



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

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(Original.) The Bible.

Precious Bible! I adore it,
For it doth my pathway cheer;
Nought on earth but this I covet,
For a mine of wealth is here.

Once I was lost and doomed to sorrow,
Lost to God and holiness,
And not one ray of light could borrow,
'Till I found it stored in this.

Precious Bible! I will take thee
To my heart, and bind thee there;
Above all other books I prize thee,
For the word of life is here.

Precious Bible! I will press thee,
Near, yes, nearer to my heart,
Thou alone wilt truly guide me,
I from thee will never depart.

Depart from thee? no! never! never!
But through life I'll bear on thee,
Then in Paradise for ever,
My abiding home will be.

M. D. W.

A Sermon.

BY WILLIAM MILLER.

John 8:56—"Your father Abraham rejoiced to see my day: and he saw it, and was glad."

This text was spoken by Jesus to the Pharisees, a most strict sect of the Jews, who came to Christ to enquire of him, Who he was? From whence he came? And his authority for teaching as he had often taught in their temple? as worded by John in this chap. He first declared he was the light of the world, or the Messiah, for whom they looked; that he came from God, and was teaching as God bid him. He taught them that he was from above, and that he came forth from God, and would again go to God. He reproved them for their unbelief, and showed them plainly, that if they did not believe him, in vain would they look for another; where he went, they could not come, i. e., to God—but would die in their sins. Some believed on him, and Jesus said unto them, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."

This touched their national vanity; and they immediately claimed to be Abraham's seed, entitled to all the promises made to their father Abraham, and were of course free from bondage to any man. It is evident that they belonged to the same class of reasoners as do our literal Judaizers of the present day, who claim the promises of God for the literal descendants of Abraham according to the flesh. But Christ shows them plainly that they were not the children of Abraham, unless they were the children of Abraham by faith—"did the works of Abraham." And that those who were the servants of sin, were under bondage, from which there could be no deliverance

only by faith in his word. He accuses them of being the children of the devil, and for proof of this, shows them their murderous disposition, and how they sought to kill him, because he told them the truth. They claim then to be the children of God; and would enlist the sympathy of the people on their behalf, by calling Christ uncharitable, "a Samaritan, and having a devil." They well knew he was not a Samaritan, for on another occasion, they said they knew his father and mother, his brothers and sisters. Yet Christ reasons with them, and appeals to their own knowledge of his acts, that he was seeking not his own glory, but the glory of his Father, and their everlasting life: "If a man keep my sayings, he shall never see death." The Pharisees now supposed they had him in a snare, and said, "Now we know that thou hast a devil. For Abraham is dead, and the prophets; and thou sayest, If a man keep my saying he shall never taste of death." They accuse him of making himself greater than Abraham, who was dead, and the prophets, who were also dead, and then ask, "whom makest thou thyself?" Jesus answered, "If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God; yet ye have not known him, and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his sayings." That is, if Christ had only performed his work which he did, without giving any evidence that it was the power of God by which he performed his work and miracles, then would they with propriety have accused him of seeking his own glory: but often had these same characters, if not persons, been compelled to admit, that none but God could have performed the miracles and works which he did; yet they accused him of having a devil, and therefore made themselves liars, either one way or the other. Then comes the text, "Your father Abraham rejoiced to see my day: and he saw it, and was glad."

We may then enquire,

I. What is meant by rejoiced? "Abraham rejoiced."

II. "My day?" What day?

III. "And he saw it and was glad."

When did he see it, and where?

I. *Abraham rejoiced*, i. e. desired to see, that which when seen would cause great joy. "But now they desire a better country, that is, a heavenly." (Heb. 11:16.) "For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." (Heb. 10:34.)—Thus Paul shows us what desires we may have even here in this life, which will cause great joy, and this evidently is the cause; because they look by faith to the accomplishment of the promises of God, when they will enter the promised inheritance of the saints in glory. Therefore Paul goes on to exhort them, "Cast

not away therefore your confidence, which hath great recompense of reward, for you have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Then will come the promised glory, which will be the time which Abraham rejoiced to see.

Again, Isa. 66:12-16—"For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many."

Zech. 2:10-12—"Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again."

We see by these passages what is, and what will be, the cause of a Christian's rejoicing—the complete redemption of soul and body,—the accomplishment of God's promise, the deliverance from sin, and all its consequences, and evils,—the final conquest over all enemies,—the restitution of the earth to its Eden state,—the possession thereof to its rightful owner, the Lord from heaven, who created all things, and the promised inheritance to the saints, to those who by faith and patience shall inherit the promises, being joint heirs with him, to whom the promise was made; for he is head over all things to the church.

Well might the prophet cry out and say, "Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord." What can produce greater rejoicing in the heart of the child of faith than to believe with all his heart and soul that these things will literally be fulfilled according to the promise? Yet who can doubt, and not receive a new impulse of rejoicing, when they see every sign fulfilling, which is given as evidence of its being near, even at the door? And who, of all the children of God, will not, like our father of the faithful, when they see the day burst upon them in all its grandeur and glory, be glad? Then let us try to understand.

II. What day our text may have reference to?

The Lord speaking, calls it "My day." Then the most simple and plain idea which would be gained by a Bible student from reading this expression, would be, that he meant the "day of the Lord," as it is often called in the Scriptures. 1st. It is the day of Christ's exaltation, when the haughty and proud will be humbled, and the kings and kingdoms of this earth will be brought low, broken to pieces, and carried away, and the Lord himself shall be exalted in that day. (See Isa. 2:10-21.) 2d. It is the day of wrath and of indignation, to lay the land desolate, and destroy the sinner out of it. (Isa. 13:9-13.) 3d. It is the day of recompenses and rewards to his people.

Isa. 34:8—"For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion."

It is the time following his glorious revelation.

Matt. 16:27—"For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

It is also the time of the redemption of his people. (Isa. 63:4.) And a day of salvation to all who love our Lord Jesus Christ. (Matt. 3:17; and 4:2, 3; See 2 Pet. 3:7-15.) All these passages, and many more, might be brought to show that the day of the Lord is the time which follows the restitution of all things, spoken by the mouths of all the holy prophets since the world began. And it is a thousand years long. (See 2 Peter 3:8.)

III. Abraham saw this day and was glad. And 1st. How did he see it? I answer, in the same way as Peter, James, and John his brother, saw the "Son of Man coming in his kingdom." (Matt. 16:28.) How did the three disciples see Christ coming in his kingdom? Eight days after this promise, Jesus took Peter, James, and John, up into a high mountain apart, and was transfigured before them: his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, which said, "This is my beloved Son, in whom I am well pleased; hear ye him." This Peter has acknowledged he was eye witness to, when he saw it on the holy mount. (2 Pet. 1:16-18.) Therefore the disciples saw the same day as did Abraham, and in the same manner—by a visible representation. When did Abraham see this representation? I answer, when Melchisedec met him returning from the slaughter of the kings.

Melchisedec was Jesus Christ, as it is evident by Paul's reasons, given in the 7th of Hebrews. He is there called king of Salem, priest of the most high God; which Paul tells us means king of righteousness, and after that king of Salem, which is king of peace. Seeing

no man can, by Scripture, be entitled to these appellations, or titles, but Jesus Christ; and he is in the Scriptures, both Old and New, called "the Lord our righteousness." (Jer. 33:15, 16.) In this, as in many other passages, he is represented as sitting on his father's throne, and executing righteousness in the land. See also, Jer. 23:5, 6; Isa. 11:1-5; Dan. 9:24; also, Rom. 14:17—"For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Heb. 1:8—"But unto the Son, he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

These texts prove beyond a doubt, that Christ is the only king of righteousness, who can be called king of peace. Isa. 9:6—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Zech. 6:12, 13; Eph. 2:14-17. And priest of the most high God. Who but Jesus Christ can claim the priesthood after the power of eternal life? Who ever liveth to make intercession for us? And who made intercession for sinners before the law came by Moses, seeing there were no priests on earth before the carnal commandment under the law? The priests under the law could not make anything perfect, but the better hope did. It brought to our light, or understanding, a priest who was higher than the heavens—King of Righteousness and Peace, and this priest was Christ, who only could be entitled to the appellation of Melchisedec, "king of righteousness," and "king of peace." If, then, Melchisedec was Christ, and was a priest of the most high God, who met Abraham when he was returning from the slaughter of the four kings, then we have proved he saw Christ. For the Jews so then understood Christ to say, that Abraham had seen him in person, as well as his day. For they say, "Thou art not yet fifty years old, and hast thou seen Abraham?" Then in proof of what he said about Abraham's seeing his day, Jesus said unto them, "Verily, verily, I say unto you, Before Abraham was, I am."

We shall now try to show how he saw the representation of Christ's day, when he met Melchisedec. Abraham was on his return from the slaughter of the four kings. (Gen. 14:1-9, 17.) So too, will come the day of the Lord, when Jesus Christ returns from heaven, where he is now sitting on his Father's throne until he will put all enemies under his feet, especially will he destroy the four grand kingdoms of earth seen by Daniel in his vision. Abraham had released all the captives of his own people, and all those who were confederate with him. (Gen. 14:13, 24.) So will Christ, before his day, redeem all of his people, and deliver them, who have been in bondage to the kingdoms of the earth, both of the Jew and also of the Gentiles. Abraham was returning in great triumph, and blessed the most high God, and gave him tithes of all. So when Christ will return again to earth, he will come in power and great glory, and having spoiled principalities and powers, he will then make a show of them openly, triumphing over them.—(Col. 2:15.) He will then present to his Father all his tithes or trophies of grace, without spot or wrinkle. (See Col. 1:22; 1 Thess. 3:13.)

Abraham was met by Melchisedec, king of righteousness, and peace, when he returned from the slaughter of the kings. So will Christ meet his people after the last enemy of his people is destroyed, and after their resurrection in the air. (1 Thess. 4:17.) Melchisedec met

Abraham on the plain of Shaveh, or the king's dale, which means, "where is put, or makes equal." So we, when we meet Christ, shall be made like him and see him as Abraham saw him in person. (1 John 3:2.) Again, Melchisedec brought forth bread and wine, and communed with him. So shall the saints commune with Christ. Luke 14:15—"Blessed is he that shall eat bread in the kingdom of God." Also Luke 22:16, 18, 30—"For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." These texts prove that all those who have part in the first resurrection, and are blessed, will eat and drink with Christ in his kingdom, as did Abraham when Melchisedec met him. Abraham was blessed by Melchisedec, priest of the most high God. So will Jesus, the Priest of the most high God, bless his people in the day of judgment. "Come ye blessed of my Father, inherit the kingdom prepared for you," &c. As Abraham was blessed—Gal. 3:7-9—"Know ye therefore, that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham,"—so will all his saints be blessed in that day of great joy and gladness. Isa. 25:9—"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

"He saw it, and was glad." Was Abraham glad when Melchisedec met him? Yes, no doubt. One thing is always manifest in being glad,—the possessor is fully satisfied. Isa. 66:10, 11—"Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: that ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory." Ps. 90:14—"O satisfy us early with thy mercy; that we may rejoice and be glad all our days." That Abraham was thus satisfied it is very evident. Gen. 14:21-24—"And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldst say, I have made Abram rich: save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion." These facts show that Abraham was satisfied, and of course glad. He had seen the day of the Lord, and the day of reward. "Rejoice and be exceeding glad; for great is your reward in heaven." Yes, he had imbibed the same spirit as our advent believers did in the years '43 and '44. They expected soon to inherit all things in the new earth, and how insignificant was the gewgaws and tinsel of this cursed earth. No, no. They had all they wanted. Not one lacked anything, even to a shoe-latchet. Thus Abraham would take nothing of all the spoil from the king of Sodom, and by so doing showed plainly he was satisfied, glad, and content with what he had seen. And like David he might have exclaimed, "Then shall I be satisfied when I awake in his likeness."

And truly, like old Simeon, who took the young child Jesus in his arms, and blessed him, and said, "Lord now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation."

We may therefore learn by the subject we have had under consideration, 1st. That all true believers in God, like Abraham, desire with joy to see "the day of the Lord," and nothing could give them greater joy, or make them more glad, than to know that the day is near, even at the door.

2dly. We learn that this day will bring us a complete redemption from all our enemies, death not excepted. That it will bring us into the promised possession of the new heavens and earth, which is everlasting and eternal.

