory,—that every eye should see him,—that he would come to take vengeance upon them that knew not God,

and that obeyed not his gospel." Now all this was perfectly true and scriptural, whether he had any special authority to proclaim it or not; but ere these prophecies of Elijah were fulfilled, Mr. Prince appeared among us in another character, as one of the Two Witnesses; and now, he and Mr. Starkey, in virtue of this new office, profess to have shut the door of mercy against all, except those whom he (Mr. Prince) having duly examined in his prophetic character, pronounced to be shut in.

Now let us for a moment examine how far all this has been fulfilled. Mr. Prince, in the character of Elijah, proclaimed "the immediate coming of the Lord in power and great glory, and that every eye should see him, &c.;" but now, this so-called Elijah has passed off the stage, and the Lord has not so come, neither has every eye seen him.—Again, Mr. Prince, in his new character, as one of the Two Witnesses, having duly examined some three or four hundred of his followers in this neighborhood, and having formally entered their names, as registered in heaven, declared that when the door was shut, "they were so shut in, that they could not possibly get out."—Now, what has been the result? why, of the three or four hundred who were so shut in, I believe more than one half have already come out; and some of them, persons to whom he had given the most solemn assurance that "they could not get out, even if they would." But what saith he now? He says they are not only out, but that "they are in the blackness of darkness for ever;" thereby, incontrovertibly proving that he himself is a *false prophet*. For, if he now admits those persons are *really come out*, of whom he before declared that "they could not get out," surely he condemns himself out of his own mouth.

Again,—Mr. Prince had a revelation before he came to Weymouth, that he was to go forth as some great one, and to convert millions,—that the twelve Lampeter Brethren were to be his apostles, and to receive a ministerial gift through believing in him,—and that Mr. Rees was, in some mysterious way, to be united to himself in this great work.—Now, what has been the result of this revelation? why, notwithstanding the utmost exertion on the part of Mr. Prince, both by writing, by deputation, and by personal application,—both by wooings and by threatenings,—only three of the Lampeter Brethren have obeyed the call, the other nine having utterly rejected it as visionary and unscriptural. Now, permit me to ask you one or two plain and simple questions.—From whom did Mr. Prince receive that revelation? was it from God, or from the devil? You will say from God. If so, then I would ask again,—how is it that God did not prepare the hearts of those whom he had appointed, to obey the call? and how is it that he has suffered so great a work to dwindle into a mere nonentity? When our blessed Lord went forth to collect his disciples, we read of no deputations, no wooings, and no threatenings; he simply said to one and another, "Follow me," and they instantly "left all, rose up, and followed him," without even presuming to inquire why or wherefore they were to do so, thereby manifesting the divine power and authority by which he spake.

Again,—I would ask, who are the Two Witnesses? You will say, Mr. Prince, and Mr. Starkey. If so, I would ask again,—whence the mysterious signature "Br. P. and R.?" If you do not know, I will tell you.—Mr. Rees, the *appointed witness*, having utterly rejected the call, Mr. Prince, by a certain hocus pocus juggle, converted poor Mr. Starkey into Mr. Rees, and then united him to himself under the mystic character of "Br. P.

and R.," so that Mr. Starky is now Bro. Rees, he (Mr. Starky) having no longer any real existence of his own; and Mr. Rees, though utterly unconscious of it himself, is now the active coadjutor of Mr. Prince in this great work. Surely, such jugglery as this, is only worthy of the source from whence it comes, but is not worthy the reception of *Christian men*.

Again,—when Mr. Prince first came into this neighborhood, he, Mr. Starky, and myself, had a long discussion, as to the meaning of our Lord's words, as recorded in Matt. 24 : 35, he and Mr. Starky maintaining that they implied that marriage was unlawful; I, on the contrary, expressing my opinion that they were only intended to show that the world would then be no more expecting his coming, than the inhabitants of the old world were expecting the flood, in the days of Noe. I further instanced the case of our Lord's sanctioning the marriage in Cana of Galilee; to which Mr. Prince instantly replied, "O, I do not mean to say that marriage was *always* unlawful, but only that it is unlawful for persons to marry *now* that they have heard the Testimony;"—that is, after they had heard his declaration, "Behold he cometh!" It was not, however, many days after this, when, to my great surprise, Mr. Starky announced to me his intention of marrying Miss Perry; but it was afterwards explained to me, that it was only a *spiritual* marriage, and that it was merely adopted as a matter of expediency.

Shortly after this, there was a large gathering of Mr. Prince's converts at Taunton and Charlinch, and on their return, I was informed that four of his ministerial followers were about to be united in marriage with four of the ladies who were then present, three of whom, I understood, had never seen each other before. At this, I again expressed my surprise, inquiring how such a proceeding could be consistent with Mr. Prince's avowed principle, "that marriage was *now* unlawful?" In reply to this, I was again assured "they were only *spiritual* marriages." Now, what has been the result of these spiritual marriages? why, three out of the four ladies have since been separated from their husbands by Mr. Prince, I believe, in *disgrace*, and one of them has lately produced a *fine boy*;—I leave it to yourselves to judge, therefore, how far those marriages have been spiritual.

Again,—you tell us that you are in the Kingdom, that is, I presume, in the millennial kingdom,—that you are free from flesh, being all spirit, and consequently free from sin. If so, then I would ask you one or two more questions. If you are really in the millennial kingdom, free from flesh, and free from sin, how is it that you eat, drink, sleep, and are subject to all the weaknesses and infirmities of our nature like other men? Nay, how is it that some of you curse, swear, get drunk, and otherwise act in a manner unbecoming the Christian name? Surely, dear brethren, it behoves you to weigh well these things, as in the balance of the sanctuary, ere you suffer yourselves to be led away by specious appearances. Many, who but a short time ago were so led away like yourselves,—equally exalted in spirit,—equally confident that all was right, are now blessing God, that they have been delivered from this snare of the wicked one. And that you may have cause, ere long, to bless him in like manner, is the sincere prayer of

Your affectionate friend and servant in the Lord,
OCTAVIUS PIERS.

Letter from Bro. Wm. Biddle.

Your insertion of my last, ought to be acknowledged as an unlooked-for favor. Differing from you in some points, espe-

cially that all the events predicted in Holy Writ to occur before the second coming of the Lord Jesus Christ are fulfilled, I thank you for the candor which allowed in your columns a place for my remarks.

I observed that you have published a very interesting document in a late number, being extracts from the answer of the Bishops consulted by the Pope, in his distress at the progress of Protestantism. It would gratify me, and perhaps others, if you would give us farther information with respect to that document, that we may rely upon its authenticity.

I am much pleased to read Bro. Litch's communications. I used to entertain some ideas similar to his, with respect to the two horned beast; but the fact that the beast with seven heads and ten horns, is represented as having the horns *crowned*, appeared to point out the royal authority of that beast, and led me to conclude that it is the civil Roman power in the hands of the ten kings. But if Bro. L. can show that the Jesuits are the two horned beast, the other must represent the Roman civil and ecclesiastical power united. I am of the number of those who consider that six of the seven vials of wrath have already been poured out upon the men who had the mark of the beast, and upon them that worshipped his image. That these vials began to be poured out at the time of the Reformation: that the fifth vial was poured out during the time of the French Revolution, and the wars that followed; that the sixth, on the great river Euphrates, the Turkish power, (the second woe trumpet,) has been poured out since the battle of Waterloo, in the remarkable humbling of the Turkish power; and now we appear to have come to that important period, when the way of the kings from the rising of the sun is prepared, and the three unclean spirits like frogs, out of the mouth of the dragon, the beast, and the false prophet,—the spirits of demons working miracles, have gone forth upon the kings of the whole inhabited world, to gather them together to the battle of the great day of God, the Almighty.

It was this conviction of the fulfilment of these prophecies respecting the six vials, which first made me believe, before I saw Bro. Miller's works, or knew his name, that the warning of v. 15 is addressed to the men of this age and generation—"Behold I come as a thief!"

But what can this battle be? In it must be two contending armies. The kings of the whole inhabited earth and their armies, and the beast and the false prophet are all combined against the Lord, and against his Anointed, his Messiah. In what manner, may I inquire, may we expect this? Is it not in a universal manner, that which was practised by Saul of Tarsus, in a limited degree, when he persecuted God's saints? Is it not to be expected that through the length and breadth of the earth, the powers that be, will join together to persecute those who will not worship the beast, and his image, nor receive his mark?

Our blessed Master, at the close of his affecting address to his faithful apostles, said, "In the world ye shall have *tribulation*;" and can we think that when the angel having the everlasting Gospel to preach to them that dwell upon the earth, to every nation, and kindred, and tongue, and people, &c., has fulfilled his commission, (and I verily believe it is in the course of fulfilment,) that no trial of the faith of such as listen to him, and fear God and give glory to him, is to take place? The warning given by the third angel is as solemn as any within the lids of the Bible, assuring us of the never ceasing, never ending woe of such as worship the beast, and his image, and received his mark in their foreheads, or in their hands.

While I thank God for the efforts of Bro. Miller and others, in calling the attention of men to the speedy second coming of the Judge of all, yet, as all must admit errors have been made as to the time, we may properly inquire whether this warning is not intended to prepare our minds for that which is speedily to try us all.

I have inquired of many what is meant by the worship of the beast and his image, but have never yet been satisfied with any answer given. I should feel deeply indebted to any one who would clear up this matter to me. With regard to receiving his mark in the forehead or the hand, I think that I have light. The following are my opinions on this subject. The worshippers of the true God have a mark in their foreheads—a seal. Rev. 7 : 2, 3. This appears to be "the name of their Father written upon their foreheads." Rev. 14 : 1. This name of their father who is in heaven is LOVE.—See 1 John 4:8, 16. God is love. This is the mark which the Lord Jesus Christ himself said that they should be known by. John 13 : 35. The mark by which believers have acknowledged that they have passed from death to life. 1 John 3 : 14. On the other hand, the worshippers of the beast and his image have also a mark. As the beast is the enemy of God, his mark is directly the reverse of that of God. While the disciples of Christ, his worshippers, are known by "the love which they bear to each other," I conceive that the mark of the beast, is **HATRED TO THE DISCIPLES OF CHRIST**. But how can this mark be in the forehead or the hand? The forehead is the thinking contriving part. The hand executes what the forehead contrives. Hence it is to be expected that some will *contrive* plans, as in the Irish and French massacres of the Protestants, and others will *execute*, by putting to death, if possible, such as fear God and keep his commandments. Hence I think that in Rev. 14 : 13 there is a promise peculiarly given to believers in the approaching time of trial, when the number of the martyrs is to be fulfilled according to that in Rev. 6:10, 11.

WILLIAM BIDDLE.

