

# ADVENT



# HERALD.

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

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## THE ADVENT HERALD

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### The Bridegroom Cometh.

Fear not! the Lord will ne'er forget

Those upon whom his seal is set,

Though wide perchance they stray;

His covenant love will guard them here,

Till Christ our Savior shall appear

Upon that awful day.

'Tis sweet to feel, when racking pain

With anguish fills each throbbing vein,

That this is not our home;

'Midst care, and grief, and toil, and woe,

We have a promise sure, and know

The Lord will quickly come.

'Tis sweet, when doubts and glooms perplex

The chosen church of God, and vex

Their fainting hearts with fear,

To know that He, who keeps his own

With jealous care, on glory's throne

Will soon in clouds appear.

Then wake and rise, ye virgin band!

Go forth! the Bridegroom is at hand—

The midnight cry is made;

O, happy ye who then are found

Prepared to join that blessed sound,

In wedding robes arrayed.

### The Lord's Coming,

A GREAT PRACTICAL DOCTRINE.

BY THE REV. MOURANT BROCK, M. A., CHAPLAIN TO THE BATH PENITENTIARY, ENG.

The object of this is to give a PRACTICAL VIEW OF THE LORD'S SECOND ADVENT. Many have heard of this subject, whose attention has not been decidedly drawn to it. Many have theorized on the event, who have never applied it for useful purposes; and many regard its consideration as speculative and imaginary, wholly unconnected with the daily walk of the Christian, and of no practical benefit.

It is proposed to show that the subject of the Lord's Advent demands the most serious attention; that it is anything but speculative—nay, on the contrary, that it is of the most solemn, practical, and useful character.

May it please God that the arguments now to be brought forward from his Holy Word, shall bring home this conviction, fully and clearly, to the minds of all who read.

Omitting the Scriptures of the Old Testament, it is from those of the New only that we propose to show the practical character of the doctrine of the Second Advent. We begin by

#### I. STATING THE SUBJECT.

1. As to the fact itself that the Lord will come in his glorious majesty, all professing Christians are agreed. Whether he will return to earth, and in the words of the prophets, "His feet shall stand on the Mount of Olives" (Zech. 14), or whether he shall only come to the region of the air, are subjects much debated, and on which it is no part of our plan to enter. Suffice it here to say, that all professing Christians agree in the fact of the

glorious coming of our great God and Savior to judge the quick and the dead.

2. The prominence given in the New Testament to this coming of our Lord, and to subjects connected with it, is very remarkable.

This shall be shown from his own words.

It is thus that our Lord himself draws the attention of his church to his second coming.

First, by his DISCOURSES on the subject. Amongst these, stands prominently that remarkable description of his return, which the Lord gave his disciples, when on the mount of Olives they asked him, "What shall be the sign of thy coming, and of the end of the world?" or, age.

Again, by his PARABLES, he presses the same great truth. These amount in all to twenty-seven; the greater number of which point to his Second Advent, or events connected with it.

The Lord's EXHORTATIONS also to preparedness for that great event are very forcible:—"Watch, for ye know neither the day nor the hour wherein the Son of man cometh." "In such an hour as ye think not, the Son of man cometh." "What I say unto you I say unto all, Watch."

In these exhortations our Lord brings this great subject prominently forward, and urges it on his Church to the end of time.

Passing from our Lord's teaching, to certain remarkable passages in his life, we notice first HIS TRANSFIGURATION.

In this event we have a representation of the glories of the Second Advent.—The witnesses of this surprising fact were Peter, James, and John; the former and latter of whom thus allude to it. The former in his second epistle: "We were eye-witnesses of his majesty \* \* \* when we were with him in the holy mount." And the latter, apparently, in the first chapter of his gospel: "We beheld his glory, the glory as of the only begotten of the Father."

In this transaction, our Lord gave a manifestation of his own future glory, and of that of his saints in the resurrection state; and this was according to a promise, which "about an eight days before" he had given to his apostles; viz., that there were some then present who should not taste of death till they had seen the Son of man coming in his kingdom. Accordingly he takes with him into the mount the three fore-named witnesses, and there they behold that glory which the Lord and his saints will possess in his kingdom. Elijah had in his flesh been translated, and his glorified humanity was there beheld radiant with light. Moses had died, and was buried. He might, or might not, have seen corruption—Of this we are not informed. But this we know, that for his dead body, angels of light and darkness contended; and here we see the fact of the Archangel's victory. Moses dead, buried, and raised again in glory, as a pledge to dy-

ing Believers, of their own glorious resurrection; whilst Elias, and our Lord himself, are, in this transaction, types of the sudden glory of those who shall be "caught up" alive from the earth at our Savior's Advent, "to meet the Lord in the air."

THE INSTITUTION OF THE EUCHARIST is another event in the history of our Lord which calls the attention of his church to his future Advent. "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." (1 Cor. 11.) Hence in this monthly, or, which is better, weekly, celebration, believers are habitually reminded of this great doctrine.

THE ASCENSION of our Lord is also used to direct the eyes of his people to his return. The Apostles gazed on Him whom they loved, whilst "a cloud received him out of their sight." (Acts I.) But, behold, from an ascending Savior their attention is called to a coming King; for "whilst they looked steadfastly toward heaven, as he went up, two men stood by them, which also said, 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."

Thus, both from the teaching of our Lord, and from these several passages of his life, we see the fact of his Second Advent prominently brought before his church.

From the teaching of our Lord, we pass on to show that equal prominence is given to this great subject in the writings of his Apostles. It is thus noticed by them.

I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. For the earnest expectation of the creature (creation) waiteth for the manifestation of the sons of God; i. e. at the resurrection.—Rom. 8.

Ye come behind in no gift, waiting for the coming of our Lord Jesus Christ.—1 Cor. 1.

Earnestly desiring to be clothed upon with our house which is from heaven.—2 Cor. 5.

Until the redemption of the purchased possession.—Eph. 1.

Our conversation (citizenship) is in heaven, from whence also we look for the Savior, who shall change our vile body.—Phil. 3.

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

Unblameable in holiness before God, at the coming of our Lord Jesus Christ with all his saints.—1 Thess. 3.

The Lord direct your hearts into the patient waiting for Christ.—2 Thess. 3.

Keep this commandment until the appearing of our Lord Jesus Christ.—1 Tim. 6.

A crown of righteousness which the righteous Judge shall give me at that day.—2 Tim. 4.

Looking for that blessed hope and the

glorious appearing of the great God and our Savior Jesus Christ.—Titus 2.

To them that look for him, he shall appear the second time.—Heb. 9.

Establish your hearts, for the coming of the Lord draweth nigh.—Jas. 5.

When the chief Shepherd shall appear, ye shall receive a crown of glory. 1 Pet. 5.

The day of the Lord will come as a thief in the night.—2 Pet. 3.

When he shall appear, we shall be like him.—John 3.

Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all.—Jude.

Rev. of St. John.—Beginning with—Behold he cometh with clouds.—Ending with—Even so, come, Lord Jesus.

Thus, all the Apostles, and that in almost all their writings, bring forward this doctrine, a few specimens only of which are given above. For further evidence the reader is referred especially to the Letters to the Thessalonians, and to those by St. Peter.

The prominence in Scriptures to the Second Advent having been thus noticed, we proceed to point out its importance.

TO THE RIGHTEOUS, how important is it! Believers are now pardoned, their sins are blotted out, for they are justified by faith in the Son of God. At death they go to Him, "and rest from their labors." But they do not then receive their reward, or fully enter into the joy of their Lord. Death is never mentioned in Scripture as the period when the saints are to die wholly blessed. This is always referred to the Second Advent. It is at the resurrection only, when they shall be clothed upon with their new bodies, and when the whole church shall be perfect, that they shall enter into their state of complete felicity. Most deeply momentous, therefore, to the saints, is that coming of the Lord, which alone shall bring to them their "perfect consummation and bliss, both in body and soul."

And if to the righteous this event is important, is it not especially so to the WICKED? The ungodly man dies. His soul goes to his own place. His body lies in the ground. But, at the coming of the Judge, that body is raised. In that body he stands before the dreadful tribunal, and so in body and soul he enters into that dreary abode, at the contemplation of which the soul recoils with horror.\*

TO CHRIST also, as well as to his people, the period of his coming is one of no slight interest. For it is not till then, that He will assume "his many crowns." It is not till then that he will fully see of

\* The writer believes that the Second Advent of Christ is spoken of in Scripture not only as a point, but as a period of time; not only as regarding the mere fact of his coming, but, also, of his stay during a lengthened period, in which many and distinct acts are to be performed, commencing with the "resurrection of the just," and closing with the "resurrection of the unjust."

the travail of his soul, and take possession of that kingdom stipulated to Him in everlasting covenant.

To SATAN, Christ's great adversary, that day is of equal importance; for not till then, having been first chained in the abyss, will he be cast into the lake of fire and brimstone, his final prison-house. (Rev. 20:3, 9, 10.)

To those EVIL SPIRITS, whether abroad on the earth, or "reserved in chains under darkness unto the judgment of the great day," there is the same dreadful importance in the Lord's appearing. "Art thou come hither to torment us before the time? I know thee who thou art," was the significant cry of one of these wretched spirits. And no marvel; for he dreaded that which, by some divine oracle, he knew; namely, that at the appointed time, he was to be plunged into everlasting fire, reserved for the devil and his angels.

And GOOD SPIRITS, as well as evil, look forward also to this great period. As intelligent beings, they are desirous of knowledge, and these are among "the things which the angels desire to look into;" for they give the fullest development of the mysteries of redemption. Whilst, as benevolent beings, they must anticipate with deep interest that blessed period, when those "heirs of salvation," over whom, as ministering spirits, they have carefully watched, shall receive the happy reward of their painful conflict.

Nor can we doubt, that to the WHOLE OF CREATION the consummation to be effected at the coming of the Lord will be a subject of the deepest interest. We may reasonably suppose that all God's creatures, located in their appointed regions throughout the immensity of space, are, or will be, made acquainted with the stupendous fact of the incarnation of the Eternal Word, and of its full effects, at his appearing. Nothing, I presume, will so manifest the character of God as the atonement, and its future results. Thus, as it is said in a figure, that "the earnest expectation of the creature, (i. e. of this lower creation) waiteth for the manifestation of the sons of God;" (the glorious appearing of the saints at the Second Advent;) so we may suppose, that event will to the rest of God's creation be one of the deepest moment, as manifesting in the grandest possible manner God's justice, mercy, wisdom, faithfulness, and all the other attributes of his adorable character.

