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

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The Inquiry.

The Reformation of Luther.

THERE is, in every great reformation, a similarity in the evils to be corrected, in the instruments by which they are to be corrected, and in the character of the opposition to the progress of truth. In reading D'Aubigne's History of the Reformation of Luther, we have been particularly struck with the number of coincidences which it presents to what we have witnessed in the progress of the doctrine of the Advent, in our own day. It had the same humble beginning, encountered the same obstacles, was attacked by the same weapons, with the same spirit, and met with the same hindrances in its progress. These coincidences are so numerous, that with a change of names and places we could almost fancy we were reading the history of the Advent doctrine.

We find that the great truths which were then about to be agitated, had slumbered in the church so long, that their existence was almost unknown; while the errors which prevailed, and which it was necessary to expose and eradicate, had so long been the prevailing becradle of the Reformation, in which it was first to any purpose preached; and a contemporary remarked, that it might "be aptly compared to the stable in which Christ was born." Among the thousand cathedrals and parish churches with which the world was filled, not one was chosen for the glorious announcement of everlasting life. Such a beginning forcibly reminds us of Mr. Miller and our own Char-

the Scriptures in a way that was new and astonishing to the people, and God raised him up friends. He then went forth, supposing the church had only to hear the truth—to be shown the evidences of its authenticity, and she would receive it. His motto was: "The writings of the prophets and apostles are more certain and sublime, than all the sophisms of the schools." Multitudes listened to him with admiration, and marvelled that they had not ear"insolent," "rash," "dull," "stupid," and lier seen and acknowledged truths, which he made so plain; and they compared his preaching to a new light arising, after so long a night. Pious souls were attracted and penetrated by the sweetness of his doctrine. The firmness the sweetness of his doctrine. acknowledged that he believed what he taught, and that his life corresponded with his precepts. more they inclined towards him As Luther they have nothing to confirm them, but what continued his labors, he saw more of the corruptions of the church, and of the hopelessness pealed to the princes of the church, some of the expectation that she would embrace the truth. Those who wished to stand well with fellow and an ignorant monk, instead of meeting him with opposing arguments. For a time
the legate of the Pope, he said, "Deign to inLuther's works were read in the theological
form me wherein I have erred." To the Electtrustful of his own powers, and moved only as me of his grace, if, when I am shown a better God seemed to open the door for him. He doctrine, I do not embrace it." But all who atsought not to please men but God; and so followed where his Master called. He had no lence, after a vigorous reply from the Reformsettled purpose; his only wish was, that the was them of the church should arouse them fame, but injured their cause by so doing.—

Selves, and endeavor to put a stop to the evils

When they attempted, by contemptible decresely. that were laying it waste. But the princes of tals of Roman pontiffs, not four centuries old, of the times; they were struck with that blind- cil of Nice,—the most venerable of all councils. ness which had been the ruin of so many.—
"But," said Erasmus, "I observe that the mies of the Gospel, they were shut to those more irreproachable men's morals, and the who proclaimed it; and "it was currently reness which had been the ruin of so many .more evangelical their piety, the less are they ported of Luther in the meetings of the clergy,

ed their ending thus. They fanned the flame, ther undertakes to stand alone against so mainstead of extinguishing it. Eager to crush ny illustrious fathers; thus affirming that he the audacious monk, they raised a shout of in-dignation; they disputed with him, and reviled him. On one occasion Tetzel opposed Luther with a series of propositions; but they were ful if God had hidden the truth from so many lief, that they had been supposed to have been the faith of the church from the days of the twenty: and yet Tetzel is made a Doctor as a Luther replied: "The fathers are not opposed apostles. God chose an obscure monk—Lu-recompense, and contents nimself with hurling to me—St. Augustine, St. Ambrose, and the his anathemas at Luther. The priests raised most eminent divines say as I do;" and he their commenced. "An old, wooden chaper, thirty feet long, and twenty broad," was the cradle of the Reformation, in which it was first to any purpose preached; and a contemteaching was decried as the most horrible of grey in scholastic studies; but Luther, in the

don-street Chapel, which was but a stable at rant both of human and Divine things, that it more he felt his weakness, the louder were his "In a short time," says D'Aubigne, "the jet it is this very ignorance which gives them little chapel of Luther could no longer contain the crowds that flocked thither;" his doctrines front." At Rome, for a time, they would not astonished his auditors, his fame spread far condescend to meddle with Luther's opinions; lieve a company of learned men, rather than a ceived an idea of him as a prodigy of wis-

and wide, and many flocked from distant places | it is a "squabble among the monks," said Leo | single monk of no learning." But the learned he employs "ridicule, revilings, and threats."

Luther's fundamental proposition was—" the word of God, the whole word of God, and nothing but the word of God." His opponents relied "only on the phrases and opinions of St. Thomas." They discovered more malice than with which Luther appealed to the Scriptures the more his opinions were read. To every gave power to his teachings, and his audiences objection the doctors made, Luther always had a ready reply; "but," said he, "it is useless to talk to a deaf man: these doctors cling to The more men loved the Christian virtues, the their petty distinctions, though they confess laughed at him; others turned a deaf ear; but Luther ever expressed his wishes, that if Rome and with society, spoke of him as a proud they were able from the Scriptures, they would schools with but little sensation; at a later pe- or of Saxony he wrote: "Let them bring forriod all gave ear to admire or oppose. He had ward their reasons: let them instruct me who no desire of becoming a reformer; he was dis- desire to be instructed; let the Lord deprive the church closed their ears to the voice of to prove the primacy of the Roman church, he God, which was making itself heard in so af- arrayed against this claim the credible history fecting and energetic a manner by the voice of the early church, the express declarations

Luther. They would not understand the signs of Scripture, and the conclusions of the coun-

opposed to Luther."

All Luther's efforts might have been spent on the air; but the partizans of Rome preventation the air; but the partizans of Rome preventation the air; but the partizans of Rome preventation the humility and diffidence with which Luther's ending these states are they proved to Ediner in the meetings of the clergy, that he carried about with him the devil in a small box." Said Dr. Eck: "I am astonished at the humility and diffidence with which Luther's ending these states are they proved to Ediner in the meetings of the clergy, that he carried about with him the devil in a small box." Said Dr. Eck: "I am astonished at the humility and diffidence with which Luther's efforts might have been spent at the humility and diffidence with which Luther's efforts might have been spent at the humility and diffidence with which Luther's efforts might have been spent at the humility and diffidence with which Luther's efforts might have been spent at the humility and diffidence with which Luther's efforts might have been spent at the humility and diffidence with which Luther's efforts might have been spent at the humility and diffidence with which Luther's efforts might have been spent at the humility and diffidence with which Luther's efforts might have been spent at the humility and diffidence with which Luther's efforts might have been spent at the humility and diffidence with which Luther's efforts might have been spent at the humility and diffidence with which Luther's efforts might have been spent at the humility and diffidence with which Luther's efforts might have been spent at the humility and diffidence with which Luther's efforts might have been spent at the humility and diffidence with which Luther's efforts might have been spent at the humility and diffidence with which luther have been spent at the humility and diffidence with which luther have been spent at the humility and diffidence with which luther have been spent at the humility and diffidence with which luther have been spent at the hum resies." judgment of those who have intelligence and Luther saw the necessity of meeting his ad-modesty." They saw Luther relying on the versaries boldly; "but at the same time their word of God, while Eck took his stand on the weakness discovered to him his own strength, traditions of men; and though defeated, he and inspired him with a consciousness of what "gave himself up to the intoxication of what it really was." Said he: "They are so igno- he tried to represent as a victory; and "the is humbling to have to dispute with them; and clamors." At another time, a princess in-

to hear. Luther obtained a profound know- X.; "the best way is, not to notice it." But found it easier to condemn and burn his wriledge of the word of God; he reasoned out of when a Roman censor sees fit to attack him, tings, than to reply. The Pope attempts to sitings, than to reply. The Pope attempts to si-lence him by a bull of excommunication; Luther, in return, excommunicates the Pope. When overwhelmed with reproaches, and accused of standing alone, teaching new doc-trine, he replied: "Who knows whether God has not called me for this very purpose? Moses was alone when the Israelites were led out of Egypt; Elijah was alone in the time of "pestilent man," "a heretic," "seditious," king Ahab; Ezekiel was alone at Babylon. "insolent," "rash," "dull," "stupid," and God has never chosen for his prophet, either "ignorant;" but this only gave Luther fresh the high priest, or any person of exalted rank; convicted of heresy, either by the Scriptures, or the fathers of the church; and only by mere opinions. The more Luther was opposed, the more his opinions were read. fear, because I am alone, and they are many. Of this I am sure, that the word of God is with me, and it is not with them. They affirm that I bring forth novelties; but I affirm that they are not novelties, but truths which have been lost sight of. I am accused of rejecting the doctors of the church; I reject them not, but test their writings by the Bible. It is objected that I am censured: but the Scriptures show that they who persecute are in error and that the majority are always on the side of falsehood."

Such was the manner in which the Reforma-tion was ushered in. Who cannot see that it encountered the same elements which the re-formation of our day has been called upon to encounter?

Failing of intimidating Luther, the church began to exert its influence over those who had embraced his doctrines. At the confessional, the questions were, Have you read Luther's And if they would not renounce them, they were anathematized. This expedient brought many under the yoke of the church; but it strengthened others in their faith. Luther bade his followers to adhere to the truth of God, if it was at the expense of the "altar, the priest, and the church." And he proved from the prophecies of Daniel, John, Paul, Peter, and Jude, that the Papacy is the Antichrist predicted in the Bible; and, said he, "may God hasten the day of the glorious coming of his Son, in which he shall destroy the man of sin." This caused the people to renounce their attachment to a church which appeared, in every particular, so directly opposed to the example of its Founder. A man of humble station, holding the word of God in his hand, had stood in the presence of earthly dignities, and they had quailed before him. Learned divines and astonished theologians saw the weapons of their scholastic logic shivered in their hands. "Academicians, lawyers, nobles, the inferior clergy, many even of the monks, and vast numbers of the common people, embraced the Reformation."

The Papists, in answer to Luther's arguments first instrument in the great work which was a shout against the poor monk, and "Luther's claimed that Eck "ran over Scripture without from the Scriptures, replied: "The Bible—it then commenced. "An old, wooden chanel, name resounded from all the Dominican pul-touching it." D'Aubigne says, that in Luther's is like wax; you may stretch and mould it any is like wax; you may stretch and mould it any way, and prove from it any doctrine you please." But they could not disprove from it Luther's doctrines. Their cry was—"He refuses to be set right;" "these Lutherans are a motley rabble of insolent grammarians, disorderly monks, and ignorant, misled and perverted plebeians." Again, when seeing Luther's advantage, they would say: "Only give up" such and such points which are unimportant, "and all will be well;" "we agree in all essential points—the only question between us relates to some secondary points."

yet on hearing him, all were struck with the most power threw themselves into the open joy of his countenance, and the wisdom of his arms of the eccentric preachers of Zwickau.

discourses, which the Papists ascribed to the influence of the devil; and any one, who shown itself of old in the days of Montanism, manifested the least interest in his cause, was instantly cried down as a heretic. The enemies of the truth never failed to circulate inventions of pretended doctrines of Luther; and nothing was too absurd and silly for them to ascribe to his belief: but all those only recoiled on their own heads. The Reformation, which only sprung up in the hearts of a few monks, spread abroad, lifted itself on high, and assumed a station of publicity. Like the waters of the sea, it rose by degrees, until it overspread a wide expanse. The Bishop of Constance complained that evil-minded persons were reviving doctrines which had been condemned; and that learned and unlearned men were alike everywhere irreverently discussing the most exalted mysteries. And the partizans of Rome, with that blind infatuation common to those who have long held power, were pleasing themselves with the thought, at every seeming advantage, that the Reformation was forever at an end. Many of those weak persons, who, when things were nearly balanced, were found on the side of truth, whenever their own interest was concerned, were quite When willing to take up again with error. such left the cause, the priests were ready to exclaim, "We have silenced him who troubles Israel!" The most celebrated schools and professors gave their verdict against the Reformation, and pronounced the doctrines of Luther heretical; he, however, showed them that the heresy was in Rome and the schools, while the catholic truth was in Wittemberg.

When all the efforts of Rome to crush the Reformation had failed, and the frail bark, which had been tossed in every direction by so many winds, and been well nigh wrecked, had apparently righted itself, it was called to encounter obstacles in another form. Says D'Au- astonished.

the church, some impure elements are sure to mingle with the testimony given to truth; and some one or more pretended reforms arise out of man's imagination, and serve as evidences or countersigns of some real reformation in devil. progress. Thus many false Messiahs in the first century of the church were an evidence that the true Messiah had already come. The Reformation of the sixteenth century could not run its course without presenting the like phenomenon, and it was first exhibited in the little village of Zwickau.

"There were dwelling at Zwickau a few men, who, being deeply moved by the events passing around them, looked for special and direct revelations from the Deity, instead of desiring, in meekness and simplicity, the sanctifi-cation of their affections. These persons asserted that they were commissioned to complete that Reformation which in their view Luther had but feebly begun. 'What is the use,' asked they, 'of such close application to the Bible? Nothing is heard but the BIBLE. Can the Bible preach to us? Can it suffice for our instruction? If God had intended to instruct us by a book, would he not have given us a Bible direct from heaven? It is only the Spirit that can enlighten! God himself speaks to us, and shows us what to do and say.' Thus did these fanatics, playing into the hands of Rome, impugn the fundamental principle on which the whole Reformation is based; namely, the perfect sufficiency of the Word of God.

"Nicolas Storch, a weaver, publicly de-clared that the angel Gabriel had appeared to him by night, and after revealing to him matters he was not allowed to divulge, had uttered the words—"Thou shalt sit on my throne!" recalled such as belonged to their several the words—"Thou shalt sit on my throne!" purisdictions. Thus the men who aimed at A senior student of Witemberg, named Mark Stubner, joined Storch, and forthwith abandoned his studies. The constitution of the property of the service of the constitution of the property of the constitution of the co doned his studies,-for, according to his own statement, he had received immediately from ability to interpret holy Scripture.— Mark Thomas, also a weaver, associated himself with them; and another of the initiated, by name Thomas Munzer, a man of fanatical turn of mind, gave to the new sect a regular organization. Resolving to act according to the example of Christ, Storch chose from among his followers twelve apostles and seventy disciples. All these loudly proclaimed, as we have lately heard it asserted by a sect of our own days, (the Mormons,) that apostles and prophets were at last restored to the church.

"Such preaching made a deep impression on the popular mind. Not a few devout persons were startled by the thought that prophers on the church, and those of the church, and those of the benefit of his command. They shouted aloud, 'The Spirit, On the side of the princes it was repeated, and

dom; others, as a monster of iniquity; and on whom the love of the marvellous had the judgment; even the prophets appealed to him. the Spirit.' The answer of Luther was marked

and again in the middle ages, drawn together a handful of separatists, when it encountered in the Reformation a strong opposing power. Nicholas Haussman, to whom Luther gave that noble testimony,—'What we teach, he acts,'—was at this time pastor of Zwickau. This good man was not led away by the pretensions of fatal dissensions in the Church. the false prophets. Supported by two deacons, he successfully resisted the innovations Storch and his followers were seeking to introduce. The fanatics, repelled by the pastors of the church, fell into another extravagance; they formed meetings, in which doctrines subversive of order were publicly preached. The people caught the infection, and disturbances were the consequence; the priest bearing the sacrament was pelted with stones, and the civil authority interfering, committed the most violent of the party to prison. Indignant at this treatment, and intent upon justifying themselves and obtaining redress, Storch, Mark Thomas, and Stubner, repaired to Wittemberg.

"Making sure of co-operation, they waited upon the University professors, to receive their sanction. 'We,' said they, 'are sent by God to teach the people. The Lord has favored us with special communications from Himself; we have the knowledge of things which are coming upon the earth. In a word, we are apostles and prophets, and we appeal, for the truth of what we say, to Dr. Luther.' The professors were amazed.