New Canaan (Ct.), Aug. 29th, 1846.

The document alluded to in the above, we found in the "Protestant Churchman," and know nothing of it, only what the article contained.

Our views of the battle are, that it follows the resurrection. The reasons for that view we have so frequently and fully given, that to dwell on them here might appear like a superfluous repetition. As Bro. Litch is writing on the two horned beast, he may append a few remarks in reply to our brother.

The Advent.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3 : 4.

Before these words were written by the inspired penman, the Son of God had once appeared in this world. This manifestation of a Divine Being was the most remarkable event in relation to man, since his creation. Amazing and inconceivable to the mind of the natural man. As is the second glorious appearing of Jesus Christ, this, his first advent is yet more marvellous. For that Being, by whom the world's were made, to take our nature upon him,—be born as men are born, and this, too, in circumstances more lowly than generally befall the humblest of mortals; to live a life of privation and scorn, the poorest of the poor, the object of insult and persecution; to taste death, and drink the most bitter cup of suffering ever allotted to the veriest object of earth: all this is wonderful, but nevertheless *true*. And those who profess and call

themselves Christians admit these facts. Then why do any doubt the reality of the second manifestation of the self-same illustrious Being? Want of faith in a living and promise-keeping God,—false views of the inspired word,—theories of men beclouding the living truths of Christianity,—are among the reasons why this soul-gladdening promise—this mighty incentive to Christian zeal and untiring effort in the cause of God, is absent from the minds of modern professors. It was evidently God's purpose that his people should be constantly expecting their Lord's return. This world they are taught to regard as a place of sojourning—their sphere of trial—an evil world; they are forbidden to partake of its delights, or acquire its goods. While in it, they are commanded to live soberly, righteously, and godly; providing things honest in the sight of men; but always "looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ;" or as Paul expresses it in Col. 3:1-5. The early Christians looked for the coming of their Lord.—The prophetic Scriptures, marking out the true season of the advent, were not understood in their day: according to the Spirit's declaration, they were to be closed up and sealed, till the time of the end.

Whenever the expectation of Christ's coming has prevailed, piety, zeal, and heavenly-mindedness have been displayed. On the other hand, when this has ceased to be a topic of Christian conversation, or theme of preaching; lukewarmness and worldliness have been exhibited. Few churches are praised as the Thessalonian; and this body of Christians stood pre-eminent in the faith and desire of Jesus' second appearing.—When, from the tenor of his first epistle, some had inferred the *immediate* coming of Christ, and this caused them to neglect their proper business, the apostle writes a second time, not to reprove them for indulging this glorious expectation, but to correct a mistake into which they had fallen. He informs them that the man of sin must first be revealed, and prays the Lord to direct their hearts into the love of God, and into the *patient waiting* for Christ. (Alas! how few need this exhortation in our day.) He sharply rebukes those who walked disorderly, being jealous for the honor of the Gospel. He even commands the brethren to withdraw themselves from such, yet not discarding them totally: upon their repentance, to receive them again. 2 Thess. 3 : 6-16. We now proceed with further proof of God's design that the Church should always be waiting the Savior's return, the consummation of their hopes. Tit. 2:13; Rev. 1:7; 22:20; 1 Cor. 1-7; 2 Pet. 3:11, 12. From these and other Scriptures, it is rendered plain, not only that it is God's purpose that his people should be ever awake to the subject of the advent, but that it exhibits the very vitality of the Christian's soul to long for it, and look for it. Twelve centuries had passed before any exposition of the 1260 days of Daniel and John denoting years was published. From the prevalence of the Septuagint over the Hebrew version of the Bible in the early period of Christianity, the idea of the 6000 years drawing to a close was general in the churches. Subsequently, the rise of papacy afforded ground of expectation, it being understood by Paul's writings, that Jesus must come to destroy him. How long he was to continue they knew not, Paul not stating it, and Daniel and the Revelator yet sealed on this subject. It is indeed asserted that in the sixth century, with regard to the 3 1-2 days of John, some viewed that space as signifying years; but it was not so with respect to the 1260 days. (See "Advent Herald," spring 1845.) At the Reforma-

tion the hope of the Lord's speedy coming revived again. The second advent and the judgment were preached with power by the early Methodists and others, and the word proved mighty to the pulling down of strong-holds of Satan and darkness. But when, instead of these, the blighting and unscriptural doctrine of a spiritual Millennium, world's conversion, &c., were substituted, worldly-mindedness, to an extent, perhaps, beyond any precedent, characterized the mass of the professed disciples of the heavenly Jesus: and the cry which for a few years has been heard sounding throughout Christendom,—“Behold, the Bridegroom cometh,”—found the churches almost ignorant of the glorious truth of Messiah's approaching advent.

To those who have embraced this truth, it has been like a transit from dim twilight to noon-day brilliancy, and thousands are rejoicing in that light, steadfastly expecting and waiting their deliverance, and that speedily. Each preceding generation might expect their Lord, as the Scriptures we have quoted taught them to do. The veil being over the true import of the prophecies on the time, they had no assurance of the delay of the event beyond their own day. Now the time of the end has arrived. The book is opened. The warning has been given. Signs have appeared. And to this astonished generation will appear the most sublime spectacle ever witnessed by mankind,—the advent of the Son of man, in the glory of his Father and the holy angels.

The following texts will prove the advent future, visible, and personal; taking place at the resurrection and glorification of the saints, and the establishment of the kingdom of Christ. Acts 1:11; Matt. 24:30; Rev. 1:7; 1 Cor. 11:26; Heb. 9:28; 2 Tim. 4:1; 1 Thess. 3:13; 1 Pet. 1:7, 13; 1 Thess. 4:14-18; 1 Pet. 5:4; 1 John 3:2; and our text,—“When Christ, who is our life, shall appear, ye shall also appear with him in glory.”

H. HEYES.

The Advent Herald.

“BEHOLD! THE BRIDEGROOM COMETH!!”

BOSTON, SEPTEMBER 30, 1846.

Profanity.

“Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.”—Exodus 20:7.

The above is one of the ten commandments, uttered from Mount Sinai, when the Lord descended on it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mountain quaked greatly;—when the voice of the trumpet sounded long, and waxed louder and louder, and God answered Moses by a voice,—where there were thunders and lightnings, and a thick cloud on the mountain, and all the people of Israel in the camp trembled at the exceeding loud voice of the trumpet,—who, when they saw the thunders, and lightnings, and the noise of the trumpet, and the mountain smoking, removed and stood afar off.

These ten commandments, uttered in so solemn a manner, must contain within themselves moral principles which cannot be set aside. They are sometimes called the two commandments, because they were written on two tables of stone; the first, containing the first four of the ten, which respect our duty to God: the second, containing the last six, which respect our duty to our fellow-men. Thus our Savior endorses the ten commandments, by referring to the two tables, as the first and second commandments, when one of the Sadducees, a lawyer, asked him, tempting him, and saying, “Master,

which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;—this is the first and great commandment,”—it embraces all comprised on the first table of stone. The Savior then referred to the contents of the second table, and added, “And the second is like unto it: Thou shalt love thy neighbor as thyself: on these two commandments hang all the law and the prophets.” It will thus be seen that no man who loves his neighbor as himself, will violate any of the precepts of the second table of stone. And no man who loves the Lord his God with all his heart, soul, mind, and strength, will violate any of those contained in the first; that is, they will not knowingly and wilfully violate them. These precepts and requirements are denominated the “Moral Law,” because they have respect to our moral duty, in distinction from the ceremonial law, which was afterwards imposed on Israel, and which has been since abrogated,—nailed to the cross.

Of all the commandments so solemnly uttered, that which forbids our taking the name of the Lord our God in vain, is one of those the most solemnly enunciated, inasmuch as it is connected with the awful consequences, that “the Lord will not hold him guiltless that taketh his name in vain.”

WHAT IS IT TO TAKE THE NAME OF GOD IN VAIN?

People, and even those who are good and conscientious, often profane that holy name, when they little realize it. To profane anything is to reduce it from a sacred to a common use: thus we read of profane history, in distinction from sacred. A vain use of anything, is the use of it in such a time or manner that no good results from it. When we are forbidden to take the name of God in vain, we are forbidden to use it needlessly, or when we can just as well avoid using it. We are not to speak it familiarly, or introduce it unnecessarily in our speech, or writings; and when we do speak His name, it should be in tones the most solemn, and with feelings the most reverential, so that it shall be seen that we reverence that name which is above every name. The Jews had so great a reverence for the name of Jehovah, that they would not allow themselves to speak it; and it is said of them, they would never venture to tread on a piece of paper without first knowing that that name was not written on it.

Those who reverence the name of God, are always much pained when it is used needlessly, or with familiarity,—when it is used merely to give point and force to what is said, or to round a well turned period. Some speakers are very prone to repeated ejaculations of some of the titles of God. If they knew how it weakens the effect of the reasoning, they would totally refrain. If we wish to refer to Him who has made us, and preserved us all our days, there are terms enough by which it may be done. We may speak of him as our Father in heaven, as our Savior commanded us when we pray; or we may refer to the Majesty of heaven—the King of kings, and the Lord of lords; but we should ever refrain from a common use of those names which have been chosen by himself. We are not only to do it, for its good taste,—for respect to the feelings of those who are pained at any approach to irreverence; but we are, above all, to refrain from it, because he has said amidst the thunders and lightnings of Sinai, the quaking of the mountain, and the sound of the trumpet,—“Thou shalt not take the name of the Lord thy God in vain, [or needlessly]; for the Lord will not hold him guiltless that taketh his name in vain.”

Correspondence of the English Mission.

NUMBER XIV.

The Evangelical Alliance—The Slavery Question—Rev. John Czerski, the German Catholic Reformer—Prof. Tholuck—Sir Culling Eardley Smith—Dr. Von Reinthaler—The Slaves' Delegate—Cheering Intelligence.

LONDON, September 3d, 1846.

Our stay in London has been protracted beyond our expectations; nor have we accomplished while here just what either you or ourselves would have anticipated; though we have been exceedingly busy, and perhaps in the end may find that we have actually accomplished more for the cause of Christ, than we might have effected by efforts directed exclusively to the propagation of the truth relating to the Advent. We have issued Nos. 2 and 3 of the “European Herald,” have given a number of lectures in the city, with encouraging success, have distributed our papers in various directions, and prepared the way greatly for future labors, should Providence permit us to resume them. None but those who are on the ground can understand the difficulties connected with an effort to direct the attention of a great community like this to a deep consideration of any moral or religious subject. We have just reached a point where we might consider that we have encouragement to *begin* work; but now we must *quit* or leave the *field* unsurveyed. As Great Britain is not a flower-garden, through which one may run in a day, or a month, neither is this, her great metropolis, to be viewed, and understood and acted upon in an hour. One may be here for weeks without hardly being conscious of it. Station himself wherever he may, he is yet remote from much that is transpiring within the limits of the city. We feel that we have gained much through our lectures and papers. Nor has our work been retarded by a faithful discharge of our duties in the World's Temperance Convention, and the Christian Alliance. As our views of the “Advent” became known, we were frequently inquired of in relation to our past and present position, so that we were afforded with the opportunity of scattering our papers and works in very desirable and extensive directions, and of disabusing the minds of many in relation to us and the cause we advocate. In a word, we are confident of having been much profited, and of having effected as much, or more, for the cause of Christ, during our stay here, than during all the previous portion of our time since we landed in England.

