

ADVENT



HERALD.

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

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"Refrain thy Eyes from Tears."

Refrain thine eyes from tears,
No more in sadness weep;
Hushed be your doubts and fears,
And hear the Savior speak.

I leave you here alone,
But I will come again,
To sit on David's throne.—
Thine eyes from tears refrain.

Refrain thine eyes from tears,
Jerusalem shall sing,
The thirteenth ground no more appears
As an accursed thing.

All sin he'll wipe away,
His enemies all slay;
O what a glorious day!
Thine eyes from tears refrain.

Ye sleeping saints, come forth—
Ye ne'er shall die again;
You've suffered here on earth,—
In the new earth you'll reign.

Ye saints, dry up your tears,
Lift up your heads—rejoice!
We soon shall hear his voice.

The signs he kindly gave,
Have cheered us on our way,
And helped us storms to brave—
To live from day to day.

His promise stands secure,—
O, never doubt again.
So long as time endures!
Thine eyes from tears refrain.

H. BUNDY.

Political State of Switzerland.

(From the Correspondent of the N. Y. "Observer.")

While I am writing to you, the attention of all Europe is turned to the Helvetic Confederation. Civil war is threatened. Perhaps it has already begun. Every day increases the probabilities of such a calamity. In vain wise men hoped that the Swiss would have sense and prudence enough not to offer to the world so sad a spectacle. This expectation is deceived, and the citizens of the only republic which exists in Europe are on the eve of destroying one another.

What causes, then, have produced such deep enmity, such bitter hatred? This question I design especially to answer in the present letter.

At first view, it would seem impossible that our age could witness religious wars. When we read the history of past times, and see the frightful horrors committed by the opposition of Rome to the Reformation, we are ever ready to lift our eyes to heaven, and thank God that we were born in better days. It would not be possible now, we say from the bottom of our heart, to array men on battle-fields for a doctrinal opinion. Mankind are too enlightened, too civilized. They know too well, by their own experience, that the sword cannot decide matters of faith. We may still have political wars; commercial wars; wars of conquest; but we shall have no more religious wars.—So we think, and yet the conflict which has

taken place in Switzerland, is pre-eminently a religious war!

It was a great and irreparable misfortune for the Helvetic Confederation not to have been wholly converted to Protestantism by the voice of Zwingle, Faren, and Calvin. If the Swiss had been unanimous in adopting the new faith, this country would be, perhaps, the most flourishing and happiest of the Old World. But the small cantons,—as they are called,—refused to lend an ear to the preaching of the gospel. The priests persuaded these poor mountaineers that the Reformation was a work of Satan; they even instigated the Popish population to take up arms against the Protestants, and thence have sprung innumerable calamities. These religious hatreds were sometimes allayed, but never wholly extinguished. The fire was hid under the ashes, and only waited for a breath to re-kindle it.

Here let us ask: What tie binds most strongly human beings in a city, a family, a state? It is religion,—even in periods when faith would seem to be most cold. I speak not of shades of doctrine, which each other, but cardinal points like those which distinguish the Romanists from the Protestants and Papists will never form a solid union, even though they live under the same laws, and seem to hold the same political opinions. There is always between them a cause of distrust and discord. They are not brothers in the true sense of the word.

This is applicable especially to Romanists. Their priests are intolerant by their traditions and their principles. They never assent cordially to the liberty and equality of all communions. If they are in a free country, they take the mask of liberality; but in fact, they only wait for the moment when they shall have power to oppress their adversaries; for the religion which they profess is essentially contrary to freedom of conscience.

Look at what occurs in Switzerland. I do not pretend to justify the violence of the radicals. This letter will show that I judge them with due severity. The Catholic cantons set the example of intolerance. While the right of the Romanists is allowed freely to perform their worship in Protestant cantons, the disciples of the Reformation are not generally admitted into Popish cantons. Thus, as soon as the priests had established their power in the Valais, they passed a law which forbade absolutely the Reformed worship, even in private houses! At Schweitz, at Uri, at Zug, if a Protestant traveller was so imprudent as to distribute tracts on his way, he was immediately put in prison, or expelled from the country. So the Popish clergy act in a part of Switzerland. Is it not intolerable? What! you demand, you obtain equality of rights in Protestant cantons, and you refuse to give the same in your Popish cantons? We receive freely your disci-

ples, and you do not receive ours? In the same confederation, citizens are persecuted on account of their faith! Plainly, it is not a proper alliance, and the federal agreement is broken in one of its fundamental points.

Suppose that in your American Union, there were some states where the Romanists should be in majority, and that, taking advantage of their numbers, they should pass laws forbidding Protestants from performing Reformed worship in their territory, would you think that the Union still existed? No, indeed, for you would be treated as strangers, almost as enemies, in a part of your country.

Another cause which has contributed to exasperate religious hatreds, is the recalling of the Jesuits. For three hundred years, the disciples of Ignatius Loyola have been at the head of all the conspiracies against the Reformation. They shrink from no treachery, no crime to obtain their end. Intriguing, restless, perfidious, using sometimes fraud, sometimes force, all means with them are good. Was it wise, especially for the canton of Lucerne, one of the director-cantons where the federal Diet sits, to take to its bosom these Jesuits, and provoking them to rigid reprisals?