As, therefore, the Second Advent of our Lord thus concerns the church and the world, Christ and Satan, angels both of light and of darkness, and (we may add) the whole of the rest of God's creation—since it is an event so vast and comprehensive in its results, it cannot be denied, that it is thus proved to be a subject of the greatest moment.—(To be continued.)

### Daniel's Visions.

BY THE REV. T. R. BIRKS, M. A.

The later visions of Daniel, at their close, open a wide field of thought on various subjects that bear immediately on the present state of the world, and the future prospect of the Church of God. Such are the cleansing of the sanctuary, the evening and the morning, the angelic conflict, the oath of the angel concerning the times, the season of trouble in the last days, and the resurrection of the sleepers in the dust. But these would require a separate work to unfold them as their importance demands. It seems, however, unnatural to close these varied details of prophetic history, without a few remarks on the great lessons they are adapted and designed to convey to every thoughtful and Christian mind.

On a hasty review of the fulfilment of

prophecy, traced in these pages, some, perhaps, will be ready to condemn the whole as unprofitable and barren. What can it benefit us, they will ask, in the present day, to know how many kings reigned from Cyrus to Xerxes, to the changes in the empire of Alexander, the troops who fought at Raphia, the marriage of Berenice, and the results of the invasion of Greece by Antiochus? When so many grave questions, in Church and State, are pressing around us, why should the eye of Christians be turned aside, to dwell on events so distant and obscure, and so barren in direct lessons of spiritual wisdom? Why not suffer these antiquated facts of history to sleep quietly in the dust, and bend our strength to the controversies and practical movements of the present hour?

Such feelings as these may perhaps have been one source of the theory, examined in the last chapter, which denies all historical reality to the sacred prophecies, and would turn the voice of God's holy prophet into a mere Jewish forgery, rather than renounce a crude and unscriptural fancy. This novel paradox, however, is condemned equally by sound reason and the word of God. The Holy Spirit, with deep wisdom, has so varied His messages, that they combine two opposite features,—historical reality, and moral and spiritual grandeur. In some prophecies He has given, as in these visions, a simple and unadorned record of worldly changes; while there are others where all details appear to be lost in the bright and glowing sunshine of hope and love. This variety and contrast of character, which rash theory would set aside, is a crowning excellence of the word of prophecy. In this manner it stoops to our weakness, that it may raise us from the dust, and enables the sojourners of a day to rise above passing events, and to gaze on those counsels which are from everlasting to everlasting.

The mere perusal, however, of numerous facts, drawn from profane historians, and their comparison with the sacred text, will not, of itself, enable us to reap the full benefit of these holy prophecies. We must dwell upon them in the light of one great and solemn truth, that all these are the foreseen counsels and works of the living God; the vast scheme of Providence which He has ordained for His own glory; and steps in the fulfilment of His everlasting counsel. Viewed calmly in this light, they will grow in their interest, even while we gaze upon them. They will raise us, by degrees, out of the feverish cares of life, into a filial and childlike trust in the Providence of our heavenly Father, and a sense of the dignity of our high calling, to be the servants of the most high God, and fellow-workers, in our own generation, in His counsels of eternal wisdom and love. Let us consider them, in these closing chapters, as they illustrate the duty of the Christian Statesman and of every separate believer. Barren as they are to the careless eye, they contain mines of spiritual wealth for all those who search for wisdom as for hid treasures.

Let us inquire, first, what is the political worth of the sacred visions? What lessons may be drawn from them, to guide the counsels of statesmen, and elevate the tone of policy in a Christian kingdom? This inquiry is rendered more seasonable, from the contempt which has lately been expressed towards these holy messages by some of our statesmen. We have been told with oracular voice, that it is folly to appeal to Daniel or the book of Revelation, in guiding the policy of a great empire. Such an appeal, in their view, is mere bigotry, untenable folly, idiocy, and madness.

What conclusion, as Christians, must we draw from such statements as these?

Simply, that modern statesmen have outgrown in their own conceit, the authority of the word of God. The visions of all the prophets have once more become to them, as in the days of Isaiah, like the words of a book that is sealed; and they themselves boast of the consummation, and are the joyful heralds of their own shame. Once it might be the ideal of Christian government, that "kings should see and arise, and princes also should worship" at the feet of the exalted Savior, and consecrate their honor and greatness to His service, who is the Prince of the kings of the earth. But those dreams of fancy, it would now seem, have passed away forever. Modern statesmen, by the progress of liberal opinions, are at least eighteen centuries in advance of prophets and apostles. They can look back, with a smile of contempt, on the antiquated prejudices of those inspired men. To bribe the seditious into loyalty and peace, by supplying them with funds to propagate the maxims of persecution; and to pension all creeds without believing them, form their new ideal of Christian government. How should those holy men who once received the visits of angels, or leaned on the bosom of the King of kings, be able to add anything to the perfect wisdom of such statesmen as these?

When these floods of ungodliness begin to be let loose upon us, and open scoffing at the word of God can pass current in high places, it becomes the servants of Christ to assume a bolder tone. We cannot and do not expect that those who have Pilate's question on their lips, and who need to be taught the first letters of the Christian faith, should be able to use these prophecies aright, or extract from them one grain of political wisdom. They bear the warning on their portal—"none of the wicked shall understand, but the wise shall understand." The Spirit, by whom they were given to the church, looks down, with holy disdain, on all the scornors of the last days; whose ungodly schemes are quickly to sink in darkness, and whose boasts of light and wisdom will soon be tested by "the great tribulation, which is coming on all the world, to try them that dwell on the earth."

What then are those truths which the Christian Statesman may learn from these visions, and the influence which they will shed, when once rightly apprehended, on the whole field of political thought and national duty in these last ages of time?

The first lesson, which is essential to true political wisdom, and plainly taught in these prophecies, is the reality of Divine Providence, and the actual and ceaseless dominion of the living God over men and nations. Abstract truths have little power to break the spell of worldliness, and pierce within the charmed circle of political strife and debate. There may be, now and then, a vague and general allusion to Providence, and yet all the plans of statesmen may be framed, from year to year, as if there were no God in heaven, whose holy eyes are fixed continually on the children of men. Amidst the busy counsels of senators, and the brilliance of human eloquence, or the complexity of national affairs, it needs a mighty influence to keep alive the great truth, that the Most High ruleth among the kingdoms of men, and giveth them to whomsoever He will. Yet this fear of the Lord is the beginning of true wisdom. To reverence Him, in whose hand is the breath of all flesh, and who alone reserveth to nations the appointed weeks of the harvest, is the dictate, not merely of enlightened conscience, but even of natural prudence, wherever the dominion of God is really felt and known. But millions, who are called Christians, are almost entirely ignorant

of this great truth. They have never risen into that holy elevation of thought, where the soul is lost in contemplating the Divine Majesty, and exclaims with the prophet, "All nations before him are as nothing, and they are counted to him less than nothing, and vanity." False and hollow maxims of policy will never cease to spring up, and true wisdom never dawn on the counsels of statesmen, till they have learned thus to adore and tremble before the God of Daniel, and princes on earth, like the heavenly elders, cast down their crowns, as humble offerings, before His throne.

These visions, when we meditate on them with calm and quiet thought, will restore the doctrine of Divine Providence to its right place in the view of the Christian. Even worldly statesmen, if they are not too proud to give their attention, might learn here to reverence and adore. From Cyrus and Nebuchadnezzar, through all the later changes of human history, we see here, at every step, the determinate counsel and foreknowledge of God. Known unto him are all his works from the beginning. The reigns of Cambyses, Smerdis, and Darius; the armament of Xerxes, with its countless myriads; the marches, counter-marches and conflicts, the subtle plots and shifting alliances of contending kings, long before they occurred, were noted down in "the Scripture of truth," the secret volume of the Divine counsels. All of them, before they rose into birth, were revealed by the Son of God to His holy prophet; and they remain, till the end of time, an imperishable monument of His Providence and foreknowledge. All was foreseen by His wisdom, and ordained by His sovereign power. The passing generations of mankind, while they see this blue arch of Providence above them, sure and steadfast, age after age, like Him who has ordained it, must feel a deep and quiet reverence take possession of their soul. "Kings will see and arise, princes also will worship." The great, and mighty, and wise of the earth, in the presence of this counsel of love that has endured for ages, must learn that their might is weakness, and their wisdom mere folly, and will thus be taught to look up with childlike dependence, that they may be led and guided, in all their high and sacred duties, by the God of heaven.—(To be continued.)

### Advice to the Pope.

(From the Protestant Churchman.)

The passages given in our last number, from the "Advice to the Pope, Julius III.," were, we presume, sufficiently characterized by a sort of blunt honesty on the part of the three Bishops of Bologna, to recommend them to the patient attention of the reader. The extracts which follow are of a similar character, and we may venture to republish them with scarce a word of remark. They are preceded by certain directions to the Cardinals and Bishops to celebrate mass in person with all the pomp and magnificence possible; to consecrate in public, baptismal-fonts, churches, altars, and burial grounds, to baptize bells, and give the veils to nuns, as things "which astonish and charm the vulgar, and the contemplation of which, as in a snare, takes them through the soul and spirit, so that they require no other nourishment and instruction; and this (to speak the truth) is the object of their institution."

The account of certain ceremonies, with their reasons and supposed sanctions will be new if not amusing to some readers. For example:

"Also when they consecrate the water of baptism, they usually mix with it salt and oil, plunge into it three times the paschal candle, and make the sign of a

cross with it; command also that they add a little vinegar. That ought also to be used in all the ceremonies of the Church, because it was offered to Christ upon the cross.

"In like manner, also, in dedicating churches, the Bishops write upon the ashes, with their cross, the Greek and Latin alphabets, order them to add to them the Hebrew alphabet, if they understand it (*nevertheless this last condition is of no great importance, for they certainly do not know the Greek alphabet, and scarcely the Latin, and yet they write them both on this occasion, as if they understood them!*)—because it was in these three languages that the subject of the condemnation of Christ was inscribed upon the cross.

"For if a few drops of oil have the virtue of sanctification, a greater quantity of oil will sanctify them still more. (!)

"When they baptize bells, they burn before them incense and perfumes: let them add musk and amber, for the great edification of the public, and gaining more respect.