An Evangelical Alliance was to be formed: the principle of Christian union was no new thing to us,—its desirableness we have often felt; sectarianism and bigotry we have often denounced as among the crying sins of the professed church. A proposition, therefore, coming from the four winds of heaven, to cast away for ever all those prejudices and animosities with which we had mingled our religion, and henceforth to love as brethren all who love our Lord and Savior Jesus Christ, we were in duty bound to hail with pleasure, considering that, as Advent believers, we should derive as much benefit from this movement as any other branch of the church of Christ, providing the great principles of union be carried out in good faith. If heretofore, on all hands, we have not been as cautious as we should have been, in expressing ourselves in relation to each other, henceforth we will mutually watch.—If we have cherished great esteem for those who rank higher than ourselves as denominations, and felt it easy to extend the fraternal hand to those who were on a level with us, hereafter we have resolved not to overlook, or to withhold the hand of love and the heart of sympathy from any honest, conscientious body of Christians, who are struggling for life, and for an opportunity to do

good in the vineyard of the Lord. We conclude to take for our text the 13th of 1 Corinthians. It is not understood, however, that these obligations conflict with the great duty of contending earnestly for what we each believe to be the faith which was once delivered to the saints. Nor is it supposed that our views harmonize in relation to the future. Many of the Alliance are strong advocates for the pre-millennial doctrines; some of the most forward of its members are of this class, among whom are Messrs. Bickersteth, Birks, and Campbell. The latter gentleman, who is one of the principal Secretaries, and was one of the original movers in the Alliance scheme, distinctly stated in Conference, that he regarded this great movement as one of the signs of the times, and as preparatory to the coming of the Son of man in the clouds of heaven.—You will observe by the minutes of the meetings, that it was moved by Mr. C., and seconded by Bro. Brown, that in one of the articles of the basis, the clause “his blessed coming” be inserted: they were induced to withdraw this motion for amendment, after having made some remarks upon it, at the suggestion of Mr. Bickersteth, who thought the point implied in another part of the basis.

It was easy to perceive that there was some sensitiveness on the question of our Lord's personal coming; a few thought such a coming implied his personal reign. We are happy to know that this article of the faith of the church is not so much disputed here as on the other side of the Atlantic. You will observe under the head of General Principles, the recognition of “The Divine Institution of the Christian Ministry, and the Authority and Perpetuity of the Ordinances of Baptism and the Lord's Supper.” This article is understood to exclude from the Alliance both the Quakers and Plymouth Brethren. Another article, making nine in all, was added to the “basis” of belief, at the suggestion of Dr. Cox, of New York, and runs as follows: “The Immortality of the Soul, the Resurrection of the Body, and the Judgment of the World by our Lord Jesus Christ, with the Eternal Blessedness of the Righteous, and the Eternal Punishment of the Wicked.” A great many amendments were proposed to each of these articles, and a great deal of demurring was heard against them, on the ground that they would exclude thousands of excellent Christians. But it was argued, that truth should be the basis of charity—that it could not be supposed that the basis should be so broad as to include all Christians throughout the world, &c. In the course of this debate, much was said about *truth, principles, &c.*, the bearing of which upon another all-exciting question, was seen and felt, no doubt, before the Conference ended, both by those who contended for “truth,” and “principles,” and by those who were silent hearers of the discussion. Bro. Hutchinson moved that the phrase, “the immortality of the soul” be rescinded from the Theological Basis: he showed with great freedom of speech, that the word immortal, or immortality, is never used in the sense intended,—that these terms are only used six times in the Bible, and are applied exclusively to God, to Christ, and to the saints when made like him at his coming.—The Rev. T. Binney, of London, seconded Bro. H.'s amendment, assigning as the reason, that the “immortality of the soul” savors more of heathenism than Christianity. The Rev. Mr. Kuntze, of Berlin, supported the amendment, and said that the phrase, “the immortality of the soul,” is not used by the Evangelical ministry in Germany, as it is one of the gods which Rationalists of that country worship. While many of the distinguished and thinking voted in favor of Bro.

H.'s proposition, yet the majority were on the other side.

Dr. Cox, of New York, on a previous occasion, had stated, that the followers of Mr. Miller, in the United States, had all gone over to the view of the destruction of the wicked, after the passing of the time in which the Lord had been expected by them. Bro. Himes corrected this statement. It was very manifest that Dr. Cox felt for some time very uneasy at the presence in the Conference of some of "the followers of Mr. Miller:" but we were very happy to find him quite reconciled to their company before the Conference broke up. The Dr. lacked, as we often have, a little of that charity which "thinketh no evil." We are much indebted to him for that portion of the basis which includes the doctrine of the "resurrection of the body:" he defended this point nobly against what he called *Sweden-Bushism*. The Dr. was one of the stars in the ecclesiastical galaxy: none were listened to with more profound interest, as none were more eloquent. Bro. Hutchinson and his former Wesleyan friends seemed to have little or no intercourse, though many of them were present at the meetings of the Alliance. However, Bro. H. moved and spoke as though he was not afraid of them, or ashamed of his past course. A Wesleyan, who did not know him, asked him to preach for him in London; but when Bro. H. informed him of his former relation to the Conference, and his present standing, the minister said he would see him the next day. The next day he told Bro. H. that he did not see his way clear to press the invitation: he could not do as he would. Bro. H. preached for a Presbyterian church, on the glorious hope, of course. He has now gone to Scotland.—Bro. Brown was invited to preach on the same day for the well-known John Howard Hinton, (Baptist,) but was too much fatigued to labor anywhere. Mrs. H. is an Adventist.

We took notes of the proceedings and speeches made in the private meetings of the Conference, and of those delivered at Exeter Hall, but it would be a very laborious job to transcribe them; besides, we are much fatigued, and the mail for America closes this evening, so we must send what we have hastily put together, and refer you for the speeches and particulars to the file of newspapers which we send you. In due time you may expect to receive the "minutes" of the private and public meetings of the Conference, which will be quite voluminous. We will add, that the preliminary meetings commenced on the 12th ult., in the Lower Room of Exeter Hall; they were afterwards transferred to one of the large rooms connected with the Freemason's Tavern, Great Queen-street, and finally on the evening of the 23d, to the splendid Hall connected with this latter establishment, called "Freemason's Hall." Four public meetings have been held in Exeter Hall, at which some thousands were present. The object of the public meetings was to give an expose of the principles of the Alliance, and to enforce upon the Christian public the duty of loving one another. Individuals composing the Alliance were present from all parts of the kingdom, from France, Germany, Italy, West Indies, United States, the Canadas, &c.—£6000 were, or had been raised, for the purpose of entertaining foreign brethren, and for meeting other expenses of the Conference. An autograph register of the members of the Conference is to be lithographed, and will probably be appended to the minutes. Almost every denomination was represented, though there were hundreds of ministers even in London, and thousands of Christians, who stood aloof from the movement. At least, one of the ministers of the Established Church had to purchase his connexion with the Alliance, at the expense of suspension by his bishop: and we opine that the part some of his brethren took in this enterprise, will, sooner or later, bring them into difficulty too: we hope not. The meetings were well interspersed with devotional exercises, and a good Christian spirit prevailed. We were benefited by the interview, and have reason to believe that others were, in like manner; though we have our fears that the work was not deep enough to insure permanency for the enterprise. Deep piety must be the basis of union—pure, strong love to God will necessarily be attended with affection for all his children. Without this, all union is but artificial business, and will soon come to nought. We must leave it to your readers to determine whether the project has

not already proved a splendid failure. We write not this line because we have desired such a result, far otherwise. Nor is any one to be held responsible for this insinuation but the writer of this communication [Bro. B.] All the meetings were characterized for mutual harmony, until towards their conclusion, when slave-holding, as a disqualification for membership, was introduced, and warmly disputed for two or three days. A motion was made and supported in a speech by John Howard Hinton, of London, and seconded, with some remarks, by J. V. Himes, of Boston, to the effect, that no slave-holder shall be eligible to membership in the Alliance. This matter was finally put into the hands of a large select committee, which, after twelve hours sitting, reported almost unanimously, as you will see, that no slave-holder, who is such by his own fault, and for the sake of his own interest, shall be a member of the Alliance.—This report was adopted, but unhappily, was re-considered the next day. The majority of the American part of the Conference being opposed to it. Again the matter was committed to the Committee, and when there was no hope of reconciling all parties, the Committee and the Conference generally, united on this ground, that the "Alliance consist, first, of all such members and corresponding members of the Provisional Committee, as shall still adhere to its principles and objects; and secondly, of such Branches as may hereafter be formed in consistency with them. That persons who may be hereafter admitted Members of any Branch of this Alliance shall be regarded as Members of that Branch only to which they have been admitted, until the concurrence of a General Conference, when they may be, by its authority, admitted Members of the Alliance.—That the next General Conference be held at such time and place and consist of such persons, as by correspondence between the Branches of the Alliance in different countries, and under the guidance of Divine Providence, shall hereafter be unanimously determined. A Conference of any two or more of the Branches may be held at the pleasure of the Branches desiring it."

If, therefore, slave-holders be introduced into the American Branch, it is clear that the British Branch will never unite with them, or second the motion for a General Conference.

We will not close this letter without alluding to the presence, in London, of Czerski, the German Catholic Reformer. You will find in the papers we send you two or three articles in relation to him. Several meetings have been held in his behalf, during his brief visit to this metropolis; we attended one of an interesting character, which we believe is not referred to in the papers, but which was much like those alluded to there. Czerski is a man of rather small stature, and, perhaps, about 33 years of age. There is nothing in his mere appearance which indicates *reforming* abilities. About two hundred congregations have drawn off from the Roman Catholics, through his and the exertions of Ronge, though it is said that very many of this number are nothing better than infidels. Ronge himself is a Rationalist, and the piety of Czerski is questioned by many on the Continent, who had seen and conversed with him, while some, on the other hand, are satisfied that he is a true Christian, and attribute many of his deficiencies, and seeming inconsistencies, to his want of Christian counsel, &c.