3dly. That we shall then see our Captain and King returning from the battle of the great day of God Almighty, having conquered all earthly kingdoms, and subdued all dominion and powers. Then taking to himself his great power, he will reign upon the earth under the whole heaven, for ever and ever. Then, too, we, who love his appearing, shall receive our crown, and meet him in the valley of equality, in the king's dale, where we shall be made kings and priests to God and his Christ for ever.

4thly. We learn, that all those who are the real children of faith, and have done the works of Abraham, will be made glad and rejoice for ever. That all tears will be wiped from off all faces, and the rebuke of his people from off all the earth. And they shall drink of that river, the streams whereof shall make glad the city of God. "And the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sighing and sorrow shall flee away." And although we, like Abraham, may not have seen that day; yet we have these samples left on record in the word of God, that the child of faith may, in part, foresee, and believe the thing that God has promised, shall come upon the earth. And no one can dispute but that we live in that generation, which according to God's word, will see the reality which Abraham only saw in miniature. Let us be wise and prepared for that day, for which all other days were made.

If the birth of the King of Righteousness and Peace was a cause of great joy and gladness in heaven and earth, how much greater must be the joy and gladness of those who have looked for, and loved his appearing in His coronation day, when he will return to earth with all his saints and all the heavenly retinue of his Father's court, as King of kings, and Lord of lords? "Come, Lord Jesus, Oh come quickly." Amen and amen.

General Aspect of the World.

We have no great taste for terrors, and no sympathy with that morbid love of the marvellous and the horrible, which finds an appalling omen in every change of the moon. But a dislike of prognosticators of evil should not carry us so far, as to lead us to shut our eyes upon the aspect of this world's affairs, and the tendency of events which are transpiring around us. And when at the safe distance at which we stand from the tumult and strife, we "peep at the Great Babel," there is no resisting the conclusion that something is about to happen. It is not from the prevalence of a vague apprehension, nor from the speculations of inexperience, which always sees its own day as the most extraordinary in the world's history, that we arrive at that conclusion. The times are eventful; facts already exceed every day experience, and things are in a position which render change unavoidable. The man of world-

ly wisdom who sees it with an uneasy apprehension which he dares not utter, and would fain escape; and the diligent student of Scripture, who traces the unrolling of the great vision of prophecy, and piously watches the dealings of God with his church and the world, are agreed in this, that something is about to happen. The Christian, the philanthropist, the philosopher, and the statesman, are alike wound up to a point of wondering anticipation, and each feels that a year or a month may altogether transform the aspect of the world, and entirely change all its political and social arrangements.—We are particularly struck with this in looking over the recent periodicals of Europe.

Politicians, who two years ago would have asserted confidently that a great war was thenceforth an impossibility, and whose principles are utterly repugnant to any resort to arms, are all waiting for the onset. The question with them seems to be, not "will there be a general war," that is settled, but "from what quarter will the note of battle break forth—on what occasion or pretext will the first blow be struck?" The Christian and the philosopher are sitting together in dread suspense, in expectancy of a mighty war of principles—a conflict of opinions.—Rival forces are everywhere mustering, and all are girding on their armor for a desperate crisis. No one has any thing fixed and definite in view—no one knows what it may be, but every one believes that something is about to happen.

We are at a loss where to begin, in making a hurried exhibition of the prodigies with which the whole social atmosphere is teeming, or the portentous facts that have already been developed. Shall we look first at the national and providential manifestations of startling and ominous import? Look, then, for example, at the failure of the supply of food in old and densely populated countries—and look at it not in the superficial aspect of present suffering, terrible though it be. This is no occasional and temporary scarcity. It has long been tending to this, and now it demands extensive and thorough changes of some kind or other. The case of Ireland will show what we mean. There human existence was gradually reduced to the lowest possible scale. It was madly staked "on a single anchor, and that anchor has failed."—And what then? Are we to apprehend nothing further than so much fearful privation, and so many fearful deaths, in the mean time, until relief shall be found in the next year's crop? And is all that we have to do to forward such temporary supplies as we can, to mitigate the present starvation? Let us ask one question and you will perceive that the case is much more alarming than this.—Where is the next year's crop to come from? How is it to be produced? There are not sound potatoes enough for seed. If there were, they would not be planted. If they were planted, could the crop be depended on? Production there has ceased under old and existing arrangements, and so far as these are concerned, next year must be worse than this. And it is so to some extent in other countries. Not only are present supplies cut off, but to a greater or less extent the means of future production are diminished. What a prospect does this open to us! It is an unquestionable fact, that amid present sufferings, preparations for the future are impracticable or neglected. In addition to this, look at the prospects of pestilence following in the footsteps of famine. Every mail we may look for the fatal tidings that the cholera is in Europe; nay, it need not surprise us if in a few months, we read in the New York papers a daily bulletin from the cholera hospitals. It is travelling on more swiftly and deadly

than before, in the track by which it formerly reached us.

Turn we now to the political aspect of nations, as indicating that great and radical changes are irresistible. And where shall we begin? Turkey, Egypt, China, and Mexico stand prominently forward, but they are merely *the most prominent*, and not the *only* instances of nations waiting for the decisive impulse. Or shall we look at those international relations which threaten a general resort to arms. Are not the best cemented diplomatic relations in Europe thrown into irretrievable disorder? The Montpensier marriage—the infamous affair of Cracow—the schemes of Russia—the attitude of Turkey, like a chicken fluttering in helplessness, with a trembling consciousness that the hawk is making its preparatory gyrations over head, the very *paternal* look of Austria towards Italy, are so many circumstances which are influencing the future arrangement of the field, and settling the position of the combatants? We have not space even hurriedly to enumerate a host of such circumstances in the affairs of Europe, and in European relations to Asia.

We have not space at present, to point out the signs of preparation for a universal conflict of opinion: but it is coming. What a conflict! Look at the state of the English Church, and the renovation of Jesuitical influence on the continent of Europe. The rising tide of infidelity in Germany and surrounding nations. The restless, agitated and impatient temper of mind generally, of which the German Catholic reformation, as well as the Scotch free church movement, and other movements of a kindred character are tokens—of which the king of Prussia's preparation to give his people a constitution guaranteeing the rights of conscience, is a fruit. All these are either mustering notes, or preparatory movements which the reflecting mind will ponder. We have not accomplished what we intended in this article. Our materials are too bulky to be compressed within our limits; but these few hints may provoke thought and enquiry. Doubtless they will enforce a conviction that this is no time to be supinely dreaming and slumbering. It is high time to awake—to gird on our armor—to plant our posts of observation—to watch and pray.—*Mich. Chris. Her.*

The Self-Righteous Reformer.

Reforms should be carried forward and conducted in the spirit of the gospel. When men lose sight of this great sheet anchor, and set *themselves* up as the reformers of the day, they invariably do more harm than good in the end. Reforms are necessary, but care should be taken that they are conducted in the right way. The self-righteous reformer usually makes his principles answer for his religion, and seems to think that *he* is doing more good in the world than any other man. The following article from the "National Era," the new Anti-slavery paper at Washington, contains some wholesome truths upon this subject.—*Chris. Sec.*

Eighteen hundred years ago, charity was not regarded as out of place in the character of a Reformer. He who was the greatest of all reformers became flesh that he might be touched with a feeling of our infirmities, and wept over the foreseen calamities of the very city that was to nail him to the cross.

But we have a more illustrious class of reformers in this nineteenth century, who may be styled immaculate, infallible, intolerant, and implacable. When the Pharisees of old brought an evil woman to Jesus, that he might condemn her, he said unto them, Let him that is without sin among you cast the first stone. Self-righteous as they were, there was enough

conscience and shame left to cause them to steal away, leaving the woman untouched. The pharisaical reformer of this age has no such scruples. He is never so well pleased as when stoning to death an offender.

At a certain time, Jesus Christ came to a city which refused to extend to him and his disciples ordinary hospitalities. Lord, said some of his disciples, shall we command fire from heaven to fall upon this city? Meekly he rebuked this fiery intolerance: "Ye know not what manner of spirit ye are of. The Son of Man came not to destroy, but to save." Had our pharisaical reformer been in his train, he would have turned back in disgust, denouncing such forbearance as utterly repugnant to stern justice—"mere milk and water."

He imagines that the spirit of reform in this century is far more exalted than it was during the first period of the Christian Era. The character of Christ he admires in many respects; but he detects in his course occasional indications of worldly prudence, and a spirit of compromise; and his precepts, he thinks, are not always in harmony with a sound philosophy. For example, it was a sorrowful spectacle, when the great Teacher, being required to pay tribute, wrought a miracle that he might fulfil the requirement. It was acquiescence in an unjust demand, involving him in the guilt of supporting a most wicked government. Again: what an opportunity was presented for bearing his testimony against wrong, when he was asked whether it was lawful to pay tribute to Cæsar!—Why did he *evade* the question? Why did he shrink from uttering his real sentiments in regard to Cæsar's government? But this is not all. Christ insisted that it was expedient to consult the peculiar habits and circumstances of men, in proclaiming to them the truth; that it was unwise to put new wine into old bottles, or mend a rent in an old garment by sewing in new cloth; and on another occasion he counselled his disciples to be wise as serpents and harmless as doves. Our reformer eschews such a policy; he holds it in abhorrence, as a departure from a true philosophy. Be it far from him to sanction any such worldly wisdom.

The course of the Apostles is still less pleasing to him. He disbelieves utterly the declaration, that "at the times of this ignorance God winked;" for this, he says, is charging the Almighty with connivance at evil. Nor can he refrain from expressing his contempt for St. Paul, when he talks of having fed his converts with milk instead of strong meat: That was a tame policy, very different from our style of dealing out spiritual food!—Meat for babes as well as men, is our motto!

Our modern reformer is also highly scandalized at St. Paul's conduct on another occasion. The reader will remember that he visited a certain city, where to preach a new god was deemed horrible blasphemy. Paul, however, was exceedingly anxious to plant the truth there, without being forestalled by hebanes. Accordingly, when arraigned before the authorities of the place, he made a very truthful but an "exceedingly judicious" statement. He had observed, he said, in his walks, an altar erected to the unknown God. "Him, therefore," said he, "whom ye ignorantly worship, declare I unto you." He thus avoided the penalty of an infamous law, and at the same time preached Christ to the Athenians. "Ah! what trickery!" exclaims our model reformer. To think that he should have so demeaned himself.—Doubtless it was "exceedingly judicious;" but think you one of us would have been so tame?

There were different species of reformers among Christ's followers, some of

them pretty fair types of the class under consideration. On a certain occasion, a disciple said unto Jesus, "We saw one casting out devils, and forbade him, because he followeth not us." "He was a true man," exclaims our unspotted one. His master, to be sure, inculcated toleration, but the disciple thought his first allegiance due to Truth. Others might do many good works, but, inasmuch as they had not joined the little company of the disciples, they were mere obstacles in the way of reform. The better they were, the more mischief they did.

Thus reasons our model reformer.—Believe—me, or be damned. Worship God at the altar I have set up in this mountain, or you shall be unto me no better than a heathen. The old Jews, that would have no dealings with the Samaritans, were not more exclusively self-righteous and intolerant.

His whole life is marked by the most monstrous inconsistencies. The claim of infallibility for the Pope arouses his most dreadful ire; but exact conformity to his ideas of right, he demands, under pain of the most withering anathemas. Sectarism he abominates; but in furiously denouncing every man who will not step within the charmed circle of reform to which he belongs, he exhibits its most revolting features. The truth he adores; but he never hesitates to misrepresent and caricature an adversary. Carnal weapons he deprecates; but the malignity which in other cases tortures the body, is poured out with corroding rancor on the spirit of an opponent. The sword he lays aside, but, with "a tongue set on fire by hell," scathes and devours whatever crosses his path.

The Millennium.

No. III.

If the New Testament shows us that we shall have no Millennium during the Gospel dispensation; it will, therefore, follow that before the Millennium, the Lord will come, and the destruction of the wicked and resurrection of the righteous will take place. Does the Bible make this plain?

Ps. 2:6—10—"Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling."

Dan. 2:34, 35—"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." V. 44—"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Luke 20:17, 18—"And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder."

Rev. 2:26:27—"And he that overcom-

eth and keepeth my works unto the end, to him will I give power over the nations: (and he shall rule them with a rod of iron; as the vessels of the potter shall they be broken to shivers:) even as I received of my Father."