"Lastly, when a bishop prepares to celebrate worship with pomp and magnificence, he is distinguished from the common priests by a great number of ornaments, such, for instance as the bones or relics of a dead person, set in a cross of gold; enjoin him to carry suspended from his neck, by a tolerably strong cord, an entire arm, or leg, or head of some saint; this will contribute much to augment the piety of the crowd, and will penetrate all the assistants with an incredible respect (incredibili admiratione.)

"All these ceremonies have been invented by Sovereign Pontiffs; you then, who are also a Sovereign Pontiff, are able, if you like, to augment their number! it is even necessary that you should do it, if you wish to attain the end we have pointed out to you."—p. 647.

One great source of the evils which threaten the Papacy is supposed by this Episcopal triumvirate to consist in the abandonment of logic, sophistry, metaphysics and decretals; and "in the mania which exhibits itself among Protestants in the cultivation of Greek and Hebrew learning, in the comparisons of the originals of the Scriptures, and in the study of theology and writings of the ancient fathers of the Church. The following unqualified admission occurs among the reasons given for interdicting the use of a certain work called "Decretum."

"This book is very dangerous . . . for it denies that the Pope has the right of adding the least thing to the doctrine which Christ himself has revealed to us, and the Apostles taught: who is there amongst us who does not depart from them every day?—Scarcely do we retain in our churches even the shadow of that doctrine and discipline which flourished in the days of the Apostles; we have substituted a doctrine and discipline entirely different."

How dangerous the Romish Church has always regarded and still regards the circulation of the Word of God among the people, is so clearly and boldly announced in what follows, that we need no further proof:

" . . . Lastly (and we have reserved this advice for the last place, because it is the most important of all which, under present circumstances, we are able to give to your Holiness,) you must take care and endeavor by all means in your power to cause that as small a portion as possible of the Gospel (especially in the vulgar tongue) be read in countries submitted to your government, and which acknowledged your power. That the little which is read at mass should suffice, and that no person be allowed to read more. As long as men have been contented with this small portion of the Scrip-

ture, so long your affairs have prospered, and your maxims prevailed; your temporal and spiritual authority have, on the contrary, declined, from the moment when the people have usurped the right of reading more of it. 'Tis this book, after all, more than any other, which has excited against us those troubles and those storms which have driven us to the brink of the abyss. And it must be allowed, that, if any one examine with attention, and compare afterwards in detail, that which it contains with the practices of our Church, he will find very great differences, and will see not only that our doctrine is altogether different from that which the Scripture teaches, but that oftentimes it is entirely opposed to it. Now, from the instant that the people, excited by one of our learned adversaries, shall have acquired this knowledge, the clamors against us will not cease until all shall have been divulged to the public, and we shall have been rendered objects of universal hate. This is the reason why we should withdraw these writings from the notice of the people; but with prudence and circumspection, lest this measure should excite against us greater disturbances and tumults."

The advice goes on to point out the Archbishop of Benevento, the legate of the pope at Venice, D. Joh. Della Crusca, as a fit person to carry these measures into effect, because, without openly condemning the Gospel, he had contrived to insert it in a catalogue of forbidden works.

The astonishment, remarks the Christian Remembrancer, which this may excite, is relieved when we recollect that similar language was actually used, and similar measures adopted, so recently as 1824, by Pope Leo XII., whose successor received the tiara on the day that the Parliament of once Protestant England signed the death-warrant of the Constitution. The passages are taken from the "Lettre Encyclopie," published at Paris, in Latin and French, on occasion of the jubilee of 1825, by Adrian Le Clerc, printer to the Pope and the Archbishop of Paris.

"You are not ignorant, my brethren, that a society, commonly called the Bible Society, is spreading itself most audaciously over all the earth; and that in spite of the traditions of the holy fathers, and against the celebrated decree of the Council of Trent, it endeavors by all means, and with all its power, to corrupt the Holy Gospels in the vulgar tongues of all the nations of the earth; which gives us just cause of fear, that that will happen in all other translations, which has happened in those which are known, viz., that people will find, through a bad interpretation, instead of the Gospel of Christ, the Gospel of man, or what is worse, the Gospel of the Devil!!"

Then comes what the Remembrancer justly characterizes as a "most scandalous passage, which ought not to be allowed to go forth without the most severe reprobation."

"If any one, (adds Pope Leo,) seeks the true source of all the evils we have enumerated, he will convince himself that it was always thus; and that it is the obstinate contempt of the authority of the church—of that church which acknowledges Peter in the apostolic chair, and sees and honors in the Person of the Roman Pontiff, him, in whom ever dwells the anxiety of all the pastors, and the care of souls which are committed to him; him whose dignity is not weakened even in an unworthy heir. . . ." &c.

What the Bishops of Belogna said, in the sixteenth century, of Spain in particular, may be said with truth of the entire Romish Church, "Nihil innovat, nihil mutat." We have here the testimony which Rome has given against herself,

and all the sophistry of her own controversialists, aided though it be by the dust which sentimental Romanizers without her pale are continually throwing into the eyes of the Protestant world, is entirely insufficient to disprove or obscure that testimony. When we find that, not content with the abominable advice already given, the three Bishops go on to make new and ample provision for the sale of indulgences, to enforce the necessity of naming only ignorant persons, and such as are devoted to the Church of Rome as Bishops ("rudes et literarum ignari, et ceterarum rerum curæ peritissimi, ut familiæ tuæ studiosissimi sint;") and of keeping Lutherans away from the councils, we might suppose that the whole thing was the production of some enemy in disguise, and a bitter and cutting satire on the Romish hierarchy, were we not satisfied not only that the authenticity of the document is unquestionable, but that the experience of all ages since the domination of Rome over Christianity, amply attests the truth of the statements made therein. The date of this precious article is "Bononiæ, 20th Oct., 1553:" the subscription of the three episcopal councillors as follows:

"VINCENTIUS DE DURANTIBUS,  
Episc. Thermularum Brizianensis;  
EGIDIUS FALCETA,  
Episc. Capruianus; et  
GERHARDUS BUSDRAGUS,  
Episc. Thessalonicensis."

#### Gethsemane.

The student of the classic page delights to linger around those places which have been the scene of noble achievements—and many spots on wave and shore are but other names for the glorious deeds they witnessed. What noble emotions are awakened in his heart at the mention of Thermopylæ's famed pass—he beholds the Persian millions rushing with headlong fury upon the Grecian phalanx, which stands as firm as the wave washed rock, at whose base the angry billows beat in vain; he feels something of the spirit by which that noble band were inspired—like them he feels he could conquer or die.

Platea and Marathan are magic words; to the heart of the warrior they are like a trumpet's call, they give strength to his arm when he meets the foe; and the courage of the seaman burns with new ardor when he thinks of the triumphs which freedom gained at Salamis. The Christian, too, animated with holier feelings, turns to the land hallowed by the feet of the Prophets and Apostles, where the Redeemer of man first made known his mission of mercy; and delights to find there many sweet yet solemn resting places for memory.

There is Jerusalem, over which the Savior sheds tears of compassion; Bethlehem, where he was first made known, by the star and angels; Bethany, where dwelt the sisters of Lazarus; the lake of Gallilee, whose angry waters were hushed at his word; and Calvary's summit, where he died for us.—But we leave all these and seek the foot of Olivet, where embowed in vine, stands Gethsemane's garden, and there in that scene of sorrow and suffering, with hushed hearts, and tearful eyes, let us sadly linger.

Let us call to mind that night of grief, when the man of sorrows left the noise and confusion of the city, to seek its calm retirement, and be alone with God—the moon shone brightly down, but never since creation's dawn had she looked upon a scene which doubtless caused fiends to triumph, and angels (if they ever did weep) to stand in mute yet tearful wonder.

The meek and sinless sufferer, borne down by the weight of sins, not his own, sinks to the cold damp earth, and in

most plaintive accents makes his petition to God—the stillness of the night was broken by his bitter groans, while tears and blood attest the bitter agony which wrung his soul while he prayed, "let this cup pass from me."

Yes, that cup when pressed to his lips caused him for a moment to shrink at its bitterness, yet nerving his soul for a final effort, he exclaimed, "not my will, but thine be done;" and for us he drained the cup of sorrow to its dregs.

Sacred Gethsemane! scene of infinite condescension! of infinite love! to me thou shalt ever be hallowed ground, and while I meditate on the solemn scene which transpired in thee, may my heart be melted into tenderness at the recollection of the Savior's love, and my eyes overflow with tears for the sorrows he endured for me. And oh if my life should be marked by suffering, amid all my sorrows may I imitate the meek sufferer who once knelt in thee; like him may I pray, "not my will, O God, but thine be done."—*Prot. Unionist.*

#### Quench not the Spirit.

QUENCH not the Spirit! beware, lest, grieving the Spirit, he cease to move upon your heart, and you become hardened. And O, think what it is to be hardened! It is to have all the moral and religious sensibilities of the soul deadened. It is to become reckless and unconcerned. It is to be habitually in such a frame of mind that there are no compunctions for the past—no apprehensions for the future; deaf to all the calls of mercy, stupid under all the means of grace. It is to be habitually in such a frame of mind, that all promises and threatenings are alike disregarded, and all motives and appeals equally unavailing. As the dead man feels not the burning of the coal lodged in his bosom, nor the flinty rock the softening influences of the shower of heaven, even so it is with him whose heart is hardened. He may be in the sanctuary, but the most pungent discourses make no impression. He may witness sacramental scenes, but they inspire no solemnity—even funeral rites and the burial of the dead affect him not. Spread before him the glories of heaven—and he is not allured; point him to the torments of the damned, and he is not alarmed. Lead him to Calvary, and talk to him about the love of Jesus and his dying agonies, and he is as insensible as steel. Friends may entreat, but he heeds not; ministers may warn, but he repents not. Others may feel, but he feels not; others may weep, but he weeps not. He is hard as rock; or say,

"—Some alarming shock of fate  
Strikes through his wounded heart,  
The sudden dread! another moment, and alas!  
—where past the shaft no trace is found,  
As from the wing no scar the sky retains,  
The parted wave, no furrow from the keel."