Professor Tholuck, of Halle, was at the Alliance, and of course was one of the observed; he seems to be quite a modest man, and is very agreeable in conversation. The Professor believes the wicked will have the Gospel preached to them after death, and he hopes that all will finally be saved!

The venerable and excellent "Jay," of Bath, was present at one of the public meetings. Several "Baronets," "Lords," and Members of Parliament took part in the meetings, and gave us good proof that rank and titles may not be insurmountable barriers to the attainment of true Christian humility and piety of heart. The Chairman of the meetings, Sir Culling Eardley Smith, (Baronet,) won the admiration of all present by his dignity, patience, kindness, liberality, and Christian meekness. A more perfect gentleman, and Christian, it is seldom our privilege to meet. The benedictions of many a Christian heart will always follow him. He is the individual who, a few years ago, was detected in distributing tracts in Rome, and just escaped lodgings in the prison of the holy city for his temerity. He is much interested in the subject of the Papacy, and has distributed among the members of the Alliance several valuable works bearing upon the matter. The

foreign members took breakfast at his house on Monday morning last, at which time steps were taken for forming a Society in London, for the purpose of giving the Gospel to the 100,000 foreigners residing in this city, of whom 5,000 are Italians, and 30,000 are Germans. An allusion to another individual, at the Conference, we mean Dr. Von Reinthaler, a German nobleman, who, on being converted to Christ, immediately devoted his time and his fortune to the foundation and support of a school for "bad boys;" he resides at Erfurth, and occupies, for his school, the very monastery in which Luther labored and suffered: he has sought out and placed under his tuition five lads, who are the lineal descendants of that great and good man. The Doctor is worthy of a place among "noblemen."

On the last day of the Conference, who should make his appearance, but Rev. M. M. Clarke, pastor of the African Episcopal church, Washington city, a colored man. He was sent to represent the interests of the free colored population and the slaves. He was introduced by Bro. Himes, and presented a written address to the Conference, with a request that it be printed with their minutes, in which was expressed the duty of the church to use her influence to abolish slavery. His arrival at an earlier day of the meetings was prevented by adverse winds.

But we must say *adieu* for the present. We are hearing good tidings from brethren scattered over the field in this kingdom. Bro. Burgess writes that he has already baptized 36 in Exeter. The Hall is filled every Lord's day. The work is onward there: he has also stirred up the people in Tiverton. Bro. Micklewood says, "Few weeks pass without realizing some additional members to our ranks." The following is another specimen of the character of letters which we are frequently receiving. Truly we ought to be thankful:—

Sir:—It is with much pleasure that I have just been presented with the first number of the "Advent Herald," by Mr. Morgan, of Hertford. He tells me he met with you at the World's Temperance Convention in London, where you gave it him for circulation.—As I deem it a great desideratum in these days, so clearly marked by the speedy return of Christ, I shall be obliged if you will forward me one of each of the numbers from the commencement to the present time. I enclose postage stamps for the payment of them, not knowing how to send so small a sum in a letter. We have a great many Christians in Hertford who believe in the pre-millennial advent of our Savior, and who, I have no doubt, will be glad to become subscribers to your Herald. There are a large body of Saints, called Plymouth Brethren, who are looking for the revelation of the Savior, and two of the clergymen of the Establishment are firm believers in his speedy advent. The independent minister is also now giving a course of lectures on the subject. I shall show your publication to as many as I can, and I think they will not require persuading to take it, but will at once be convinced of its desirableness. Wishing you, by God's blessing, great success in awakening the Christians in England to a sense of the nearness of the manifestation of the Lord Jesus Christ from heaven, to be glorified in his saints, and to be admired in all them that believe. I remain yours respectfully.

A member of the Established Church from Ireland informed Bro. Hutchinson, that the Episcopal clergy there nearly all held the doctrine of the pre-millennial advent.

Correspondence.

The Jesuits—Their Work.

NO. VI.

So great success as has followed the Jesuits in the heathen world, must have some adequate cause. TEN thousand heathens and Mahomedans would not become Papists in one day, without some means adequate to the end being used. Do the Scriptures reveal the mystery? In Rev. 13: 13, 14, we read of a certain power designated a beast, having two horns like a lamb, who "Doeth great wonders, so that he maketh fire to come down from heaven on earth in the sight of men, and deceiveth them that dwell on the earth, by means of those miracles which he had power to do in sight of the beast."

I will now present the evidence that the Jesuits have, from their origin, professed the possession and exercise of the power to work miracles, and by that means have succeeded in converting thousands on thousands to Romanism. The founder of the Society,

they say, was possessed of this power. B. Paschal, who wrote in the 17th century on the Mystery of Jesuitism, was himself a firm and devoted Roman Catholic; but yet an honest man, and despired from the bottom of his heart, the abominable corruptions and duplicity of the Jesuits, and devoted himself to an expose of them. He has given the following quotations from the eulogists of St. Ignatius, at his canonization as a Saint, by the Roman Catholic Church. The possession and exercise of such powers are the ground of his canonization. The Church of Rome has thus vouched for the truth of the miracles. The first quotation relates to prodigies which took place when he first resolved to quit his military life. It is from Valderama, in the canonization of Ignatius.

"When it first came into the mind of Ignatius to quit his military life; the house wherein he was shocked, the walls thereof were shattered, and all the beams and rafters cracked, inasmuch that all those who were within left it."—Mystery of Jesuitism, p. 356. This prodigy we, of course, are left to understand transpired, as an attestation of the interest felt in the spiritual world in this change of Loyola's calling. That there was great excitement in that quarter, I have no doubt. But I must pass to his personal appearance for another wonder, marking him as an extraordinary character. "When the Pope had looked very earnestly on the hands of Ignatius, he would find no other inscription or impression therein, than that of the name of JESUS:—Whereupon he said, 'The finger of God is here, I find nothing in these hands but the fingers of God.'"—Paschal from Valderama.

I trust the reader will recollect that this was at the time Ignatius presented his Society, "The Society of Jesus," to the Pope for confirmation and acceptance. But what follows, surpasses in blasphemous assumption, anything I have ever heard or read. It is a profession, that the name of Ignatius is more powerful, and of greater efficacy, than the NAME OF GOD himself. He is here set, "above all that is called God or is worshipped." Valderama says, "It is not much to be wondered that Moses did very great miracles, for he wrought them by the unspeakable power of the name of God engraven in his staff. Nor is it any more that the apostles did so many wonders, when all was done in the name of God. BUT THAT IGNATIUS SHOULD WITH HIS OWN NAME, WRITTEN ON A PIECE OF PAPER, DO MORE MIRACLES THAN MOSES AND ALL THE APOSTLES PUT TOGETHER, &c., that should raise in us an excess of admiration for him."

Did ever blasphemy reach a higher pitch? But let us hear from the same author, how and what that wonderful name accomplished for the afflicted.

Speaking of the miracles of Ignatius, Valderama says, "And to effect this, there needs no more than the putting of Ignatius' name written upon the woman in danger. For at the very sight of that name the blind recover their sight, the handless hands, and the lame their feet; nay, it dissolves the stone in the reins, and makes women have an easy delivery."

What higher claims can be set up, I would ask, in behalf of any being, than are here set up in behalf of Ignatius Loyola, the founder of the Jesuits, by the Church of Rome? This must suffice for him; and we will now turn to St. Francis Xavier, the second member of the Society of Jesus, and the great Jesuitical apostle to the East Indies. I quote now from a work entitled, "St. Ignatius and his Companions, by Rev. Dr. Pise." Dr. Pise is a Jesuit, and was educated at Georgetown, D. C., in the Jesuit College of that place.

St. Xavier "Having restored discipline to the Church of God, he departed for the coast of Malabar, a pearl fishery, more than a hundred and fifty leagues distant. The inhabitants styled themselves Christians, but possessed the name merely. On his arrival, Xavier hastened to baptize a number of children, and to announce the kingdom of heaven to the Pagans. IN ORDER TO CONVINCe THEM OF THE DIVINITY of the doctrine which he proclaimed, SEVERAL MIRACLES WERE BROUGHT THROUGH HIS AGENCY; OF WHICH THE MOST ASTOUNDING—BUT WELL AUTHENTICATED—WAS, THE RESTORATION TO LIFE OF TWO DEAD PERSONS" pp. 113, 114.

Again, the same author relates, p. 115, that "His sanctity not only shone out in his heroic virtues with such brilliancy as to

attract the admiration of all, but it was rendered wonderful, by the many prodigies which he performed in the name of Christ."

While Xavier was in the Japan Isles, Father Pise relates of him, "No sooner did he commence his heavenly task, than his undertaking was sealed by the omnipotent stamp of the King of kings. Like his divine Master, he healed a leper, cured a boy afflicted with a mortal disease, and even raised a deceased maiden to life. Many converts immediately enrolled themselves under the cross; among whom were the wife and daughter of Paul." p. 138.

Once more, in Macao, Japan Isles: "Again the Seal of the Omnipotent was impressed on the dogmata which he taught. Contemporary evidences show, that by the sign of the cross he effected sudden and marvelous cures, and performed indubitable miracles. The consequence was, that ten thousand Amanguchians became Christians."—Ibid. p. 143.

Have I not, reader, presented a sufficiency of evidence to establish the characteristic of working miracles, to influence men to become Papists, or to worship the beast, on the Society of Jesus, from its very outset? And what the Jesuits professed then, they profess to this day.

J. LITCH.

Philadelphia, Aug. 1846.

Conference at Newburyport.

This was a season of refreshing to many. It reminded me, of the precious meetings held in 1843, when the brethren and sisters were of one heart, and the Holy Ghost was manifest in its purifying, uniting power. The meeting convened, according to appointment, at the plain, yet spacious chapel, which the brethren have occupied the last half year.—I did not arrive at the place of meeting till Saturday noon. Soon after one o'clock, the brethren and sisters assembled in much larger numbers than I anticipated, and I could hear them speaking one to another of the blessed season they had enjoyed. Among the number, was Bro. Swasey, of Exeter, whom I had formerly heard preach, when he was a Baptist Elder, in Lyme, (N. H.) my native town. To him I made myself known, and was soon introduced to Bro. Edwin Burnham, and many others. The whole afternoon was spent in singing, prayer, and testimonies by the brethren and sisters, which it was delightful and affecting to hear.