"'Who commissioned you to preach?' in-quired Melancthon of Stubner, who had formerly studied under him, and whom he now received at his table.—'The Lord our God. - Have you committed any thing to writing? - The Lord our God has forbidden me to do Melancthon drew back, alarmed and

"'There are indeed spirits of no ordinary "Whenever a great ferment is working in kind in these men,' said he; 'but what spirits? . . . none but Luther can solve the doubt. On the one hand, let us beware of quenching the Spirit of God; and on the other, of being seduced by the spirit if the

> "It was not long before one who listened to these enthusiasts might have thought that there were no real Christians in all Wittemberg, save only those who refused to come to confession, persecuted the priests, and ate meat on fast days. The bare suspicion that he did not reject, one and all, the ceremonies of the Church as inventions of the devil, was enough to subject a man to the charge of being a worshipper of Baal. 'We must form a hurch,' they exclaimed, ' that shall consist of he saints alone!

"Thus it was that doctrines were put forth directly opposed to the Reformation. The reformed opinions. Furnished with theological learning, Luther had joined issue with Rome; -and the Wittemberg enthusiasts, similiar to those fanatical monks exposed by Erasmus and Reuchlin, pretended to trample under foot all human learning! Only let Vandalism once establish its sway, and the hopes of the world were gone; and another irruption of barbarians would quench the light which God had

kindled among Christian people. "It was not long before the results of these trange lessons began to show themselves. Men's minds were diverted from the Gospel, or prejudiced against it; the school was almost broken up: the demoralized students burst the bands of discipline, and the states of Germany One more effort,' thought the partisans of

if on the brink of an abyss."

All united in entreating him to return.

"We may guess what was passing in the Reformer's mind. The harsh usage of Rome midst of the Reformation that its enemies have gone forth. It is preying upon its own vitals; and that teaching, which, by its power, had sufficed to restore peace to his troubled heart, he beholds perverted into an occasion of

"'.If I knew,' said Luther, at an earlier period, 'that my doctrine had injured one human being, however poor and unknown, -which it could not, for it is the very Gospel,-I would rather face death ten times over, than not retract it. And lo! now, a whole city, and that city Wittemberg itself, is sinking fast into licentiousness.' True, indeed, the doctrine he had taught had not been the cause of all this evil; but from every quarter of Germany voices were heard that ac used him as the author of it. Some of the pitterest feelings he had ever known oppressed his spirits at this juncture, and his trial was of different kind. Was this, then, he asked himself, to be the issue of the great work of Reformation? Impossible! he utterly rejected the doubts that presented themselves. God begun the work-God will fulfil it. prostrate myself in deep abasement before the Eternal,' said he, 'and I implore of Him that His name may rest upon this work, and that if anything impure has mingled in the doing of it, He will remember that I am but a sinful man.

"Luther was aware that the ancient and primitive Apostolic Church must, on the one and, be restored and opposed to that Papal power which had so long oppressed it,—and on the other hand, be defended against enthusiasts and unbelievers, who affected to disown it, and were seeking to set up some new thing, regardless of all that God had done in past ages.

"He set about his work in the spirit of an numble pastor—a tender shepherd of souls. 'It is with the Word we must contend,' observed he, 'and by the Word we must refute and expel what has gained a footing I would not resort to force against such as are superstitious;—nor even against unbelievers! Whosoever believeth let him draw nigh, and whoso believeth not, stand afar off. Let there be no compulsion. Liberty is of the very essence of Faith.

"The most noted of the prophets were not at Wittemberg when Luther arrived there. Nicolas Storch was on a progress through the country. Mark Stubner had quitted the hos-

pitable roof of Melancthon.

"Stubner exhorted them to stand firm. 'Let him come forth,' interposed Cellarius; 'let him give us the meeting; let him only afford us opportunity to declare our doctrine, and then we shall see.' . . .

" Luther had but little wish to meet them. He knew them to be men of violent, hasty, and haughty temper, who would not endure even kind admonitions, but required that every one should, at the very first summons, submit to them as to a supreme authority. Such are enthusiasts in every age. Nevertheless, as an interview was requested, Luther could not decline it. Besides, it might be doing service to the weak of the flock to unmask the imposture of the prophets. Accordingly the meeting took place. Stubner opened the conversation. showed how he proposed to restore the Church and reform the world. Luther listened to him with great calmness 'Of all you have been saying,' replied he, at last, gravely, 'there is nothing that I see to be based upon Scripture. It is a mere tissue of fiction.' At these words Cellarius lost all self-possession. Raising his voice like one out of his mind, he trembled from head to foot, and striking the table with his first, in a violent passion, exclaimed against Rome, who, on all sides, were again lifting their heads, 'and all will be ours!'

Luther's speech as an insult offered to a man off at the head of his parishioners to a chapel their heads, 'and all will be ours!' clared that the signs of an apostle were wrought in the neighborhood of Alstadt, to which pil-The prompt repression of these fanatical examong the Corinthians, in signs and mighty deeds. Do you likewise prove your apostle-deeds. Do you likewise prove your apostle-deeds. mation.

"The evil, therefore, was gaining ground, and no one stept forward to arrest its progress.

Luther was absent for from Wittemberg. Con. Luther was absent far from Wittemberg. Con-fusion and ruin impended over the city. The served an imperturbable silence, now fixing Reformation beheld, proceeding, as it were his eyes on the Reformer, said, in a solemn from its own bosom, an enemy more to be tone, Martin Luther, hear me while I declare dreaded than Popes and Emperors. It was as what is passing at this moment in your soul. You are beginning to see that my doctrine is

by the cool contempt and cutting homeliness of his expressions: I slap your spirit on the snout!' said he. Hereupon their outcries reseemed nothing when compared with what doubled. Cellarius was more violent than the now wrung his heart. It is from the very rest. He stormed till he foamed at the mouth, -and their voices were inaudible from the tumult. The result was, that the pretended prophets abandoned the field, and that very

day they left Wittemberg.
"'The Sacred Writings,' said Luther, were treated by them as a dead letter, and their cry was, 'the Spirit! the Spirit!' But assuredly I, for one, will not follow whither their spirit is leading them! May God, in His mercy, preserve me from a Church in which there are only such saints. I wish to be in fellowship with the humble, the weak, the sick, who know and feel their sin, and sigh and cry continually to God from the bottom of their hearts to obtain comfort and deliverance.' These to obtain comfort and deliverance.' words of Luther have a depth of meaning, and indicate the change which his views were undergoing as to the nature of the Church. They, at the same time, show how opposed the religious principles of the rebels were to the religious principles of the Reformation.

"The most noted of these enthusiasts was Thomas Munzer; he was not without talent; and read his Bible, was of a zealous temperament, and might have done good, if he had been able to gather up his agitated thoughts, and attained to settled peace of conscience. But with little knowledge of his own heart, wanting in true humility, he was taken up with the desire of reforming the world, and, like the generality of enthusiasts, forgot that it was with himself he should begin. Certain mystical writings, which he had read in his youth, had given a false direction to his thoughts. He made his first appearance in public at Zwickau; -quitted Wittemberg on Luther's return thither,—not satisfied to hold a secondary place in the general esteem, and became pastor of the small town of Alstadt, in Thuringia. Here he could not long remain quiet, but publicly charged the Reformers with stablishing by their adherence to the wriiten Word a species of Popery, and with forming

churches which were not pure and holy.
"'Luther,' said he, 'has liberated men's consciences from the Papal yoke; but he has left them in a carnal liberty, and has not led them forward in spirit towards God."

"He considered himself as called of God to remedy this great evil. The Revelations of

the Spirit, according to him, were the means by which the Reformation he was charged with should be effected. 'He who hath the Spirit,' said he, 'hath true faith, although he should never once in all his life see the Holy Scriptures. The heathen and the Turks are better prepared to receive the Spirit than many of those Christians who call us enthusiasts. This remark was directed against Luther. 'In order to receive the Spirit,' continued he, ' we must mortify the flesh-wear sackcloth-neglect the body-be of a sad countenance-keep silent-forsake the haunts of men-and implore God to vouchsafe to us an assurance of His favor. Then it is that God will come to us, and talk with us, as he did of old with Abraham, Isaac, and Jacob. If He were not to do so, he would not deserve our regard. I have received from God the commission to gather together His elect in a holy and eternal union.'

"The agitation and ferment which were working in men's minds were not a little favorable to the spread of these enthusiastic ideas. Men love the marvellous and whatever flatters their pride. Munzer having inoculated with his own views a portion of his flock, abolished the practice of chaunting, and all the other ceremonies annexed to public worship. He maintained that to obey princes ' devoid of understanding,' was to serve, at one and the exploit, being obliged to leave the country, he wandered from place to place in Germany, and came as far as Switzerland, everywhere carrying with him, and communicating to all who gave ear to him, the project of a general revolution. Wherever he went he found men's minds prepared. His words were like gunpowder cast upon burning coals, and a violent explosion quickly ensued.

in many quarters believed, that Lutner's teach-arena or theological dispute, expension, having resolved to oblige a dis-lit. It also has the same internal enemies, enemies as was the charge, the Reformer the earth. He could not conceal the contempt ciple of Melancthon to retract,—a woman, deavoring to eat out its very vitals, and to wreck many deavoring to eat out its very vitals, and to wreck a named Argula de Staufen, volunteered to de-the ship of Zion on the rocks and quicksands are factly dealers. It also has the same town, having resolved to oblige a dis-lit. It also has the same internal enemies, enemies, enemies and full blow, to annihilate the Reformation from the same town, having resolved to oblige a dis-lit. It also has the same internal enemies, enemies and full blow, to annihilate the Reformation from the same town, having resolved to oblige a dis-lit. It also has the same internal enemies, enemies and full blow, to annihilate the Reformation from the same town, having resolved to oblige a dis-lit. It also has the same internal enemies, enemies and full blow, to annihilate the Reformation from the same town, having resolved to oblige a dis-lit. It also has the same internal enemies, enemies and full blow, to annihilate the Reformation from the same town, having resolved to oblige a dis-lit. It also has the same internal enemies, enemies and full blow, to annihilate the Reformation from the same town, having resolved to oblige a dis-lit. It also has the same internal enemies, enemies and full blow, to annihilate the Reformation from the same town, having resolved to oblige a dis-lit. It also has the same internal enemies, enemies and the same internal enemies. groundless as was the charge, the Reformer could not but feel deeply affected by the credit attached to it. On the the side of the people, Munzer and all the leaders of the sedition was not sparing of hard epithets, calling him as a vile hypocrite and flature and soldiers, had acquired a greater knowledge of the Bible than learned doctors or surpliced. terer of the great, and their calumnies easily obtained belief. The strength with which Luther had declared against the rebels, had given offence even to men of moderate opinions. The partisans of Rome exulted, all seemed against him, and he bore the indignation of that generation: but what most grieved him was, that the work of heaven should be thus degraded by being classed with the dreams of fanatics.

"This fanaticism broke forth in lamentable disorders. Alleging, in excuse, that the Saviour had exhorted us to become as little children, these poor creatures began to go dancing through the streets, clapping their hands, footing it in a circle, seating themselves on the ground together, and tumbling each other in the sand. Some there were who threw the New Testament into the fire, exclaiming,- 'The letter killeth, the spirit giveth life;' and several, falling into convulsions, pretended to have revelations from the Holy Spirit."

The fanatics, unrestrained, ran into the greatest excesses; revolt was encouraged blood was shed, and towns were pillaged; and the mercy of God alone preserved His cause. But the firmness with which Luther, and those whom God had made foremost in the work, met and protested against those delusions, showed to the world that the Reformation was entirely distinct from the fanaticism of those spirits. Its character was distinctly seen; and it was demonstrated that its mission was to keep constantly a middle course between all extremes-remote alike from fanatical distortion and political disorders, on the one hand; and from the death-like slumber of the papal rule on the other. The battle which the Reformation fought was not one, but manifold. It had to combat at once several enemies; and after having protested against the decretals, and the sovereignty of the Popes-then against the cold apothegms of rationalists, philosophers, and schoolmen,—it took the field against the reveries of enthusiasm, and the hallucinations of mysticism; opposing alike to these three powers, the sword and the buckler of God's Holy Revelation. Says D'Aubigne:—

"We cannot but discern a great resemblance, — a striking unity, — between these three powerful adversaries. The false systems which in every age, have been the most adverse to evangelical Christianity, have ever been distinguished by their making religious knowledge to emanate from man himself. Rationalism makes it proceed from reason; Mysticism from a certain internal illumination; Roman Catholicism from an illumination derived from the Pope. These three errors look for truth in man; Evangelical Christianity looks for it in God alone; and while Rational-ism, Mysticism, and Roman Catholicism acknowledge a permanent inspiration in men like ourselves, and thus make room for every species of extravagance and schism,-Evangelical Christianity recognises this inspiration Prophets; and alone presents that great, of a church. If not permitted to enter there, noble, and living unity which continues to examp place became a temple; and their words ist unchanged throughout all ages."

opposition, not only to Roman Catholicism, but also to Rationalism and Mysticism."

Luther perseveres in his soul-charming able freely to discuss with them the precepts of by the laity, and at a loss how to meet them. feather end of which reached to Rome, and the Lord. And Rome, in the 16th century, 'Unhappily,' says Cochlæus, 'Luther had perused the lions there to growl and roar; and used the same means to destroy the religion of suaded his followers that their faith ought only that from out of this pen proceeded thousands

anxious to read them. All who knew how to party as among the most eminently learned. read, studied the New Testament with eager delight. They carried it about with them, and the weaker sex, by the help of the knowledge

set no bounds to its praises, and it was by them received with " profound adulation;" they styled it "the most learned work the sun ever saw." He was compared to a St. Augustine, a Constantine, a Charlemagne, and a "second Solo-mon;" and the whole Roman world exulted

Luther read Henry's work with a smile, mingled with disdain. The falsehoods, and insults, and personalties it contained, the air of contempt the king affected, and the thought that the Pope and enemies on all sides regarded it as having demolished the Reformation, filled him with indignation. He showed how Henry only supported his statements by "decrees and doctrines of men." "As for me," says ne, "I do not cease my cry of the Gospel! the Gospel !- Christ ! Christ !- and my enemies are as ready with their answer-Custom! custom !-Ordinances! ordinances!-Fathers! fathers!—'That your faith should not stand in the wisdom of men, but in the power of God,' says St. Paul. And the apostle, by this thunder-clap from heaven, at once overturns and disperses, as the wind scatters the dust, all the foolish thoughts of such a one as Henry !-Alarmed and confounded, the Aquinases, Papists, Henrys, fall prostrate before the power of these words. To all the decisions of fathers, of men, of angels, of devils, I oppose," says he, " not the antiquity of custom, not the habits of the many, but the word of the eternal God-the Gospel-which they themselves are obliged to admit. It is to this book that I keep—upon it I rest—in it I make my boast—in it I triumph and exult. The King of heaven is on my side; therefore I fear nothing.' And thus, with argument drawn from the Word, did Luther demolish and scatter to the winds all the sophisms of his opposers. And though all seemed to combine against him, yet this new sect, few in number, with no organization, or acting in concert, or concentration of power, carried consternation to the heart of

Luther's writings were read in the boroughs, cities, and hamlets; even the village schoolmaster had his fire-side audiences. Some persons in every place would be impressed with the truth and receive the word, and men were raised up to proclaim it far and wide, at whose eloquence the people were astonished. Such preaching excited terrible opposition; and the clergy, aided by the magistrates, used every means to win back their hearers, whose souls were escaping from bondage. But there was an irresistible energy, and accordance with the Scriptures, in the new preaching, which won the heart; and sometimes the people, irritated at the thought how long they had been duped, drove away their priests. Persecution often scattered the favorers of the Reformation to new places, where it had never before been heard. There they would find some hospita-ble roof, where they would preach to the listenonly in the writings of the Apostles and ing townsmen, and sometimes from the pulpit would spread like fire through the town, and "The office of the Reformation has been to re-establish the rights of the word of God, in opposition, not only to Roman Catholicism, but ever ready to defend their doctrines. Says D'Aubigne :-

"Individuals were often seen with the New Jesus, that heathenism did in the first; but without effect.