The rock may be rived, but it is rock still. It may be broken into a thousand fragments, but there is no softening yet; and so it is with the sinner, when the drawings of heaven resisted, and the Spirit quenched, the sinner is left to himself, and becomes incorrigible and hardened—past feeling and past hope! Let me be poor, let me be a bondman, let me be a beggar, but let me not, given up of the Spirit, be a hardened sinner! O my God, cast me not away from thy presence, neither take thine Holy Spirit from me. Fellow sinner, take care what you do just now. You are in solemn circumstances, and great interests are at stake! Many of you are under the influence of divine drawings now, and some, perhaps, who are not fully aware of it. O remember

"God's Spirit will not always strive  
With hardened, self-destroying man;  
You who persist his love to grieve  
May never hear his voice again."

## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, AUGUST 19, 1846.

**SISTER FITCH.**—We learn that Bro. Fitch's widow needs some assistance. Money sent to this office for her, by those who feel a duty in this matter, will be forwarded to her. Brethren, remember the widow and fatherless.

### Letter from Bro. C. P. Whitten.

**Brother Bliss:**—When the "Herald" of the 22d ultimo came to hand, I felt very much injured. You misjudged my motives altogether. And as the initials of my name over your article are known to a considerable extent, I wish the privilege of counteracting the influence which your article has already exerted. I did not wish to "bribe" you "to handle the Word of God deceitfully." If a man cannot be converted from a doctrine without being "bribed," he had better remain as he is. Neither did I wish to "tamper with the conscience" of others. Upon the article of E. Burnam on the "correspondence," I cast no reflections. I would only remind him of the excellent advice of the "Investigator" to the "Olive Branch," on indulging in religious rant, when speaking of his Christian brethren! When I wrote you concerning the "Extra Herald," I had determined on leaving a copy at every house in town. I wished to do it in view of the shortness of time, and also of the unprepared state of my much respected neighbors. I wrote merely to ascertain the character of your article, whether it was to discuss the *time* between the resurrections, or the reality of a resurrection, "both" of the righteous and the wicked: as its *reality* is, as you very well know, extensively denied! I said, in the letter which I wrote, that I did not wish to dictate. I wished only to know, that I might make the necessary arrangement for distributing them. And as I was liable to be called in question, by those who received the papers, concerning the doctrines taught; and, as I told you, that I did not believe in "the time" between; I could not, therefore, in very good faith, meet an opposer, who might interrogate me, and clear up a point which I did not believe. I hope, therefore, that my brother, or brethren, will no longer consider me as guilty of *bribery*. I am well aware that I frankly opened my mind to you, in few words, concerning the *spirit* that had been manifested when opposing the view of the resurrection, about which the Savior tells us not to "marvel." What I wrote was done in *confidence*—not because I was ashamed of what I sincerely believed, but because I was well aware that there had been full too many contending questions before the public. But the subject is now out in the shape that it is.

The following is the letter referred to, on which the remarks to correspondents were based:—

**Dear Brother Bliss:**—I have just read the wishes of the brethren in New-York, respecting the "Extra Herald." I do believe it is needed. The subjects mentioned to be brought before the public ought to be faithfully distributed once more. I shall help with all my soul, if the *time* between the first and second resurrections is not discussed. The *literal two* resurrections I should wish, with the other subjects, to be faithfully set forth. If I can know that this will not be taken up in your article, I shall want three hundred copies, and shall also try to get others to engage in it, where I can exert an influence. If it is, I cannot in conscience. I do not believe it. A large number of the brethren do not believe it. Neither do I see the need of discussing it with such surety, from the belief of the "Fathers," as you and brother Marsh have done. Some of brother Marsh's articles were little better than brow-beating. I feel that a number of clearly literal witnesses are better than one which may not be literal. There are, certainly, Job, Daniel, and the Savior, against this one witness. The sayings of the Fathers can be brought forth both ways. The subjects are those upon which we can "all write and act;" if the time of the resurrections be left out. You can answer by private note, or just say in the receipts, that your request is or is not complied with.

I drop this line thus early, that I may

know what to depend upon, and not to dictate. If my request is complied with, the money shall be forwarded in due time. I think I can raise help for a 1000 copies in this vicinity. Yours, in the blessed hope, &c.,  
C. P. WHITTEN.

Templeton, (Mass.), July 14, 1846.

It is difficult for us now to divest ourself of the impression that the above contains an inducement for us to go around the point in question. Our Brother knows that we were appointed to write on "The Two Resurrections and Millennium." He takes it for granted that we shall write on the question assigned to us. The Millennium is the 1000 years between the two resurrections, and these precede and follow the millennium. Now, we enquire, how could we write on the subject assigned to us, without discussing the *time* between the resurrections! It would be an impossibility to do it: it would be omitting the point assigned to us. Well, then, as we could not write on the question assigned to us, without presenting this point, we could not but look on the offer to take 300 papers, if we did not discuss this,—with the intimation that he might want 1000, and in connection with the remark that he could not see the need of discussing it, and that many brethren did not believe it,—in any other light than as an inducement for us to vary from our purpose to present the whole truth. We are glad, however, that our brother disclaims any such design.

As to there being any brow-beating in brother Marsh's articles, we thought them the reverse. He certainly replied with due kindness. That he annihilated the article was very evident; but that was to be expected. Those who enter the lists of polemic theology, should ascertain their own capabilities before they venture in the arena.

As to the quotations from the fathers, the object of those is evidently misapprehended. Brother Marsh, nor we, suppose the *opinions* of the fathers are of any weight, as *opinions*. Their *testimony* is valued as evidence of the understanding which those had of the teachings of the apostles, who sat under their instruction. If any one could have a correct understanding of what the apostles designed to inculcate, it must be those who were conversant with them, or who were their immediate successors, in preference to those who live 1800 years after, and put forth a view which was unheard of during the first three centuries. Our brother says, the sayings of the fathers can be brought forth both ways. Let him try it. We allude to the first three centuries. As to the literal witnessess, look to our reply to the following communication.

Brother Whitten in his letter adds:—

You say I need to discuss it. May I therefore be permitted to offer the following. First witness: Job 14:11, 12—"As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not: *TILL the heavens be no more they shall not awake, nor be raised out of sleep.*" Second witness: Isa. 26:19, 21—"They dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and no more cover her slain." Third witness: Dan. 12:1, 2—"And at that time shall Michael stand up, the great Prince, which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to ever-

lasting life, and some to shame and everlasting contempt." Here the resurrections, both of the righteous and of the wicked, occur "at that time," viz., when Michael stands up. Apply v. 6—"How long shall it be to the end of these wonders?" What wonders? What wonders were last named?—Ans. The "Awaking of them that sleep in the dust of the earth, some to everlasting life, and some to shame and everlasting contempt." V. 7—the revealer of secrets gives the *time* which should intervene to the "end of these wonders," with an oath. Therefore, whatever the *time* signifies in this 12th chapter of the prophecy of Daniel, it extends to the resurrection of the wicked.—No language can possibly portray a subject clearer, in my humble opinion.

Fourth witness: John 5:28, 29—"Marvel not at this; for the hour is coming in the which ALL that are in their graves shall come forth: they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." What language can be more literal, positive, or clear? This is the voice of none other than the Son of God. Concerning those who hear his words and keep them, it is said, that they shall be more blessed than the womb that bear the Savior, or the paps that gave him suck. May we here be permitted to apply the rule for reading and understanding the Scripture: "To understand doctrine, bring all the scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error." In this case, if we find a passage of Scripture which contradicts, or destroys the sense of plain literal passages, by permitting "every word to have its proper influence," it must be taken as being spoken in a figurative sense, whether we may be able to comprehend the figure or not. Is not this fair argument? Let the candid and the unprejudiced mind answer. Now in the plain, (and I do not hesitate to say, that in humble opinion,) *literal* passages which I have quoted, by "letting every word have its proper influence," Rev. 20:4, 5, when taken in a literal sense, "contradicts" the doctrine thus obtained. I am not, however, able at present to comprehend what that remarkable passage is designed to teach. I do not pretend to know what it does mean. I only exercise the liberty which every man in a free community possesses, i. e., to say what it does not mean. If this rule is not a good one, then surely our learned fathers have greatly erred in their conclusions upon religious doctrines, in a multitude of instances.

Yours, waiting for the eternal kingdom of God.  
C. P. WHITTEN.

Templeton, (Mass.), Aug. 5, '46.

The above is the first communication we have received in advocacy of that view. We should reply to it at this time in full; but our article on "The Resurrections and Millennium," which we have prepared for the "Extra," will cover all the points at issue, and supercedes the present necessity. We however cannot refrain from appending a few remarks. We will put a few questions to witnessess adduced.

#### FIRST WITNESS.

What does Job say? Does he say that the wicked will be raised at the time the saints are? No: he does not even intimate it, indirectly. Does he say the wicked will be raised when the heavens are no more?—No. He says nothing about that. What then does he say? He merely declares that man will not be raised till the heavens be no more: till then there can be no resurrection; and as far as this evidence is concerned, there might be no resurrection of either righteous or wicked. But perhaps our brother may inquire if the declaration—that man will not rise till the heavens be no more—does not prove that all men will then arise? No, nor that a part will. The use of the same word in other passages proves that we have no right to such an inference.

The following examples must suffice:—

1 Sam. 15:35—"Samuel came no more until the day of his death." Of course, he never came again.

2 Sam. 6:23—"Therefore Michal, the

daughter of Saul, had not child unto [the same word] the day of her death."

Psa. 112:8—"His heart is established, he shall not be afraid, until he see his desire upon his enemies."

Isa. 22:14—"Surely this iniquity shall not be purged from you till ye die."

Isa. 43:4—"He shall not fail nor be discouraged, till he have set judgment in the earth."

Isa. 46:4—"Even to [the same word] your old ago I am he."

Matt. 5:18—"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Does this imply that any part of the law shall fail, even supposing heaven and earth shall pass away?

Matt. 28:20—"Lo, I am with you always, even unto the end of the world." Would he cease to be with them then?

Rom. 5:13—"Until the law, sin was in the world." It surely did not leave the world then.

The first witness of our brother cannot, therefore, bear on the question. It only shows till what time man cannot arise; and we should not know that any portion of mankind would then arise, only as other passages unequivocally assert it. It however proves, that the new heavens and new earth must be at the first resurrection.