From these passages we see that when Christ takes possession of the heathen, or kingdoms of this world, they are to be destroyed, or dashed to pieces like a potter's vessel.

Isa. 25:6—12—"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust."

1 Cor. 15:54—"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

This is written in Isaiah 25, and shows when that chapter is to be fulfilled.

Rom. 8:18—25—"For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now: and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope. But hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

From this we learn, that the present time is a time of suffering, and that this suffering is to continue while creation groans, and that creation will groan until the resurrection; or until the redemption of the bodies of the righteous.

2 Thess. 1:7—10—"And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

The second chapter shows that the man of sin is to remain until the Lord is revealed.

2 Pet. 3:10-13—"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

The promise referred to, is found in Isaiah 65:17. Peter shows, by the application he makes of it, that the perfect state brought to view in that chapter is to be enjoyed after the dissolution of the present heavens and earth.

Rev. 5:9, 10—"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

When will those reign on the earth, who are redeemed out of every kindred, and tongue, and people, and nation?

Rev. 20: 4—"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

The life which they will live, is in contrast with the death which they died; if they died spiritually, they will live spiritually; but if they died personally, then will they live and reign personally.

Rev. 10:5-7—"And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."

Time which is to end when the seventh angel sounds must be gospel time. This is evident, not only from the nature of the passage, but from what we are told will take place at that time.

Rev. 11: 15-18—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."

When this sounds, God will reward all his saints, both small and great. The Savior said, that his people should be recompensed (rewarded) at the resurrection of the just. (Luke 14:14.) When this angel sounds, the wicked, or those who have destroyed the earth, will be destroyed. The kingdoms of this world, having become the Lord's, they are to be dashed to pieces like a potter's vessel. Then will be fulfilled Dan. 2:34, 35. The stone will then smite the image, (or the

kingdoms of this world,) and break them to pieces; and after that it becomes a great mountain and fills the whole earth.

J. S. WHITE.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!!"

BOSTON, APRIL 6, 1847.

"Protestantism a Failure."

(Continued from our last.)

2. In the second place, we do not believe in the conversion of the whole earth to Christianity by human instrumentality, because we see no indications of such a result. The signs of the times are everywhere ominous of evil, and not of good. One of the most alarming features of these times is in the false hopes with which men are everywhere buoying up their spirits, entirely regardless of the pent-up volcano over which they are slumbering. Says Mr. Bickersteth, a prominent member of the "Alliance":—

The gross infidels, the men of science, the worldly politicians are each looking for their millennium of earthly prosperity, wholly ignorant of that hidden power which as a thief is ready to burst upon them and spoil them of their ungodly hopes. "When they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape."

The Church of Christ has been in considerable danger of the same mistake. By the formation of so many societies, and their rapid growth and diffusiveness; by the translation of the sacred Scriptures into so many fresh languages, and their extended circulation through the earth; by missions already established in every part of the heathen world, our minds have been tempted to self-complacency. There has also been at home such a re-action from all this outward effort in the fresh Societies for doing good to the souls of men, by education, by district visiting, by pastoral and ministerial aid, by religious publications, by building of churches, and all the various plans now in progress, that great hopes have been excited that, by these means, God would bring in the promised, and sure, and full triumph of his Church. Most cheering and delightful are these efforts to every Christian mind. God has thus interrupted the course of wickedness everywhere, and given men calls and space for repentance, and has called many precious souls into the way of life.

But let us remember that it is the plan of God's grace, before he sends his judgment on the wicked, to give them the brightest exhibition of his truth. Noah himself was the preacher of righteousness before the deluge. Our Lord himself and his blessed Apostles preached to the Jews, and established the primitive Church in its purity at Jerusalem, before the destruction of that kingdom and city, which in its government and as a nation at large, rejected his gospel.

Let us also remember that we are often warned in God's word of the danger of these unfounded hopes. "The diviners have seen a lie, and have told false dreams, they comfort in vain." (Zech. 10:1.) God is especially displeased with his people when they say to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits." (Isa. 30:10.) And with his ministers also, when "from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." (Jer. 6:14.) The breaking up of all this fancied security is one of the great terrors of the wicked in that day, which "shall come as a snare on all them that dwell on the face of the whole earth." (Luke 21:35.) It is my assured conviction, that to look for the promised millennium, before the great day of tribulation, and the personal coming of our Lord Jesus in visible glory, is both unscriptural and dangerous.

One form of these unfounded hopes, the fruit of a half-infidel spirit, ignorance of God's word, and a spurious philanthropy, may be seen in the cry of peace, peace, by multitudes misled by the love of peace.

The following facts, given by Mr. Bickersteth, present a gloomy picture of London, the Metropolis of the Bulwark of Protestantism. He says:—

The farther we proceed in investigating the moral state of the metropolis, the more distressing and affecting it is: let us now trace the higher reservoirs of these evils in considering the numbers without the Scriptures, and unable to use them. The investigation of the London City Mission have disclosed here an almost incredible amount of destitution. About 121,080 houses, inhabited by upwards of 700,000, have been vis-

ited, and it appears that among these; 35,393 families, consisting of 175,000 persons, had not a page either of the Old or of the New Testament. One fourth of those houses visited were wholly destitute of God's holy word, and this after special exertions of religious societies, which had recently circulated above 45,000 copies of the Scriptures. Many were found wholly ignorant of what the Bible or New Testament meant. Remember, in considering this ignorance, the Divine testimony, "My people are destroyed for lack of knowledge."

Another spring of this spiritual ignorance is the extensive neglect of public worship. In a circuit within eight miles of St. Paul's Cathedral, after we have included Episcopal and orthodox dissenting places, filled according to their usual attendance, and not only these but also the chapels of Socinians and Papists, and the synagogues of Jews, and every place where one supreme God is publicly worshipped, there are probably one million persons, who are in health and full capability of attendance, totally neglecting all public worship.

"The 'London City Mission Magazine,' for Nov. 1843, contains an historical account of 'the Spitalfields District,' including Bethnal-green, with a Map, and the fullest statistical details as to the present state of education, and of the attendance upon, and neglect of, public worship. The population in 1841 was about 112,141. Since then, the increase has been about 3,240. Upwards of 94,000 of this population live in two parishes. Generally speaking, the people are extremely poor, and very ignorant and degraded. Every house accessible to the Missionaries has been visited during the last month, and it has been found that there are about 27,823 children under twelve years of age, who are eligible for daily education (see Magazine, p. 174,) but only 7,726, including 2,109 at Dame-schools, are receiving it; leaving 20,097 which are growing up without any daily instruction. Of this last number, 3,371 are receiving instruction in Sunday-Schools, who do not attend Day Schools. After making this deduction, we have the appalling number of 16,726 without any education whatever. There are 9,639 adults who acknowledged they could not read; and 6,075 families without the Scriptures. For the 112,141 persons, the total amount of sittings in eleven Episcopal churches and chapels, is 13,711; and in twenty-five Nonconformist chapels, 10,776; total, 24,487; but even these are not half occupied. On the morning of Sunday, Oct. 15, including children, there were present in all the churches and chapels (thirty-six in number) only 9,712 persons, and 8,976 in the evening."

Consider, in estimating this part of the spiritual ignorance, that solemn threatening, "They that are far from thee shall perish. Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name."

London has been called, and we repeat it with deep pain, a city of Sabbath-breakers though it be honored and observed in so truly Christian a way by the more Christian part of the metropolis. It has been also justly noticed, "the greater part of Sabbath-breaking is not seen, though its existence is too well ascertained. The Lord's-day is employed for festive purposes only (excluding God and his truth) by thousands, and these entertainments, from the family party to the Cabinet dinner, cause thousands more of tradesmen, dependants, and domestics, to violate God's sacred commandment."

Willful Sabbath-breaking is the real guilt in this metropolis, notwithstanding the great deficiency of churches; for it is calculated that the existing places of worship are on the whole average only occupied to five-eighths of their capability of holding worshippers.

The way in which the growth of the population is continually making the religious destitution of the metropolis more intense, and more urgent, notwithstanding all the efforts that have been made, will be evident from the statement in the Pastoral Letter of the Bishop of London of last year:—

"Eight years (says his lordship) have elapsed since I put forth proposals for raising a fund to be applied to the building and endowment of additional churches in the metropolis. I then stated that there was in the metropolis and its suburbs, omitting all notice of parishes which contained less than 7,000 inhabitants, a population of not less than 1,380,000, with church-room for only 140,000, or little more than one-tenth of the whole; and that in ten parishes only, in the eastern districts of the metropolis, containing a population of 353,460 persons, there were only eighteen churches and chapels, served by twenty-four incumbents and curates, being one church for every nineteen thousand souls, and one clergyman for every 14,000. The subscriptions which have been received for the general objects of the appeal, amount to no less a sum than £158,173. A separate fund was not long afterwards formed for the erection and endowment of ten additional churches, with parsonage-houses and schools, in the single parish of Bethnal-green, containing more than 70,000 inhabitants. The contributions to this fund amount to £59,694, so that altogether a sum of £217,867 has been

subscribed for the purpose of supplying, in some degree, the spiritual destitution of this vast metropolis. To this, however, is to be added the amount of local subscriptions which have been aided by grants from this fund. Provision has thus been made for the erection of fifty new churches, thirty-six of which are completed, two are in course of erection, and twelve will be proceeded with as soon as the sites are duly conveyed. These churches will contain, altogether, about 57,000 persons, and will, therefore, afford the means of attending divine worship to 114,000. But how inadequate is this supply to the actual wants of the metropolis, even as they existed at the time when the first appeal was made! Even if we suppose that one-third only of the population will attend public worship at the same time, there ought to have been church-room for more than 400,000 in the parishes containing an aggregate population of more than 1,380,000, whereas, in fact, there was only room for 140,000, leaving a deficiency of 260,000 to be supplied. Supposing 57,000 to be contained in the new churches, there will still remain 213,000 wholly unprovided with church-room; so that we have been far, very far, from accomplishing the object in view—of making a complete provision for the spiritual wants of the great metropolitan parishes—such as they were eight years ago. But what is the case now? The population of the parishes within the bills of mortality has continued to increase at the rate of about 30,000 per annum; and, consequently, there are at this moment some hundreds of thousands of souls to be added to the number of those which are in need of such provision."—*Church and State Gaz.*, March 29, 1844.

The number of ignorant attendants upon public worship, should also be considered in taking a just view of the spiritual state of London. The building of churches, the gift of Bibles, the distribution of tracts, the labors of visitors, all are so far of worth as they lead men to the worshipping of God in spirit and in truth; as they bring us into that communion with him which is the only source of man's happiness and of his truly glorifying God. There is great danger of a mistake here, and especially in London, where there is so much outward activity in religion. Are the worshippers of God, true lovers of God? or lovers of money, and this world's honor; and the pleasures of this life? Is their chief object the enjoyment of God, or the enjoyment of this world. Oh, when we look thus closely, we seem almost to comprehend the vast mass of human beings, in one all-inclusive character of worldliness and secularity. Supposing that there are 500,000 attendants upon public worship, out of the two millions of our metropolis, are all these crucifying the flesh? are all these spiritual worshippers? are all these truly converted to God? Is there not among them too, vast ignorance, hypocrisy, alienation from God, mere formality and self-righteousness? Their case indeed may justly give us more apparent hope than entire neglecters of worship can give us, but many a painful drawback must be made. If we consider, as some have done, the parable of the sower as the criterion of the spiritual state of places where the good seed is sown, and one fourth as the proportion which receives it into a good heart, we are compelled to have yet deeper and more humbling views of the vast number of those in spiritual ignorance in this metropolis.

But let us notice the nature of this ignorance. It is not an ignorance of arts and science, of trade and of commerce. We are here at the very fountain-head of all science and arts, of all trade and commerce. The skill of the artist and the investigations of the learned are here carried to their highest attainments; "her merchants are princes, her traffickers are the honorable of the earth." We may address London as the prophet does Tyre, "With thy wisdom and with thy understanding thou hast gotten thee riches, and gotten gold and silver into thy treasures. By thy great wisdom and thy traffic thou hast increased thy riches."

Apostasy has become the character of our prevailing Christianity; and no wonder, in the corruption of the best, the only true religion, that London, with respect to a large mass of its population, rises not above the level of heathen nations in moral conduct and the knowledge of God. What can we expect, then, but the speedy and heavy chastisements of Almighty God, visiting in righteous wrath a nation thus returning evil for his goodness?