Many of them had made sacrifices to attend the meeting, but all seemed to feel they had been largely overpaid. One young brother, who labors in a factory, at Salem, declared that he should have felt it a privilege to attend the morning meeting, even if that had been the only one, and it had cost him ten dollars. At the close of this exercise, the Lord's Supper was commemorated. It was a solemn and pleasant occasion. Among those present at the meetings, were Brn. Plummer, Crowell, of Brunswick, (Me), Hazeltine, of Derry, (N. H.), Elam Burnham, who preaches in the neighborhood of Ipswich, Elder Philbrook, of Rye, (N. H.), Bro. A. Hale, of Charlestown, (Mass.), and several others, whose names I do not remember.

Saturday evening, Bro. Edwin Burnham occupied most of the time, speaking on the text in Micah 2: 7, "Do not my words do good to him that walketh uprightly?" This he illustrated by speaking of the blessed effects resulting from a hearty reception of the word of God, which teaches the coming of the Lord at hand.

On the forenoon of Lord's-day, after a prayer-meeting of an hour, I occupied the time, in some remarks, founded mainly upon the declaration of our Savior, in John 7: 17, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself?"

In the afternoon, the attendance was still larger than it had been at any time before. Bro. Hale spoke upon the prophetic periods, presenting the argument that they must end, at latest, during the year 1847.

The closing exercise was in the evening. Several speakers occupied the time, and the brethren seemed to feel it hard to part. At the close, Bro. Hale made some appropriate remarks, expressing his belief, that the brethren in Newburyport were never in a better condition for laboring harmoniously and effectively in the cause, than at this moment.

They have suffered much in times past by the indiscretion of some who have labored among them, and they have no one to labor stately now, but they maintain meetings regularly, and we trust the blessing of the Lord

will be with them. We express the feelings of many, when we express our feeling of deep thankfulness for their hospitality.

Yours in faith and love,

N. SOUTHARD.

LETTER FROM BRO. O. R. FASSETT.

Dear Bro. Himes:—The cause in this State has, in a good measure, recovered from the sad effects of spiritualism. We see but here and there an individual that still advocates the doctrine that our work is done, and the atonement finished. The moral death and stupor which has been the result of the false theories here put forth, is gradually being overcome, and a healthy state of things is beginning to exist throughout our ranks.—The brethren almost unanimously are rising up to the work anew. I have visited several parts of the State, and find a disposition on the part of believers, to rally around the standard of truth again, and open places of public worship, that others may be benefitted. I have also had the privilege of giving the reasons of our most blessed hope, in some places where but little had been done to enlighten the people, and have been greatly encouraged to put forth renewed efforts by seeing the effect the truth still has upon the minds of such. I may perhaps hereafter give a more particular account of these labors.

The influences arrayed against us in this city are of a peculiar and trying nature. On the one hand, the injudicious conduct of those who still adhere to visions and dreams, and who have left the teachings of the Word, cause the way of truth to be evil spoken of. While on the other, some who were once with us, and whose whole influence gave support to the cause, now occupy either a neutral position, or are violent opposers of the truth. Two ministerial brethren, who were once flaming heralds of the Gospel of the Kingdom at hand in this region, and who have preached this Gospel with the Holy Ghost sent down from heaven, have turned their influence against us. Alas! what will these brethren have to answer for, should their Lord come while saying in their heart, not only, but by their public position, "My Lord delayeth his coming!" I would sincerely inquire of these and all others in like circumstances, "who have been once enlightened, and have tasted of the powers of the world to come," who have witnessed to the regenerating and sanctifying effect of this truth, Will you, my brethren, "be able to abide the day of his coming?" It is sad to reflect what an influence such are exerting against us, notwithstanding they may not be violent opposers. Says our divine Lord, "He that is not for me is against me."—There is no neutral or middle ground that we can occupy with safety to ourselves or others. They may make, as an excuse for not preaching the Advent night, the restitution, the resurrection, &c., giving the evidences upon which these doctrines are based as given in Scripture, that the people will not hear. But this excuse will not avail. We are commanded to "preach God's word faithfully, "whether men will hear or forbear;" and we know that if we are actually living in the time of the Advent of our Lord, we are to labor with the discouraging fact continually staring us in the face,— "As it was in the days of Noah, so shall it be in the days of the Son of man." Yet "blessed is that servant whom his Lord, when he cometh, shall find giving meat (warning) in due season." They may make as an excuse that the "Adventists" are weak and few in number. So much the more, dear brethren, the need of their influence and talents. Or again, that the cause has been brought into disrepute by its professed friends. Well, then, like Moses, step into the breach and manfully declare, I "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." And like our divine Lord, who suffered without the gate, because the bodies of those beasts, whose blood was brought into the sanctuary by the high priest for sin, were burned with their flesh, skin, and filth without the camp. So let us go forth without the camp bearing his reproach, "for it is not good that the disciple be above his Lord." How would the apostle Paul been regarded in our estimation, if he had abandoned the churches he had taken the pains to plant in the different parts of the world, when dissensions, divisions, false doctrines, and false teachers swept over them like a flood? We would have regarded him as a weak and imbecile man, not worthy of confidence, nor qualified for the great work de-

signed him by his Master. Shall we take a course that we would reprimand in others? Show us in the present age of the church that false doctrines, false teachers, and injudicious conduct has not existed. But because these exist it should not dishearten, but rather encourage us, from the fact, that the devil ever has endeavored to mar and destroy everything of a heavenly origin—to distract and ruin the church of God.

Brethren, we know in whom we believe, and in what we believe. May the Lord aid us by his divine Spirit, to be faithful unto the end, that we may receive a crown of life.

Yours in the blessed hope.

O. R. FASSETT.

Portland (Me.) Sept. 2, 1846.

LETTER FROM BRO. H. FOOTE.

I intend to take the Herald as long as I live, or until the Lord comes, so long as it maintains and defends the blessed truths, it now inculcates. I am a member of the Congregational church in this place, and with the exception of some eight or ten brethren in it, and the Methodist church, stand alone in this County. I have arrived at the opinion, that the doctrine of the Second Advent is truth, after a prayerful, faithful, and patient examination of the whole subject. I have read everything on both sides, for the past four years that came in my reach; have debated the whole ground over and over again, with all who felt disposed to do so candidly; including three of my brothers, clergymen of the Congregational church, and many other ministers, who are considered abundantly qualified to defend their position, and I am prepared to say, that every such debate has only confirmed me in the conviction of the correctness of our views, of this all important subject. And I flatter myself that in every instance, where I have discussed the subject fully with my brethren, I have convinced them that the peculiar views of the Adventists, are not to be annihilated by sophistry, or reasoned down by a display of logic. And especially when "the law and the testimony" are appealed to. The overwhelming amount of evidence in our favor, is so easily made to appear, and their weakness and inconsistency is so apparent, that they are made to feel, and sometimes acknowledge they have doubts in regard to the correctness of their views.

Brethren, the leaven is working, be encouraged to proceed in the good work. If the coming of our Lord delays, don't be discouraged, or impatient. A great work has begun, and although I am not one who believes in the "Omnipotence of Truth," yet I believe that truth when kindly and faithfully presented to the mind of a humble child of God, will have its legitimate effect. Cultivate Christian kindness, patience, and boldness; with these virtues combined, and an intelligent view of the Scriptures, you have nothing to fear. Thousands throughout the land are reading more or less upon this subject: many are examining the subject, Nicodemus-like, secretly. And here let me say, that you need not fear of publishing too much upon first principles. It strengthens those who are confirmed in the faith, frequently to review the grounds of it, while it enlightens others. The old papers after being read by the friends, should not be filed up, but scattered far and wide, sent by mail to friends at a distance, carried from house to house, and in a friendly way distributed. All we ask is a candid hearing, and that we can and must have.—The amount of prejudice indulged against this doctrine is astonishing. We are classed with "every unclean and hateful bird," placed alongside of every wretched delusion, that has cursed our land, and the only way to remove that prejudice is, first by showing "good fruit," and then, as before stated, by an unceasing application of truth.

I am glad that you publish such copious extracts from English works. Any one of them is worth the price of a volume. I trust you will continue so to do, and that the pens of our own American brethren who have formerly so ably advocated these truths, will not remain silent.

I had intended to say a word about coming out from all the churches with whom we are severally associated, but can only say, that I doubt the propriety of so doing, as long as we are permitted to remain, and retain, and at all proper times, speak out our sentiments. You may say that this is the point, and these the reasons, why so many are coming out. Well, but first let the brethren inquire, Have they in meekness instructed those who oppose the truth? Have they at

all times, shown a spirit of forbearance toward their brethren? Have they not sometimes returned railing for railing. Have they not been too ready to anathematize those who have not seen at once and immediately adopted their views, and those views, too, which have proved erroneous? I have little doubt but if the Advent brethren had all frankly confessed the error of their belief, when apparent—had they manifested a different spirit from their opposers, uniting meekness with boldness, they might have won multitudes of their brethren to the truth.

Yours in love, HORACE FOOTE.

Rockford, Winnebago, Co. (Ill).

LETTER FROM BRN. R. & J. W. NAPIER.

Dear Bro. Himes:—Your receipts still seem to be decreasing, and although you have said nothing very definite, in your last paper, about your financial business, yet I fear your prospects are lowering. Do come out freely, and let the worst be known, in time to remedy the evil, should any be impending. I think the brethren may be encouraged to keep the "Herald" in circulation until the Lord come. My love for it, and interest in it, are increased with every number I receive—so much so, that if any mail fail to bring it to me, (which sometimes happens,) I am disappointed indeed, and unhappy, to some considerable extent, until it arrives again. May I suggest a little plan to you? Ascertain, as nearly as you can, what will be necessary to keep it up annually; then, in every number, let the brethren know what your circumstances, as to finances, are, and should they be unfavorable, ask how many will give the pledge to furnish \$25 yearly for its support. I am willing to pay this much as long as I shall continue to be pleased with it, as I now am. I am very willing to receive the Advocate, if they can send it gratuitously; but I have no disposition or wish to divide my pecuniary patronage. I think the "Herald" has the first claim upon us. I see but little done for the English Mission, in the last number. We send \$10, to be disposed of as you may deem best for the blessed cause. O, Lord, shield and guide thy people, I pray thee, and bring us in holy triumph into the promised land.

Yours in the common faith, longing for immortality.

R. G. & J. W. S. NAPIER.

Marengo Co., Alabama, Aug. 6, 1846.

REMARKS.—We have said nothing of our finances lately, because for the last few weeks we have been getting on very comfortably, as we always do near the termination or commencement of a volume. Our receipts are the lightest near the middle of the volume. We have never hesitated frankly to tell our readers of our wants, and they have never failed heartily to respond to our calls. We anticipate no difficulty in continuing the Herald so long as it shall be needed, without the pledge you speak of. We have subscribers enough to sustain it, if they would pay promptly. But we not only wish to sustain the Herald, but also to be enabled to carry on the work in different and distant places, in which we have to omit our labors, when our means fail. We had, however, rather depend on the dues for the papers, in connection with the free-will offerings of our friends—than to resort to pledges of given amounts for its support. We are much obliged to all our friends for the interest they feel in our welfare; but we are happy to inform them that our list of subscribers is not decreasing; and we confidently trust that He who has thus far watched over us and administered to our necessities, will not leave us or forsake us, but will raise up friends as he shall see that we need. As we approach the middle of this volume, we perceive that our receipts are growing light again.