#### SECOND WITNESS.

Does Isaiah assert, that the earth shall at one time cast out all her dead? No: he says nothing in the texts quoted respecting whether it is to be at one time, or many. Any supposition, either way, can be only an inference, unauthorized by the language used. What does he assert? In the 14th v. he had already asserted, speaking of the wicked, that "they are dead, they shall not live; they are deceased, they shall not arise. He then brings into contrast with their condition that of the Lord's children; and he exclaims, "Thy dead men shall live, together with my dead body shall they arise." Who? Why, those who are the Lord's. He cannot surely include those whom he had just asserted were dead—should not live—and should not arise. Who, then, are the dead whom the earth shall cast out? The grammatical sense will admit of but one explication.—It must be the dead of whom he had just been speaking, who were to arise and live;—not those who were not. His second witness, therefore, instead of testifying on the side which has introduced him into court, testifies against him.

#### THIRD WITNESS.

Does Daniel assert that all that sleep in the dust of the earth will awake when Michael shall stand up? No. What does he say? He says, "Many of them that sleep in the dust of the earth shall awake." Does "many of" include the whole? It cannot; for it expressly excludes a part. But does he not say at this time some will awake to shame and everlasting contempt? No; he says nothing about the awaking of those who are reserved to shame and everlasting contempt. And so clear is the language of the original Hebrew, that Prof. Bush argues from this very passage, that the resurrection is an attainment which the wicked will never participate in. But we shall dwell on this more fully in the "Extra." We would, however, remind our brother, that those who are to be delivered at that time, are those who are called "thy people," who are limited to "every one that shall be found written in the book." Our brother gets no aid from his third witness. Erring in the premises, the constructions based on them are valueless. The language so "clear," is expressively the reverse.

#### FOURTH WITNESS.

Does the Savior say that all will come forth at one hour? No. What does he say? He asserts, that in that hour all who are in the graves will come forth. Do those who are in the graves at that time, include those who shall have been raised 1000 years previously? It cannot. But does not the Savior say, that they who have done good shall come forth to

the resurrection of life, and they who have done evil to the resurrection of damnation? He does; but he does not say that these two are simultaneous. Indeed, the very language used, which is, literally, *at* the resurrection of life, and *at* the resurrection of damnation, proves the two resurrections at different times. To put a construction on this language of the Savior, which would make them simultaneous, would make him contradict his other teachings; for he made the being "the children of the resurrection," a qualification for the kingdom, which could not be the case if all attained to it. This will, however, be more fully shown in the "Extra." Is it not evident that our brother has not apprehended the import of the language of the witnesses he has adduced to sustain his view, which testify so pointedly against him?

#### THE RULE OF INTERPRETATION.

If our brother would apply the rule quoted, he would see the fallacy of his reasoning. If he would bring all the Scriptures together that speak on this subject, and give every word its proper import, he would find that his theory could not escape conviction for contradicting some of the most positive declarations. What has he done? Has he adduced every text of Scripture that speaks on this point? No, he quoted only those which he supposed favored his view; which supposition was based on a misconception of, or an overlooking of the import of their implicit declarations. If he will compare all the texts, he will find it distinctly asserted, that the dead in Christ shall rise first,—that they *who are his* shall be raised at Christ's coming,—that the rest of the dead shall not live for a thousand years,—that there is to be a resurrection out from the dead,—that we are to strive to attain to the resurrection, &c. &c. These declarations are positive, and are not contradicted by other declarations, that "many of them that sleep in the dust shall awake,"—that "all who are in the graves shall come forth," &c. Understand these last in accordance with the import of the language by which they are expressed, and they all harmonize. But when our brother's inferences, not contained in the text, contradict so many plain Scriptures, it proves that his inferences are unwarranted.

The inference which our brother has drawn from the rule is most illogical. The rule is, that no theory must contradict any word of Scripture. His inference is, that if his understanding of one text contradicts the plain letter of another, he may bend the plain letter of the text which stands in his way into a *figure*, that shall harmonize with his view. With such a rule, any Scripture might be so bent as to harmonize with any theory!! Who cannot see that our brother has drawn an inference that reverses and inverts the rule he has quoted?

The confession of our brother, that he does not know what to do with Rev. 20 in his theory, is a sad admission for him. He frames a theory which contradicts a plain text, and then lays that text on the shelf!!

We should pursue this subject farther, did we not expect to resume it so soon. We regard this as a gross error, as a virtual relinquishment of the whole Advent question; and none the less so because those who have embraced this view, do not see the inconsistency of spiritualizing the first resurrection, while they do not the second.

#### The "Extra."

We have not yet received all the expected articles for this number, so that we cannot promise it for our next. Will each one who was appointed to write, and has not forwarded his communication, on seeing this, drop us a line, informing us whether we may expect anything from his pen? and if so, when? that we may make our arrangements accordingly. We have now kept the brethren waiting for the promised sheet longer than we anticipated.

#### Correspondence of the English Mission.

##### NUMBER VII.

Publications on the Advent—Interesting Note—Plymouth and Adjacent Towns—"Breakwater"—Dock and Naval Stations—Recent "Activity"—"Plymouth Brethren"—The Elections—Candidates for Parliament—Catholic Endowments.

We are frequently furnished with evidences of what has been done, or is doing for this country, towards arousing the public mind to a consideration of the coming of Christ. We have just seen "A Prophetic Almanac for the Year 1844, (Being the 6000th Year of the World.)" It is of 38 pages octavo, and without the author's name: it is clear, however, that he must have seen Bro. Miller's works. "The Prophetic Register" was published in the same year, and was a large sized magazine of 24 papers. The object of the work was to bring before the public "the most important portions of celebrated writings of eminent theologians in all ages, on the prophecies of the word of God, that the judgments of all who feel interested in what the mouth of their Creator hath spoken may be assisted, and their spiritual welfare ministered unto." Among others in the list of contents, we notice "Judaism Overthrown; or, the Kingdom Restored to the True Israel, by Josiah Litch." Here is another just from the press, by whom it does not state,—"Proofs of the Second Coming of Messiah at the Passover in 1844."

We begged of Bro. Micklewood the following note for your eye; we omit the name of the town, &c.

"Our little band meets weekly at Mr. Micklewood's school-rooms, on Tuesday night, and that good man of God leads the meeting himself. I think I may say he goes word by word and step by step with yourself, although he does not say the advent will occur in 1847; yet he cautions, he warns and beseeches us to prepare for it, as it may take place even before: he says the signs of the times tell us it cannot be long. His text last night was, 'I will not leave you comfortless.' I cannot give you his sermon, but you would have been astonished to have heard how he came out.—I believe the whole of our little band are thinking right earnestly and seriously about the near approach of Christ: if I go to Mr. H.'s, there he is with his Bible in his hand, preaching and warning all that may come to his shop; then Mr. W. is spreading the truth in the same way at the station; so is Mr. B. at the chair factory; indeed Christ's coming seems to be the subject of their conversation from morning till night.

"Such may we ever be  
Till in the clouds our Lord we see,  
Then each will welcome to his heart  
One who from us will never part."

Do not conclude from all this, however, that the truth meets with no opposition in this kingdom; as the brethren frequently say, when wishing to speak of the various burdens which are laid upon them and their countrymen.—"There is a good deal of *iron* in this government," alluding to the nature of the metal which constitutes the fourth kingdom of Daniel. We will give you a specimen before we conclude this communication, of one feature of this opposition: the general features of it are like those that have followed us at home.

There are many objects of interest at Plymouth, of which we have taken notes, but our limits compel us to leave much upon our journal. We will only glance at a few of them.

Plymouth is in close junction with the towns of Stonehouse, Devonport, Morrinstown, and Stokes. The population of the united towns is about 100,000. It has a large market, something in the form of a vast amphitheatre, or a large castle. On entering the gates, you notice the outer are meat stalls; the inner are fish, vegetables, and fruit: it is truly a market place, for you notice almost everything for sale which could be procured without,—cutlery, shoes, baskets, &c. &c.: the show-

man is there perhaps, and the quack discoursing on the wonderful effects of his medicines. The meats of all descriptions in England betray the best of pasturage or keeping; the fruits and vegetables are of much larger and more excellent growth than with us.

The celebrated "breakwater" at the mouth of the harbor is a great piece of workmanship, being nearly one and a half miles in length, and one quarter in width; it is built of Devonshire marble. Five years more will be necessary for its completion, though thirty-four years have already been spent upon it: thus far it has cost £3,000,000. At one extremity of it is a light-house of granite, the window frames and doors of which are of brass: cost about £3000. The splendid glass reflectors were imported from France at an expense of £2000. We left with the keepers some of our own light, and thus can say we lighted up one British light-house.

This cluster of towns is almost entirely surrounded by some natural or artificial defence; they have about a dozen fortifications and castles, with towards three hundred guns, some of them of heavy metal. There are also three furnaces for hot shot. Plymouth is one of the largest, if not the largest dock and naval station in the kingdom. A portion of the British fleet often ride in these waters, and make experimental excursions out of the harbor: twenty vessels of the fleet had sailed from there but a day or two before our arrival. About one hundred ships-of-war in one state or another are to be seen, mostly dismantled: the ease with which they may be stored and fitted for the sea, was exemplified in the case of the Calcutta, which you recollect was rigged and stored with six months' provision in thirty-six hours! But England has not one half men enough for all her vessels. We went on board the Caledonia, the largest ship-of-war now in harbor, and one of the largest size in the British navy. We inquired of the ship's corporal what was understood to be the cause for the late activity in their dock-yards. "It was," he answered, "in view of an apprehended collision with America, unquestionably so: we fully expected to go to war with the United States." But he, in common with others, was *very glad* the matter was now adjusted.

Plymouth is the birth place of the Plymouth, or as they are sometimes called, "Providence Brethren," of whom you have often heard: they are a plain, simple people, of fervent piety, and as individuals, the salt of the earth; though they are said to be very exclusive indeed: their desks are for their own speakers, and their contributions for themselves, unless an object of charity should present itself which should seem purely providential. One of the Baptist ministers of the place bore testimony to their general uprightness, and devotional spirit. A division, however, has already begun among them, on what ground no one seems to know, so subtle and complex is it. Quite a number of them profess to believe in the Lord's speedy coming, while others agreeing with us in many of our expositions of prophecy, yet contend for the *futurity* of the ten kingdoms, and the rise of the man of sin. More of them anon.