The more Rome prohibited the reading of the Scriptures, so much the more people were who had till then been regarded by their own into exercise now; and it has caused the lions the Scriptures, so much the more people were who had till then been regarded by their own

of the Word, persuaded, and prevailed with which it encountered then; it meets the same

with the Roman doctors, they would carry on the assault with an ease and confidence that embarrassed the dullness of their adversaries, and exposed them before all to deserved contempt. The clergy, in the irritation of their defeat, went the length of calling the Gospel truth "an invention of hell." And the different parties of Romanists, the Dominicans, Augustinians, Capuchins, so long opposed to each other, were reduced to the necessity of living together—an anticipated purgatory for those oor monks.

The whole of the authorities, civil and ecclesiastical, combined to crush the Reformation, which they called "a new and strange heresy," which was taught "by those who were neither priests nor monks, and had no business to preach." The torch and the faggot were lighted; and men were called to testify to their faith by their blood, and seal it with their lives. And yet it spread; and men went everywhere preaching the word. Throughout Germany, particularly in the Saxon states, in France, and Holland, in Switzerland, and England, and still in other lands, God caused the truth to take deep root, and to spring up and bear much fruit. All the persecutions of the civil and ecclesiastical authorities only served to extend it farther; and all the fanaticism which the devil endeavored to infuse into its ranks, served but to envelope it in darkness. It was the cause of God; and he preserved it from dangers which assailed it alike on either hand; so that it became like a goodly tree, with stately trunk, its roots extended deep, and its boughs far and wide, and clothed with perennial verdure; withstanding all the assaults of Rome for near three hundred years.

But, alas! how obscured have become the principles for which Luther so strenuously and triumphantly contended! In these last days many Christians have sunk into the same lethargy and stupor from which Luther, with the thunders of the Gospel was aroused. odious practices of Rome, and her disgusting mummeries, it is true, have not been again embraced. But there is again the same respect for the opinions of men, the same fear of the human church, the same reliance upon creeds and formulas, the same worldly-mindedness, and love of the things which now exist, the same deadness, and coldness, and lukewarmness, and putting far off the day of the Lord, and the same substitution of human commentaries for the unadulterated word of God; so of heaven, began to preach the everlasting Gospel to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; most were unwilling to heed the cry. And when the servants were sent forth at supper time to say to them that were bidden, "Come, for all things are now ready;" the great body of them began with one consent to make excuse; and they turned away, one to his farm, another to his merchandize, and another to his marriage-feast, saying, I pray thee have me excused—I cannot come; and so they refused to go out to meet the Bridegroom.

But He who never slumbers or sleeps, has set in progress another reformation—the antiof the church to snarl and growl with all the venom that was manifested then. The re-formation now encounters the same obstacles committed large portions of it to memory.

Henry VIII., the royal king of England, indignant that an humble monk should set the learned world at defiance, laid aside his royal dignity, and descended from his throne into the

in many quarters believed, that Luther's teach- arena of theological dispute; expecting, at one | Eck was residing. The university council of and every legal measure is resorted to to crush of fanaticism, by leading those who favor it into unseemly excesses, and the extravagancies of mysticism. The battle which it is called to fight is as manifold as was that of Luther .-Like that, it is called to contend against the Thus on public occasions, in their encounters cold apothegms of rationalists, philosophers, and schoolmen, and against the reveries of enthusiastical hallucinations. It is showing to the world that its mission is to keep constantly a middle course, between all extremes; remote alike from fanatical distortions, and deathlike slumbers. It also is crowned with the same success in its encounters with the doctors of the day, whose efforts to crush it have only displayed their own weakness.— The most humble individuals, with the word of God in their hands, have distanced those who, pleading the customs of men, have retierd abashed.

This cause, like that, is also the cause of God. It is His almighty power which has thus far sustained it. He will continue to preserve it from foes without, and foes within, until it has accomplished all that God designs of it. But we may learn from the history of the Reformation of Luther, how every good cause will be assailed in manifold and divers manners; and thus be enabled to shun the pit-falls which beset our path, and the snares which are laid on every side. To accomplish this, we need much wisdom from on high; but if we take the word of God alone, and look to Him for guidance, He will sustain our feeble steps and refresh our waiting spirits, until the last loud trump shall shortly break upon the listening ear, and all the sleeping saints, arising from their dusty beds, shall with the righteous living join in one glad chorus, to sing the song of Moses and the Lamb.

Work of Christ .- As there is so much power ascribed to the Truth in Scripture, let it be my frequent exercise to summon this one, and that other truth into my mind, and with care to have a correct apprehension of itdwell upon it simply as it is. And let me hence record my experience, that of all the Bible truths taken together, there is none which tells more pleasurably or more powerfully upon me, than the work of Christ in the room of sinners, as their substitute and their surety, and that not only in the way of peace; but sure I am, that when thus occupied, I feel on the firmest vantage-ground for the vigorous and cheerful and prosperous prosecution of the service of God. This experience remarkably accords with the pre-eminence given to Christ, in his mediatorial offices, through the whole of revelation, and justifies the saying of Paul, "I am determined to know nothing among you save Jesus Christ and him crucified;" and so that when the angel, flying through the midst also of the expressions, "Christ the power of God "-" Christ the wisdom of God "-" the cross of Christ, through glory in which the world is crucified unto me, and I unto the world." Let me conform myself more and more unto the mediatorial economy of the gospel. Let my fellowship be with the Son of God, and test the efficacy of the Bible sayings, by acting faith upon them, or cherishing the apprehension of their greatness. O, my God, let the Word thus raise me above the world! Let it dwell in me richly in all wisdom! Above all, let me be sanctified thereby; and may I realize the living evidence of its perfection and its power, that I am thoroughly furnished by it unto all good works !- Chalmers.

Euther perseveres in his soil-charming enterprise. He translates the entire Scriptures, and gives them to the people in their own language. This was joyfully welcomed by such as loved the Lord Jesus Christ; but it was scornfully rejected by such as preferred the traditions and ordinances of men. The ignorant priests were dismayed at the thought, that burghers, and even rustics, would now be the standard ordinances of men. The latter being thus compelled to come forward, discussion ensued; but the priests and monks were soon overwhelmed with the scriptures quoted by the laity, and at a loss how to meet them. THE HEAVENLY REST .- " Rest! how sweet when we rest not day and night, saying, "Holy, holy, holy, Lord God Almighty!" When we shall rest from sin, but not from worship; from suffering and sorrow, but not from joy! O blessed day! When I shall rest with God! When I shall rest in the bosom of my Lord! When I shall rest in knowing, loving, rejoicing, and praising! When my perfect soul and body shall together perfectly enjoy the most perfect God! When God, who is love itself, shall perfectly love me, and rest



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, AUGUST 25, 1849.

Interpretation of Symbols, Figures, &c.

(Continued from Herald of July 28th.)

The events of the 10th chapter, and those of the 11th, which precede the fifteenth verse, evidently occur under the sixth trumpet, during the continuance of its sounding, and before the termination of the chronological period given in chap. 9:15.

THE MIGHTY ANGEL. - "And I saw another mighty angel descending from heaven, clothed with a cloud: and the rainbow was over his head, and his face was like the sun, and his feet like pillars of fire; and he had in his hand a little book, opened: and he set his right foot on the sea, and his left foot on the land. And shouted with a loud voice, as a lion roareth: and when he shouted, seven thunders uttered their voices. And when the seven thunders uttered their voices, I was about to write: and I heard a voice from heaven saying, Seal up those things which the seven thunders uttered, and write them not. And the angel, whom I saw standing on the sea and on the land, raised his hand to heaven, and swore by him who liveth forever and ever, who created heaven, and the things in it, and the earth, and the things in it, and the sea, and the things in it, that the time should not yet be, but in the days of the voice of the seventh angel, when he will [or delay to .- Mar.] sound, the secret of Gop will be finished, as he hath announced to his servants the prophets. And the voice, which I heard from heaven, spoke with me again, and said, Go, take the little book, which is opened in the hand of the angel, who standeth on the sea and on the land. And I went away to the angel, and said to him, Give me the little book. And he said to me, Take, and eat it up; and it will make thy stomach bitter, but in thy mouth it will be sweet as honey. And I took the little book from the angel's hand, and ate it up; and it was in my mouth sweet as honey; and when I had eaten it, my stomach was bitter. And he said to me, Thou must prophesy again concerning many people, and nations, and tongues, and kings."-Rev. 10:1-11.

We make a distinction between the agents who directed the unfolding of the visions to JOHN, and the agents who are presented as symbols during their unfolding. The angels who successively sounded were mere unfolders of the vision. The messengers bound were symbols of agents who should act conspicuous parts during its fulfilment.

The mighty angel who now appears is, evidently the SAVIOUR. As Mr. ELLIOTT remarks, "there is no single instance of a created angel appearing vested in a cloud. It was the ensign of Deity;" He who "maketh the clouds his chariot," whose "pavilion round about him was dark waters and thick clouds of the skies." It is the same being John beheld, at the opening of the Apocalyptic visions, whose feet were like fine brass, as if they burned in a furnace, and his eyes like a flame of fire, who made these revelations unto his servant John-the same that EZEKIEL saw, when he beheld "the likeness of the glory of the LORD;" and DANIEL, when he fell at his feet as dead. He does not appear to John as a symbol of his personal advent, but as the unfolder of the vision. Nor can he symbolize inferior agents; but when he speaks, inferior agents may respond, and corresponding results may follow.

Mr. Elliott supposes the period here presented is the commencement of the Reformation, and from

The angel sets his foot on the sea, and on the land the whole earth is affected by that movement.

He cries with a loud voice: the whole world was startled by the sound of the truths which were proclaimed by the Reformers throughout Europe.

The little book in the hand of the angel was open : the word of God had before existed only in the Latin, Hebrew, and Greek. It was then translated into the language of the common people, and became accessi-

As soon as the cry of the angel is heard, its reverberating sound is followed by the utterance of the voices of the seven thunders: these the apostle is commanded not to write. Why he should not write

that suggested by Mr. LORD, that the intelligible response of the thunders was not to be inspired, but to consist simply of the thoughts and affections of those

Immediately after the commencement of the Reformation, when vast masses of minds had become violently agitated by the truths then promulgated, a corresponding mass of errors followed in thunder tones, almost rivalling in depth and volume the sound of the truths before proclaimed; but with this difference: the crying of the angel like the roaring of a lion was a unit, as all truth is; while the thunders were multitudinous, as error is always manifested. There could be no more appropriate and expressive mode of symbolizing that such errors should follow the promulgation of the truth, and should be from beneath, than the significant declaration of the angel: "Seal up those things which the seven thunders uttered, and write them not "!!

The nature of the violent expressions of thought and passion, symbolized by the seven thunders, may be seen in any history of those times. D'AUBIGNE, in his History of the Reformation, and others, have drawn most vivid pictures of those scenes. As in all efforts for good Satan is careful to attempt a counterfeit, or mingle impure elements, to draw the minds of men away from the truth, so in the Reformation there were false reformers.* THOMAS MUNZER, and others, in 1525, incited vast numbers on the borders of the Danube to make physical war on the Papal ecclesiastics. He denounced LUTHER, also, with the same violence that he did the Pope. In his mad attempt to slay the ungodly, he and a vast number perished. Others succeeded him, teaching that God spake to them in person, instructing them how to act. They professed the most extravagant doctrines, set ting aside both LUTHER and the Bible. The former did not go near far enough for them: and the latter was in their view insufficient for man's instruction, who could only be taught of Goo. They taught that the world was to be immediately devastated, and no priest or ungodly person be left alive, and that then he kingdom of Gop would commence, and the saints possess the earth. Those who adhered to LUTHER united with him in bearing a faithful testimony against such extravagancies, adhered to the written Word, denounced new revelations, and showed from the Bible that Antichrist was to be overthrown by the personal advent of CHRIST, and not by the sword of man. We make the following extracts from Mr. LORD:

"The pretences of the Anabaptists to inspiration were in like manner denounced by Melancthon.— The Anabaptists, infatuated by the devil have boast ed of a new species of sanctity, as though they had left the earth, and ascended to the skies; and given out moreover that they enjoy extraordinary in tion. But as the pretence was hypocritical, and designed merely to subserve appetite and ambition, they soon plunged into debauchery, and then excited sedi-tions, and undertook to establish a new Jerusalem, as other enthusiasts have often attempted. A like trage dy was formerly acted at Pepuza in Phrygia, which fanatical prophets denominated the New Jerusalem."
"He also refuted by the Scriptures the expectation

of the Anabaptists of the immediate establish Christ's millennial kingdom. He regarded the term Antichrist as denoting both the Mohammedan empire and the Papacy, and held that they were not to be overthrown till the time of the resurrection of the dead, and that a considerable period was to pass before that event. 'God showed to Daniel a series of monarchies and kingdoms, which it is certain has already The cruel kingdom of the Turks, which arose out of the fourth, still remains, and as it is not to equal the Roman in power, and has certainly, therefore, already nearly reached its height, must soon decline, and then will dawn the day in which the dead shall be recalled to life.' He then repeats the saying ascribed to Elias, that six thousand years were to pass before the advent of Christ; two thousand before the law, two under the law, and two under the gospel: and proceeds to show that four hundred and fifty-eight years were therefore to intervene before the advent of the Redeemer, the destruction of Antichrist, and the establishment of the kingdom of the saints. 'It is known that Christ was born about the end of the fourth millennary, and one thousand five hundred and forty-two years have since revolved. We are not, therefore, far from the end. Daniel asked in respect to the time of the end, and a number was given which, although it seems to respect the time of the Maccabees, yet undoubtedly has a reference to the end of the world, and the application is easy, if days be taken for years. They will be two thousand six hundred and twenty-five. We do not endeavor to ascertain the moment when the last day is to dawn. That is not to be sought. But inasmuch as this number happily agrees with the words of Elias, I regard it as denoting the years through which the world was There were six to subsist from the time of Daniel. hundred, or near that, from Daniel to the birth of

* As Moses had a Jannes and Jambres to withstand him, so Paul teaches that truth will be always withstood by those who profess to be with, but are not of it. No good movement can exist without a corresponding counterfeit one. Even the Advent cause cannot be of God, unless there also exist a false movement, claiming to be in effect the same, and yet continually endeavoring to oppose, neutralize, and thwart it.—ED.

these, we can conceive of no reason for, unless it be | Christ. There remained, therefore, two thousand years as the last age of the world.

"Luther also founded his 'Supputation' of times on the saying of Elias, that the world was to continue seven thousand years, and regarded the sixth thousand as having commenced with the eleventh century, and as therefore little more than half passed at his publication of that work in 1545.

"Flacius, in his 'Catalogue of Witnesses,' represented the twelve hundred and sixty days of the wild beast as having commenced in 606, and consequently referred its destruction and the advent of Christ to the year 1866.

"These views corresponding so conspicuously with the symbol, continued to be repeated by a crowd of writers, till at the distance of sixty-seven years from the death of Melancthon, the celebrated Joseph Mede published his 'Clavis Apocalyptica,' in which he showed from the coincidence of the periods of the wild beast and the witnesses, that the advent of the Redeemer, and destruction of the anti-Christian powers were not to be expected until twelve hundred and sixty years had passed from the rise of the ten king-doms, and that near one hundred of them therefore were still to revolve. As that period expired, and the knowledge of the prophecy advanced, the catastrophe of the wild beast was referred to a later time. Many recent expositors regard the twelve hundred and sixty years as having reached their end in 1792; and must refer the fall of the anti-Christian powers to the last half of the present, or the beginning of the next century."—Ex. of Apoc., pp. 238-240.

By reading D'AUBIGNE's history of the Reformation, it will be seen that all the vagaries of the varias sects of heretics were connected with an expec tation of the immediate establishment of Christ's kingdom. That the seven thunders which were not to be written gave utterance to such an expectation is evidenced by the response of the angel, when he lift ed up his hand to heaven, and with the solemnity of an oath, by Him who liveth forever, affirmed that the time should not yet be;" but that "in the days of the voice of the seventh angel, when he delays to sound,* the secret of God will be finished, as he hath announced to his servants the prophets." Why such an annunciation at this stage of the vision? It must be to correct a misapprehension which should exist at a corresponding time in its fulfilment respecting the immediate appearance of the kingdom. Thus did Paul correct the Thessalonian brethren, when he wrote to them in his second epistle not to be hastily shaken in mind, as that the day of the LORD was hen impending.