LETTER FROM BRO. G. HIGGINS.

Dear Bro. Himes:—I esteem the "Advent Herald" a valuable publication: it always contains some articles that are instructive, and full of interest, and I read them with pleasure, and I hope with some profit. I think it has done much good, and I should be glad to have it well sustained; it is almost the only thing by which I learn anything of the progress of the Second Advent cause at this day. I do not have the opportunity to hear Second Advent lectures, as I should if I lived in some large city. As most of the

lecturers, especially the most distinguished and able, seem to resort to large cities, and neglect the country towns, which don't seem to be exactly following the example of Christ and his apostles: who, it appears, went every where, into towns and villages as well as in cities. I have not heard in Connecticut, for more than two years, a Second Advent lecture, or sermon, on the second coming of Christ. Last summer, (1845.) I heard with much pleasure and satisfaction, at Rochester, New York, Bro. Barry, and at Buffalo, Bro. J. J. Porter, a number of times each, but in the country towns in Connecticut, Second Advent lecturers are few and far between. I believe it is two years last November, that Bro. Bachelor gave one lecture in this place, to the joy of a number, and I believe that is the last I have known in this town. Bro. H. Jones, sometime before that, gave a few lectures here to the good acceptance of many. And I believe, if there had been half as much pains taken by Second Advent lecturers in country towns as there has been in cities, the Second Advent doctrines would have been much more generally understood, the Advent preachers and publications much better supported and encouraged, and much more good have been done. Very few publications, comparatively, could be supported if it was not for country subscribers, and great pains are taken by agents of a vast many other publications to procure subscribers in country towns. I reside not very far from the centre of a tract of country of 45 or 50 miles square, which I think, without making any particular calculation, contains more than 100,000 inhabitants, which are an intelligent people, on almost all subjects, and yet unacquainted with the Scripture doctrines of the Second Advent of Christ, and are famishing for want of an understanding of the truth. I think it is quite as good a field for a mission as England: from the accounts given in the "Herald," England is much better supplied with lecturers. It is seldom I hear of any Second Advent lectures being given in this whole district of country, except in Middletown, and occasionally in a very few of the other towns. In some of the large towns or cities adjoining, such as Hartford and New Haven, they have lectures: most of the people in this section of country that I hear speak on the subject of the Second Advent, call it Miller delusion, and speak of it as being dead, and they don't know that there is any society or church of the Adventists now in existence, or that the "Advent Herald," or "Voice of Truth," are now published. This at first may appear strange: but when we recollect that almost all other newspapers at this time, that allude to the subject, ridicule, blind, and mislead, and the people do not get correct information on the subject until they first hear it preached, and find it agrees with the word of God: then they become anxious to hear more, and some will be induced to subscribe for Advent papers. We have the best reason to believe that Christ took the best possible course to promulgate his Gospel, by first sending out preachers to call up the attention of the people. Many will go to hear that don't have much opportunity or desire to read. But thanks be to God, I have his word, and can, by his grace assisting me, read that. And O may we all be found watching unto prayer, and living by faith in the Son of God, and our love made perfect in him, and we be prepared to hail his appearance with joy and not with fear.

I am very glad that there are so many lecturers in England, and I hope the labors of the Mission will be blest, and great good be done in the name of the Lord.—that God may be honored and glorified in the salvation of my fellow creatures. I have given the foregoing sketch of some of my views as they occurred to me, and have extended my letter much beyond what I intended when I began: may the will of the Lord be done. My house is always opened to those that love God, preach his word, "and seek the honor that cometh from God, only," and they are welcome to such fare as I have.

GIDEON HIGGINS.
East Haddam (Ct.), Aug. 25, 1846.

Bro. J. ADRIAN writes from Champlain, N. Y., Aug. 23d, 1846:—
Dear Bro. Himes:—I have a few leisure moments this morning, and I will spend them in giving some account of things in these parts. I have been attending conferences for the last three weeks. Great interest has been manifested, and great good done. By this I do not mean many have been brought

to Christ, but the church was revived, settled, and strengthened in the truth. Conflicting opinions and strange absurdities have not divided us yet. The meetings above referred to were characterized in a remarkable manner by the relation of experience, which produced an effect on the mind, and in the meeting, such as I cannot describe. The meetings were sound, peaceful, glorious, and united in love. Dear brethren, do we love the truth above all things? Can we sacrifice our own interests for the cause of truth?—Are we willing to retire behind the curtain, and let the truth stand out conspicuous on the stage? or will we let the truth expire and care for nothing but to exalt ourselves on its ruins? God forbid. Why I speak thus, is because I have seen a disposition manifested to ride into notice at all events, totally regardless of any thing but self.—What, I ask, can we think when we see brethren,—because they cannot rule the press and pulpit,—run off and make divisions? This ought not so to be. We cannot be too careful about divisions. God's truth is before us, and every combination against it will come to nought. Of this I am confident. Those men who have had to do with these things, will have to suffer. Does not the moral, political, and even physical condition of the world, all prove that the reign of God approacheth. Thus it looks to me. I view the coming of my Savior near. I feel the importance of union among those who are of like precious faith. God grant that our one object may be to keep this great truth before the minds of this present generation.

LETTER FROM BRO. W. BATES.
Bro. Himes:—The doctrine of the speedy coming and kingdom of our Lord and Savior Jesus Christ, is, and continues to be, a subject of the greatest interest that can occupy the attention of mortals in a state of probation. According to the promise, this same Jesus which from Olivet mount was taken up into heaven, the angels declare will so come in like manner as ye have seen him go into heaven. The evidences of his speedy coming about this time are beyond a doubt. He has given us all the way-marks from a given point, down to the winding up of earth's drama so plain, that a way-faring man, though a fool, need not err therein. He speaks of the tribulation of God's people, the Lo heres, and Lo theres, and plainly tells us not to follow them. Behold (says Jesus), I have told you before: as the lightning cometh out of the east, and shineth even unto the west, so shall my coming be. He then gives us the signs, which were to occur after the tribulation, and precede his coming; and there is not a shadow of a doubt that we occupy the space between the falling of the stars and the departing of the heavens as a scroll, when the Son of man will be revealed in the clouds of heaven, and the resurrection of the dead take place, together with the changing of the living, in a moment, in the twinkling of an eye, for this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory? The sting of death is sin and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord. DAVID BATES.
Blandford, (Mass.), Aug. 23, 1846.

LETTER FROM BRO. J. WESTON.
Dear Bro. Himes:—We had an excellent Conference last week, at Mount Holly, Vt. It was a melting time to the saints, and all seemed to feel that they should see their Lord very soon. Several backsliders were reclaimed, and one impenitent sinner converted. There was an awful solemnity on the minds of the impenitent generally, and many of them wept when the truth was pressed home upon them. Bro. L. Kimball, R. Baker Dow, and A. Sherwin, were present and took part in the exercises. At the close we had a communion season to celebrate the dying love of our Lord.
There are some very excellent brethren among the Green mountains, in Mount Holly, Jamaica, Springfield, and Grafton. I am exceedingly pained at the course

taken by the Bible Advocate. When I received the first number, I supposed that the conductors were honest, and that the true object of the paper was set forth in the prospectus, that it was designed to give meat in due season to the poor of the flock. I accordingly wrote a letter to Bro. Cole, expressing my approbation of the paper. When I found the manner of starting the paper and the object of it, I wrote to Bro. Cole, my entire disapproval of it. This he does not choose to publish, so that this paper still goes with my approval. No candid person can pretend that the prominent doctrines there inculcated have anything to do with fitting souls for the kingdom, consequently they are not meat in due season. If time should continue until spring, I firmly believe that the adherents of these sentiments will be farther off from God and his truth than those who followed the "Hope within the Veil," "Day Star," or "Jubilee Standard." I pray God that the conductors of the Advocate may see their danger in departing from the plain word of God before it be for ever too late.
Voice of Truth, please copy.
Yours, &c. J. WESTON.
Grafton (Vt.), Sept. 5, 1846.

Bro. F. MILLET writes from South Abington, Mass., Sept. 7th, 1846:—

Dear Bro. Himes:—I rejoice to see you firm and well-grounded in the truth; and determined to conduct the "Herald," in a straight-forward course, not turning to the right or left for friend or foe. May the Lord give you grace to continue in the good old way of Gospel truth. Fear not for the destiny of the "Herald." Be faithful, and God will raise up those who will sustain it, I verily believe. If not, it better, far better go down, than relinquish one truth, or advocate one error, in regard to a truth of so vital importance to the Adventist, as the resurrection of the saints and the wicked. What, give up the first resurrection as being a literal resurrection of the righteous! No, never. Give that up, and you give up not only one of the best truths of the Bible, but one of the greatest truths delivered to man. Why, spiritualize that, and you may spiritualize the second coming of Christ. I also believe that there is a thousand years to intervene between the two resurrections, for God has declared it in his holy word. But never fear discussion on this, or any other truth. For truth will stand, and all the sophistry and wisdom of men cannot overthrow it. Again, if you spiritualize the first resurrection, then you must of course spiritualize the thousand years' reign of Christ on earth. And shall we give this up? I think I almost hear every Adventist answer, No, never. Well then, I say to each one, Hold fast to the whole truth. For as soon as you give up one prime truth, your mind becomes wavering, and you can with much more ease give up a second than the first; and so on, until you will not know what is truth, if indeed you know what you believe.