With this is the still farther everlastingly ruinous evil, the perishing of immortal souls. Probably one hundred human beings each day, four each hour, on the average, are dying, out of the two millions of London. We have seen how large is the proportion of these living without Christ, having no hope, and without God in the world. Think of immortal souls thus constantly perishing; perishing for ever in the sight, and within the reach of all the privileges of Christianity in our own land,—the land in which the Church of Christ is favored more than in any other country, with means and full advantages for rescuing those souls from destruction, did we but duly fulfil the high office to which God calls us, when he says, "If any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of

his way shall save a soul from death, and shall hide a multitude of sins."

When we look at London as it really exists, what a mystery it is of God's patience, and long-suffering, and goodness!

But, London is too faithful an index of our country, and of nominal Christians in all lands.

Indeed if such is the state of Christians, in the metropolis of our own favored land; what must be the state of Christendom at large? Look at the Roman churches everywhere. While God has his faithful servants among them (Rev. 18:4) their general state is summed up in one Scriptural sentence, "the mystery of iniquity." Look at the Greek and Eastern churches; notwithstanding all God's judgments, their general state, with some blessed exceptions, is altogether dead, and awfully far from the faith and practice of the Gospel.

The Lutheran and reformed churches on the continent have also, to a vast extent, the mere form of godliness without the power.

The following extracts from a work entitled "German Protestantism," by the Rev. E. H. Dewar, Chaplain to the British residents at Hamburg, are truly affecting, as descriptive of the apostasy of the continental Protestants. I cannot agree with the author in assigning it to the cause which he does—but the facts are very instructive.

"In Hamburg and its suburbs there are five parish churches, and two smaller localities, which since the great fire have supplied the place of the three destroyed. The congregations attending all the services at all these, never, I am told, except on one or two of the great festivals, amount to ten thousand in number, so that the remainder of the enormous population, amounting to one hundred and fifty thousand, pay no manner of worship to their God. So rapidly has the population increased, that whereas in the year 1826, the number of births was four thousand, in 1842 it amounted to five thousand; and yet in the latter year the number of communicants was ten thousand less than in the former. One parish, with more than forty thousand inhabitants, has but a single church; and there has never been a complaint made that there is a want of church accommodation; there has never been a wish expressed, that more room should be provided for those who might thereby be induced to assemble for public worship. The parish in which I reside, numbers fifteen thousand souls, and in the only place of worship which it contains, there is but one service on each Lord's-day, performed by a single clergyman. And Hamburg in these matters does not furnish a low standard, when compared with the rest of Germany. As philosophy has been less cultivated, so does religion seem to flourish more than in most of the other populous cities. * * * * *

Geneva, the seat and centre of Calvinism, the fountain-head from which the pure and living waters of our Scottish Zion flow, the earthly source, the pattern, the Rome of our Presbyterian doctrine and practice, has fallen lower from her own original doctrines and practice, than ever Rome fell. Rome has still superstition; Geneva has not even that semblance of religion. In the head church of the original seat of Calvinism, in a city of twenty-five thousand souls, at the only service on the Sabbath-day—there being no evening service—I sat down in a congregation of about two hundred females, and twenty-three males, mostly elderly men of a former generation, with scarcely a youth or boy or workingman among them. A meagre liturgy or printed form of prayer, a sermon, which as far as religion was concerned, might have figured the evening before at a meeting of some geological society, as an ingenious essay on Mosaic chronology, a couple of psalm-tunes on the organ, and a waltz to go out with, were the church service. In the village churches along the Protestant side of the lake of Geneva; spots especially intended, the traveller would say, to elevate the mind of man to his Creator, by the glories of the surrounding scenery;—the rattling of the billiard-balls, the rumbling of the skittle-trough, the shout, the laugh, the distant shots of the rifle clubs, are heard above the psalm, the sermon, and the barren forms of state-prescribed prayer, during the one brief service on Sundays, delivered to very scanty congregations, in fact to a few females and a dozen or two old men, in very populous parishes, supplied with able and zealous ministers. * * *

"If you were better acquainted," says Dr. Rosenkranz, professor of philosophy at the university of Königsberg, a man whose every word bears the stamp of sincerity and earnestness, "if you were better acquainted with German Protestantism, you would know that religion may dwindle down to the minimum of outward appearance, and yet be glowing with holy enthusiasm in the feeling of man. Behold one, who during many years has entered no church, has partaken of no sacrament, has permitted no 'Lord Jesus' to pass over his lips, who seems to have forgotten everything which is called religion, who perhaps has not even, what used to be the characteristic of a Protestant, a Bible in his house. But, it is asked, will you venture to predicate of such a man irreligion? Are you acquainted with the secrets of his soul?"

The answer is simple, "If any man have not

the spirit of Christ, he is none of his." "With the mouth confession is made unto salvation." "By their fruits ye shall know them." But oh what a most humbling and affecting picture is here brought before us of Christianity on the Continent.

The state of the Christian Churches in America is even worse than that of the British Churches, as has been sufficiently demonstrated in the "Essays on the Church."

It is clear then, humbling and affecting as it is, that the Gentile Churches have so fallen away from the faith of Christ, as to an awful extent to be "concluded in unbelief." (Rom. 11:32.) And this state of general unbelief is the predicted close of the present Gentile dispensation, as well as of the Jewish. "God hath concluded them all in unbelief, that he might have mercy upon all."

Who can deny that the above is a true picture? If such is the state of the most favored nations of Christendom, what shall we say of the rest of the world, sunk, as it is, in depths of heathenism? We may survey the entire face of the earth, and we find no place in all its wide domain where it can begin to be said, This spot is redeemed from Satan's dominion. We, therefore, seeing no evidence of the world's conversion, either in the Scriptures, or in the state of the world, must regard the prevalence of such an idea as an unwarranted fable.

We must defer the consideration of the second and third propositions till our next.

The Churches—Coming Out.

We have never had but one mind on the subject of a Gospel Church. A true Church of Christ is composed of believers in the Lord Jesus Christ, united in bonds of love, and walking in all the commandments of God, and having the divinely-appointed officers of Pastors and Deacons. We regard the Scriptures as the only rule of faith and practice. Where there is a sufficient number of believers in any town, or neighborhood, it is undoubtedly their duty to unite, for the proper observance of the ordinances of the house of God. Such churches did exist in the apostolic age, by the authority of God, and should continue until the coming of Christ, in the end of the world.

COMING OUT.—Much has been said on the subject of coming out of the churches, and on which a difference of opinion seems to exist; but we are perfectly satisfied that there is not much difference, after all. Our own views, perhaps, may not have been expressed with sufficient clearness to place them beyond misapprehension. While we have not entertained the view, that all the churches were Babylon, we have never failed to reprobate the course of those who reject the Advent doctrine, and those who are its consistent advocates. We do not hesitate to declare, as our deliberate conviction, that when any church, or any body of Christians, treat with contempt the Scriptural doctrine of the speedy advent of our Lord, and the evidences thereof, it is not only a privilege, but a duty, to come out from such a church. We sin against God by giving our influence and support to such a body. And hence, we have ever justified those who have seceded from such considerations.—For "how can two walk together except they be agreed?" And we say now to any in the churches, who are refused the privilege of speaking on this blessed hope, and on the time of its consummation—COME OUT—delay not!

The spirit and manner in which this is to be done is all-important. In leaving those whom we regard as being in error and darkness, we should not fail to exhibit to them that spirit which should ever characterize those who have the truth. A harsh and denunciatory spirit is not only no proof that those who possess it have the truth, but it cannot be acceptable to God, or profitable to men. If we "bite and devour, we shall be consumed one of another." In every case where this spirit has been indulged in, the most disastrous consequences have followed.

Those who leave a church on account of its errors, or anti-Christian practices, should endeavor to be associated with a body—if one can be found—in order that their influence may not be lost, and where the order and ordinances of God's house may be duly observed. If we are isolated, and unable to obtain that association which would permit the free exercise of our consciences, then follow the example of the saints in primitive times. Rom. 16:3-5—"Greet Priscilla and Aquila, my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house." (See also Col. 4:15, and Philem. 2.) We are happy to know that there are many among us who thus honor God in their own households.

There are two extremes into which we are liable to fall. One is, in coming out of Babylon, to go so far beyond Jerusalem, as to get into the borders of Ishmael, where every man's hand is against his brother.

The other is in forming creeds, and imposing them on the consciences of God's free children. Both of these extremes can be avoided. To come together without any unity of purpose, or concord of action, is not good. On the contrary, it is a duty we owe to ourselves as Christians, that we should be of one mind, having one common object—the edifying of the body, and the improvement of one another in holiness and love.

The manner of doing this should be in accordance with the Scriptures; and each body of believers, being independent, must judge for itself as to their teachings, and arrange its own affairs.

We strongly hope, that our brethren in every place may secure to themselves the full blessings of gospel liberty and order, and be "followers of God as dear children, walk in love, even as Christ loved us, and gave himself for us. And grieve not the Holy Spirit of God, with whom ye are sealed until the day of redemption. Let all bitterness, and anger, and wrath, and clamor, and evil speaking, be taken away from among you, with all malice. But be ye to one another kind, tender-hearted, forgiving each other, even as God for Christ's sake hath forgiven you."

WORCESTER AND THREE RIVERS.—We are at present confined at home most of the time, so that we are unable to lecture more than twice out of town each week.

On Wednesday evening, the 24th ult., we gave a lecture at Worcester. There was a good attendance, and we hope the saints were comforted. The church in that place need a good pastor, and they are endeavoring to obtain one. It is a good field for usefulness, and we hope that God will give them a pastor after his own heart.

On the following evening we visited Palmer, Three Rivers. This is the place in which we were mobbed last year, on account of the falsehoods circulated in a newspaper of that town, in reference to the death of Mr. Walker. The paper has ceased to be, and our slanderers have gone to parts unknown. We learn that, on the occasion of our late visit, about a hundred students, from Amherst College, came sixteen miles to join the mob on that evening; but the tremendous storm prevented them from forming a junction with the main body of "Gog" on the ground. Some of the mob, had prepared themselves with their strongest arguments (rotten eggs), which they used with indifferent skill during the evening, producing no great effect. There was a full meeting, good attention, and we hope some good was done. The cause there is reviving. The brethren have put up a convenient house for their accommodation, and we trust, after toiling and suffering so long, they will now see the fruits of their labors.

We were happy to meet with Brn. Powell and Pratt, who are still faithfully laboring in the cause.

DISHONESTY.—It is considered as not only a want of courtesy, but dishonest, among publishers, to copy from the writings of another without giving due credit. Almost every week our eye meets, in other papers, articles which first appeared in the "Advent Herald," with no credit whatever given for them. In most cases, however, the word "Herald" is appended to them, which, considering the number of papers which have that appendage, is no credit at all. We have been led to these remarks by the "Christian Herald," which we have just received, and in which we find our article, "The Earth a Field of Blood," with no credit given for it. But an article of twelve lines, in the same paper, is duly credited to "Zion's Herald, Boston." We would not be over particular; all we ask is justice. And when our exchanges enrich their columns at the expense of the "Advent Herald," we would like a suitable acknowledgment of it.

A CONVERSATION.—A good brother said to us a few days since, that he thought us very unwise. "In what respect?" we inquired. "Why, in applying to missionary and other objects, a portion of the receipts of the Herald office." "We see nothing wrong in this, and hope the offering may be accepted of God as good. We have a right to give our honest earnings to the cause of God,—and we give nothing else. And as to donations, they are appropriated in accordance with the directions of the donors." "I do not dispute your right to do so," said our brother; "but is it policy to give at this time, while some are endeavoring to cripple your resources? You will find yourself embarrassed, if you do not husband your means." "Our trust is in God," we replied: "we cast our bread upon the waters in faith, and expect to find it again." "Well, there is another thing.—Your delinquent subscribers will think you have no need of money, and therefore will be slack about paying their just dues." "We think better of them than this. They know that we cannot meet our just obligations unless they meet theirs. Many of our subscribers are doing well; and if we do right, and act the liberal and Christian part, they will have encouragement to do still better." "Well, I don't know—Good morning!"

SECOND ADVENT LIBRARY (New series).—No. 2.—"The Duty of Prayer and Watchfulness, in the Prospect of the Lord's Coming." By James Haldane Stewart, M. A., Incumbent of St. Bride's, Liverpool.