Thus the teachings symbolized by the seven thunders are disowned by the Spirit, by the command not to write them; and the expectation of the establishnent of Christ's kingdom then to be set up, in connection with those heresies, was shown to be premature, by the oath of the angel, that "the time should not yet be," under the sixth, but should be in that little moment of delay when the seventh angel is preparing to sound-in the "quickly" before the coming of the

After this annunciation, the disavowal of the truth of the heresies, and correction of the time respecting the completion of the mystery of God, the angel proceeds with the unfolding of the vision. The voice the revelator heard from heaven, again speaks to him; in obedience to the command, he takes the book from the angel's hand, and eats it: it is sweet in his mouth, but in his stomach is bitter.

To eat is to feast on, and enjoy the contents of anything. In Isaiah the people are invited to "buy and eat;" and the Saviour says, "I have meat to eat which ye know not of." The little book is the same as that which before was open in the angel's handthe word of the Lorp; to eat it is to receive and feed on its contents. The first result of this was delightful to the soul; but when divisions and subdivisions followed, parties multiplied, heresies abounded, and bitter and mischievous discussions, and fierce and rancorous contention followed-based on the understanding which several parties attached to portions of Scripture, it was fitly symbolized by the bitterness which followed the eating of the book. From the time of LUTHER to the present, hostile quarrels have greatly rent and marred the peace of the churchembittering the sweetness which the exercise of in- to God, we said, indeed, that we were one, and that dividual judgment first communicates.

And he said: "Thou must prophesy again before many peoples, and nations, and tongues, and kings.' Before the consummation it would be necessary for the contents of that little book to be once more spread before the nations of the earth. As at the commencement of the Gospel promulgation, it was preached to every creature under heaven, so before its termination it should again be witnessed to the ends of the earth-be translated into all languages, and preached to all nations .- (To be continued.)

* See margin of Whiting's Testament. Lord has it, "when he can be ready to sound," i. c., not yet sounded.

Tent-Meeting at Westboro'.

As the events of this interesting interview are now in the past, a sketch of those impressions which have been forcibly stamped upon the mind and heart of one who was an eye and ear-witness of its meetings, from the beginning to its close, may not be out of

I left Boston on Tuesday, the 14th, at 8 A. M., for the place of gathering, distant thirty-three miles .-The sky was, in part, overcast. Our route was on the Great Western Railroad. As the cars hurried us onward, while the ever-varying landscapes were checkered with lights and shadows, chasing each other alternately, we were reminded of our mission, and its effects on the world. In our rapid flight, diffusing light on the coming and kingdom of CHRIST, shadows of error quickly follow. And thus we are urging our way to the judgment. Having arrived on the ground, our first desires prompted us to take a survey of the

Encampment. - Its location was one peculiarly adapted to the occasion. The ground occupied was a large circular field of elevated land, so formed as to render it healthy and convenient. It was bounded in the rear by a swamp in the shape of a half-moon, covered with an impervious undergrowth, and flanked by meadows and pastures, which were intersected with numerous ditches, rendering all approach, except through the "strait gate," very difficult. The owner of the ground (Mr. Howe) is a member of the Congregational Church. During the entire services, his kindness and hospitality, and his unwearied labors, were felt, and duly appreciated. We are truly thankful, that amid the general scoffing at our views, there are men who take peculiar delight in entertaining this class of obnoxious strangers. In the centre of the field was erected the Great Tent, with its banner-the flag of "the holy nation"-and on it the substance of our hope and prayer, "THY KING-DOM COME," floating triumphantly in the swelling breeze. This was our church edifice, the place of our public meetings, where the people were assembled to hear out of the Divine law. Around this, at convenient distances, were our family tents, from Worcester, Salem, Boston, and Stowe. In these were our social exercises, where our minds obtained that strength which fitted us for the more public as-

The Services commenced on Tuesday, and were brought to a close on Sabbath evening. A due degree of solemnity was manifested among the members through the entire meeting. The conference and prayer meetings were harmonious, and very encouraging, giving us the assurance that the cause of our coming King is still first in the affections of our people. The interest taken by strangers in our services, and in the doctrines taught, persuade us that our labor is not yet ended. We had many candid hearers from the various Christian sects, who listened with great interest. The public discourses were such as are usually given by our ministers, on similar occasions. To many, the subjects and matter were both new. We can say, truly, that the people generally gave us a candid hearing. How much they were profited, will be known hereafter. During our public exercises, the conduct was, for the most part, unexceptionable. If we recollect the deep-rooted prejudices previously existing in that community against our views, we cannot wonder when we see some of their effervescence appear, in so great a concourse of people.

The Ministers present were, Brn. A. HALE, G. NEEDHAM, C. R. GRIGGS, J. W. BRITTON, P. Pow-ELL. E. BURNHAM, S. HEATH, W. PRATT, J. PEARson, jr., J. Daniels, I. R. Gates, and L. Osler.

Our brethren were assembled from a great distance, and were highly gratified with the instruction given, and were prepared anew to enter the field of labor. Our parting was one of peculiar interest. When the tents were removed, we assembled in a circle under the open canopy of heaven, and while the deep emotions of our hearts were uttered in prayer ar we would utter the cry of our coming Lord with more zeal. How sweet the communion of kindred spirits, in this our pilgrimage! but compared to what we shall enjoy, it is but as a drop to the ocean.

There was one class, however, not interested in the truth of the doctrines which we proclaim. We refer to those who preferred the hours of darkness rather than light, as more suitable to their purposes. These dark elements began to gather as early as Wednesday evening. On Saturday night the winds were tempestuous. The howlings of these "winds" were rather unpleasant to the nervous. A few gusts were, for a time, irresistible, breaking through the ments. 'Before any serious damage was committed, they were again "bound up," and imprisoned in the prison-house of our modern "Eolus." It is truly, however, an "ill wind, that blows nobody any good." And so in the present case; for among the fragments carried before this sirocco, was a hand-bill, blown from "spiritual Mount Zion, at Andover," entitled, "A confession of want of faith in Millerism, or the truth seen respecting a book called, 'CHRIST's second coming." As a specimen of this three-columned and two-cent document, printed at Andover ! and re-sold at Boston, and elsewhere, we subjoin the following, remarkable for beauty of diction and sound theology! "Millerites are all of them such a sort of men as love to get waked up about some new thing." "I knew a fellow to study for three weeks to learn how 'bird' spelt 'goose.'" "Don't let you and I get befogged along with these ignorant chaps." "I reckon we can tell when 3 and 3 make 16." "This world is a good world, and I should hate to have it burned up. Reader, should not you?" Such theology puts the blush on PETER .- 2 Pet. 3: 12. We are happy to say, that these elements were effectually restrained by the proper authorities .-Praise to the officers and citizens of Westboro', that they recognized the fact that they were not to "bear the sword in vain, and that they were ministers of God, avengers to execute wrath upon him that doeth evil;" and that it is their duty to "hold the winds until the messenger from the sun rising has sealed the servants of Gop.-Rev. 7:3.

DEAR BRO. HIMES :- I have so much anxiety that peace and harmony, with verity and love, might prevail, that it has made me rather impatient to do something myself to bring about this state of things. But then, I cannot help what others will do,—they will indee for thorselyes and so yet. You will no doubt judge for themselves, and so act. judge for themselves, and so act. You will no doubt expect that some others will take the course pursued by the writers of the letter from Batavia, who accuse you of waging an "ungodly warfare," making a "stretch for power, popularity, and honor among men," and of a "disposition to crush and trample down those who honestly differ from you," &c. &c. You will no doubt These are hard sayings from professed friends in these last days; but so it is in New York State, as well as in Maine, and other places. Well, in the midst of all these hard sayings, (and, I believe, false sayings, too,) there is this promise to console us, that all things will work together for good to those who love the Lord.—Rom. 8th. And while this, with kindred promises, stand on record, we have only to "keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude. We shall come out right in the end. Courage, then, my brother, and although in minor points we see not eye to eye, yet in the great work of proclaiming the everlasting gospel of the kingdom, we will labor shoulder to shoulder, until the last note of alarm is sounded to a perishing world. I am grieved exceedingly at the course of some. I hoped that the kind, yet faithful appeal to Bro. Marsh would have caused a oneness again; but, alas! I fear the breach is wider still. May God give you wisdom to know when to speak, and when to be silent. O keep, if possible, keep the unholy warfare out of the "Herald:" let it be filled with sound sense, and with meat in due season for the children, who are crying, "Give us this day our daily bread." I hope and pray that you may be sustained amid your trials, and healed of all your infirmities. I regret to hear that your lungs have become somewhat affected again. It was the saying of one anciently, that every man was immortal until his work was done. So it will be with you, my brother, and with the "Advent Herald." Love to all the friends in Boston. Eddington (Me.), July 8th, 1849.

It is as painful to us as to our brother, to occupy any portion of the Herald with extraneous matters. We think we see the time arriving, when matters will be so well understood, that it will be no longer necessary to notice any of the attacks on our Eastern brethren from professed friends. Our brethren may be assured, that we shall say as little as we can, and not feel that the cause of GoD is dishonored by our silence. God will soon reveal where the wrong lies. Let none suffer their minds to be diverted from more important considerations by these light afflictions, which are doubtless permitted as a trial of patience and endurance of evil for CHRIST's sake .- ED.

To Correspondents .- J. Turner-Your letter to note connected with your statement of which you speak was made at the proposal of a member of the council, between whom and yourself there seems to have been some misunderstanding in reference to the fixing whatever was published in the case-you supposing that he was to be specially consulted in preparing the document, while he was not aware that this was expected of him; and as he was not present when the article agreed to by yourself was written, he thought the fact of a seeming delay in the article expected to be published should be stated. as he had spoken of it, without intimating that there

enclosures, and strewing the fields with these frag- was any reluctance or unwillingness to have it appear. But we certainly had no idea that the change "reverses" and makes "utterly false" what the article, as you agreed to it expresses; nor was it intended to assert that you agreed, "before the committee," to make any public statement. We give the portion of the note in which the "change" occurs, as you request; and all who are interested to do so can compare it with that published last week.

> "We further state, that the report said to have been circulated by some, to Bro. Turner's prejudice, that he agreed before the committee and parties con-cerned to make a confession, and failed to fulfil his agreement, is incorrect, and 'wrong. If there has been any unexpected delay in carrying out the decision and wishes of the committee, it has resulted from the absence, or pressing engagements of others, and not from any reluctance on the part of Bro. Turner."

H. P. S .- It lacks rhyme and rhythm.

A THEME FOR POESY.—"In Bath, Me., a child of Dr. Shaw, two years of age, died on Saturday after a sickness of six hours, from eating cobalt prepared for flies. When her eyes began to grow dim with for flies. When her eyes began to grow dim with death she fancied it was night, and she was going to sleep, and she died with her customary "Good night, mma; good night, mamma," many times repeated on her trembling lips.

We hope that some of the sweet singers of Israel will catch the poetic fire, and, tuning their harp strings, will send us some of their sweetest and most lyrical thoughts, in harmony with the above-thoughts that breathe in words that burn.

Dear child, she thought that death was but the return of usual slumber, and thus she fell asleep. Yes, she sleeps in JESUS. Her slumber is doubtless sweet, with no disturbing dreams. And when she awakes in the morning of the resurrection, may she be clothed upon with immortality, and find her dear papa and mamma with the glorified throng of the redeemed, to greet them in the long wished for

ORDERS FOR BOOKS .- Many may be waiting for us to send books without a specific order. Let all who want books, Harps, tracts, &c., send their orders, without delay: the first that comes is first attended to. An order for "some books" is quite too indefinite. Give the kind and number wanted. We cannot send large lots of books, of all kinds, as formerly, to lay on hand dead for some time, and then be returned, worth less to us than when sent. We shall keep a full supply of all the books we advertise, and answer all orders promptly, to any and all responsible persons. We are getting a full supply of the new works. We have worked night and day to get them out. But few know the difficulty of getting out such books. Our friends will, therefore, pardon past delay in attending to their orders.

"The Seventeenth Annual Report of the PERKINS Institution for the Blind," has been received, and presents that institution in a flourishing condition. There, those who are shut out from beholding the beauties of nature, and never can gaze on the luminaries of heaven, are educated and instructed in various handicrafts, so that instead of being a burden to themselves and friends, they become interesting companions, and productive members of the community. Beds, cushions, &c., embracing a great variety of articles, are manufactured by them, and are for sale at their store, Nos. 20 and 22 Bromfieldstreet, Boston, at wholesale and retail. Those who look in there can do a deed of charity, and also get their money's worth.

BOOKS WANTED .- With the exception of Whiting's Testament, we have no books which are published at the "Advent Herald" office. We would like a general assortment. Please send immediately. -Harbinger

Bro. M. knows what books we have, what kinds, and how many of each kind he wishes. We will send immediately, on his informing us how many of each kind he needs. With an indefinite order we have no means of judging how many are needed .-

TOUR WEST.—We intend, if God permits, to hold two Tent-meetings while in Western New York: one at Homer, as advertised, and perhaps one at Syracuse, or as Providence may open the door. Bro. D. I. Robinson and Prof. Whiting we hope, Bro. H. has been received. The "change" in our the great question of the Advent. The state of our health is such still, that we cannot promise to do much, but will do what we can.

> THE TENT. — Bro. LENFEST, our Tent-master, started for Homer with the Tent on the 20th inst., and will have all in readiness on our arrival. are detained a few days by sickness in our family, but leave the 25th inst. We shall, by special request, spend Sunday, the 26th, at North Wilbraham, and then go through to Homer direct.

> "Would it be right to ask the 'Harbinger,' through the 'Herald,' the reason why he has suppressed that last letter? WM. JOHNSTON."

We see no impropriety in your so doing .- ED.

Foreign News.

The royal mail steamship Hibernia arrived at her wharf in East Boston on Wednesday evening, August 15th, bringing dates seven days later from Europe.

There is little change, either in a commercial or political point of view, since our last accounts. The weather had been good, and the market for breadstuffs was depressed. The cotton market was dull, bo:h at Liverpool and Havre, buyers standing aloof, while a brisk demand was kept up for Manchester goods. American provisions were in request. Consols had slightly declined. We give below extracts from our files of English papers received by the

England.—The news from England possesses but little interest. Parliament had been prorogued, and the Queen embarked on the 1st inst. on board the royal yacht, on her tour to Ireland.

The ravages of the cholera continued, but were mostly confined to the destitute population. Out of acks, more than 250 apply the 600 daily cases of atta to London, whilst the re whole kingdom, including about 50 in Scotland.

Ireland .- The news from Ireland is unimportant the only topic of interest being the visit of the Queen. The crops look promising.

O'GORMAN MAHON brought before the attention of the House of Commons a most extraordinary fact. He produced a candle, which he placed on the Speaker's table, which had been manufactured from the peat of the bogs of Ireland. A discovery has been made by chemical process to make available the vast peat bogs of Ireland, and a gentleman named Owen, whom Lord ASHLEY pronounced "a discret, sober, generous, high-minded and religious man," is working the adventure to a considerable extent. It will be seen by a detailed statement elsewhere, that 100 tons of peat which cost £8, and the labor of converting it a futher £8, produced no less an amount than £91 16s. 8d!!! Mr. Owen, it is stated by Lord Ashley, has experimented upon thousands of tons of peat during the last twelve months with similar results.