Bro. R. V. LYON writes from Hampton, Ct., Sept. 7th, 1846:—

Bro. Himes:—The following is a copy of the doings of the Ministerial Conference of the Ashford Association, held in Woodstock, Ct., Aug. 12, '46. Will you please to give it a place in the "Herald," that the waiting children may know the standing I have in a denomination with which I stood connected with for more than twenty years?
"To R. V. Lyon—Sir:—I am directed by the Ministerial Conference of the Ashford Association, now in session at this place, to transmit to yourself the following resolution, which has been unanimously adopted and recorded on our minutes:—
"Resolved, That such has been the course pursued by Ralph V. Lyon for a long time past, that we consider him no longer entitled to our fellowship as a regular Baptist minister, and therefore erase his name from our list of members."
(A true copy of Resolved.)
S. BARROWS,
Clerk of Conference."
I wish to say that the Conference, in withdrawing the hand of fellowship from me, have not taken one single step in accordance with the discipline of the Baptist denomination.
R. V. LYON.
Bro. J. CRASE writes from Westminster, (Mass.), Aug. 28, 1846:—
Dear Bro. Himes:—Although a stranger to you personally, I am well acquainted with

your views, having read your paper regularly for the last four or five years, and I very much admire the consistent course you have taken, considering the many severe trials you have had to pass through. But the Lord will stay you up if you trust in him, as I sincerely believe you do. I am fully persuaded that the Advent cause is God's cause, and the gates of hell cannot overcome it. I will remember the movement under Edward Irving some years ago in England and Scotland. (I lived in England at the time,) and with what zeal they proclaimed the Lord's coming; but they ran into fanaticism, and soon their cause went down. But not so this movement. Though disappointed in time, yet the main body are looking for the Lord, and heeding the apostle's injunction, "Be patient, brethren, establish your hearts, for the coming of the Lord draweth nigh."

I am in hopes our Missionary brethren will visit the county of Cornwall, in England, particularly Truro, Falmouth, St. Ives, Redruth, Helstone, Penzance, and Launceston, towns of considerable size, where I think they will have an attentive hearing.

Bro. E. GALUSHA writes from Shaftesbury, (Vt.), Sept. 9, 1846:—

Dear Bro. Himes:—I am pleased and profited by the communications of the Missionary brethren, and hope their labors of love, will prove a signal blessing to both countries. The "Herald" is increasingly interesting. Its circulation ought to be greatly enlarged. There are thousands who would appreciate its merits, if they knew them. If our brethren would throw their influence into this valuable periodical, instead of spending their strength for nought in promoting distracting efforts and novel messages, they would advance, rather than retard the Advent progress. May the Lord give them wisdom.
In haste, yours truly, in "the blessed hope."

Obituary.

Bro. Himes:—Sister SARAH PIERCE, daughter of Eld. George Pierce, of Lowell, Mass., sleeps in Jesus. She died on Thursday evening, Sept. 15th, after 7 weeks' sickness, with fever, which was very distressing, and which she endured like a Christian indeed. Although she had the utmost attention, both as it respects medicine and nursing, yet it seemed as if the enemy for the present must triumph; for nothing that could be done seemed to have a permanent influence over the disease.
Sarah was converted about fourteen years ago, and since then she has indeed loved righteousness. Her death and last hours, and during all of her sickness, were characterized by calm and quiet submission to the will of God. And when she could no longer speak, she pointed to heaven in transport, and smiled with pleasure. Her death has been a heavy stroke to the family, and a large circle of friends; for Sarah was emphatically "mild and lovely." But let the mourners be comforted, for she shall soon "come again from the land of the enemy." She died in hope of immediately seeing Jesus come.
EDWIN BURNHAM,
Exeter, (N. H.), Sept. 22nd, 1846.

Bro. T. SMITH writes from Brewer, Sept. 8th, 1846:—

Dear Bro. Himes:—We are again called to weep over a lovely daughter, who "fell asleep in Jesus," on the 29th ult. She was amiable, obedient, and lovely in life; patient, resigned, and happy in death. Disposing of her little all, as her end approached, with perfect composure, though at the age when the feelings of buoyant youth bids high with earthly expectation. For two summers and one winter past she had been engaged in school teaching, the latter of which school she was not able to finish on account of the disorder which fastened upon her and terminated her life and sufferings. We believe her "sleep" will be short, as "the Lord himself will soon descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ will rise first," &c. We are comforted with these words, "and are comforting one another," with the promise that he who hath the power of death will be destroyed, with this devourer of our fondest earthly hopes. She was seventeen last February. A twin sister. Her dear sister who survives, still cries to God for grace to help in this our time of need.
Yours, still in this vale of tears, looking for redemption.
THOMAS SMITH.

Foreign News.

The Cambria arrived at this port the 18th inst., with 16 days' later intelligence from Liverpool. From our files of foreign papers, we cut the following items:—

The World's Temperance Convention.—This body has continued its sittings daily since our last publication. Among the speakers were the Rev. Joshua V. Himes (U. S.), and the Rev. H. Osborne, of Rhode Island, whose speeches have been remarkable for perseverance, eloquence, and a bold determination to grapple with the sin of drunkenness.—*Willmer's Times.*

From Ireland the accounts of the potato rot are most distressing. The Ministers however have introduced and carried various measures for the prevention of utter destitution in Ireland and its consequences. They are promised the hearty support of Mr. O'Connell and the people of Ireland.

From the East.—It appears by the advices brought by the overland mail, that peace prevails in the East Indies, but in the Punjab, it is an armed peace, and there will probably be another war with the natives before long. The advices from China state that the British authorities had not given up Chusan, according to the terms of the treaty, and a Chinese mob had expelled foreign residents from the city of Foo-chow-foo.—Hitherto the violence of the populace had been confined to the city of Canton. Two cases of daring piracy had occurred as follows:—

On the 6th of June, a junk, bound from Canton to Amoy, and full of passengers, was boarded by Chinese pirates from a fishing smack, who wounded several of the junk men, stole all they could lay their hands on, and exacted heavy ransoms from the passengers. On the 17th of June, the schooner Privateer, Captain Martell, bound from Hong Kong to Cumingmoon, with opium, was seized by pirates off Lintin, and after an ineffectual resistance, was plundered of much valuable property. Of the crew, fifteen in number, five, namely, the captain, mate, and three Manila seamen, were killed by the pirates, in cold blood; four were taken away with them; and six, namely, four Manila men, and two seamen, were saved. These ruffians also had a large fishing boat full of men, and were supposed at first to be fishermen.

France.—We learn from the papers that the increase in the price of corn has created a great deal of discontent in France. Some serious riots have taken place in the departments, and the papers speak as if they thought that the discontent had by no means reached its utmost height. In the middle and east of France the discontent has taken a more alarming shape. Every day's papers bring accounts of incendiary fires in different quarters, and they appear to be daily increasing.

The Chamber of Deputies was opened on the 17th ult. by the King, with a speech from the throne. His Majesty was most enthusiastically received by the Chamber.

Spain.—The young Queen of Spain has at length been provided with a husband, in the person of her cousin, the Duke of Cadiz, eldest son of Don Francisco de Paula. This arrangement, it is thought, will be satisfactory to all parties.—It is also stated that Maria Louisa, sister of the Queen, only thirteen years of age, will be united to the Duke de Montpensier, youngest son of Louis Philippe.

In Portugal, there has been some alarming disturbances, created by the adherents of Don Miguel.

Earthquake in Italy.—The dukedom of Tuscany was visited by a violent earthquake on the 16th of August. At Leghorn it created the greatest confusion. The inhabitants fled in every direction, and all the shops were closed. The houses sustained much injury, but no lives were lost. In the Tuscan Maremmas and the adjoining country it caused considerable damage. Several villages, and amongst others, Orciana and Lorenzana are half destroyed. In the latter the ground opened, and from the fissure there issued a torrent of dark fluid. The shock lasted between nine and ten seconds. Three shocks of an earthquake took place at Lausanne on the night of the 16th inst. The oscillating motion caused in some places, was sufficiently strong to shake down chimneys and split walls.

Egypt.—Ibrahim Pacha has reached Constantinople in good health and spirits, pleased with his trip to Europe.

The Cholera was making dreadful ravages along the Red Sea coast. At Medina the deaths were two hundred a day. At Suez there had been four cases of cholera, but none of them had terminated fatally.

It was expected that Mehemet Ali would leave Constantinople, on his return to Alexandria, on the 15th.

Holland.—Many of the people are making preparations to emigrate to the United States. From the village of Wynstersyk, which consists only of 8000 inhabitants, not less than 950 have gone en masse. A fall in the value of landed property and houses to the extent of from 25 to

35 per cent has been the consequence. The Government is said not to be without anxiety with respect to these sweeping emigrations.

Doctor Maedler, director of the Dorpat Observatory, Russia, well known to the astronomical world, announces that he has discovered the Pleiades to be the central group of that mass of fixed stars limited by the stratum composing the milky way, and Aleyene as the individual star of this group, which, among all others, combines the greatest probability of being the true central sun. He finds this great central star to be 34 millions of times the distance of the sun, or so remote, that light, with a velocity of twelve millions of miles per minute, requires a period of 537 years to pass from the great centre to our sun.

The World's Convention.

Our files of English papers by the last steamer were filled with the doings of this body. We have not been able yet to mature a synopsis of their doings; and we have the more refrained from it, because we conclude that in our English correspondence, we shall have, in its regular course, as full an account of it as will be consistent for the size of our columns. The question of Slavery seems to have been a fire-brand thrown into their midst. A motion was made by Rev. J. H. Hinton, which in effect excluded slave-holders from the Convention; and which was seconded by Mr. Himes. The London "Patriot" says:—

Mr. Himes, who seconded the motion, is a disciple of Mr. Miller, whose theory respecting the end of the world created some excitement in the United States a few years since. He spoke of the corrupting influence of slavery, and the importance of preserving the Alliance in its purity from all contamination with it. He expressed his strong sympathy for the slave, and his anxiety that the Alliance should give no countenance to this worst of abominations, but should bring the whole weight of its influence to bear upon the system.

The correspondent of the N. Y. "Observer," after speaking condemnatory of the tone of Mr. Hinton's remarks, adds:—

Mr. Himes, in seconding the motion, manifested a different spirit. He spoke in a becoming manner of the corrupting influences of the system of slavery; of his sympathy with the slave; and of his great anxiety that the Alliance should in no way sanction this worst of abominations, but should give the whole weight of its influence to do it away.

A most exciting debate followed. Says the "Patriot":—

The scene at this time is most exciting. The combatants have laid aside their armor, they have risen from the conflict, but it is only for a time. Groups are collected together; knots of disputants are talking loudly and decidedly; the hard words and not softer blows in Conference seem to have created the desire for keeping up the skirmish, and the words, "our laws," "freedom," "colonization," "color," "public opinion," are heard on every hand. Close to me stands an American patriarch, whose eyes are moist with tears: "Brethren, you are too warm."