Mr. Stewart is a very pious and devoted minister of the English Church; and in the above work he has given us the results of his rich experience as a father in the ministry, and an ardent lover of the doctrine of the speedy coming of the Lord. We hope it will be extensively circulated. Price, 4 cents single; 37 1-2 cents per dozen, or \$2 50 per hundred.

"The Lord's Coming a Great Practical Doctrine." By Rev. Mourtant Brock, M. A., Chaplain to the Bath Penitentiary.

The above tract forms No. 3 of the Library. Portions of it have been given in the "Herald" during the past year. We have had repeated calls for it, and now give it in a substantial tract form. It is the best practical treatise on the subject of the Lord's coming we know of. Our friends cannot fail to do great good by the circulation of this tract among those who disbelieve the Advent doctrine. Price, 4 cents single; 37 1-2 cents per dozen, or \$2 50 per hundred.

TO CORRESPONDENTS.—Ely.—There is some plausibility to your view; but as that view would deny that the signs have yet taken place, we should not feel warranted in giving it as truth, without more evidence. If the falling of the stars was not one of the predicted signs, we cannot conceive how that sign can ever be given. If it was one, the others must have preceded it.

NEW WORK ON ROMANISM.—This work will soon be out. We have endeavored to make a work for our Protestant opponents, if not for the Catholics.

Correspondence.

Letter from Bro. E. Town.

Dear Brethren:—Permit an unworthy brother to ask you a few questions relative to the future destiny of the wicked: not for controversy, but for the sake of truth.

1st. Is not the Savior, in Mark 9:44-46, 48, speaking of the same event that Isaiah speaks of in the last verse of his prophecy? [Note 1.]

2d. Is not the first and second death spoken of in Ezek. 18:26? and is the soul in this chapter the worm in Mark 9th, and Isa. 66th? [Note 2.]

3d. Is not the day of the Lord in Isa. 34-8 the same as that in 2 Pet. 3:8? and is not the lake of fire and brimstone in Rev. 21:8 the same as in Isa. 34:9? [Note 3.]

4th. Are not the words "cut off," in Dan. 9:26, and Ps. 37:22, 28, 38, the same in the original from which they were translated?— [Note 4.]

5th. What may we understand Jacob and Esau to represent, in Obadiah's prophecy? and is not the drinking and swallowing down, in v. 16, the same as that in Rev. 14:10? and is not the deliverance, v. 17, the same as that in Dan. 12:1? and is not the kingdom, v. 21, the same as that in Rev. 11:15, and Matt. 13:41? [Note 5.]

6th. How can Sodom and Gomorrah be an example unto them that after should live ungodly, unless those that follow their pernicious ways shall perish in their own corruption, be turned into ashes with eternal fire, become extinct, and be as though they had not been? [Note 6.]

7th. How can the righteous and the wicked be recompensed in the earth, Prov. 11:31, Rev. 14:10, and have the wicked in an eternal conscious state of misery, without having the wicked on the new earth? And if the wicked are to be in a conscious state of eternal torment, in what sense are they to be no more? Prov. 10:25; Job 18:18; Ps. 37:20, 36; 104:35; Prov. 2:22; Isa. 13:9; Mal. 4:1; Matt. 13:41; 2 Thess. 1:9; Rev. 20:13. [Note 7.]

I have given these few texts of Scripture, because they seem to apply to the future punishment of the wicked, and weigh strong in favor of the annihilation doctrine, as many are pleased to call it, and which, by the bye, is a very rational term.

I have been searching the Scriptures for light for some time, and if the above doctrine is erroneous, I have either overreached, or come far short, of the object of my search.—But I am still after light. And if an exposition of some of the above texts should be given by those who read that they may understand, it no doubt will prove beneficial to many who endeavor to take heed to the sure Word.

I am looking with much interest for the return of the Nobleman this spring. I have read with much interest Bro. Gross' articles on time, and think the evidence on the taking away of the power of the Pope is the best that I have seen. I read also Bro. Hale's pamphlet on time, and heard him lecture at Glenn's Falls a year ago, and have received much light from all I have heard and read on the speedy coming of our Lord.

I do not expect that we shall all see eye to eye, or that the knowledge of the Lord will cover the earth, until he shall bring again Zion. But let us love as brethren, keep the unity of the Spirit in the bond of peace, and so fulfil the law of Christ.

Yours, searching for light, and waiting for redemption,
EDMUND TOWN.
Sandy Hill, March, 1847.

P. S. I should like to see Bro. Gross' article on time in the "Herald." [Note 8.]
E. T.

Note 1.—There is good reason to believe that he is.

Note 2.—We understand the death spoken of in Ezek. 18th as the second death only.—

The word soul, in v. 20, denotes there the entire person. It is literally, The person that sinneth, he shall die. Die what? He will die the death threatened, whatever that may be. It cannot therefore be the worm, which we regard as a figure, drawn from the worms in the valley of Gehenna, engendered in the carcasses of those cast out there.

Note 3.—We are not fully settled on that point.

Note 4.—The original words, translated "cut off," in Daniel 9:26, and Psalm 37:22, are of the same root and meaning. It is the same word that is so frequently used in the

Mosaic law with a similar rendering; and "signifies the punishment of death, generally, without defining the mode." A word of the same root, perhaps, but rendered "Cherethites," signifies "executioners," and designated a part of the body-guard of David, king of Israel.

Note 5.—We understand the house of Jacob, to be the righteous; and the house of Esau, the wicked. The other portions of this question we should answer in the affirmative.

Note 6.—Those that follow their ways will thus perish.

Note 7.—1. The wicked can be recompensed in the earth, without being among the righteous on the earth's surface.

2. They will be no more on the earth among the righteous; they will have no more right to an inheritance among the saints, than they would have if they had never been here.—

The word "more," in Prov. 19:25, is not in the original. Job 18:18 asserts that "he shall be driven from light into darkness, and chased out of the world,"—or from off the earth into darkness. According to Psa. 37:20, 36, they will be burned at Christ's coming, (to be raised a thousand years subsequently,) and those who look for them on the earth will not find them.

According to Ps. 104:35, we understand that at the advent the wicked will be burned up, to be no more on the earth. Prov. 2:22 teaches the same: they "shall be cut off from the earth," and "rooted out of it." Isa. 13:9 teaches the same destruction at the advent.—

So does Mal. 4:1. So does Matt. 13:41, 42; and when they are cast into the furnace of fire, the Savior says there shall be,—not unconsciousness, but,—"wailing and gnashing of teeth." 2 Thess. 1:9 refers to an everlasting destruction which shall be when Christ "shall come to be glorified in his saints;" but a thousand years after this, we find them still in existence. Rev. 20:13, 14, refers to their resurrection, and their final submersion in the lake of fire, which lake, the revelator says, is the second death. What their condition is there, we do not learn in that text; but by referring to other texts, we find they "are tormented day and night"—a Hebraism denoting *perpetuity*—"for ever and ever." Rev. 20:10.—

"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. ch. 14:11. We are obliged thus to understand the texts you refer to; because with such an interpretation they harmonize with the words of the Savior, that the wicked "shall go away into everlasting punishment"—

into "everlasting fire prepared for the devil and his angels."

Note 8.—We should not dare to assume the responsibility of giving to the public an article in which the ground is virtually taken, that if the Lord does not come by the 18th of April, he will not come for more than forty-five years. With no evidence to support that position, we cannot give the enemy the advantage of quoting from the "Herald" such an admission, which would be a great hindrance to our labor, should time pass that date. And we see no more evidence for that day, than we do for many others. That the Lord may come this spring, or at any time, we grant. And may we all continually watch, and be ever ready, for his appearing.

Letter from Bro. F. Gunner.

The Bible, and the Bible only, is the foundation and source of my belief; it is the golden Urn from which, and from which alone, the benighted can hope to draw true light; it is the inspired record that God has given of his Son, and it alone is able to make us wise unto salvation.

Should all the forms that men devise
Assault my faith with treacherous art,
I'll call them vanity and lies,
And bind its precepts to my heart.

1st. I believe that the Old Testament Scriptures foretold, foreshadowed, and typified the time when, the circumstances attendant upon, and the signs that were to precede, and transpire at, the first personal advent of our Lord

and Savior Jesus Christ; all which, I believe, were fully, absolutely, and literally fulfilled. Isa. 40:3; Gen. 3:15; Isa. 53d; Micah 5:2; Ps. 89:19-52; Jer. 31:15; Isa. 7:14, &c. &c.

2d. I believe that the vicarious sacrifice of Jesus Christ, the well-beloved and only begotten Son of God, made full and ample atonement upon Calvary's hill for the sins of the whole world, and that every son and daughter of Adam may become the recipients of a full and free salvation, upon the exercise of true repentance and reformation towards God, and the manifestation of a living faith in Jesus Christ our Redeemer. 1 John 1:7; Acts 10:34, 35; Rom. 3:22; Col. 1:20; Rom. 10:8, 9; 1 Tim. 14:15; Acts 13:47; 1 John 2:1.

3d. I believe in the absolute, literal, and second personal appearing of the same Lord and Savior Jesus Christ, who ascended bodily, in the presence of his disciples, from the mount of Olives; and that he shall so come in like manner: his feet standing in that day upon the mount of Olives again, when his people will behold him with unclouded vision, visibly, for themselves, and not for another. Acts 1:10, 11; 1 Thess. 1:7, 8, 10; 1 Tim. 6:14; Titus 2:3; Heb. 9:28; Phil. 3:20; Col. 3:4; 1 Pet. 1:7, 10, 11; 1 John 2:28; Job 19:23-27; Zech. 14:14; Rev. 1:7; James 5:7, 8, &c.

4th. I believe that the prophecies, recorded in the Old and New Testament Scriptures, do most emphatically contain the time when, and foretell the signs that are to precede, and proclaim the events that shall transpire in connexion with, the second personal coming of our dear Redeemer to judge both the quick (i. e., the living) and the dead. Dan. 8th, 9th, and 12:7-13; Matt. 24:29-31; Luke 21:25-28; 2 Tim. 3:1-5; Matt. 13:24-30, 36-43; ch. 25:31-34, &c. &c. &c.

5th. I believe that the second personal coming of Christ in the glory of his Father, and with all his holy angels, will be the next great prophetic event that will take place in the closing history of our world, and for it (by the grace of God) I shall continue to look, and watch, and wait, and pray. Luke 21:31; and vs. 25, 26, which are literally fulfilling to our positive knowledge, &c.

6th. I believe that the Savior, the apostles, and the Revelator, taught the doctrine of two literal resurrections: one from among the dead (that of the saints), and the other of the dead (that of all the wicked); the first to be a resurrection of the just, the second to be a resurrection of all the unjust; the first to take place at the second coming of Christ, and the second, or final resurrection, one thousand years afterwards, during which period the redeemed of the Lord shall reign with Jesus Christ, the Lord of hosts, upon the new earth, and possess the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven; in other words, the meek shall inherit the earth, and delight themselves in the abundance of peace. Satan will be bound until the expiration of this thousand years, when he will be loosed again for a little season, the wicked dead be raised to witness the glory they have lost, and to be punished when the last great battle will be fought, Christ and his saints assert their great power, Satan and his hosts be overthrown, all rule and authority be put down, the last enemy (death) be destroyed, and him that hath the power of death, that is, the devil. The tabernacle of God will then be with men, and he will be their God, and they (the redeemed) shall be his people. He will wipe away all tears from their eyes, and they shall dwell at his right hand, where there is fulness of joy, and pleasures for evermore.

O! with what transporting endearments will the saints of God assemble around the everlasting throne of their Redeemer, when they shall realize that they have met to part no more for ever. Acts 24:15; 1 Thess. 4:16; John 6:39, 40; Rev. 20:5, 6; Luke 14:13, 14; Rev. 1:18, 19; ch. 11:15-18.

Dear Bro. Himes:—I am often requested, by persons of different denominations, to explain to them why I am an Advent believer, and what are the doctrines in which I believe. And being desirous to give a good reason, or reasons, why, I thought I would pen the above. If you think fit, you will favor me with their insertion in the "Herald."

Yours in hope,
F. GUNNER.
New York, March 16th, 1847.

Letter from Bro. Henry Orr.