France.-France remained quiet. The President was on a tour to the south, and arrived at Tours on Wednesday morning, August 1st, where he was received with much enthusiasm, at the review of the army at Angier. The troops cried out, "Vive Napoleon;" the National Guards, "Vive la President." It was remarked that the cry of "Vive la President" was the mot d' ordre of the magistracy and of the municipal councils, who had come from differents points of the department; that of "Vive Napoleon," the cry of the army and clergy. The people and the National Guard cried, "Vive la Republique." Only two or three shouts of "Vive l'Empereur," were heard from some old soldiers of the empire, dressed in their old uniforms; they had no political signification, and found no echo in the

It is announced on good authority, that the President of the Republic will hold a grand review of the whole of the armed force, amounting to 150,000 men, in the department of the Seine, on the 15th inst., the anniversary of the birthday of the Emperor Napoleon.

The French fleet in the Mediterranean has been ordered to return to Toulon. A few days ago Admiral BAUDIN was suddenly deprived of the command of the fleet, which was conferred upon Admiral PARSEVAL DUCHESNES, and it was then announced that the fleet was ordered to remain at the Hyeres Islands to wait for orders. The intention was to send the fleet to Civita Vecchia to carry the Pope back to his dominions in state. The fact is, the Government, which appears destined to be always making blunders on the Italian question, fondly imagined that, once they entered Rome, there would be no difficulty in inducing Pius IX. to return to his capital. But his Holiness is not so easily to be moved. He refused to go back on the conditions proposed to him; and as Admiral PARSEVAL DU-CHESNES cannot force him to accept of hospitality on board a French squadron, the fleet, having nothing between Sardinia and Austria have terminated in the else to do, has been ordered back to Toulon.

It has been positively stated in the lobbies of the Assembly, that the ex-king Louis Philippe had the intention, for the most pious object, to demand permission of the French Government to make a pilgrimage to Dreaux, where the bodies of the Duke of Orleans, and other members of the ex-royal family, are deposited. The ex-king would only remain two

Business was somewhat active on Thursday on the Bourse, and prices improved; but the reason of

which is not stated. Portugal. - The ex-king of Sardinia, CHARLES ALBERT, died, after intense suffering, on the 28th of July. His body was embalmed, and placed in the

cathedral, to await the arrival of a steamer appoint-

ed to take his remains to Genoa. Italy.—Letters from Rome state that M. de Corcelles has gone to Gaeta, and that the Austrian General Wimpsen had arrived in Rome. The Pope has issued a proclamation, declaring that a commission will be appointed to regulate the Government of the State. An amnesty is also talked of, from which hypersure are consisted to be ovaluded the which, however, are expected to be excluded the members of the triumvirate, the deputies, commissioners, chief of sections, clergymen, and the amnestied of 1846. The Pontifical authority has been re-established at Albano, and a solemn Te Deum sung in the cathedral, at which the French garrison, and the civil, municipal, and religious authorities assisted.

The following ordinance, published in the "Giormale di Roma," of the 19th ult., is very significant and suggestive:—"During the night numerous assemblages of people have been observed to parade the town, notwithstanding the laws in vigor. Considering that such assemblages cannot be qualified thereight the experience of the control of otherwise than as criminal and reprehensible in their object, it is ordered: Art. 1. Every crowd of persons consisting of more than five during the night is expressly prohibited. 2. Transgressors shall be immediately arrested and punished according to the rigor of the laws. 3. The armed force is directed to nforce the execution of this decree. Everybody is informed that particular instructions have been given to the armed force on this subject." The real truth seems to be that the citizens decline to associate with the French, or to have dealings with them in any Garibaldi was at Arezzo on the 22d ult.

The Pope has issued the following address to the nhabitants of the Roman territories :-

"Pius IX. to his beloved subjects-God hath "Pus IX. to his beloved subjects—God hath raised his arm, and hath commanded the tempestuous ocean of anarchy and impiety to stop. He hath guided the Catholic armies to support the rights of humanity, which had been trampled upon—of faith, which had been attacked—and of the Holy See and our Sovereignty. O Eternal Glory, which even in the midst of Thy wrath does not forget Thy mercy! Beloved subjects, if amidst the whirlwind of these horrible events our heart has been saturated with horrible events our heart has been saturated with bitterness, on reflecting upon so many evils which the church, religion, and you have suffered, it has lost none of that affection with which it has ever loved you, and loves you still. We hasten by our vows the day which will lead us again among you; and when the day shall have come, we shall return with the fervent desire of bearing consolation unto you, and with the determination to devote all our energy to your real advantage, by applying difficult remedies to great evils, and consoling those excellent subjects who, while they await institutions in accordance with their wants, wish, as we also wish, to see the freedom and independence of the Pontifical Sovereign, so necessary to the tranquillity of the Catholic world, guaranteed. Meanwhile, in order to re-organise public affairs, we shall shortly name a commission, which, invested with full powers, and seconded by a Ministry, will direct the Government of the State Weignberg to der with invested of the State. We implore to-day, with increased fervor, the blessing of the Lord, which we have ever implored, even at a distance from you; we im-plore that it may be abundantly shed upon you; it is a great consolation for our soul to hope that all those who have made themselves unfit to gather its fruits by their errors, may render themselves worthy of it by a sincere and constant return to righteousne "Given at Gaeta, July 17.

A spirit-stirring proclamation has been addressed to the Romans by Mazzini, in which he recommends them to endure, with constancy and firmness, the calamity of foreign intervention which smites them at present, and not to give way to discouragement. at present, and not to give way to discouragement. He calls upon the municipalities to repeat, with firmness, that they adhere voluntarily to the Republican form, and to the abolition of the temporal power of the Pope, and that they consider every Government illegal which has not been freely approved by the people, and he reminds them that it is impossible to imprison a whole nation.

The "Piedmontese Gazette" of the 28th says— General Oudinot left Rome on the 23rd for Gaeta,

in order to consult the cabinet of his Holiness."

The "Opinione" of Turin, of the 28th, states that Marshal Wimpfen left Rome on the 21st, after having had long conferences with General Oudinot, who had limited himself to conversation of a merely williary theoretic conjugate that M do Correlled. military character, saying that M. de Corcelles alene was entrusted with the political part.

Sardinia and Piedmont.—It is confidently affirmed,

and upon trustworthy authority, that the ne acceptance of the Austrian ultimatum, with some modifications. It is stated that the indemnity to be paid to Austria has been fixed at 75,000,000 francs.

Austria and Hungary .- The news from the seat of war in Hungary continues to announce victories by the Hungarians. On the 13th ult. they had the fol-

lowing positions: General Aulich, with 15,000 regulars and 20,000 well-disciplined levies, was at the Platten Lake, 14,000 regulars and a vast number of levies were on days, and would return again to England. He would assume the title of Count de Ponthieu, and would only be accompanied by a valet-de-chambre.

The Council of Ministers have deliberated on the propriety of taking off the state of siege in Paris. That course will be almost immediately adopted.

14,000 regulars and a vast number of levies were on the banks of the Waag; 30,000 men were in and around Comorn. Dembinski's force of 40,000 troops on of which was at the foot of the Carpathians, while the other was united with Georgey's corps, near Ypolyzagh. There is a force of 35,000 regulars and (Continued on last page)

Correspondence.

THE PILGRIM'S SONG.

We are passing away, but we're homeward bound, To the realm of the pure and the free; Where the sweet gliding waters of life are found, And the throne in its radiancy.

Here bitter drops flow in our sweetest cup, And thorns are in all our flowers; But we'll drink from the fount where angels sup And roam amidst thornless bowers.

We have tempests to brave, and rough surges to breast, We have sighing, and sadness, and gloom;

But lightly they sit, as a gossamer vest, For we're going where joys ever bloom.

Oft the unbidden tear forth in bitterness steals, And the form goes low bending with pain; And the spirit is pressed with the woes it feels, But O, why should we ever complain?

We have trials, too, but will leave them all At the gates of our Eden home;
Why speak of the pain, the thorn, or the gall,
When the glory so soon will come?

We shall meet our King on his bridal morn, Who a costly ransom hath given, To waft us away from the flames that burn, To the glory-clad hills of heaven.

Then brother cheer up, and gather thy wings For thy long, bright, blissful home; For hearken! the trumpet's glad echo rings, And the angels are bidding thee come.

We are passing away-but we're homeward bound, We shall meet where the holy ones dwell, Where the sweet-gliding waters of life are found, And where none ever murmur Farewell!

LETTER FROM HALLOWELL, ME.

DEAR BRO. HIMES :- It has appeared to us since reading the charges of E. M. Smith, against you and some of the Eastern brethren," published in the Herald" of July 28th, that some of us, who are well acquainted with you, and the work in which you are engaged, should speak to our brethren who do not know the truth in this matter. We take pleasure, under these afflicting circumstances, in being able to say, that we know that said charges are entirely groundless, and false in the extreme. The writer of the letter referred to says he is "compelled, from the the letter referred to says he is "compelled, from the necessity of the case, to withdraw his support from the Herald." Well, we do not doubt his sincerity; but what has caused him to feel such necessity? We are not in doubt about this matter. We have expected that many of our Western brethren would be misled, their minds soured and resident misled, their minds soured and prejudiced, against the "Herald," our Eastern Conferences, and the brethren who sustained them: for we are not ignorant of the influence that has been exerted over many of them. We have read all the false statements, the ingenious misrepresentations, and the unholy insinua-tions, that have been published by our professed bro-ther in the West, in relation to us, our motives, and ther in the West, in relation to us, our motives, and our "acts," And then, when he was told of his fault, and exhorted to desist, and assured that he was not publishing truth about us, he called on us as a conference to correct him. This has been done, both for his good and that of the cause of Christ. But instead of receiving it in that light, he has perverted our doings, and by other misrepresentations, converted them into persecutions. Therefore we could but expect, that many of our brethren, both West and East, who were not acquainted with the facts, would East, who were not acquainted with the facts, would be deceived and prejudiced by such statements, coming as they did from a professed friend and watch-man, and in such a tone of sanctity and interest for the cause of truth. Our hearts have been often pained while reading them, for we knew they were not true, and we could foresee what an influence they would produce on those who were far from us, and could not easily learn the facts. But we trust the way is being opened to develop real character, which will disabuse the minds of many, and set all right with honest hearts; if not before, "the manifestation of the sons of God" will determine it.

The first charge of the writer of the letter alluded to shows, that it came from a highly prejudiced mind, one who appeared not to be aware that his brethren in the East knew such a charge to be false. But we will speak more of this under the third charge, for they are blended in one. The second charge falls powerless on all who are well acquainted with Bro. Himes and his labors. The almost unparalleled tide of persecution, by the press, pulpit, and mobs, in or-der that the well-disposed might not hear from those brethren the last message to a doomed world, too plainly contradicts the charge of "a stretch for popularity," to need any attempt at refutation at our

The third charge—"a disposition to crush and trample down those who honestly differ, and are searching after truth"—we think requires more attention from us. As we are of that class who differ from Bro. Himes and the "Herald" on points to which we suppose the writer refers, viz., the Sonship of Christ, the state of the dead, and the final disposition of the wicked,—we have yet to learn that there is a directivity in Bro. Himes explicitly the state of the wicked,—we have yet to learn that there is a disposition in Bro, Himes, or the "Herald,' to crush us for that "honest difference." Neithe have we been able to see such a disposition manifested towards others who honestly differ from Bro. Himes in opinion. Were such the case, we think it would in opinion. Were such the case, we think the not be likely to give him much popularity, as the not be likely to give him much popularity, as the not be likely to give him much popularity, as the not be likely to give him much popularity, as the not be likely to give him much popularity, as the not be likely to give him much popularity, as the not be likely to give him much popularity, as the not be likely to give him much popularity, as the not be likely to give him much popularity, as the not be likely to give him much popularity, as the not be likely to give him much popularity, as the not be likely to give him much popularity. second charge says he seeks. We have been associated with Bro. H., in public and in private, and under such a variety of circumstraces, long enough

to know whether such a disposition existed: we have not seen nor felt it. The "Herald" has not advocated our sentiments in the above-named points of doctrine, it is true, nor has it done them justice in attempting to disprove them; but we do not accuse them of knowingly, or intentionally, doing injustice. Nor do we feel that an attempt has been made to crush us. It is true, that some correspondents have said things of us, on account of our faith, that looked very unchristian, and others betrayed much ignorance of our sentiments; but we can well endure all this with a "charity that thinketh no evil." But the "Herald" occupies too useful a place in the cause of our coming Lord for us to abandon it, because it does not teach all that we believe to be truth; and the integrity and value of Bro. Himes as a Christian are too well known for us to withdraw our sympa-

thy and support from him.

We here wish to say, that we have seen much abuse shown the "Herald" and its conductors, by some editors and their correspondents, who believe as we do, and if we are capable of anything like judgwe do, and if we are capable of anything like judging rightly, we have seen and felt a powerful attempt made, first to convert the "Herald," and failing in that, to destroy its influence; and this has so far succeeded, as to poison the minds of many of our honest and devoted brethren, so that they will not read the "Herald," and can scarcely be familiar with those that do. This, however, does not change the truth which they hold; but shows a spirit in some of our professed friends and "pioneers," which causes shame and grief to all who love righteousness, and shame and grief to all who love righteousness, and know the facts in the case.

We being well acquainted with the brethren of the "Herald," and knowing their spirit and practice, are ready to give them a hearty support, according to our ability, and can labor with them in the fullest confidence that they will not betray or "crush" us. We wish also to help bear their burdens, and receive a share of their reproaches and persecutions for Christ's sake, by being co-workers with them in ex-tending the proclamation of a soon coming judgment. And we are willing to aid them all that we can, "in taking journeys, and distributing tracts," for the same purpose that they have—to warn a guilty world of its approaching ruin,—to prepare a people for the kingdom of God, and to comfort the church of Christ in these perilous times, with the news of their re-demption being at hand. This is their object; and you, brethren of the West, need not fear to heartily support and assist these men when they come among you: they have a higher object than to go about to circulate tracts in order to buy up influence. We are free to say, a more false and wicked charge was never made. We would to God that others, who see the great truth of the approaching judgment, would, instead of laying up treasure on earth, investing money in houses and lands, or staying at home for ease, do as these brethren have done, use the Lord's property and their talents to advance the cause of Christ, and he ready for his coming.

and their talents to advance the cause of Carlst, and be ready for his coming.

We subscribe ourselves your brethren in the Lord, waiting for the kingdom of God.

In behalf of many Eastern brethren, "who honestly differ," but fully subscribe to the above sentiments.

I. C. Wellcome, I. I. Hawapp.

N. SMITH, L. L. HOWARD, D. MINOR. J. Thomas, jr.

LETTER FROM H. H. GROSS.

DEAR BRO. HIMES :- It is just six weeks since I left New York on my present tour. I visited the friends in Middletown, Saratoga county, and preached to them on the Sabbath; they continue to prosper, and are quite anxious that one more rousing effort should be made there this autumn, especially if you can attend. They think it might do well to pitch the tent there. I left with them a set of your best charts, to be used in their chapel, where they maintain meet-ings every Sabbath, and proceeded to Milton Centre, where a few tried friends assembled, and we pro-claimed our anticipated independence from the "iron and clay "kingdom of this world, by the speedy establishment of the kingdom of God, which shall fill the whole earth.

How striking the contrast! in the village of Ballon, through which we passed, (morning of July 4th,) in the railroad-ears, on the public roads,—all told of the gathering of vast multitudes, to joyfully celebrate the declaration of American independence from British oppession. But at a distance of some two miles from that assembly, might have been seen two miles from that assembly, might have been seen a very small remnant of sober, yet joyful souls, whose minds were girded up with the truth concerning the speedy coming King and kingdom, and themselves patiently waiting and watching for the grand crisis of this world's history;—with their lamps (God's word) trimmed and giving light, brighter and brighter as they near "the perfect day," assembled in a long since forsaken and dilapidated old-fashioned Presbytories house—angaged in worshipping God accordterian house,—engaged in worshipping God according to his Spirit and his truth; speaking as becometh the oracles of God concerning the signs of the times, which demonstrate that "we have not followed cunningly devised fables, when we made known the ower and coming of our Lord Jesus Christ," fulfil the exceeding great and precious promises con-

cerning his everlasting kingdom.