After considerable debate the Rev. Dr. F. A. Cox moved, and the Rev. E. Bickersteth seconded:—"That the motion now before the Conference,—the amendment proposed by the Rev. J. H. Hinton,—together with other suggestions offered by members of the Conference thereon, be referred to the following Committee for mature consideration, and that they report to the next sitting of the Conference:—Revs. Dr. Beecher, Dr. Cox (New York), Dr. Patton, Dr. Schmucker, E. N. Kirk, Dr. De Witt, Dr. Skinner, Mr. Brainerd, Dr. Baird, Prof. Elton, Dr. Peck, J. V. Himes, Dr. Bunting, E. Bickersteth, B. W. Noel, J. H. Hinton, T. Scales, I. Nelson, A. Monod, T. Binney, Dr. F. A. Cox, Dr. Morison, A. Gordon, Dr. Wardlaw, Dr. Urwick, Dr. Alder, W. M. Bunting, A. S. Thelwall, Dr. Massie, G. Osborn, R. Eckert, Dr. Tholuck, J. Burns, and Dr. Hoby; and J. S. Blackwood, LL. D., Sir C. E. Smith, J. Hamilton, J. Henderson, T. Farmer, C. Baker, R. T. Haynes, S. E. Morse, and J. Stanfield, Esqrs.

It finally eventuated in the following compromise, which seems not to be satisfactory to any one.

"And in respect especially to the system of Slavery, and every other form of oppression in any country, the Alliance are unanimous in deploring them, as in many ways obstructing the progress of the Gospel, and express their confidence, that no branch will admit to membership slaveholders who, by their own fault, continue in that position, retaining their fellow-men in slavery from regard to their own interests."

Letter from Bro. A. Hale.

Dear Bro.—I am now on my way to the Lincolnville meeting, and do not expect to return till after the Conference at Poland, which it is expected will be held week after next, if time continues so long. Our meeting at Richmond was a very good one. The brethren here have held on their way, in the midst of all the opposition from without, and all the commotion within; and have been much refreshed during the Conference.—There was also quite a gathering from abroad, and all seemed to find a blessing—some especially, who have been entangled with the "doubtful disputations" which had arisen among us. The attendance of those who have not hitherto been interested in the Advent doctrine was not very large; but those who were present generally appeared to be attentive and serious.

Since we were here last year, one of our beloved sisters, the wife of Capt. Brown, has fallen asleep. Her triumph was so complete, that their house hardly seemed like the house of death, while the last enemy was doing his work. Such is the power of the Christian's faith. The final triumph yet remains; but thanks be to God who giveth us the victory, through our Lord Jesus Christ.

In haste, A. HALE.

Hallowell (Me.), Sept. 21, 1846.

BE PARTICULAR.—Brethren who send money to us, should be very particular in giving the direction to which their papers are sent, which with the name should be written very plain. In sending money by others you should be very particular to see that they make no mistake. We often receive letters so closely written, or jumbled together, that it is with the greatest difficulty we can make out their import.

When money is sent by others, we give no credit for it until the money is received.

When money is sent for several persons, the names should stand in one column,—the amount they send in another,—and, if from different places, their residences should form a third column.

TO CORRESPONDENTS.—To Elizabeth.—Mistakes in Chronology can only be corrected by a logical process of inductive reasoning. The error of which you speak is one which Adventists corrected long since; and a correction of it would not affect others, only as it is accompanied by the reasons.

"A CRACK IN THE WALL."—We have received a pamphlet with the above title, by J. C. Out, of Albany, New York. In taking "a peep in" it, we find it is the "crack" through which Swedenborg looked when he made his discoveries. We, however, find no light there. It is too sublimated for our perception.

BUSINESS NOTES.

W. S. Miller, \$2.—You are paid before this to end of v 14. You say this is for Low Hampton subscribers. Will you give us the individual names to whom it is to be credited? as otherwise we should not know how the account of each one stands.

We do not know when A. Phelps subscribed, as his name was transferred from the books of the "Watch;" and we only mark the time to which each remittance pays, without noting when it began.

W. P. Stratton, \$1.—If you will send us the names of those who receive the paper, we will send to them by mail. That will be better than to send so few by express, since you have moved away. Bro. C. has not paid—owes for the whole of v 11.

W. A. S. Smyth, \$1.—All right. J. M. Orrock—Have sent your questions to Bro. Litch. J. Marsh, \$10.—You will see by our last, that we cannot supply orders for the Extra.

W. E. Hathaway, \$1.—Have no Extras. How dispose of your dollar?

A. A. Partridge—They were sent. J. Wilson, \$2.—To what town is the paper of Wm. Clarks to be sent. We will send to your care till we hear from you. Having no Extras, we credit you on "Herald" v 16.

J. Kiloh—We do not know as it is to be re-published, and know of no satisfactory exposition of that part of Scripture.

Levi Wiswall—We have sent a package to you, to Hyde Park, Vt.

Erastus Parker—We have sent a package to Waterbury, Vt.

T. M. Preble, \$5.—We have done as you said. A. Pike, \$1.—What is your Post-office address? You did not write where the paper is sent. We cannot find your name.

T. Grandy—I Barlow is credited last April for v 10; H. Gardner has paid to end of v 9; there was a mistake with regard to O. Moody's account: we have now credited him for \$1. from 25 to 32.

S. Foster, Jr., \$4 by I. R. Gates. How is it to be credited?

I. R. Gates—Did W. Taylor pay you anything?—What is S. Littleton's address.

A. Currier, \$5.—When did you get the books? We find no account with you. We have no need of agents, only in a few principal places.

Wm. Algere, \$1.—If you are a new subscriber, it pays to 307; we could not find your name, and therefore have entered it at Liverpool, N. Y.

I. Smith—We have none of those diagrams you wish for. R. P. Arnsden—We have sent your letter to Bro. Litch.

H. Hayes—We have a copy. But a re-publication would cost more than would be realized on it. Considerable money was lost in the publication of the other one you refer to. The utility of it would be doubtful. Such things are only serviceable to critics. It always pains us to hear persons speak of, and give their opinion on points, respecting which he does not know the first principles. We have filed your article for the "Children's Herald." Bro. J. W. Bonham, of New York, writes us, that he has received a letter for you, from England, with a black seal.

ENGLISH MISSION.

(Receipts for English Mission—Continued from our last.)

Received since our last—from P.	5 00
A. Bickford	2 00
Maine	5 00
L. McElony	1 00
N. Danes	1 00
Joshua Smith	50
E. Gillett	1 23
J. Wilson	3 00
L. Crocker	5 00
John Smith	10 00
D. Boody	1 00
B. Locke, jr.	1 00
C. S. Armstrong	1 00—36 78

Amount of expenditures over receipts, for which this office is responsible 373 30

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

The Post-master of Mogadore, Summit county, Ohio, writes, that the paper sent to A. R. MEAD, is not taken from the office. He owes \$2 64.

L. AYRES, of Norwich, Ct., sends his paper back, written on "For heaven's sake stop this paper." Our youngest printer thinks that for justice's sake the \$1 28 due on it should be paid.

Lost—At the camp-meeting at Bergen, N. J., a blue-black coat, with velvet collar and cuffs, with plaid linings. If it should be found, it may be sent to 37 Frankfort-street, New York, to James S. Wood, and all expenses will be paid. JOHN I. ROBERTS.

Bro. Clayton and Edwin Burnham will attend a conference at Portsmouth, N. H., commencing the second Friday in October, to continue over the Sabbath.

N. Billings will be with the brethren at North Scituate, R. I., Sunday next.

CONFERENCES.

Should time continue, there will be a Conference at the Union Meeting-house, in Lee, N. H., commencing on Friday, Oct. 9th, and continue over the Sabbath.

Also one at Tuttonborough, N. H., on the first Friday in October, commencing and continuing as the other.—Brethren may call on Bro. W. S. Hersey, J. Neal, S. Ladd, and E. Shepherd. Bro. D. Churchill is requested to attend. EDWIN BURNHAM.

There will be a camp-meeting, the Lord willing, in Dodge county, W. T., about six miles from Wawpon South, on the road leading to Watertown, to commence Oct. 7th, and continue over the Sabbath. All the brethren who are interested in the coming of the Lord, are invited to come, with their tents and provision. Those who cannot provide for themselves, can be provided for. It is expected that Bro. N. M. Catlin, from Indiana, and Sister Park, from Canada West, and others, will be there to preach to the people. M. CHANDLER.

There will be a meeting the second Sabbath in Oct., on New Durham Ridge. It is expected Bro. Harvey will be present. Bro. D. Churchill is requested to attend.

If the Lord permit, a conference will be held in Exeter, N. H., on the fourth Friday in October, commencing at 10 o'clock A. M., and continue over the Sabbath. Brethren will call on Bro. George T. Stacy, under the Swanscot-house, for information. EDWIN BURNHAM.

Receipts for Week ending Sept. 25.

We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

E. Gillet, v 12—37 1-2 cts.—Z. Martin, v 8—50 cts. I. Manson, 227—63 cts.—J. Kiloh (3 copies), 306; A. Winchester, v 12; L. Leavitt, v 13; G. Wales, v 11; M. L. Clark, 295; R. A. Thompson, v 13; J. Taylor, 281; T. Fillion, v 10; A. Smith, v 10; M. A. Cook, v 11; A. Newton, 365; S. Geer, v 12; J. Allard, v 12—each 75 cts. D. M. Allen, 306; D. Conner, 306; N. Biodeg, 306; E. Gay, 292; G. Byram, 307; L. Packard, 317; R. Moore, 315; J. Danforth, 286; J. B. Knight, v 11; J. G. Moore, v 12; F. Vandurum, v 12; A. L. Haskell, v 12; H. C. Camda, 307; C. Norris, 289; R. Smith, 304; L. Robinson, v 10; L. M. Elony, v 12; E. Chamberlain, 313; T. Smith, v 13; H. Parcher, v 13; L. Atkins, v 12; J. Ayers, 310; W. Field, 310; D. Greene, 290; C. Smith, v 12; L. Pensch, v 12; Wm. Clark, v 12; A. Ramsay, v 12; A. Lynch, v 12; J. W. Gorrell, 313; J. Dunn, 313; E. L. Philbrick, v 12; C. W. Smith, 287; S. R. Stewart, 308; J. Barlow, v 11; U. F. Arnold, v 12; J. Horner, 307; S. R. Tubor, v 12; D. Boody, 304; B. Locke, jr., v 12; E. Ober, v 12; L. Cook, 292; W. E. Lecman, 307; B. Tyler, v 12; Dr. B. Foster, v 12; J. Foster, v 11; J. Brooks, v 12; Eld. A. Pease, v 12; a sister by P. F. Greene; E. Elliott, v 13; W. Walker, v 12; J. M. Orrock, 306; W. Barber, v 11—each \$1.—D. Crane, v 12—\$1 25.—J. Martin, v 12; T. Littleton, v 11—each \$1 50.—N. H. Stowe, v 12; H. Bush, v 13; S. Frank, v 12; F. Barker, 289; D. Overton, v 12; Joshua Smith, v 12; M. S. Wilds, 294; J. Dowling, v 12—each \$2.—A. G. W. Smith (for self, A. S., &c.), v 13—\$3.—E. Parker (4 copies), v 13—\$4.