Dear Bro. Himes:—I wish to make some remarks through your paper concerning the support of those who labor among us. There are some of the friends that do their part; yet I fear there are others of the faith that James speaks of as saying, Be ye warmed and filled, while at the same time they do not give the

means to accomplish this. Two things in this seems strange to me: the first is, we, as Advent believers, profess to be standing with our loins girt about, and we cut loose from the world. May God of his infinite mercy give us more of that light that comprehends darkness, and show us what true waiting for Christ denotes. The second is, most of us have formerly been pressed and dunned, by our elders and class leaders, for our quarterage and subscriptions of every kind, and now, while our Advent brethren come to us without hire or promise, ought not we to consider that the laborer is worthy of his hire? The Lord will call us to an account, and reckon with us according to our talents. My prayer is, that the Church may be fully cut loose from this world, and stand more like the city set on an hill.

Next to our brethren in the ministry, my earnest wish is, that our Advent publications, as far as they hold forth the truth, might be supported, and the English and West India missions be helped, by all them that have this world's goods.

When '43 was preached in these parts, I, like many others, thought that some great reform must take place before the end; but when I saw Bro. L. D. Fleming's letter in the "Harbinger," where he spoke on Dan. 12:4, I was satisfied we were in the time of the end. I then thought of what the apostle said about the crown being for all that love His appearing, and the questions arose, Do I love his appearing? Could I let all go? Could I love Jesus more than father or mother, wife or children? I now found I must get more faith, before I could say, "Even so, come Lord Jesus." But Christ told his followers to ask and receive, that their joy might be full; and when I sought faith of God to cut me loose from the world, and to set my affections on things above, he gave me the witness that I could say, "Land of rest, for thee I sigh," &c. And this is now my greatest theme, to keep myself in that blessed faith daily and hourly. We need hourly to cry, Lord, increase our faith. I call this one of our greatest tests; and wherever I have an opportunity, I lay it before my friends. If the Advent friends would pray continually for this faith, there would not so many of them turn back. Would to God that speakers might hold up loving His appearing more than they do, in place of the many useless tests current.

With the permission of all that love the Lord Jesus Christ in sincerity, I would say a little on the question of the intermediate state of the dead. As Bro. Marsh said, the devil would willingly divide us on this question.—My dear brethren and sisters in Christ, let us be careful. Let us beware of the wiles of the wicked one. We know what slaughter he has made, on other points, in dividing. And many times my heart would have fainting, only for the precious words of the apostle, that there must be heresies among us, that they which are approved may be made manifest. All that love the truth, I trust, will not suffer these things to make them fail in their charity to their brethren. The subject has been handled through the papers enough to let all see both sides of the question. We are all agreed that the spirit goes to God that gave it, and no reward is given till the great coming day; and this is all we know in the case. And now, dear friends, let us bear in mind the words of the apostle, Rom. 14:5, "One man esteemeth one day above another, another every day alike; let every man be fully persuaded in his own mind." For my own part, I hope, with the help of God, to never let this break my fellowship with any brother or sister. And now, as a poor, unworthy brother, I beg for all to let this drop, and begin to provoke one another to love and good works. For certainly we should not now be contending, while we do not know what one day or hour may bring forth; for we may see what will make the tribes of the earth mourn, at any time. May God by his Spirit make us ready, and keep us so, that we may at all times be able to say, "Even so, come Lord Jesus."

Yours, waiting,
HENRY ORR.
Darlington (C. W.), March 12th, '47.

LETTER FROM BRO. SAMUEL EVERETT.

Dear Bro. Himes:—I think the brethren scattered abroad ought to keep up a friendly correspondence. I therefore write, in order that I may contribute my mite toward doing good in these perilous times. So far as I can do it by words, I think I ought to remind the brethren of the words of the beloved John: "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." (1 John 4:7.) Here love is the grand test of piety; and so indeed throughout the epistles. Love not in word only, but in deed and

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in truth. If we be baptized into the spirit which runs through this epistle, we shall be "made perfect in love," and be prepared for the coming of the Lord. I would ask the dear brethren to read the whole epistle, as it is one of the most precious portions of God's word. Paul has also placed love above not only coveted gifts, but above all other Christian graces.—"Now abideth faith, hope, love, these three; but the greatest of these is love." (1 Cor. 13th.) In this chapter we learn, that eloquence, extensive knowledge, great faith, and the most splendid acts and sufferings, by abuse and martyrdom, without love, are all nothing. We learn, also, that love is the essence, or motive, of all the Christian graces.—"Love suffereth long, and is kind; love envieth not; love vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things." Here we have, as it were, the budding of this heavenly plant; but in the world to come, we shall have the full bloom, yea, the ripe fruit, in abundance, of that love which never faileth. Let us therefore follow after love, and the things whereby we may edify one another. Let us be filled with the Spirit, and sing, "Love makes our unity."—Then we can forgive one another, as God (for God is love) for Christ's sake hath forgiven us. We can think differently on minor points, and doubtful questions, and still love one another. Thus, in the exercise of love, we shall grow up into Christ in all things.

In love, let me say, Let there be no contentions among us, which stir up anger and strife, for we all are brethren. If there are false brethren among us, they cannot harm us, if we be followers of that which is good. We must overcome, and then we know that we shall not be hurt of the second death. And whatever we may wish as to the end of the wicked, let us remember that God is Judge himself, and that he judgeth righteously. Let us clear our skirts of the blood of all men. Let us not add to or take from the word of God, lest he take away our part out of the book of life, and add unto us the plagues written in this book. (See Rev. 22: 19, 20.) This text has often recurred to me in the recent discussions, and I entreat the dear brethren to heed it in this time of controversy. Let us heartily believe all that God has spoken, cheerfully obey all that he has commanded, and patiently suffer all that he appoints; and in a little while, he that cometh will come, and will not tarry. Then shall every man have praise of God.

In this time of famine, pestilence, and war, let us learn righteousness,—bear a faithful testimony to our fellow men,—give with liberality to the poor,—send the gospel of the kingdom to the destitute, and do good, as we have opportunity, to all men, especially to the household of faith.

I have been called, within a week, recently, to attend two funerals at Bro. Levi Morton's, of East Whatly. Bro. M. has been afflicted with sickness and the death of two promising little boys, about four and a half and six and a half years of age. We trust that he will have the sympathies and prayers of the saints; and above all, blest with the smiles of the Savior, and animated with the hope of that kingdom, where sickness, pain, and death, are felt and feared no more. I remain your brother in hope.

North Leverett (Mass.), March 17th, '47.

[If all would be actuated by the spirit manifested in the above, love and harmony would take the place of strife and bickering. Let each one watch over their own hearts, and God will give us all the grace we need.]

LETTER FROM BRO. M. M. MUMFORD.

Dear Bro. Himes:—I would again assure you of the pleasure that I receive in the perusal of the "Herald," coming, as it does, freighted with the glad tidings of the approaching kingdom. I have been especially edified and instructed from the writings of Mr. Habershon, published in several of the late numbers of the paper, which are an additional light, showing to us where we are in this world's highway, and how far from the haven of eternal rest. These writings, as well as those of other trans-Atlantic brethren, I have read with the highest satisfaction. I feel to rejoice that there are so many, aside from American Adventists, who have drank from the fountain of divine and eternal truth, and who have fearlessly declared these things to the world. By these means I feel continually strengthened and encouraged in the truth of the living God, knowing that he is faithful and sure who hath spoken, fulfilling in the future what of those things which he hath spoken by the mouth of all his holy prophets, which yet remain to be fulfilled, as he hath brought to pass in ages gone other things which he had previously declared.

I trust the "Herald" will continue to be what it has been, and what its name implies, in the fullest sense, a herald of the speedy coming of the King of Glory. We need all the light we can get,—the more the better; for in proportion to the amount we have, if we are indeed children of God, will be our conceptions of his greatness

and goodness, consequently our preparedness to meet him, inasmuch as our love towards him will be increased, and also our desires and endeavors to keep his commandments. Besides, we need it when the inducements abroad in the land, for the acquisition of earthly gain and honor, are neither few nor small, but perhaps greater than in any previous age since the flood; and especially do we need it at this time of worldly-mindedness—yea, doubly and trebly so, when the shadows of evening are not only stretched out, but are almost lost in approaching night.—And are we indeed living in this grand and awful time, solemn beyond the power of words to describe? Truly, even so, we cannot mistake—the fulfillment of all (or nearly so) prophetic declarations warns us of the swift approach of earth's final catastrophe; and even now there can be read, by the student of prophecy, in the turbulent state of the nations of the earth, a preparation for that storm of divine vengeance fast gathering over their devoted heads—"Armageddon's day comes on."

What motives to holiness, to watchfulness, and for doing good, do these things present us. When I think of these things, it almost seems that I shall not be able to stand; but I feel the more to humble myself under His mighty arm; and may all do so who are looking for the coming King, is my prayer; for we know that the Lord will be the hope of his people in that day when all human power shall fail. May the Father of mercies enlighten, lead, and direct.

It is seldom that I have the company of a fellow Adventist, with whom I can enjoy sweet conversation on the coming kingdom of glory. I am at present in a community composed partly of ultra spiritualizers, having not the most distant sympathy with that glorious hope which is the life-spring of all our joys and happiness, and partly of others who either scoff, or manifest a cold indifference in these things. May God keep us from all of these spirits, and preserve us to the end, when the shouts of a ransomed universe shall fill the glad heavens with, "Welcome to thy throne."

Windham (Me.), March 13th, 1847.

LETTER FROM BRO. I. ADRIAN.

Dear Bro. Himes:—I take pleasure in reporting through the "Herald" the effect of my labors for the last five weeks. I have been occupying the Methodist meeting-house in the eastern part of Saratoga, N. Y. The people came out in crowds to hear the everlasting gospel. Its influence was overwhelming; prejudice was removed, and some were converted. But in the midst of my joy, I am sad. What I have witnessed compels me to believe, that the extravagances and misconduct of those professing to be Adventists have done more to bring the cause into disrepute than all our enemies could have done. Our opposers, it is true, thundered down upon us with all the arguments that could be drawn from false premises; and, indeed, it was mere thunder, or loud noise. Failing in their object, they next called to their aid the raging elements, and poured down such a torrent of curses on our heads, as would have moved the firmest fabric not founded on the rock. Amidst it all, the truth stood firm, and, like the sturdy oak upon the mountain side, bade defiance to the raging tempest; and had not the serpent diffused poison in our midst, to-day might have witnessed the overpowering influence of this truth on the world. Brethren, shall we not learn wisdom from the past? It will be indeed strange if we cannot see the importance of union and concentration of effort on this great question. Why is it, I ask, that questions of minor consideration should be suffered to divide the children of the kingdom at this late hour? Oh, how my heart bleeds when I look at this. Can it be, that we have men among us yet who will sacrifice the cause of God, to gratify their desire of notoriety? I will hope better things. Oh, brethren, beware! If you have shunned the gulf on one side, do not rush into the fire on the other. Christ is being wounded in the house of his friends. What influence has seized you, that you have withdrawn your support from the organ of our hope, and deserted those men who have stood fast in every storm? Have they committed any crime? or is it because they do not dive into every extreme that floats along? Brethren, the Lord is coming! This is the all-absorbing question. My faith was never stronger than now, that the Lord will come the present year.

While on my visit to the North, and looking on the battle-fields of Saratoga, I heard anecdotes of bravery and heroic action in the cause of this country's freedom. I could feel enthusiasm kindle, and the love of freedom burn in my breast, as I listened and beheld. But I felt a holier feeling as I entered a cottage that stands amidst the scene, though every countenance of its inmates was marked with sorrow, though not unmingled with a gleam of joy. Stretched upon a couch of death, lay the matron of the family, in the meridian of life, yet wasting away with foul consumption. As I approached, she said, in a whisper, "Talk with me about the promised land." I knew not what her faith was; but after conversing with her half an hour, I found her a well-informed believer in the immediate coming

of the Savior. She told me she had never heard a sermon, or read a book, on the subject, except the Bible; and yet she was rejoicing in the hope of soon seeing Christ. This is not strange to me; because I believe the Bible, if followed, would do the same for all. Yours in hope.

LETTER FROM BRO. J. D. BOYER.

Dear Bro. Himes:—The little flock in this place are still looking with confidence for the return of the Nobleman. Some of them have remained in the Methodist Church until about a week ago, when they were brought to trial, but were not permitted to tell the reason why they did not attend class. The preacher in charge was so bitterly opposed to the doctrine of the Advent, that he did not want to hear their reason. He admitted that the doctrine of the Advent was a Bible doctrine, but it was not a Methodist one!