Sabbath, July 8th, I preached in the village of Saratoga Spa to a very good audience; considerable interest was manifested. Meetings ought to be sustained here at regular intervals, as there are several families in the vicinity who are devoted to the cause, and others who are interested. Held several meetings some three miles west, at the house of Bro. Hill, where are a few warm-hearted friends of the coming

Sabbath, July 15th, preached in Jamesville to a full congregation, assembled in the loft of a wagon shed. The friends were assembled from Saratoga

Spa, Ballston Spa, Milton, Galway, Greenfield, Provi- plaining the truth in the case, as occasion may from dence, &c., and in the forenoon we celebrated the death of our now living Lord and Saviour. Left with them a set of your best charts, as meetings are held there every Sabbath: it is a central location, and meetings should be maintained there at regular in-

Gave two lectures at Providence, and had a very good attendance, considering the season. There are good attendance, considering the season. but few devoted friends to the cause here.

Sabbath, July 22d, by invitation of one lone Advent family in Greenfield Centre, I preached twice in the Baptist house (the last time on Sabbath morning) to a full and remarkably attentive congregation, who heard for the first time. Quite a number declared their faith in the subject, and many eagerly received publications, in order to search further. It was a '42 occasion. I have appointed a protracted meeting in September in the same place, and hope that much good may be done in the name of Jesus. In the afternoon I rode to Rock city, a distance of about seven miles, and preached to the friends; quite a number

were present from a distance.

Bro. Brown, of Cranberry Creek, was on hand to convey us to his house, more than twenty miles distant, where we found a few friends assembled to welcome us. There are a few tried friends in this region, who have never forsaken the assembling themselves together, as the manner of some is, and consequently they enjoy the favor of God, and the blessing barn, so that, in any case, the friends in Mayfield, Cranberry Creek, &c., expected the meeting to be held there, and had circulated notice accordingly; but the individual referred to failed to give us the use of his barn, and at the eleventh hour we were without any arrangements for a place. A prayer meeting was held, and on the 23d Brn. Brown and Gardner went forth to spy out the land. After travelling six or eight miles, as far as Benedict's Corners, in Broadalbin, they inquired of Mr. Benedict whether he could inform them of a barn or grove, to which he promptly responded, by offering the use of a grove on his land; and further, that he would seat it, and make a home for friends from a distance and their horses. Thus the Lord opened the way, and the news was speedily circulated, by sending my bills into different towns and villages. The meetings comdifferent towns and villages. The meetings com-menced Thursday afternoon, and the number and interest continued to increase until the Sabbath, when I closed with three discourses to the assembled thousands of eager listeners, from many miles around.—God was with us, and his word accomplished much good. Many confessed the truth, who had never heard before, and others purchased publications, or received them gratis. I distributed several hundred publica-tions, in part by the liberal aid of our beloved Bro. Judson, and the hearts of hundreds were made glad. This was a new field, and was opened by the especial providence of God. To him be all the glory.

During the four weeks to that date, I was so situated as to be obliged to labor far beyond my health and strength, principally in consequence of Brn. Ingmire and Gates not being with me, as was expected; and now, for nearly two weeks since the 29th ult., I have not been able to preach any, and have suffered intensely, with but little prospect of being able to resume my labors; however, I am gaining, and, God being my helper, shall preach twice to-morrow in Toddville.

It has been exceedingly trying to me to frequently witness much bitter invective against you and the "Herald," because of the course you have been obliged to pursue towards the "Harbinger" and its editor. This too often results from a personal bias a sectarian spirit; as on enquiry, I have frequently found that the statements of only one side have been read, and the judgment satisfied in that way; a course that reminds me of the Dutch justice, who, having that reminds the of the Dutch justice, who, having heard the witnesses on one side, declared himself satisfied. However, I have seen honest minds drop their bitterness at once on hearing a brief statement of the facts in the case. It is well known, that for some years previous to last winter, I had rather favored the "Harbinger," although there was so much in that paper which I considered wrong, that I could hardly recommend it. I have kept myself thoroughly acquainted with the whole subject during its rise and progress for some two and a half years past, and have boned it would finally be brought to a just and harmohoped it would finally be brought to a just and harmonious conclusion. The investigation at Rochester last spring encouraged me to expect it to end there; and had not an "if" stood in the way, I should not have been so sadly disappointed and grieved. The cause lies bleeding from its main artery in consequence of the sad results of that conference. Bro. H., you was declared guilty to a certain extent, and you confessed your wrong, and God says you "shall find mercy;" but the course pursued since by Bro. but the course pursued since by Bro. Marsh can but meet the disapprobation of every unprejudiced and informed brother and sister.

The editorial of the "Harbinger," in reply to the report of the committee of the New York and Boston conferences, headed "Ultimatum," is so well calculated to cover up the truth in the case, and to win sympathy, and thus make bad worse, that my heart sunk within me—my whole being groaned—I could but weep in anguish; and when I saw some of the first fruits of that sympathetic appeal, in the alienation of friends in places where I have travelled, as well as a specimen published in the "Herald," alienation of friends in places where I have travelled, as well as a specimen published in the "Herald," (letter of Bro. Smith and others, of Batavia,)—I words which proceeded out of his mouth; and they concluded to keep silence no longer, although I shall keep aloof from every contention and intermeddling. keep aloof from every contention and intermeddling in the affair; but endeavor to heal up by frankly ex-

time to time require, and exhort all to strive, by all righteous means, to keep "the unity of the Spirit in

the bond of peace."

13th.—Yesterday I preached twice to a very full congregation in Toddville, near Cooperstown, and we enjoyed much of the presence of God's Spirit.— A good congregation, mostly of persons quite interested to hear, and some thorough believers, could be maintained here; out in Cooperstown village, all is dead, twice dead, and will soon be plucked up by the roots and burned. I can but hope there will remain even there five who have faith. Dr. Almy and family have always expressed much desire to hear, and have always made me a father's home whenever I have visited Toddville. Worthy brethren will find friends to entertain them, and to receive the word with avidity, whenever they may be passing, and stop to speak the faithful word in the village. Dr. A., and other physicians of great experience, direct me to mostly cease my public speaking,—that is, they decide that I must do so, and only speak perhaps twice on the Sabbath, if I would live any length of time. I have been well aware of my condition, and have labored so much beyond my strength only on the full assurance of faith, that he that is coming will come in a little while, and will not tarry. Thus I shall continue on, or do what I can for some two months longer, but cannot journey constantly through another winter. Yours in

plessed hope of speedy redemption.

Cooperstown (N. Y.), Aug 11th, 1849.

HISTORY OF CHRIST.

(Continued from our last.)
In the fifteenth year of the reign of Tiberius, the word of God came unto John in the wilderness, and he was moved by the Spirit of God. He came into all the country round about Jordan, preaching the all the country round about Jordan, preaching baptism of repentance, for the remission of sins, ful-filling the words of Esaias, saying, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." John's preaching moved the hearts of all the people. There was a power and truth in it that they could not gainsay nor resist. They came to him from Jerusalem and all Judea to hear him, and to be baptized by him.— His preaching was very popular with them until he began to reprove them for their sins, and to call them a generation of vipers. It appears to me that a similar message, or cry, is to be made in the world just preceding the second advent. John, the revelator, saw in vision an angel flying through the midst of heaven, having the everlasting gospel, saying, "Fear God, and give glory to him, for the hour of his judgment is come;" and again: "Behold, the bridegroom cometh; go ye out to meet him." These and many

cometh; go ye out to meet him." These and many other passages convince me that a special cry is to be made just before the advent.

While John was preaching and baptizing, some thought that he was the Christ, and others that he was a prophet. But he tells them that he is not the Christ, but the voice of one crying in the wilderness. 'I indeed baptize you with water, but one mightier than I cometh, whose shoes I am not worthy to un-loose: he shall baptize you with the Holy Ghost and

It appears that Jesus came also with the people where John was; he saw him, and says, "Behold the Lamb of God, who taketh away the sin of the world." When John was nearly through baptizing the people in Jordan, Jesus came also to be baptized of him, but John forbade him, saying, "I have need to be baptized of thee." But Christ said, "Suffer it to be so now, for it becometh us to fulfil all right-eousness;" and he baptized him. When Jesus came up out of the water, the Spirit of God, in the form of a dove, descended from above and alighted on his head; and a voice was heard from heaven, saying, "This is my beloved Son, in whom I am well-pleased."

Here is a worthy example for all who love and believe in Jesus, to follow him in this solemn and delightful ordinance, which was a figure of his death, urial, and resurrection.

Afterwards, Jesus was led away into the wilder-He resisted all temptations, and did not listen to any of his charms nor his promises, but baffled him on every hand, and came off victorious.

Let us also resist every temptation, and all the fiery darts of the adversary, who is going about like a roaring lion, seeking whom he may devour. Let is be overcomers, as he overcame, and hold out faithful unto the end.

ful unto the end.

Jesus returned in the power of the Spirit into Galilee, and taught in the synagogue, being glorified of all. God anointed him to preach the gospel to the poor, to heal the broken-hearted, to preach delivered to the synagogue of the poor, to heal the broken-hearted, to preach delivered to the synagogue of the synagogue, being glorified of the synagogue, being glorified of all. erance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, and to preach the acceptable year of the Lord. The above words he read from the prophecy of Isaiah, when he came to Nazareth, where he had been brought up. When he had read as far as the words above quoted, he closed the book and said, "This day is this scripture fulfilled in your ears."

Jesus was now about thirty years old, and the Spirit of the Lord was upon him, as the prophet said it would be, when he began to preach, and it remained with him through all of his labors. We see that the Spirit and the Word go together. Jesus was the Word, and was made flesh, and dwelt among men. It is not all spirit, and no word, as some teach, nor all word, and no spirit, as others teach. Jesus preached in the demonstration of the Spirit and with

Jesus' course of preaching was, according to his commission, among the poor, the lame, the blind, and

the halt. It was with these that he performed nearly all of his benevolent acts, in preaching, healing the sick, raising the dead, restoring sight to the blind, and causing the lame to walk. It was from the poor fishermen that he called some of his apostles. He did not call the Scribes, Pharisees, and doctors to be co-workers with him. He introduces a new dispensation, and illustrates by a parable: "Men do not put new cloth into an old garment, nor new wine into old bottles; neither do I call any of the Scribes to be co-workers with me."

After John was cast into prison, and was rather disheartened, he sends to Jesus to know if he was the Messiah, or whether he was to look for another. Jesus did not give the messenger a direct answer, but said, "Go and tell John the lame are made to walk, the blind see, the devils are cast out, and to the poor the gospel is preached." This was enough to satisfy John.

Christ's sympathies seemed to be drawn out to the poor. His preaching was more acceptable to the common people, and they thronged in multitudes to hear him. He not only held meetings in the synagogues, but in the fields and groves, where thousands would flock to hear him. In addition to his preaching, he would show forth his omnipotent power and Divinity, by performing miracles, such as turning water into wine, feeeing thousands in the fields with a few loaves and fishes, healing the sick, raising the dead, causing the lame to walk, and restoring sight to the blind. His fame went out through all Judea, and was spread abroad in every direction. A great Christ's sympathies seemed to be drawn out to the and was spread abroad in every direction. A great many believed on him, from the evidence which he exhibited of his being the true Messiah.

A. CLAPP.

LETTER FROM H. BUCKLEY.

DEAR BRO. HIMES :- Circumstances sometimes demand that a man should speak in self-defence. Paul frequently did thus. I am happy to see you imitate his example. And I feel that justice demands that the lovets of truth,—of God's cause, and God's agents, should speak in defence of his faithful servants. I have over felt an exdeat attaches. vants. I have ever felt an ardent attachment for those especially who first gave me light on the glo-rious gospel of the kingdom at hand. Bro. Miller and yourself were the first I ever heard on the sub-ject. That was in '42, in Vergennes, Vt. The truth was then fastened in my heart, as a nail in a sure

Since that, I have been an attentive reader of what you have published, have frequently been favored with opportunities of hearing you preach, and have closely watched your course; and I feel to praise God to-day, that you have been obedient to the grace given, and have kept by the grand truth—the proclamation of the kingdom at hand. There was a time when I looked with great admiration upon the course of Adventists generally,—when they strove for the unity of the faith in the bonds of peace. But my heart has been greatly raised to see many turn saide heart has been greatly pained to see many turn aside to sectarian questions, which have gendered strife and division. The most painful feature of this case is, that those who have turned aside have not been satisfied with freely advocating their sentiments, but have appeared resolved to force all to adopt them, on the penalty of being classed with "apostates," "infidels," "beathen," &c. Though at times you may have appeared to be too severally rebuking the unfair. have appeared to be too severe in rebuking the unfairness or wickedness of your opposers, yet subsequent developments have generally shown that you have rebuked them none too sharply. Many sensitive minds have been disgusted and turned away from the truth by this inconsistency of some of its advocates, and the many crease connected with it. But I thenk truth by this inconsistency of some of its advocates, and the many errors connected with it. But I thank God for some faithful watchmen—good shepherds, who would lay down their lives for the sheep. Such will stand by God's cause through gloom or glory. Bro. H., continually abide by and carry out the resolution to be a man—an honorable man—a Christian, and the Lord will sustain you, the "Herald," and the cause

Your late visit to this section was a very welcome one, and I think will result in much good to the cause. All we had to regret was, that you were unable to speak as in former times. And permit me to say, my tears express the grief of heart I feel when I consider the motives attributed to you in a letter from Batavia, N. Y., published in the last "Herald." From a close and intimate acquaintance "Heraid." From a close and infinite acquaintance with you, I know of no evidence of the correctness of those charges, and believe them to be utterly false. We say to those brethren, and to all, our "sympathy and influence" will be extended to those who labor unremittingly for our welfare and the good of the cause, at the sacrifice of domestic comfort, worldly honor, gain, and health.

I spent the 20th, 21st, and 22d of July at Lisbon, in this county, and preached five times. On Sunday the meeting was held in a grove. The audience was large, and very attentive. There are quite a number in that section, mostly members of the Wesleyan Methodist church, who are looking for the Lord. Bro. Wm. S. Ingraham is located in that place, and is doing much good. He feels a deep interest in the "Advent Herald." Yours truly.

Racket River (N. Y.), Aug. 3d, 1849.

LETTER FROM W. M. INGHAM

BRO. HIMES :- I wish to inform the brethren and Bro. Himes:—I wish to inform the brethren and friends that I am well, and still striving for the kingdom; and I hope, by the grace of God, to endure to the end, for such, and such only, have the promise of being saved. I think it my duty to inform the brethren of the state of things in Nova Scotia.

More laborers are needed here to spread light on the speedy coming of the Lord. There appears to be a general impression on the minds of the people that something is about to take place, but they do not know what. If they would take heed to the sure

It was with these that he performed nearly benevolent acts, in preaching, healing the mg the dead, restoring sight to the blind, an extensive field here that should be occupied in an extensive field here that should be occupied in sounding the alarm of the speedy judgment. New places are opening to spread the light on the speedy advent of our blessed Lord. But who is there here to give the light, or to sound the alarm of the soon coming King? Alas! but very few. I would it were otherwise. I think that if some of the brethren from the States could come here each labor a while from the States could come here and labor a while good might be done in the name of the holy child Jesus, and a people prepared for his coming and king-dom. If any should feel it duty to come, I think the brethren here would be glad to see them, if they come in the name of the Lord, and have the spirit of Jesus. Such is the class that we want here, those, too, who are not afraid of toil and labor, and a few unpleasant looks and hard speeches from those from whom we once expected better things. Brethren, will you come? I cannot promise you a very great temporal reward, but I think you will get food and raiment: and if we feed the flock of God, as directed by Peter, we shall have a crown of glory when the Chief Shepherd appears. Daniel says, "They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as ment; and they that turn many to righteousness, as the stars for ever and ever. So we shall have a good reward if we do the will of the Lord.

I have two regular appointments, three weeks apart, one here, and the other in Clements; the rest of my time is occupied in various places, as I think duty and circumstances require. There are a number of places that might be occupied if there were ber of places that might be occupied if there were anybody to occupy them; but there is not. Bro. Lenfest being unwell, expects to leave in a few days with his wife for the States, which will leave this place rather destitute of Advent preachers, or those that believe in the immediate coming of the Lord. If any of the brethren should come, and do not wish to labor in new fields, they may take my place, and I will go to other places. They will find quite a convenient way to come from Boston, in the vessels that carry wood from this place. If any should conclude to pay us a visit, and land at Clements, inquire for Josiah Potter; if at Granville, for Mr. Woodworth. Yours, hoping soon to meet all God's saints, to part no more forever.

no more forever.