Plymouth and the towns adjoining are great dissenting boroughs. We had the opportunity of hearing Sir George Grey, Lord Ebrington, and others, during the week of election just past. Politicians are politicians everywhere. These "noble" men can ask to be "returned" to Parliament, and defend the course they have pursued there, equal to anything American. We wish we could here give you the process of electioneering, elections, &c., but must defer the task, with only one word: the candidate may reside anywhere in the kingdom, and hold not only a place in

the Queen's Cabinet, but be a representative in Parliament, and hold as many more offices as he can get: for example, Sir George Grey lives in London; and Lord John Russell, England's prime minister, is also the representative from London, and lives elsewhere. So Lord Palmerston who represents the borough of Tiverton. These illustrious men resign their seats on the occasion of their appointment in the Cabinet, and then appear before their constituents, desiring them to approbate their acceptance of office, and to return them as their representatives. "Sir George" found his constituents not backward in inquiries.—One question proposed was, whether he would "go for endowing the Catholic priesthood?" And another by a very humble, insignificant man, who showed, however, that he had thoughts in his head—"How would you vote if the question came to the endowment of churches of all denominations, or to the endowment of none?"—"Why should not the principle of endowing 'Maynooth College' be in justice applied to the institutions of *all* denominations?" The "honorable baronet" thought if there must be a Catholic religion, it is better it should be under the influence of science and knowledge: the Reformation itself began under the revival of letters and the diffusion of knowledge. The principle on which he voted for the Maynooth grant, was applicable not to individuals, or denominations, but to nations. Ireland had been treated in this instance like India; there the institutions of the Hindoo and of Mahomet had been endowed, and the government of Great Britain had interfered only with that part of the Hindoo religion which related to the funeral pile, which was nothing less than murder. Ireland has a population of 7,000,000 of Catholics, and 1,000,000 of Protestants: should the latter attain to the majority, the line of policy would correspond. France was instanced as a Catholic country, yet *she* had devoted a portion of her public funds for the Protestant worship. Australia contained Catholics, Episcopalians, and Presbyterians. There the Catholics complained because they had not a share in the endowments: provision was accordingly made for each of the denominations, and opened to Wesleyans, Baptists, &c., if they required it; though the Established Church had certain rights and privileges, of course, above those of others. He had no knowledge of the intentions of the present ministry to endow the Catholic priesthood, and he thought the day far distant when there would be any modification of the law by which church and state is connected. He did not wish to commit himself on questions of this character.—He intimated if he lived in America, where each denomination is placed on equal footing, he should of course support that doctrine: but for the present, we must take things as we find them. Lord Ebrington was strongly opposed in the canvassing, on the ground of his having voted for the Maynooth grant, by Henry Vincent, a Dissenter, and an advocate of the principles of the Chartists; he is well known for the part he took in the "Manchester riot," for which he was imprisoned for a period of two years, and for his splendid talents and powers of oratory: he is a most fascinating and accomplished speaker. It is very clear that the people of Great Britain are gradually waking up to a lively sense of the many wrongs which are imposed upon them, and to the "injustice," as the plain man said, of "paying taxes to support other men's consciences." The Catholics are full of hope from the new government. Hear what was said by a chairman at one of their political meetings: "There never had been a ministry so favorable to Roman Catholics as the present, . . . or from whom Roman Catholics might expect a more cordial distribution of peace, power, and employment."

Bristol (Eng.), July 15, 1846,

## Correspondence.

## The Jesuits,

THE GREAT SUPPORT OF POPE—HOW MADE.  
No. III.

I shall now follow Father Ravnigan in his expose of the constitution of the Society of Jesus. "St. Ignatius of Loyola is the sole author of the constitutions, as of the Exercises."

Page 58, he says, "The Noviciate, the studies, the third year of probation, and the different offices we fulfil; the government of the company, our vows of obedience; these are the principal points of which I have to speak."

On p. 63, Father Ravnigan introduces the course of training of a Jesuit. "A man tired of the world quitted it. \* \* \* He invoked obedience as a saving asylum that was to protect his dignity as a man, and assure him the possession of the true liberty, the emancipation of the soul. The mark of the spiritual exercises completes the shewing him the light and tracing him the way; he knocks at the door of the company of Jesus."

P. 64.—"Placed still on the threshold, the candidate for the religious life will know beforehand the whole extent of the duties which the company of Jesus dictates to its members; he must and will know what the Spirit is, which is to animate it in all its truths, free, he will make his decision."

"Are you ready," he is asked, "to renounce the world and all possessions, as well as all hope of worldly goods? Are you ready to beg, if need be, your bread from door to door for the love of Jesus Christ?—Yes."

"Are you disposed to live in whatever country of the world, and in whatever employ, the superior shall judge that you will be more useful for the greater glory of God, and the salvation of souls?—Yes."

"Are you resolved to obey the superiors, who hold to you the place of God, in all things in which you shall not judge your conscience wounded by sin?—Yes."

"Do you feel yourself generously determined to reject with horror, and without exception, all that men, slaves of the prejudices of the world love and embrace; and will you accept and desire with all your powers, what Jesus Christ our Lord loved and embraced?—Yes."

"Do you consent to clothe yourself with the livery of ignominy which he bore, to suffer like him out of love and respect for him, reproaches, false testimonies, and injuries, although you have given no occasion for them?—Yes."

Reader, mark here the one great idea kept up; perfect obedience to the will of the superior. An acceptance of the superior as God. A consent that the superiors hold to him the place of God!!! And then ask him if he will obey them in all things in which he shall not judge his conscience wounded by sin! How can he so judge, if that superior holds the place of God? Is obedience to God, sin? But more of this blind, dead obedience in its place. Next comes—

## "THE NOVICIATE."

Mark well this bold step. P. 67. "The Novice will pass two years in a profound retreat; he will have this time for reflection, and this time is necessary before binding himself by irrevocable engagements. The moral trials he must undergo are great. Accordingly his determination, after two years of noviciate, will be free! enlightened, and courageous."

"During this same space of time, all study is forbidden him."

"The energetic and prudent legislator, (Loyola,) has wished to create in some sort a new medium, and a whole new existence. In the long education of his novices, and in the absence even of study, he has intended, says he, to prepare the better foundation for the studies themselves, that is to say, humility and all solid virtues." For two years, then, in profound retirement the mind is left to prey upon itself, with no bible or other book to guide it. It is, that he may die; die to all outward objects, and become absorbed in the society—divest himself of his own identity, and only be identified in the order of Jesuits.

But let the Jesuit still speak for himself. P. 68-9. "There it is that the last sounds of the world, together with its vain agitations, come to their DEATH. In this school of repentance and prayer, one strips one's

self, little by little, of this false life, of these factitious interests, of these inferior affections, which hinder from aspiring to the combats and triumphs of the greater glory of God and of the conquest of souls."

P. 73. "The two years which follow those of the noviciate, are given first to rhetoric and literature; three years to philosophy and the physical and mathematical sciences, and sometimes more."

"Then comes what we call the *Regence*, or the teaching of the classes in college. It is so arranged that the young professor, commencing by a class of grammar, rises successively, and goes through all the degrees of the professorship one after another. Five or six years pass thus in the course of *Regence*. There is in this, great utility for one's self and devotion for others; while learning much one fulfils the duties of an assiduous zeal towards youth, which is so worthy of it, and in the functions which demand the most."

"About the age of 28 or 30, the religious is sent to theology. This study, with that of the Holy Scriptures, of canon law, of ecclesiastical history, and of oriental languages, occupies four years, or even six.—The priesthood is not conferred until the end of the theological studies."

"After each year of this long course of studies, a severe examination is undergone. All the studies finished, those who have up to that time succeeded in the annual examinations, undergo a general one on the whole of the philosophical, physical, and theological sciences. To have gained three favorable votes out of four in this last examination, is one of the necessary conditions for being admitted to the profession." p. 74.

## THIRD YEAR OF PROBATION, OR LAST PROOF BEFORE THE EXERCISE OF THE HOLY MINISTRY.

P. 77. "Let me be allowed to say, here is the *chef-d'œuvre* of St. Ignatius. The man whom he destines for the apostolic ministry, has passed as a novice two years of recollection and silence; since that have followed nine years of study, and five or six of teaching; he has just been ordained priest, and he has not yet fulfilled the functions of the priesthood; most usually he is 33 years of age; 15 or 16 years of the religious life have passed him: the religious, the priest, re-enters the noviciate. He is about to renounce again for a whole year, all study and every external relation."

"At that time the great career of the (Spiritual) Exercises which lasted a month, is gone through again; at that time prayer and meditation are prolonged; the spirit of the institute, the conditions of the apostolate, poverty, suffering, obedience, all that constitutes the duties of the religious, is anew studied and explored."

"After the revolution of the year, the superiors inform themselves religiously of the advances made in virtue and knowledge, and according to the judgment which the Father General himself forms, on the strength of the information transmitted, the degree (*gradus*) is given. That is to say, in plain terms, that one is permitted to pronounce the last vows of *Spiritual Coadjutor*, or of *Professed*. For there are these two classes of religious among us. The one and the other are equal in everything." "Thus, after the two years of the first noviciate, come the three vows of religion, simple, but perpetual; after fifteen or seventeen years of studies and proofs, after a third year of noviciate, come the solemn vows of a *Professed*, or the last vows of a *Coadjutor*." Such is the mould in which every Jesuit is cast.

After such a training by masters of consummate skill, separated from all worldly associations and interests—with the most solemn vows binding upon them to renounce, and never to inherit or possess property—sworn to a single life—obliged by oath to the most unqualified submission to the Roman pontiff, and all the orders of the superiors, the identity of the man and Christian is lost in that of the body to which he has surrendered himself. What will not an army of such men accomplish. While Loyola lived, he, by the universal suffrage of the society, was their general, and the whole body moved at his nod or a motion of his will. Never was such an engine before invented for good or evil. Never a government so consolidated, and complex;—yet at the same time so simple, and powerful in its operation.

But I must proceed to give more fully the stress laid on obedience by the founder of this society.

Ravnigan, pp. 95-6-7. "These are the words of St. Ignatius I translate them literally, 'All shall study to observe principally obedience, and to excel therein. One must have before one's eyes, God our Creator and Lord, for whose sake one renders obedience to man. One must use all one's endeavors to act in a spirit of love, and not in the disturbance of fear. In all those to whom obedience can reach with charity, (that is, without sin,) let us be as prompt and docile as possible to the voice of the superiors, as if it were the voice of Jesus Christ our Lord; FOR IT IS HIM WE OBEY IN THE PERSON OF THOSE WHO HOLD TOWARDS US HIS PLACE. Let us go, then, with great readiness, with spiritual joy and perseverance, to all that he shall order us, renouncing, by a kind of BLIND OBEDIENCE, every contrary judgment, and this in all that is regulated by the superior, and in which there is not found sin."