The cause in this County (Centre) is prospering. I have been attending some calls, which are very numerous, in Bald-Eagle Valley. The interest is as great as I ever saw it in '43. Backsliders have been reclaimed, and God's people have been made to rejoice in the blessed hope of a speedy deliverance.

At the invitation of Bro. Edmiston, a United Brethren preacher, I preached in their church. I found a people ready to receive the truth. I do not know of any in the church that oppose it; but all love the appearing of Christ; and not only the church, but the whole community are awake to the subject. If time continues the coming summer, we intend holding a camp-meeting, when we expect a general gathering of the faithful.

I have had a visit from Bro. Osler, who has assisted me in a number of my appointments. I hope his labors will prove a blessing to many.

My health at present is not so good, on account of my laboring almost constantly, and having but little time to rest; the usage, also, is harder than what I have been accustomed to, sleeping in the humble log-cabins of the settlers in the woods, travelling on foot, or in the common lumber wagons of the country, and gratefully accepting a bed of straw, and such other fare as they might be able to afford. But I am willing to endure all this; yea, and more, knowing that we shall very soon reap if we faint not.

I expect to leave in a few days for Martha Furnace, where I have preached twice. I have been requested to have a week's meeting with them. The people have been very much neglected about the furnaces and forges of this State. I have distributed all the publications I had, and scattered about eight thousand tracts.

Harrisonville (Pa.), March 15th, 1847.

BRO. H. TANNER writes from Buffalo (N. Y.), March 9th, 1847:—

Dear Brother:—I am glad to acquaint the friends East of the continued amendment of the health of our dear Bro. Porter—we feel that the Lord will yet spare him to us, lest we in Buffalo should have sorrow upon sorrow. God has indeed blessed us greatly, in saving and preparing many for his kingdom, and now grants us this great blessing in raising up our dear brother to labor again among us. The late visit of Bro. Himes was indeed cheering to us, who watch for the beacon lights to mark the way until the morning dawns, which will crown our hopes. His health while here was poor, but his labors were not abridged—he freely gave his strength to the great work before him. May the Lord continue him to the flocks scattered abroad, till the great Shepherd shall gather the fold, and give the crown. In behalf of many inquirers, I must remind him of his promise to publish, at an early day, his statements on the Papacy. We think it quite doubtful if we see his face West again until the great day. We are right glad in the Lord that the day is so nigh. We are as firmly grounded in the belief that "the wise shall understand" as ever; and most of us firmly believe that we have marked the last number on the rolling years. The Lord grant that it may be so, and that we all may be permitted to end our labors in God's rest before 1847 shall be numbered with the past, is the prayer of your brother, struggling for victory and eternal life.

BRO. SAMUEL PARKER writes from Dry Ridge (O.), March 16th, 1847:—

Dear Bro. Himes:—The "Herald" still continues to come to me, bringing many good things, by which my mind is illuminated, and my soul made to rejoice in the communicable fullness of the glory of God, and in the speedy coming of our Lord and Savior Jesus Christ. Notwithstanding the many strange theories that some of our Advent brethren as well here as at the East, have put forth, my attachment to the Bible, and a firm belief that it teaches that the end of all things is at hand, has often been weakened in the least. My mind is often raised from earth to heaven, from the toils, conflicts, temptations, and sorrows of this life, to that glorious inheritance that remains for all the faithful of God's followers. My dear brother, let us be faithful unto the end. While we may have our different views concerning the state of the dead, and many other like points of doctrine, let us labor, above all things, to prepare the world for the immediate coming of our blessed Lord. May we have that

faith that works by love, and purifies the heart. May we be instant in season and out of season, always abounding in the work of the Lord. I am thoroughly convinced that all the signs have been fulfilled except the sign of the Son of man, and I live daily to behold his coming in the clouds of heaven, with power and great glory.

BRO. AARON CLAPP writes from Hartford (Ct.), March 15th, 1847:—

Bro. Himes:—In the providence of God, this city has once more heard a good lecture about the speedy coming of our blessed Lord and Savior Jesus Christ. Dr. Tyng, of New York, delivered a lecture last week before the Young Men's Institute. In consequence of expecting a large number to attend, the American Hall, the largest in the city, was procured. The hall was thronged, and with the first class of our citizens. To the astonishment of all, his subject was the five universal monarchies in Daniel's vision. He showed from history that four of them had risen and passed away in succession; that the fourth is in its divided state, that we are living in the very toes of the image, and that God is about to set up the fifth and everlasting kingdom. He also alluded to the signs spoken of by Christ as having been literally fulfilled, and said that the kingdom was nigh, even at the doors. He spoke of the fig-tree putting forth its leaves, by which we might know that summer was nigh; and so we may know that the Son of man is soon to come, by looking at those events spoken of by Christ that have and are now taking place in the world. I am glad that so many of our citizens have once more heard about this solemn and all-important subject, that never do, nor would, knowingly, attend Second Advent meetings.

I should like to be informed through the "Herald," whether there has been a dark day and dark night in England, or any other country, similar to that witnessed in New England in 1780? J. PARSONS.

There have been several dark days in various parts of the world. But whether they were as strikingly so as that in New England, we cannot say. We are to remember, that the farther an occurrence is from us, the less distinct are our impressions respecting it.—ED.

Dear Bro. Himes:—Permit me through this medium to say, I expect to leave next week for Adams, Mass., where I shall probably remain a week or two, and then proceed on a tour to the West, making a short tarry in Fayetteville, N. Y. Should any of the dear friends be disposed to write me, they will please direct to the care of Dr. I. L. Barker, of the former, or to S. B. Palmer, of the latter place. Yours, expecting speedy redemption, SAML. CHAPMAN. Meriden (Ct.), March 27th, 1847.

OBITUARY.

"Blessed are the dead who die in the Lord."

DIED, in Northwood, N. H., March 2d, of consumption, LYDIA H. EMERSON (formerly of Gilmanton), wife of Bro. Charles S. Emerson. Sister Emerson was 28 years of age. She experienced religion about 14 years ago, and united with God's people, whom she always made her companions. In 1842 she embraced the doctrine of the speedy coming of the Lord, and remained a firm and consistent believer until death. She would often say to her companion, "I shall sleep but a little while—the separation will be short—we shall soon meet in the kingdom of our God. Oh, blessed hope!" After it became evident to her, that her hope of recovery was based only on the deceitful character of her complaint, she was perfectly calm and resigned, waiting, almost impatiently, for the time of her departure. For upwards of two years, no murmur was heard from her lips, though she was in great distress; but she would say, "It is all right." Her religion was that of the heart, and manifested itself in her life. She was not satisfied with a profession, merely, as is too often the case in these last days; consequently her end, like that of the righteous, was peaceful and happy. For the last two weeks her mind's sky was unclouded, and her constant theme was, "Jesus is mine, and I am his." As her husband sat holding her hand, he observed that her pulse had stopped, and told her she was dying. She looked at her fingernails, and said, "Yes, I am." He then asked her how she felt. "Oh! the prospect looks good—I shall soon be at rest. Come, Lord Jesus, come quickly." She then bid those with her farewell, and fell asleep in Jesus, without a struggle or a groan. C. S. E.

"Voice of Truth" please copy. DIED, in Portland, Me., Sister ELIZABETH TUFTS, after an illness of about four months, during most of which time her sufferings were very severe; but by the grace of God, she was enabled to bear them patiently, and looked beyond this world for the inheritance which is incorruptible, undefiled, and that fadeth not away. She was a firm believer in the near coming of the Lord, to change our vile bodies, and fashion them like unto his glorious body, to die no more. We sorrow not as those who have no hope. F. J.

Bro. Scott's New Work.

Bro. Hutchinson gives the following notice of this work in the "European Advent Herald" for Feb. 1847:—

We have received the following prospectus, which we feel pleasure in giving to our readers. Mr. Scott has written several works on the same subject, and, so far as we have examined them, they possess considerable merit. We hope he will be extensively patronized in his present attempt. He has, we believe, suffered much, with respect to this life, in consequence of his faith and his zealous advocacy of it, which gives him an additional claim to the countenance of those who hold the pre-millennial and speedy advent of Christ. When in Edinburgh, a few months ago, we saw part of the "Catechism" in manuscript, and while we may not endorse it in all its details, yet we have reason to think that the work is calculated to do much good. We trust it will come out.

PROSPECTUS OF A CATECHISM

On the Prophetic System of the Scriptures, embracing the whole revealed Will of God regarding Man in his Unfallen, Fallen, and Glorified State; and evincing by Scriptural and Historical Proofs, the Truth of the Original Chiliasm, or Christian Faith; and the Heresy of the Popish Theory of "Post-millennialism," which was transmitted into, and is still held by, all the Protestant Churches.

ABRIDGED CONTENTS AND PLAN OF THE WORK.

Preliminary Discourse.

PART I.—THE UNFALLEN STATE.

- Chap. I. The creation and original constitution of all things.
Chap. II. Fall of man and plan of redemption.
Chap. III. Design of prophecy, and rules of interpretation.
Chap. IV. Chronology of the world and prophetic dates.
Chap. V. The revealed purpose of God.

PART II.—THE FALLEN STATE.

- Chap. I. Its length and character, and various dispensations from first to last.
Chap. II. The Ecclesia and the Apostasia of the Christian dispensation, with their respective systems of prophecy.
Chap. III. The history of the Apostasia, and of Post-millennialism, its peculiar theory.
Chap. IV. The reformation from Popery—only partial.

Chap. V. The theory of the apostasy still held by the Protestant churches. Isolated individual attempts at reform. Systematic errors of many of these attempts, and evils resulting.

Chap. VI. Points of contrast between the original and modern systems.

Chap. VII. The original Christian, or pre-millennial system evinced by Scripture proofs.

VIII. Concluding pre-millennial events forming the connecting links between the fallen and the restored, or glorified saints.

PART III.—THE RESTORED, GLORIFIED, OR HEAVENLY STATE.

Chap. I. The restitution, or restored state of all things. Palingenesia, regeneration, or making of all things new. The Third, or New Heavens, descriptive of, and limited to, the Millennium.

Chap. II. The transposition of the post-millennial theory, and total change of system resulting.

Chap. III. State of mankind during the Millennium, in the new heavens and new earth.

Chap. IV. Personal presence and reign of Christ, and all his glorified saints, upon the new earth during the Millennium, and for ever proved and evinced by Scripture and history, to have been the faith of the Jews and the Christians till the rise of the Apostasy, and to be the only true prophetic system of the Scriptures and of the Christian Church.

TO ALL CHRISTIANS.

In sending forth this prospectus, it is done under the strongest sense of the imperative necessity there is for not merely calling, but fixing, if possible, the attention of Christians to a most important subject, upon which there is the clearest evidence to prove the existence of almost universal misapprehension and error in the churches. It has often been certainly proved from Scripture and history, that the Jews before, and the whole Christian church for at least 300 years after, Christ, universally held the same faith on prophecy, which, in the dark ages, after that time, gradually gave way, and was finally superseded by the theory of the apostasy, which became universally prevalent in the Popish church, and was at the Reformation transmitted entire in the Protestant churches, by which it is universally held to this day. Now although at the Refor-

mation a partial revival of the original faith on prophecy began, yet amidst the difficulties and turmoil excited by the reformation of the more elementary errors of Romanism, the subject of prophecy was lost sight of, and allowed to fall into oblivion; and its farther reformation being thus abandoned, the Popish theory again prevailed, and is now universally held in all the Protestant churches, and has never since the Reformation been fairly tested by Protestants in the light of Scripture and history.

Now, as nothing can be more certain than that one of these opposite systems—either that of the Jews and first Christians, or that of the apostasy, including Popish and Protestant churches, is a heresy, with abundance of evidence in Scripture and history to prove it, it is a duty incumbent on every Christian to test the subject by the standard of the Scriptures, and to reject the heresy prevalent in the churches. After long study of both systems, I feel so fully convinced of the creed, or system, held in all our Protestant churches, being nothing better than a heresy of Popery and of the dark ages; that, though already repeatedly baffled and maligned for my pains, I am constrained once more to make a fifth endeavor to stir up and deliver my brethren from that heresy, by a full Scriptural and historical proof and exposure of it. After the repeated and ungenerous rebuffs, insinuations, and contempt, cast upon me by those who differ from me; nothing but the full and clear conviction of my understanding, and my consequent duty to my brethren, who hold, not the original Christian creed on prophecy, but the heretical theory of the apostasy, could have induced me again to come before the churches, and with the same confidence to charge and challenge their attention to these facts. The bare possibility of their being in error on a matter of so much unutterable importance, ought at once to arouse them to the incumbent duty of testing and proving the subject. My challenge, and pledge to burn my books and confess my error, when my arguments were disproved, have been before the church and world for years, and yet remain unanswered. I renew my pledge, with this farther condition and manifesto, that all post-millennialists be called upon either to defend their theory, if they can, by disproving the opposite system; or if they cannot, or fail in the attempt, that they renounce the theory they hold as a Popish heresy.