Lower Granville (N. S.), July 26th, 1849.

Extracts from Letters.

From China Grove (Ala.), July 30th, 1849.

DEAR BRO. HIMES:—I am a very old and a poor man, entering upon my 78th year. I am blind, and have never read a word in your papers in my life, though I have a son who reads them to me. I have been in the Methodist church fifty-three years, and it is about twenty first years, and it is about twenty first years. is about twenty-five years since I got light on the doctrine which Bro. Miller preached; I obtained this light by searching the Scriptures. For that length of time I have believed that the end of six thousand years would usher in the millennium, which would not be done by the preaching of the gospel, but by the renovation of the earth by fire. This doctrine will go down here; for I believe it is an easy matter to get the people to believe it. But as for myself, I have tried to mention it to some, but have been laughed at by nine out of ten. I have endeavored to spread your papers as much as possible, giving them to those who appeared able to comprehend the depth of the

who appeared able to comprehend the depth of the wisdom contained in them.

I want to know, Bro. Himes, what is the reason that you do not send preachers into these Southern States? I have thought that you must have the idea that there is no religion in the slave States. But there is, and even among slaveholders. Would you believe me if I should say, that two-thirds of the people in the Southern States are not slaveholders?

May God enable us all to meet in the millennial era, where we shall arrive to Adamic perfection; and

era, where we shall arrive to Adamic perfection; and when the Son delivers up the kingdom to God, even the Father, may we meet in the heaven of heavens, at the right hand of God, where there is pleasure for evermore. I remain yours, &c. WM. BOYD.

As Bro. Boyd is advanced in years, infirm, and not rich in this world's goods, he need not fear our stopping his paper for want of pay. Our brother misapprehends our power to send preachers. They do not go at our bidding; each one goes where duty seems to demand, and where the door seems to open, One reason that so few have gone to the South is because there have been so few calls from there for laborers, and so little interest manifested in the doctrine of the Advent. If some brother, seeing this, should be stirred up to visit that section, we have no doubt that some good might be accomplished .- ED.

From Saratoga Springs (N. Y.), Aug. 7th, 1849.

DEAR BROTHER:—The position you occupy as ditor of the "Advent Herald," and the responsibility that rests upon you, naturally calls forth the sympathy of all whose hearts are warmed with like precious faith. And we who stand in the back-ground, can do little more than express our sympathy and attachment to the cause, and breathe forth prayers for those in the heat of the battle.

There are but few in this vicinity that openly confess faith in the speedy return of our Lord. But I think there are many that believe privily, or, at least,

good old man had taken, and I loved the sublime truths that flowed from his lips. But when I found, to my surprise, that the truths he advanced were unpopular amongst the generality of professors, I did not embrace them; and many a time has my heart here paired by heaving the detailer applied by the surprise. been pained by hearing the doctrine spoken against, and its noble advocate called a false prophet. I continued in the church, however, but did not, as I could perceive, grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; but there seemed to be a stand, or a going backwards, until within one year, when God, in his infinite wisdom and mercy, has seen fit to call me again, and this time by reading his word, and observing the fulfilment of prophecies. And when I submitted to the truth, there appeared to be a beauty and harmony in the Scriptures that I was little acquainted with: indeed, it was to me a was little acquainted with: indeed, it was to me a second conversion to the truth. But I had been in great danger of making shipwreck of what little faith I had, and began to doubt the resurrection, and could scarcely hope that I had a hope; and when the breakers were past, I looked back with terror on my narrow escape. And now my heart goes up in thanksgiving for that blessed word, which I treated with so little attention; I say little, because, although I was a Sabbath-school teacher, I did not study God's word with the love, and desire for instruction, that I feel now.

For the above reasons, which are but imperfectly expressed, I wish that something may be written and said that may reach the hearts of those who are situated as I was, that they may see the danger of being slow to believe God's truth, and to take a decided stand on the side of truth, let the result in regard to temporal hopes and prospects be what it may. I should be most happy to be able to say something to cheer the tried hearts of the waiting ones, and especially those that labor in word and doctrine. Your trials are severe; but we know that God the right-eous judge will give every faithful teacher of his word a crown, when St. Paul, and all those who love

the Saviour's appearing, shall receive theirs.
Yours, waiting for the hope of Israel.

From New Orleans (La.), July 22d, 1849.

Dear Brethren:—I have long been impressed with the importance of a Southern Mission; of late have thought more about it; and take this opportunity to address the Committee on Missions, and urge them not to forget us. But O, we beseech you, send us some one to break the bread of life to us—one full of faith and the Holy Ghost, that he may not only raise and gather societies, but ordain elders, "and set in order the things that are wanting." I think set in order the things that are wanting." I think this can be done in most of the large cities and towns. I fear you have an incorrect idea of the general state of society South; perhaps you think it not safe to preach the Advent doctrine here. But this is not the case. An Advent minister would be just as much respected, and as safe, as any other minister, by the non-professors of religion. I think there is as much of vital piety in the Southern, as there is in the Northern churches. Here it is no worldly advantage to belong to a church; at the North it is. There are many local ministers in the Methodist church. are many local ministers in the Methodist church, and deacons in the Presbyterian and Baptist churches, who are convinced of the truth of the Advent doc-trine. If some efficient man, who can be relied on, could travel among them, and strengthen them, setting worthy men apart to preach the gospel of the kingdom, we should soon have Southern Advent ministers, against whom there would not be those prejudices which exist to some extent against. Northern men. In conclusion, I would suggest this city as a place where there could be a permanent mission, and an Advent church established. This is the emporium of the South and South-west; in fact I might say, am of the South and South-west; in fact I might say, there are people out of nearly every nation under heaven. I will pay one hundred dollars to help sustain such a mission in this city for a year. I suppose five hundred dollars would sustain a mission a year here. I think a church of some ten or twenty members could be organized here in a short time. I am perfectly satisfied that it is our duty to preach, whether they will hear or forbear to organize churches ther they will hear or forbear, to organize churches on the Bible plan. It is worse than useless to expect the old organizations to proclaim this last message, or to expect to do our whole duty while we remain in them. They will fetter us in spite of all we can do. I hope our Northern brethren and sisters will remember us, and bear us up in their prayers. Will you please write me, stating how much can be done towards sustaing a mission here, it anything? I remain your brother in Christ,

E. Noyes.

Note.—This is the true missionary spirit. We have long desired to visit the South. But this would be impossible. Yet there are brethren who might do so with safety. We shall be glad to correspond with any competent brother, who would regard it his duty to undertake such a work. None should think of engaging in such a work as this, unless he is well versed in the whole question, and is blameless, as to ministerial character. Such a one would receive our support, with that of Bro. Noyes. We would give \$ 100 from this office, if prospered, so as to do so. We shall give the subject our consideration.—ED.

From Geneva (N. Y.), Aug. 14th, 1849.

Bro. Himes:—I embrace this opportunity to inform you of our meeting recently held at Herkimer. Though we have but few believers in that section, yet we felt it our duty to try and do something in the name of the Lord for that community. The meeting was one of interest; much inquiry was elicited, and some acknowledged the truthfulness of our position. The great demands for our books we judged one good evidence of the interest awakened. The congregations were large, orderly, and very attentive, except a few

I was young, but I understood the position that the miserable rowdies, who were a disgrace to themselves, and the grief of the greater portion of their friends and acquaintances. We pity them, and mourn their degradation. Bro. Bywater was confined to his room, and most of the time to his bed, during the meeting. Much anxiety was felt by us as to the result of his sickness, and we were disappointed in being deprived of his labors; but we consigned his case to God, who has mercifully blessed means for his recovery. He is now quite comfortable again, and at his post.

On Fast day, by invitation from the Methodist minister of that place, we attended meeting in the morning at his chapel, and I addressed a full house on Amos 4:12, showing, 1st. 'The cause of God's judgments on the nations of the earth. 2d, His purpose, ments on the nations of the earth. 2d. His purpose, or end, in such visitations. 3d. Our duty to return unto Him, because He does so afflict us. Finally, that in the present devastating plagues prevailing among mankind we see evidences of their heinous guilt, and unmistakable signs of the final judgment near, when, prepared or not, we must meet a just God. We humbly trust good was accomplished.—For the opening brought out more to our tent, and the minister above-mentioned took hold in the spirit of a Christian in our conference and prayer meetings. of a Christian in our conference and prayer meetings. He stated, that "if he thought any of the Methodist church in that place were opposed to the doctrine, he should be ashamed of them." God forbid that shame shall ever sting his heart, or crimson his cheek, on this account

Brethren of Herkimer and vicinity, we exhort you to be bold for God and the truth. The Lord is at hand. You have made some sacrifice to place the evidences of His speedy coming before your friends and neighbors. God has blessed you in so well-doing. Faint not. "To do good and communicate forget not, for with such sacrifices God is well pleased." We

not, for with such sacrifices God is well pleased. We shall remember you all with much affection.

From Herkimer we came directly here, where our meeting has progressed three days under favorable prospects. We will inform you of the state of things when we get through. We continue over next Sabbath, if God permit. Brethren, pray for us.

Yours, in hope of eternal rest,
G. W. Burnham.

From Salem (Mass.), Aug. 6th, 1849.

The meeting-house at Essex, which was erected by an association of individuals of different religious sentiments, was dedicated on the 4th inst. Services by Elder P. R. Russell, of Manchester, of the Christian connection, Elder Baker, of Ipswich, Methodist minister, and the writer, each preaching a sermon appropriate to the occasion. The attendance was good, and harmony and good feeling prevailed. The importance and propriety of erecting this meeting-house was first suggested by Bro. Elam Burnham who was soon joined by many public midded individual. who was soon joined by many noble-minded individ-uals. Thus the meeting-house has been completed, uals. Thus the meeting-house has been compreted, notwithstanding all the opposition and the many predictions to the contrary. It is pleasantly situated, and will accommodate from two to three hundred E. Osler.

From Edinburgh (Scotland), June 1st, 1849

From the present aspect of things in Europe, the great image seems as if it were now about to be beaten to powder, and swept away, to give place to the kingdom of glory. What an awful time we live in, and how unconcerned and insensible the whole world seems to it! What apathy, indifference, and aversion to look at the subject among our clergymen! The days are evil and full of unbelief. The churches seem all slumbering, or sound asleen to the things seem all slumbering, or sound asleep, to the things coming upon the earth, and refuse to be awakened, so that were the Son of man now to come, the question might be applicable, "Shall he find faith on the earth?" Grant, Lord, that we may have the wedding-garment, and be ready when the sign is given to be caught up to meet him with the risen saints.

Obitnary.

DEPARTED this life, on the 6th inst., in the sure and certain hope of a speedy resurrection, our beloved Bro. Howard Temple, aged about 26 years. He was one of the goodly number that embraced the doc-trine of the near coming of our Lord during the la-bors of Bro. J. Pearson at Litchfield, in the winter bors of Bro. J. Pearson at Litchfield, in the winter of '43 and '44; and from that time to the day of his death, he maintained a life every way consistent with his profession. His death was such as might be expected from his life. God's promises were realities to him—realities in which he felt assured of a personal interest. In his struggles with disease and death, he was not only relieved and cheered by all that the utmost parental kindness, aided by the unwearied attention of neighbors and friends, could do for him; but, especially in some of the last days of his life, by sweet manifestations of the Divine pressure. his life, by sweet manifestations of the Divine presence and glory. He has finished his course, and, we believe, kept the faith, and henceforth awaits the crown. (By request.)

H. Stinson.

Gardner (Me.), Aug. 13th, 1849.

DIED, at Lowell, Mass., on Sunday, Aug. 12th, of disease of the heart, PRUDENCE TILDEN, aged 82 years. She had loved the Lord for many years, was a believer in the coming of the Saviour, and although not fully identified with us, she considered our blessed hope a glorious, soul-cheering doctrine. On the morning of her demise, she felt anxious to attend the Advent meeting in Lowell; but feeling unwell, she insisted on her daughter, Sister Johnson, going, who, shortly after the commencement of the service, was called away by a messenger, and on her return, found her mother a corpse. She fell asleep without a strug-gle or groan, leaving a son and a daughter, with five grand-children, to mourn her loss. The funeral services were conducted by the writer. How cheering the hope of the resurrection, and what a source of the hope of the leavement.

J. W. Bonham.

(Continued from page 29.)

a large body of levies under Bem and Perczel, on the banks of the Theiss, and Bem has left a large corps for the defence of Transylvania.

According to the latest advices from the theatre of war in the south, all are flying to Esseg, or into Servia. All the male population, from sixteen to sixty, have risen in arms in favor of the Magyars. All sorts of arms are resorted to, even scythes and ploughshares, and carriages, horses, and corn, and other provisions, are taken into the fortress of Peterwardein by their owners. The Magyars are masters of the whole of the Bannat. Nothing was known of the fate of Tangara the 2th. of the fate of Temeswar since the 8th.

The enthusiasm of the Magyars increases daily. The ecclesiastics cause to be carried before them a colossal red sword, a red cross, and a large flag, with this inscription, "Death to the Russians and Austrians!" on it, in black letters. These processions greatly excite the people. The seat of the Magyar Government is at Szekezard and Baja, in a steamboat, which ascends or descends the river, as circumstances may require, and which is provided with cannon for its defence. Kossuth has said that on his fete day he will disembark in this boat at Pesth. He formerly made such a promise, and he kept his word.

Later accounts from Vienna state that the Hungarian commander who defeated the Ban of Croatia's troops is not General Bem, as has been supposed, but General Guyon, an Irish officer in the Hungarian army. General Bem, it is stated, has taken up a strong position between Bistriz and Klausenberg

Reports of the Russian General Luders, which have been published at Warsaw, claim advantages in various actions which occurred in the Szeklerland, and between Cronstadt and Hermannstadt, between the 2d and 5th of July. On the latter day the Magyars are alleged to have lost 550 killed, four guns and two colors; while from the 2d to the 5th the Russian loss is said not to have exceeded five killed and forty wounded. General Clam's Austrian corps arrived at Cronstadt from Wallachia on the 13th, and General Luders then caused his van-guard under General Engelhard, to advance in the direction der General Engelhard, to advance in the direction of Hermannstadt. General Engelhard, on artiving near the village of Fagaras, found the place occupied by an inconsiderable body of Magyars, attacked it in front and rear, carried it, and captured 400 prisoners and four guns, while the Hungarians are said to have lost 200 killed. While these are the Russian accounts of what has been passing around Cronstadt, it appears that despatches from General Grotenhielm, dated on the 18th, at Bistritz, speak of an action apparenly of little importance, in which he claims to have obtained advantages.

We have Vienna dates to the 28th ult. The English papers with the Hungarian debate had arrived, and the Vienna public were occupied extensively in studying the translations which appeared on the above debate of Lord Palmerston's speech. This, it is said, has been a clap of thunder to the Ministers. The news of Georgey's having beaten the Russians at Jaszo, entered Kaschau, and crossed the Theiss, came at the same time, and already there were ru-

came at the same time, and already there were rumors of intentions to negotiate for peace.

It appears that Georgey entered Kaschau on the 22d, and the papers supply some important details concerning his march from Waitzen, which have been hitherto buried in mystery. After giving Paskiewitch the slip on the night of the 16th, Georgey marched by the Neograd road, northward of the Tatra mountains. Reaching at Balassa Gyarmath the valley of the Ipoly, he continued his march by the broad easy road which runs along this river to Losonez, and from thence gained Rima Szombath. The absence of all resistance by the corps of General Grabbe upon a road which admitted so easily of being barricaded and effectually blocked, renders it probable that the General had already left Altsohl, and moved futher down the Gran.