"Let every one be well convinced that in living under the law of obedience, one ought sincerely to allow one's self to be carried, ruled, placed, displaced, by the Divine providence through the means of the superiors, JUST AS IF ONE WERE A CORPSE: or further, like the staff which an old man holds in his hand, and which serves him as he pleases.—Thus, the religious obeying, accomplishes with joy that with which he is charged by the superior for the common good: certain by this means of corresponding truly with the divine will!"

Such is the impression which a training of from seventeen to twenty years seeks to make on the mind of every Jesuit.

Another illustration from Father Ravnigan, p. 112. "Soldier, thou shalt go and place thyself at the head of that bridge; thou shalt remain there, we shall pass, thou wilt die.—Yes, my general." "Such is the obedience of war."

"To-morrow you will go for China; persecution awaits you there, perhaps martyrdom.—Yes, my father." "Such is the obedience demanded of the Jesuit."

Nor are the foregoing sentiments on obedience, from the pen of Loyola, "images accidentally dropped," they are his unalterable and dying sentiments; so that when he thought his end near, he said to his attendant, "write; I desire the company should know my last thoughts on the virtue of obedience."—*Quint*, p. 141.

"His (Loyola's) disciples, even the great Francis Xavier, never wrote to him except on their knees; for having dared to address to him an objection on a point of detail, Laynez, the soul of the council of Trent, who shall be his successor, trembles at a word of the master, and asks that his punishment may be, to quit the spiritual direction of the council, and to employ the rest of his life in learning children to read. Behold what was the empire of Loyola over his own."—*Ibid*.

## GOVERNMENT OF THE SOCIETY.

The general of the order, resident at Rome, is the depository of power. "He exercises it \* \* only in accordance with the great Catholic law, that is to say, in the most perfect dependence on the Vicar of Jesus Christ, the supreme head of the church."—*Ravnigan*, p. 85.

"When there is occasion to name a General, the society meets in provincial congregations; i. e., in every province of the company, the professed and certain superiors are convoked and meet together. The provincial father, and two professed chosen by the provincial congregation go to Rome to compose the general congregation."—"Thus the society represented by its deputies chooses its General."—*Ibid*.

The general has given him, by the general congregation, a certain number of assistants, and an admonitor, to advise him; but the final determination is with himself, in all cases.

"All the superiors, all members of the company, are subject to the general, and must obey him."—*Ibid*, p. 86.

The appointment of the general is for life, that of provincial and other superiors for three years, subject to re-appointment.

Having now shown the instrument, and the mode for manufacturing it, I will endeavor in my next to show its operation.

## LETTER FROM BRO. J. LITCH.

Dear Bro. Bliss:—I thank you with all my soul for the stand you have taken against this second edition of *fanatical spiritualism*, which threatens to sweep over us. I heartily respond to your sentiment on this subject:

sooner let the "Herald" go to its grave, than ever permit it to be the advocate of such a prostitution of some of the plainest declarations of God's holy Word; or silently connive at their advocacy among Advent believers. It is no time now to give up the very basis of the Advent doctrine, and a point involving the whole question of the literal principle of interpreting the Word of God.

True, we are told, that after all is said through the "Bible Advocate," which its originators wish to say in support of a spiritual resurrection, the other side may be presented. This looks altogether too much like wishing to have the door open till the horse is stolen, and then, if we wish, we may lock it. If they have full confidence in the doctrine they advocate, why shrink from an open, fair, manly, and Christian discussion, conducted in the candid manner of Bro. Marsh's, in the "Voice of Truth?" Why this attempt, by threats and bribes, to silence discussion, except on one side of the question? Go on, then, in the name of the Lord, and let us have such arguments as you have been giving us from English pens for some time past, and we have nothing to fear for the cause of truth. Your course is most heartily approved by the brethren in this city and State.

I cannot express to you in words the gratitude I feel for your manly and decisive course, and the sound and wholesome matter with which the "Herald" is weekly filled. It is a source of comfort and encouragement to thousands of scattered, tempted, and persecuted saints of God, and you have their prayers and best wishes for its success and perpetuity. And if need be, as in months past, you will have something more substantial than good wishes. The "Herald" will not go down! Let this be understood. God sustained it when it had not a subscriber, nor a dollar. It has never betrayed its trust,—it has never faltered, or vacillated, and He will not forsake it now. If those who have suffered so many things for its support, and the support of its principles, choose to build again the things they destroyed, and run through another paper, with its funds, to end in ruin and fanaticism, why, so be it; but the "Herald" will live.

Where are Bro. Hawkes, Kent, Stoddard, Carey, and many others whose names are on that famous "Committee" list? Are they snared, and drawn away into this effort to divide the Second Advent ranks again? Why do they not speak, and let us know where they are, and whether they volunteer in this enterprise, and stand there with hearty good will, or otherwise? J. LITCH.

Philadelphia, July 6, 1846.

Bro. Litch writes from Shiremanstown, Pa., Aug. 3d, 1846:—

Our grove-meeting in this place has just closed. It has been a season of refreshing to the waiting people of God, and of instruction and awakening to many who are out of the ark of safety. Owing to various circumstances, the first part of the meeting was not so fully attended as we could wish, but still, the Lord was with us; the latter part of the time, however, our congregations were large, and deeply attentive to the word; and so far as I can judge, the word never made deeper impression than now. Several seemed deeply affected and penitent before God, and I trust will not rest till they find the Savior. May the Lord water the seed sown, and it be gathered after many days.

## LETTER FROM BRO. E. CANFIELD.

Dear Bro. Bliss:—I was glad to learn that an extra "Herald" is to be issued, bringing to view those important truths which every Christian should regard with the deepest interest. The extent to which those truths are neglected, essential as they are, to the vitality of the Christian system, is deplorable. The result of such neglect upon Christian character, cannot but be deprecated by those who appreciate the importance of giving heed to all that God has spoken for our benefit.—To refuse to listen to any part of his counsel—to turn away from his instructions on any point of truth or duty, shows a disregard of him, which must result in a loss of that blessing which he sheds on the soul which acquiesces and rejoices in all his blessed will. To know and do the will of God should be our constant aim. To diffuse a knowledge of that will is both a privilege and duty—a blessed work in which to be engaged. Who that loves the Savior would not wish to bear a humble part in so noble an enterprise, and be rewarded in the day of account, with the

approbation and blessing of his Lord? May a cheerful response be given by many hearts to the proposition to spread extensively before the public eye the sheet to be issued, praying the blessing of God to accompany it. And may a waiting people be prepared to rejoice with exultation at the revelation of the glory of Christ.

When issued, please send me the number for which the inclosed will pay, directing the package as mentioned below.

In the love of Christ's appearing,  
E. CANFIELD.  
Oswego, August 3, 1846.

## LETTER FROM C. A. LUDLOW.

I much wish the prophecies, Isaiah and Ezekiel, and other parts of the Bible relating particularly to the second advent might be expounded by some able brother, and a portion given to us weekly in the paper—commencing with the first chapter of the book, and following through in course. This would have a happy tendency to enforce the judicious remark of Bro. Post,—“Be sure to keep up its spirituality and moral power.” And such a weekly short sermon would be adapted to call the attention of our neighbors and friends, and show them the style and manner of Advent preaching. It would be a refreshing feast to some of us who seldom are privileged to attend on the ministry of our Advent preachers. You can hardly imagine how those of us who are scattered far from the flock do feel the loss of such opportunities, as Sabbath after Sabbath we seek in the sanctuary instruction from the ambassadors of Jesus, and only hear a text named from which a “religious harangue” is shown with which to satisfy the Lord's people. Alas! often do we return lamenting our own barrenness, and their lack of being a scribe well instructed, bringing things new and old out of God's treasury. Perhaps Father Miller would give us a weekly sermon.

I am reminded how necessary to be brief in my communications, but I wish to say one word for the satisfaction and deep interest we feel in hearing from the brethren gone to England. Surely much prayer is offered in their behalf. May the Lord use them for great good in his precious cause. Assure them of our sympathy and very best wishes; and if not previous, God grant we may hail them on the shores of deliverance, where the ransomed of the Lord shall be many.

C. A. LUDLOW.

Mamaroneck, (N. Y.), July 18th, 1846.

We wish that some good sermonizer would comply with the above request. Will not Bro. Jones and Litch think of the above?

## LETTER FROM BRO. J. C. BYWATER.

Dear Bro. Bliss:—I see from the last “Herald” (the 5th inst.), that you have my name among your list of defunct subscribers. You say, “The P. M. of Persia writes, that J. C. Bywater does not take his paper from the office. He owes \$5 50.” To this I have only to say, that I moved from Lodi to Attica last fall, and sent you notice of it, with a request that the change might be noticed in the “Herald,” and the paper sent to Attica, which was done as requested, and I have continued to receive it weekly at the above place. What it means I am unable to say. I was not a little confused to see my name on the “black list.” It is true, I have not paid for the paper, for the reason, that I understood by Bro. Himes, when at Buffalo two years ago, he would send it to me free. Like the paper, and should not like to do without it; and if I am incorrect as to the ground upon which I supposed I was receiving it, why, I will make some arrangement to pay for it. The paper I must have. I am striving, with others, to sustain it, both by donations, and obtaining new subscribers.

J. C. BYWATER.

You are correct in the terms on which you have the paper, and you are marked “free” at Attica. By mistake, the paper to Persia had not been discontinued. Although the name is the same, we supposed it was a different person. We are sometimes troubled with those whose signature resembles our own. We have no account against you for books. Thank you for the new subscribers you send us.

## LETTER FROM BRO. I. R. GATES.

Dear Bro. Bliss:—My labors for the last few weeks have been confined to Worcester, where, I humbly trust, good will be the result.

I spoke, on Thursday evening at South-bridge to a full house of attentive hearers, who appeared to listen with interest to the evidences of our hope. Though the number of the brethren is small, yet they seem not to be disheartened. And while they trust in God, they cannot fail to triumph.

I also spoke one evening at Holland, in the house of Bro. Drake, to good effect.