What is the question at issue but a vague speculation? say the opponents. Nay, but the eternal issues and the heaven of the two systems are totally different, and for the one there is assuredly no evidence in Scripture; and as every soul is interested in the speedy and right settlement of this most important question, which no man can doubt there is abundance of evidence in the Scriptures clearly to settle, I claim the support and subscription of the most prejudiced Christian opponents, to enable me to lay before them that evidence whereby they may at once either claim my pledge, and crush, if they can, what, with their theory, they must believe to be rampant heresy; or, be delivered from their own heresy. I call for the support of all neutrals, who have studied neither system, but whose highest interests are involved in the issues of the question. I ask and look for the support of all pre-millennialists, who are in duty bound to further the cause which they believe to be Christ's. I call for the support of every Christian; for there are none whose best interests are not involved in the issue of the controversy, whether it results in the temporary triumph of the theory of Antichrist, which I impugn, and call upon all Christians to prove and abandon; or, in the slaying of the witnesses, and the suppression of the original prophetic faith of the Christian church, immediately before the great day of wrath at hand.

We shall import a quantity of the above work as soon as it is out. It will cost about \$1 in this country.

"Fifteenth Annual Report of the Trustees of the Perkins' Institution and Massachusetts' Asylum for the Blind."

A copy of the above Report has been laid on our table, and which we are happy to notice, if thereby we can be instrumental of aid to this worthy institution. There are, according to the Report, 101 inmates connected with the establishment. Its object is to give employment and instruction to those who are deprived of sight. Forty-three volumes, including the Bible, in 6 vols., have been published by the Society, stamped with a letter which is left raised, so that the pupil reads with his fin-

gers. Some of them have made great progress. They have work-shops, where the best of mattresses, feather-beds, comforters, cushions, mats, &c., are made, or repaired, at short notice. They also have a store at No. 152 Washington-street, where the above articles are kept ready made, at very economical prices; so that those who wish for such articles may practise economy, and at the same time encourage and aid the blind. This is a worthy object, and commends itself to all who would help those who are endeavoring to help themselves.

THE NEW POSTAGE LAW.

Our readers are doubtless aware, that a new postage law was passed at the last session of Congress, and has already gone into effect. As it will be a convenience to know the provisions of this law, we give the following synopsis of it, for the benefit of our readers:—

1. All Deputy Postmasters are authorized to send free, through the mails, all letters and packages not weighing over two ounces, which they may have occasion to write or send, relating to the business of their offices or of the Post Office Department endorsing thereon "Post Office business," and signing their names thereto. And those whose compensation did not exceed \$200 for the year ending the 30th of June, 1846, may also send free, through the mails, letters written by themselves, and receive free all written communications, on their own private business, not weighing over one half ounce.

2. Members of Congress and Delegates from Territories may send and receive free, through the mails, from thirty days before the commencement of each Congress, until the meeting of the next Congress, letters and packages not exceeding two ounces in weight, and public documents not exceeding three pounds in weight. Public documents are those printed by the order of either House of Congress, and publications or books procured or purchased by Congress, or either House, for the use of the members.

3. The same privilege allowed to members of Congress is extended to the Secretary of the Senate and the Clerk of the House of Representatives during their official terms, which terminate with the election of their successors.

4. The privilege of the Vice-President is enlarged, so that he may send and receive free, public documents during his official term.

5. Persons entitled to the privilege of franking should endorse on all letters or packages weighing under two ounces, "Free," and sign the name, designating the office they fill; and all public documents which exceed two ounces in weight should be designated by writing the words "public documents" on them, and signing them officially as above. The character of public documents issued from the public offices in the city of Washington and directed to persons authorized to receive them free, may be designated by a stamp specifying the office from which they issue, and the words "public documents," or such other evidence of their character as may be agreed upon between them and the Postmaster of the city of Washington. Any document folded and sealed, not having such evidence of its character on the envelope, will be rated with postage, which will be remitted by the delivering Postmaster, upon satisfactory evidence that it is a public document, transmissible free through the mails to the person addressed.

6. All letters and packages from and to the heads of Departments, or the other public officers who were entitled to the franking privilege prior to the passage of the Act of the 3d of March, 1845, in relation to the business of their respective offices, will be delivered to the persons addressed, without any charge of postage, as an appropriation has been made by Congress for their payment. All letters and packages issued from the Departments, and signed by the heads of the Departments, or, under their direction, by their chief clerks, and by the other officers who were entitled to the franking privilege prior to the Act of 1845, designating their official capacity. But such officers have not the right to send or receive, free, their private letters or papers.

7. All newspapers transmitted through the mails will be hereafter rated with postage, except exchange papers between the publishers of newspapers, and those franked by persons enjoying the privilege; and contractors may take newspapers out of the mails, for sale or distribution among subscribers.

8. Transient newspapers, or those not sent from the office of publication to subscribers, handbills, or circular letters, printed or lithographed, not exceeding one sheet in size, will pay 3 cents upon delivery at the office and before they are put in the mails, and all such will be charged by Deputy Postmasters as pre-paid matter in the way bills and upon their accounts of mails sent, and stamped or marked "paid," with the name of the office from which sent.

9. Transient newspapers, handbills, or circulars, cannot be received free by Deputy Postmasters under their privilege. If such should be addressed to them, it is their duty to return them to the sender under a new cover, charged with letter postage. If deposited in a Post Office unsealed, addressed to Deputy Postmasters or others, they will not in any case be forwarded by mail without prepayment of the postage. If sealed, they will be rated with letter postage, and forwarded in the mails.

10. Letters addressed to different persons cannot be enclosed in the same envelop or package, under a penalty of ten dollars, unless addressed to foreign countries.

It will be seen by the above, that Postmasters can now enclose and frank letters containing money; and that papers do not go free for thirty miles as before; and that on all papers, &c., not sent from the office where they are published, the sender must pay three cents postage. We cannot therefore send by mail the "Gospel Chart," &c., unless we pay the postage. Those sending papers or pamphlets to us should be careful and direct them to the "Advent Herald," &c., and not to us individually, so that they may come free.

"PROSPECTUS.—J. Winebrenner & Co. propose to publish, by subscription, a portrait and improved edition of the work entitled, 'The History of all Denominations in the United States.' The work shall contain several new articles, and some of the old ones improved. It shall also be embellished with fifteen or twenty splendid portraits of leading men belonging to the different religious denominations represented in the work.—It will be printed and published in a large octavo form, on good paper, and in extra gilt binding, and delivered to subscribers at \$2 50 cts. per copy, payable on the delivery of the work. Common edition at \$1 75 cts.

BUSINESS NOTES.

J. Kiloh—R. G. Atwell's paper was stopped, by the Postmaster of Cincinnati, at No. 285. We have credited him now to end of v 13. We find no A. Gale. One sent to C. Gale has been stopped.

R. E. Gorton—We do not have the "European Herald" so as to furnish back numbers. Besides, we now have to pay three cents for every one we mail from this office.

S. Pratt—S. Davidson's paper was credited \$1, which paid from No. 267 to 293, 26 numbers, to be stopped when the time paid for expired. So we stopped it. But as you think it paid for 4 months longer, we have changed the address as you direct, and marked it to end of v 13.

D. Whitney—We have now marked it v 13.

W. D. Tuller—We have made it right. Changing it makes it paid to 336.

M. Perry—We sent by Fitchburg Express.

J. Kiloh—On account, \$5. We think the works you refer to cannot be obtained in this country. A new work has just been issued on the Apocalypse, by Rev. Mr. Hooper, of England. It is a good work. We shall import a few copies if called for. Price in England, 10 s. sterling. Bro. Scott's new work will be out soon. See notice.

Wm. T. Moore, \$5—This pays to end of v 18. We do not know what you mean by being in arrears. We are sorry we cannot send the book you write for; it being a bound book, it cannot be sent by mail.

John Hamilton—If you could pay the past, we would still send.

F. H. Lumbard—We are sorry you did not inform us you were unable to pay, before your paper was sent back. Had you done so, your name would not have appeared in the delinquent list. We have balanced your account.

Thos. F. Pomeroy—The "Herald" is \$1 per volume of six months. The \$1 you send pays to No. 334.

E. Wade—The \$5 for us pay to end of v 15. We have given the other \$5 as you directed.

J. G. Smith—There was \$3 due at the end of v 13; but credited you for that amount.

M. Lyon—The change of name made it look like an error. We have re-written it.

Wm. Brown—Your paper directed to Danville, Livingston county, N. Y., is returned by the Postmaster of that place, as not called for. As you have lately subscribed, and paid in advance, we conclude there is some mistake in our direction of the paper. Please direct.

J. Shipman—We have sent you 12 charts, to Hamilton, C. W.

S. Stone, \$1—We will send the pamphlet as soon as we get a lot, which we are daily expecting.

ENGLISH MISSION.

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

Received since our last—S. K. Baldwin 2 50 0

S. Stone 5 00 0

Amount of receipts above expenditures. 296 33

CONFERENCES.

Conference at New York begins on Monday, May 11th, on Anniversary week; at Philadelphia, May 16th; at Boston, May 25th.

APPOINTMENTS.

R. V. Lyon will preach in Springfield, Mass., the first Lord's day in April; in Enfield, Ct., the second.

The Lord willing, I will attend meetings in Northbridge, Mass., on Lord's day, April 4th; in Randolph the 11th; and in No. Abington the 18th. W. H. INGHAM.

Providence permitting, I will preach in Westborough on the second Sabbath in April. N. BILLINGS.

A correct and splendid lithograph, from a daguerreotype of Bro. Miller, for any of his numerous friends who may wish, may be had at this office. 50 cents per copy.

BOARD.—A very central and pleasant location at No. 5 Pitt-street. Gentlemen coming to the city would do well to call.

NOTICES.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price 37 1-2 cts. retail, 33 1-3 wholesale.

BLISS'S "ANALYSIS OF GEOGRAPHY." Price 62 1-2 cts., or \$5 per doz.

CRADEN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.

"THE VOICE OF GOD: or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, Commencing with 1845. Also, Some Account of Pestilence, Famine, and Increase of Crime. Compiled by Thomas M. Preble."—The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1-2 cts.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble.—Price 37 1-2 cts.

CLARK'S GOSPEL CHART.—Price 37 1-2 cts.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day in Washington Hall, 142 Hester-street, one door from the Bowery, and on Tuesday and Friday evenings in the vestry of the German Reformed church in Forsyth-street.

Receipts for the Week ending April 1.

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

- T. Haywood, v 12—40 cts.—E. Noyes, v 13; C. Downer, 302—each 50 cts.—Amos Emerson, 313—\$1 50 cts.—Dr. M. Cromwell, 332; R. T. Phillips, 332; J. McFarland, 332; N. W. Reynolds, 332; G. W. Hiram, 332; A. Parmelee, v 13; J. Cummings, v 13 (they were sent); Wm. Hunt, v 13; J. Dunn, 339; J. McKenley, v 13; J. W. Gorrell, 339; J. Kimble, 365; L. S. Phares, v 13; R. T. Rust, by a lady, v 13; W. G. Ruggles, v 13; E. Wetherell, 313; Dea D. Mixer, v 13; H. Benson, 284; P. Ross, v 13; P. Dow, v 13; J. H. Dockham, v 13; L. D. Wheeler, v 13; J. G. Smith, v 13; L. Armstrong, v 12; H. Freeman, v 13; Tho. H. Armstrong, 334; N. Clark, 368; A. Worden, 342—each \$1.—S. K. Baldwin, v 16 (and books sent); J. W. Hopkins, 355; L. H. Cary, v 13; E. A. Poole, v 14—each \$2.—J. Kiloh, (1 copy), 384; J. B. Burgess, 313—each \$3.—Robert Tucker, v 15; Wm. S. Bassett, v 12—each \$4.