Georgey, having baffled Rudiget's pursuit, proceed-

Georgey, having baffled Rudiget's pursuit, proceeded from Rima Szombath to Rosenau. He first met the Russian outpost of the north at Jaszo, and in this neighborhood he gained a complete victory over a strong corps. The Russian garrison at Kaschau was struck with consternation at the sudden appearwas struck with consternation at the sudden appearance of an Hungarian army. The garrison dropped all thoughts of defence, and the Magyars entered without opposition. Kaschau, in a strategic point of view, is a highly important place. On this account it was fortified by Paskiewitch, and made the head depot of the commissariat supplies from Poland and Gallicia. From Kaschau, Georgey marched towards the Theiss, which he was to cross at Tokay and Taszal. The Russian detachments left on the other bank are irretrievably lost. The Theiss is, as in the past winter, the line of operations. The road to Gallicia lies open on one side, and communications are established on the other with Dembinski.

Bem was said to have announced his victory to

Bem was said to have announced his victory to cossuth in these three words—Bem ban boum! In a later despatch he says :—" Our army only requires now to conquer only two Generals more, Julius and Augustus, (Latin and Hungarian for July and Augustus, (Latin and Hungarian to August.) In the meantime the third Austrian army corps is advancing by forced marches to the help of the Ban, while General Haynau, with two other corps, is employed in preventing Dembinski's passing the Danube, which latter commander is operating, with 50,000 men, between Czegled and Szolnok, his right wing extended to Jassbernii. It is required to drive him back to the left bank of the Theiss.

In the position he now holds he threatens, at one and the same time, the Austrian armies in the south and the Russian armies in the north. It is probably in the neighborhood of Peterwardein that the cam paign will close, for it is near this fortress, in the Bacska and the Tschaikist territory, that the insurgents are concentrating their strength, so as to make before the public in the manner it has, it seems ne-

head against the Austrian troops that are now marching forcedly to the Ban's succor.

Latest News .- The accounts from Hungary, via Paris, Vienna, and Cologne, announce another battle in Hungary, and another victory for the Hungarians. At Eglau, it appears, the troops of Dembinski and Paskie witch came to an engagement, which ended in the defeat of the Russians. Paskie witch is cut off from his line of operations, and Dembinski, Bem, and Georgey, are in communication. Haynau is described as in a most perilous situation. The Magyar Generals are masters of the whole line from Esseg to Assova, facilitating their connection with Belgrade and the Turkish provinces. The Cabinet of Vienna are obviously in a state of alarm.

Russia.—A Polish paper states that a Republican conspiracy has been discovered in Russia; that numerous arrests have been made, and the whole affair was divulged by a secretary of Count Orloff.

affair was divulged by a secretary of Count Orloff.

Turkey.—Advices from Constantinople state that an army of 80,000 men is ordered to assemble on the Hungarian frontier, between Teneswar and Semlin, to protect the Turkish territory, and to disarm all who may be driven across the frontier.

Denmark and Holsten.—The march of the German and Schleswig troops from Jutland commenced on the 23d ult., and the greater part, if not the whole of them, will by this time have arrived south of the line of demarkation in Schleswig. On the 25th ult. line of demarkation in Schleswig. On the 25th ult., the Schleswig Assembly adjourned its sittings to the 8th of August.

THE ADVENT HERALD.

BOSTON, AUGUST 25, 1849.

" A SIGN OF THE TIMES .- If anything is calculated," says the New York Express, "to more effectually show forth the prevalence of the epidemic, and its effects upon our citizens, it is the palsying influence it is exerting on the well-being of benevolent associations, such as the 'Sons of Temperance,' and the like. So rapid has been the claims of the deceased upon many of the mutual benefit societies, that in many instances they have been compelled to suspend all business, to wind up, or break down .-We understand this has been more particularly the case in Brooklyn, and in some instances, taxes have been imposed, from which to pay the funeral benefits. Facts like these certainly have their influence, when the provident are unable to counteract the ravages of the pestilence, in the degree in which their organizations contemplate."

CLOSING CHURCHES IN SUMMER.—We perceive that the religious papers are speaking out against this crying evil. In New York, a much larger number than usual have been closed the present season, because so many ministers and members have left the city for the fashionable watering places. We noticed a good hit in a New York paper. A stranger entered the Croton water office, and requested that they would suspend the flow of water, to let it rest during the warm weather. Not succeeding, he went to Wall-street, to induce the banks and brokers' boards to suspend their usual operations. Failing there, he proceeded up town to persuade the churches, but finding them all closed, he felt satisfied, and suspended further effort. Why should we not omit to eat, and to breathe, as well as omit our spiritual interest?

HOWARD ANNIVERSARY .- We cheerfully comply with a request of Mr. SPEAR, editor of the Prisoner's Friend, to notice the festival of the approaching anniversary of the birth-day of the benevolent How-ARD, Sept. 2d. They hold a fair of three days' continuance, at Washington Hall, to commence Sept. 3d. Mr. Spear will preach at the same place on Sunday evening, Sept. 2d, on an appropriate subject. The object of the fair is to procure means to aid discharged convicts, in giving them a home, sympathy, and advice, and to aid them to resume a course of virtue; and to sustain the journal devoted to this

CHEAP POSTAGE.—We have received a circular respecting cheap postage from Mr. JOSHUA LEAVITT. Were our sheet an appropriate one for that purpose, we should be pleased to discuss the question at length. As it is, we are free to confess our opinion as decidedly in favor of reducing the postage to two or three cents for all single letters any distance, and that of regular newspapers, medium size, to 25 cents a-year, paid by the subscriber to his Post-office, in advance. Single papers, not sent to regular subscribers, should be charged more, and pre-paid: and letters which are not pre-paid, charged five cents. We think a small charge on papers necessary for their prompt delivery. But reducing the rates of postage to the sums we name, we think would increase the numbers sent, so that the department might sustain itself.

DEAR BRO. HIMES :- As my name has appeared

cessary for me to make some little explanation as it respects the agency of the "Advent Herald."

I always have, and still feel much interested in reading the "Herald." Before I became agent for it, I was in the habit of receiving it very often from Bro. Marsh, free of charge; and as I regularly received his own paper free, I did not think it right to receive the "Herald" also. In conversation with a brother minister, who was then laboring in Rochester, I stated that I should like to have the "Herald" regularly, but did not feel able (in consequence of regularly, but did not feel able (in consequence of sickness) to pay for it, but thought I could get some subscribers for it. He said he knew you would be glad to let me have it, and that he would mention the subject when he next wrote to you. I therefore acted accordingly, and shortly after sent on a few names, and received the "Herald" in return. Shortly after you came to Rochester. You offered me the "Herald" free, and a consideration for every new paying subscriber I might get. After some time there seemed to be some hesitation on the part of some to pay over money to me, as my name was not on the list of agents, and as I had heard Bro. Marsh express a desire that brethren would send their money designed for the "Herald" direct to the "Herald" office instead of the him. I therefore thempth it might be for stead of to him, I therefore thought it might be for the interest of the "Herald" office to notice my name occasionally, or regularly, as some persons think more of writing a letter than paying the money. I therefore wrote accordingly. See "Herald" of Aug. 4th. Your conduct has been honorable in this matter. ble in this matter.

Rochester (N. Y.), Aug. 17th, 1849.

Bro. Himes:—I herewith send you \$10, to aid in sending the "Herald" to the poor. Your article on that subject last week breathed the right spirit. I am happy that I can have the privilege of aiding in the circulation of a practical and useful paper like the "Advent Herald," and one that is what its name purports to be.

Chas. Wood. purports to be.
Aug. 18th, 1849

SUMMARY.

A lady who went aboard the sceamer Saranac at Plattsburg, to go to St. Albans, Vt., fell overboard and was drowned. Steamer Canada has been seized for smuggling, and is to be sold by the collector at Detroit.

The Connecticut river is said to be lower this season than it has been, except once, in a period of 130 years. The exception was in 1818, when it was ten inches lower.

The Hudson river was so low at Castleton on the 31st ult., that fifty steamboats, barges, &c., were unable to get along.

Three little girls were drowned in this city on the 13th. They were tilted from a pile of boards, and fell into the river. The venerable Albert Gallatin died in New York the 13th inst.

day morning. Her mother was absent, having lett her with a brother about nine years old.

At Brighton on Saturday, a young son of Mr. Draper was getting over a fence, with a loaded gun in his hand, when it accidentally went off, the charge entering the fleshy part of the arm just above the elbow. He will probably lose his arm.

At Newton Lower Falls, a son of Rev. Mr. Baury came very near being drowned, by the upsetting of a tub, in which he undertook to sail on Charles river.

Three boys, sons of N. B. Moore, S. Roll, and Mrs. J. P. Andrews, while playing in the water at Augusta, Ga., were drowned. A laboring man named Sakins, an Englishman, and about 60 years of nge, fell from a load of hay in Marblehead, and was killed.

The nations that call themselves Christian expend annually \$100,000/000 in preparing to destroy each other in war, and about \$3,00,000 for preaching the gospel to the heathen.

On Sunday, in the eastern part of Muscogee county, Ga., Isham Hicks was shot by his wife and killed. The family had a drunken carousal on Saturday night, in which the man, his wife, and their children participated. Hicks was still drunk on Sunday, and commenced beating his wife, when she seized a loaded rifle, and discharged its contents into his abdomen, of which wound he died the next day. The murderess had fled to the woods.

BUSINESS NOTES.

S. Foster—That which you refer to was received. The tracts you order are not out.

J. Taylor—Sent tracts the 18th by express.

R. Peck. A. Philips—Well.

To whom it may concern—Found, at the Westboro' camp-meeting last week, a small bundle, partly open, containing five Restitutions, and 36 tracts of Nos. 3, 4, and 7, and eight sets of tracts. As here was no direction on the bundle, we took it to the officeto keep or the owner, who will oblige us by notifying us of his address.

E. Marsh—The \$5 was not received, but we now credit it to 482.

W. Bushy, \$5 on acc't—Have marked J. R. as you request.

W. H. Fernsid, \$1—Sent books.

W. F. Fahnestock, \$1—Sent three of each. You will be able to et that tract in Philadelphia in about two weeks.

B. F. Brownell, \$4—Have sent the books to care of Bro, Gladio, No. 432.

W. M. Johnson, \$2, Have, gredited \$2, teach M.

No. 482. Wm. Johnson, \$2—Have credited \$1 each to Messrs. Cox, 443; Yatts, 443; Meech, 443; Coons, 445; Wiley, 445; Briggs (to balance d account), 430; A. Pike, 404; Mrs. Hutchinson, 456, which pays the respective Nos. annexed. This we understand is all you have nt. Have not credited Bro. Johnson, because you did not give his sot-office address; there being two of his name, and not knowing hich you mean by the prefix you give, we wait to hear from you. he eight credited equal the eight sent.

E. Gillett—The books we have sent to care of Bro. Tracy, N. Y.

Total delinquencies since Jan. 1st, 1849. - - - 63 50

eeting held at Yardleyville, Bucks county, aton bridge, in a grove connected with the commence Thursday, Sept. 13th. Friends

A conference will be held at Kensington, N. H., to commence on riday, Sept. 14th, and continue over the Sabbath. A general invition is given. (By request of the brethren.)

H. PLUMMER.

BIG TENT MEETINGS.



of the ages is hastening, and will soon break upon us in the infinite plendors of eternal glory. It is expected that Brn. Bywater and Burnham will pitch their net in connection with ours, and co-operate in this glorious work. It our Advent brethren and sisters, who sympathize in the object of this meeting, are affectionately invited to attend, and aid in the treat work. All who wish to hear the reasons of our hope, are likewise invited to attend, and give us a full and candid hearing. The prosent is an eventful age, which affects not only the destiny of nations, but the eternal salvation or dammation of men. Let all be roused from their slumlers, and prepare for the grand assize. Brethren going by rail-road or canal from the East, will stop at Syracuse, which is about thirty miles from Homer. Those companies of six or eight, would save a third or half the expense, by employing a conveyance at some of the livery stables, or

J. V. HIMES.

TENT MEETINGS, &c.

A tent meeting will be held at Tinmouth, Vt., commencing Aug. 28th, at 7 p.m., to continue over the Sablath. Will Bro. Packard select the best location, and give notice.

Also one at Woodstock, Vt., near the Densmore hill, Sept. 4th, at 7 p.m., to continue over the Sabbath. Brethren will bring provisions with them. Horse keeping may be had on the ground. If this is not the best location, will the brethren select and give notice.

R. V. Lyon, A. Brown.

is not the best location, will the brethren select and give notice.

R.V. Lyon, A. Brown.

There will be a camp-meeting in Chelmsford, Mass., on the land of Bro. Benjamin Spandiling, the use of which is given gratiously, to commence Aug. 25th, and continue a week, more or less, as the Lord may direct. The land is situated five miles from Lowell, one and a half from Stony Brook rail-road, Factory Village depot, and two and a half from North Chelmsford.

Brethren coming on the Concord and Nashua rail-road will purchase teckets to North Chelmsford, where the Stony Brook train will take them to the Factory Village depot. Those coming from Lawrence, Salem, and Boston, will stop at the Middlesex-street depot, Lowell: from thence they will go to Factory Village, where there will be a conveyance to take them to the ground. Horse keeping on reasonable terms.

D. CHURCHILL, G. PIERCE, B. SPAULDING, W. WISWELL, L. BOUTELL.

APPOINTMENTS.

Bro. Hale may be expected to preach at South Reading Sunday, aug. 26th, and at Bristol, R. I., the first Sunday in Sept.

Bro. Daniels will preach at Newton Upper Falls Sunday, Aug.

Bro. Walter Pratt will preach in Fitchburg the first Sunday in

Sept. Bro. II. H. Gross appoints to preach as follows:—Syracuse, N. X., Ang. 27th; Liverpool, 28th; thence to the tent meeting at Honer. Post-office address till Sept. 5th, Homer, N. Y. Bro. Gross also appoints to hold meetings as follows, associated with Bro. Ingmire, or other efficient brethren:—In agrove at Benedict's Corners, Fullon county, 14 miles north of Amsterdam, Sabath, Sept. 9th; Jamesville, Saratoga county, 15th; in the Baptist hurch at Greenfield Centre, commencing 18th, at 7 p. M., and continuing at 10 A. M. and 2 and 7 p. M. each day till the 23th. Post-office address from Sept. 5th to the 22d, Greenfield Centre, Saratoga co., N. Y.

Bro. N. Billings will preach at South China, 28th to Sabbath eveng, Sept. 2d, as brethren may appoint; Windsor, 4th to Sabbath rening, 9th; Alna, Sabbath, 16th; from thence to Hallowell.

Bro. Bentley will preach at North Springfield, Vt., the fourth Sab th in August; Claremont, N. H., the first in September, and in Voodstock, Vt., the second.

Bro. D. T. Taylor, jr., will preach at Roxbury, Ct., Sunday, 26th; New Milford, 25th; Kent, 29th; Sharon, 31st, Salisbury, Saturday evening and Sunday, Sept. 1st and 2d.

Bro. I. R. Gates will preach in Clark's Hall, Portland, the first and secend Sabbaths in Sent.

AGENTS FOR THE HERALD.

ALBANY, N. Y.—F. Gladding,
Ill Jefferson-street.
AUBURN, N. Y.—H. J.. Smith.
BUFFALO, N. Y.—F. Wewlilliams.
CINCINNATI, O.—Joseph Wilson.
DERBY LINE, V.—S. Foster, Jr.
DETROIT, Mich.—L. Armstrong.
EDIDINGTON, Me.—Thos. Smith.
GRANVILLE ANNAPOLIS, N. S.—
EIIBS WOODWORTL.
HARTFORD, CL.—Aaron Clapp.
HOMER, N. Y.—J. L. Clapp.
LOWELL, Mass.—L. L. Kinowies.
LOWELL, Mass.—L. L. Kinowies.
LOWELL, Mass.—L. L. Buckley.
MILWAUKEE, N. Y.—B. Buckley.
MILWAUKEE, WIS—Smith. Brown
WOSTER, MS.—D. F. Wetherbee.
MOSTER, MS.—D. F. Wetherbee.

FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

Receipts for the Week ending Aug. 22.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present