I have preached near twenty sermons at Worcester, which I hope will profit the cause in that place. Last Lord's day I closed my labors with them, preparatory to my Canada tour. It was truly a good day. At the close of the morning discourse, we repaired to the water, and in the presence of a large assembly, I baptized two happy believers. They were very much strengthened and blest in obeying their Lord and Savior. At the close of the second discourse, about one hundred precious souls came around the table of the Lord, and celebrated his dying love. In no place that I have visited, have I found a more harmonious and lovely church than in Worcester. My sincere desire and prayer is, that God's blessing may attend the minister and people to the end of time. I. R. GATES.

Exeter (N. H.), Aug. 7, 1846.

Bro. C. V. STEVENS writes from Fairhaven, Mass., Aug. 7th, 1846:—

Dear Brethren:—The last volume of the “Herald” has given an increased interest to that paper with the friends here. They will have no sympathy for the recent movement, or its supporters, thinking that two papers sustained will be better than three not sustained. The brethren here are surprised at the course of certain brethren, and are not inclined to favor their efforts in overthrowing the faith of some, by declaring the resurrection past, and the thousand years in Rev. 20th not in the future.

The coming of Christ has been one of the subjects which have occupied my mind very much for several years past. That we are rapidly approaching a crisis in the history of this world, significant of interest to the saints dwelling on the earth, I fully and firmly believe. While I may differ from you in the time for the establishment of the kingdom of God on earth, the fact itself we agree in.—The exposition of the prophetic numbers and some of the prophecies as has appeared, I do regard as illegitimate. For my own part, I feel confident that the 2300 days or years of Daniel commenced 457 B. C., and consequently are ended. I have seen Bro. Hale's argument on the prophetic numbers, and cannot discover any reason to change and adopt his reasoning, because it is not sound. In quoting from Josephus he does not seem to be aware of having done him injustice, yet he has done so. I do not mention this for the purpose of finding fault, or to throw obstacles in the way of the coming of Christ in '47, yet I cannot see any evidence that the Savior will come at that time. It seems to me that there will not be so great a falling off from the Adventists after '47, as there was in '44; although the course of some might lead me to suspect that they anticipated a rich harvest.

Bro. J. PERKINS writes from Watertown, Mass., Aug. 3d, 1846:—

Bro. Bliss:—The “Herald” still comes to me, bringing many good things, and I wish to have it continued, and also you should receive your just due; for this end I enclose you one dollar. I intend, by God's help, to obey the injunction, “Owe no man anything.” I think all who feel any interest in the continuance of the “Herald,” will not withhold the small pittance of one dollar, when due. However, I have heard of those who say their faith in the speedy coming of the Master was never more lively, that they never had so realizing a sense of the coming of that One who will render to all according to their works, who draw the conclusion from this awful truth, that it is of no importance whether they pay their just debts or not,—time, say they, is so short. It appears to me persons who thus talk and act, are either very lazy, or extravagant; and I am inclined to think dishonest. However this may be, I would inquire if this is living “righteously?” Titus 2d. Are such doctrines the result of looking for the blessed hope—the result of a lively faith in the coming of him whose “eyes are as a flame of fire?” For one I think not. Let those whose special duty it is to rebuke sin, spare not, however painful may be the duty. I feel glad my mind has been called to a literal exposition of the Scriptures, to the personal appearing of the

Lord now at the door, to the inheritance of the saints in the new earth, &c., and that I am striving, through grace, to obtain a better resurrection.

Bro. H. A. PARSONS writes from Berlin, Ct., Aug. 5th, 1846:—

Bro. Bliss:—I am living in expectation of soon seeing our dear Savior, and being made like him; and then God's dear children will see eye to eye. I seldom have an opportunity of hearing the gospel of the Kingdom preached, and therefore hail the weekly visits of the “Herald” with delight. I praise the good Lord for giving you wisdom to pursue such a consistent course in these times of party strife and division. The “Herald” has not been a meteor light, and then disappearing, leaving us in darkness and error, as some of the professedly Advent papers have. No, dear brother, it has ever been like a beaming star, giving light to God's dear children respecting the coming and kingdom of His dear Son. My heart is made sad by the frequent departure of the brethren from the faith once delivered to the saints, giving heed to seducing spirits, teaching that conversion is the first resurrection, and thus overthrowing the faith of some; but the foundation of the Lord standeth sure, having this seal, “The Lord knoweth them that are his.” I am daily constrained to give glory to God for the evidence that is thickening around us, that our warfare is almost finished, our trials most ended, that the victory will soon be won, and the saints take the kingdom and possess it for ever and ever.

Bro. W. H. HARRIS writes from Chapinville, N. Y., July 30, 1846:—

Dear Bro. Himes:—There are several Adventists in this place and vicinity, who are patiently waiting for our Lord and Savior from heaven. We rejoice in that glorious hope of soon seeing Jesus as he is, and being like him, and evermore to be with the Lord in the new earth, wherein dwelleth righteousness—where trials and tribulations will be no more. The last day, for which all other days were made, is at hand.

The glass of time is nearly run out. The 2300 days have nearly ended, when Daniel, with all the redeemed, will stand in the “new earth.” We have conclusive evidence of the shortness of time, that our hopes will soon be realized, when we can say, “this is our Lord we have waited for him.” “Let us watch and be sober, and not sleep as do others who have no hope.”

The cause in this place is progressing. Bro. Bywater and Johnson called on us a short time since; Bro. B. gave us a lecture on the edification of many: “it was meat in due season.” Our neighbors are anxious to hear and read on this momentous subject. Bro. Bywater and Johnson, and all efficient brethren, are solicited to call on us so far as practicable, they will meet with a hearty reception. Yours in the glorious hope.

Bro. G. H. CHILD writes from Providence, August 3d, 1846:—

We have not obtained a preacher yet. The interest here is good, and our meetings well attended, when we have regular preaching, otherwise but few come out.

Dear brother, do your utmost to awaken saint and sinners; there is need enough of awaking to diligence and labor for God.

My soul sickens at the thought of the state of Christianity in this city. I speak of others besides Adventists. It is acknowledged by all that Christianity is at a low ebb here. Said one of our greatest temporal millennial preachers last Sabbath, “The science of Theology is on the advance, but practical Christianity is on the retrograde.”

One acknowledged to me that he believed that the Advent doctrine had kept the truth before the churches. Death prevails over ministers, laymen, and sinners. Thoughtful men's hearts are failing them for fear. But they wander as blind men. Would that they might see the truth.

Bro. W. A. FAY writes from Somonauk, Ill., July 23, 1846:—

Bro. Himes:—I have long since felt a desire that some Advent brother would call this way, and declare unto this people the kingdom nigh at hand, but I know of no one being in this vicinity. A few days since I was speaking with a preacher of the P. M. on this subject; he said he really wished a Millerite preacher would come this way. I gave him two numbers of the “Herald,”

hoping they may be the instrument of making one of him. The state of true religion in this country is truly alarming; we have many preachers and meetings, but it is death,—prepare for death; and away in the future, and in another world, Christ will appear to judgment, after this world is all converted. I am glad to receive your weekly messenger, which affords me many a pleasing evening's hour. I hope it will be sustained, for we need such a watchman, and I shall endeavor to obtain subscribers for it.

Yours in the hope of a speedy deliverance.

Bro. N. STEVENS writes from Hatley, C. E., Aug. 3d, 1846:—

I would give notice to the friends at Canada East, through the “Herald,” that if time continues, Bro. I. R. Gates, in his tour to this section, will spend two Sabbaths in the vicinity of Derby Line, commencing the 14th inst. He will likewise preach two days or more in Melbourn, commencing on the 25th, at 16 A. M. Also at East Hatley the 29th, at 10 A. M., and continue over the Sabbath. In Bolton, at the Page School-house, Sept. 2d, at the same hour, and continue two days. In the vicinity of Waterloo on the 5th and 6th, Farnam on the 8th, and Sutton Flat the 10th, all commencing at 10 A. M. The brethren in those places will make arrangements.

The brethren in Canada East wish to express through the “Herald” their warm thanks to Bro. I. Shipman for his kind visit and labor of love among them, which have been attended with good to the cause. May the Lord bless him and us, and may we all soon meet in the land of promise.

Bro. C. WARNER writes from Waterbury, July 27th, 1846:—

Dear Bro. Bliss:—It is with most heartfelt gratitude that I reflect on the kindness of the proprietors of the Herald, in furnishing those who are poor and unable to pay with it gratis. Its influence on my soul has been powerful. Often, in a desponding hour, have I taken up the Herald, and from its columns received consolation and comfort; it has led my mind from earth to heaven, from the trials, the conflicts, the temptations, the tribulations, and sorrows of earth, to that glorious inheritance, where “old things will have passed away, and all things become new.” And I have sometimes thought that it has been the greatest auxiliary in the hands of God, of keeping my feet in the straight and narrow path, which leads to everlasting life.

Bro. JOHN WRIGHT writes from North Bennington, Vt., July 25th, 1846:—

The number of those who are looking for the return of the Nobleman in this place are few. We are looking with great interest to the present season, as the time for the consummation of the Christian's hope; but should the vision tarry farther, we hope through grace to endure as seeing him who is invisible and patiently wait for his Son from heaven, confidently believing that when Christ who is our life shall appear, we shall appear with him in glory. I have been a believer in the Advent nigh ten or twelve years.

Bro. J. J. PORTER writes from Buffalo, N. Y., Aug. 6th, 1846:—The cause in this city is prospering. The “Advocate” has been sent to a number of our prominent brethren, and I think will soon be returned by us all. We will not countenance in any way such proceedings.

THE FRUITS OF SIN.—Mr. Grund, writing from Europe gives a sickening picture of the state of society and morals in Berlin, Germany. He states that the city contains 12,000 criminals; 10,000 sick with diseases produced by vice; 10,000 prostitutes; 2000 illegitimate children (annually); 1000 living in alms houses; 6000 paupers; 200 prisoners of the police; 1500 orphans; 6000 sick in hospitals; 2000 convicts of houses of correction; and 4000 beggars. It is probable that three-fourths of this wretchedness might be prevented by the prohibition of intoxicating liquors.—*The Scientific American.*

A fellow in Albany has been sent to the house of correction for 60 days, because he had a good trade but was too lazy to work.—*Ibid.*

The number of emigrants from Europe to the United States, is estimated, for the present year, at about 200,000.—*Ibid.*

The N. Y. Evangelist admits that the world is ahead of the church in moral reform, admonishes the church to come up to the standard of the world.—*Ibid.*