The Romanists answer, indeed, that the cantons are sovereign in religious matters, and that if Protestants have the right to receive Methodists or Baptists, they can in turn receive Jesuits. But it is by no means the same thing. Neither the Baptists, nor the Methodists, are in permanent conspiracy against Popery: their history is not stained with abominable crimes; they do not meddle in political affairs. If the Jesuits were merely monks, occupied in reciting their litanies, and performing their devotions within their convent, their presence would not excite alarm. What stirs up the Protestants of Switzerland against them, is that the Jesuits meddle with politics wherever they are dominant, and threaten the common safety.

However it may be, nothing has more contributed to rouse the public indignation, than the coming of the Jesuits to Lucerne; and if these fathers loved peace, according to the spirit of the Gospel, they would hasten to quit a country where they bring trouble and war. But no, they remain, and all their activity is now employed in making military preparations.

Travellers who have lately traversed Switzerland, relate that the sight of the seven cantons of the Sonderbund, or separate alliance, is truly curious. Monks and priests march at the head of battalions. They perform the ceremony of blessing flags, guns, pikes, and swords. They present to regiments banners, on which is painted the picture of the Virgin. They say mass in the streets, amidst the armed populace. Many soldiers wear a white cross upon the breast or shoulder,

as in the times of the crusades. Even the children and women are animated with a warlike spirit. The Jesuits promise the crown of martyrdom and eternal happiness to those who shall die in combat. Fanaticism is at its height.

Surely there is something interesting and imposing in this enthusiasm in the Romanist cantons. Devotedness has always a claim for our esteem, and these men who sacrifice their life for what they regard as the truth, as the cause of God, deserve our respect. But how deplorable, that they should be led to incur such great dangers for a religion full of superstitions and lies! They think to fight for God, when fighting for the impostures and tyranny of Jesuits! Sad delusions of the human mind! When, then, shall the day come, when men shall no longer be the dupes of ambitious priests and monks?

The radical cantons, which compose the majority of the Confederation, are animated with quite other feelings. Far from being too credulous, they have not faith enough. With them, Jesuitism is displaced by skepticism. Most of the inhabitants are only Protestants in name, and infidels in reality. Go to Geneva, to John James Rosseau, rather than to the Gospel. Some have even adopted the principles of Fourierism, or of communism, and their morals are on a level with their faith.

If we compare the state of industry in the radical cantons with that of the others, the difference is striking. In the Romanist party of Switzerland, all is backward; everything remains much as it has been for three hundred years. Little commerce; old modes of agriculture; the houses and customs of barbarous times; no comforts in domestic life; the people ignorant and poor. There are cantons with not a single newspaper, or printing-press; they are as remote from modern civilization, as if they lived on the borders of Tartary and China.—These people make pilgrimages, like their ancestors; they bow before relics; they believe that the priests and monks are very oracles of the Lord.

It is quite otherwise in the Protestant and radical cantons. There, all is life, activity, industry, and progress. The peasantry are well-fed and well-clothed. Most live at ease. They can read and write. They have convenient houses, fields cultivated with care. In the cities of the cantons, there are gymnasiums, colleges, where all the sciences are taught with ability. Political newspapers are numerous. But along with this good, there is evil. The radicals generally overstep the bounds where they ought to stop. They think not at all of invisible things. They are absorbed in the pursuit of worldly good.

It is easy to see from this contrast, that the two parties in Switzerland cannot live in harmony. Here is the spirit of

the dark ages opposed to the spirit of modern times. Not only are there two wholly distinct religions, but two utterly different tendencies. This opposition has existed for a long time. It was concealed or restrained, when the government was in the hands of the aristocratic classes. The patricians of Berne and of Zurich tried to maintain order, and made large concessions to the Romanists. But now the power is in the hands of the people. Democracy reigns in the radical cantons. It is no longer possible to preserve moderation. The two parties are in violent collision, and civil war is at hand.

The great evil is, that these two parties are forced to live in the same confederation. If the Romanist and the radical cantons formed separate States, they could subsist side by side without much difficulty. Each one could follow his own course, and leave his neighbor to pursue his. But as they compose one and the same State, they have numerous and unavoidable relations together. They must establish laws in common, for the affairs of the Confederation. Their deputies sit in the same Diet. Every day brings up new subjects of dispute, and it is because they are too close together that they repel one another.

Political opinions have much to do in this struggle. The federal agreement imposed upon Switzerland at the Congress of Vienna, in 1814, is very defective. Not enough authority is given to the central government. The cantons are united to one another, without being subjected to a superior control. The decrees of the Diet are not obeyed, when the canton thinks proper to resist the orders which it receives from the federal officers; and only by force of arms can it be brought to submit.

Many men think that the great powers of Europe gave this bad constitution to Switzerland, in order to strip it of all internal or external force. It is plain that the Helvetic Confederation under its present government cannot have unity, and the body is paralyzed.

But the Popish cantons, being feeblest in numbers and wealth, try to preserve, at any price, the sovereignty of the cantons. No change in the agreement; no new rights granted to the central power; they detest the principle of union; for they know that if the federal government had more power, they themselves would lose almost all their influence; their small numbers would be swallowed up in the common mass.

The radicals, on the contrary, being the most numerous, and the strongest, wish to alter the agreement. They would establish something analogous to the United States, namely, a President invested with real power, a Diet or Congress, directing the affairs of the Confederation; in a word, a more compact union in the Helvetic territory.

Considered in itself, the plan of the radicals is not censurable. Modern nations incline to be more harmonious and homogeneous in their internal government. Centralization,—as we call it,—is one of the great laws of our age. Formerly, under the feudal institutions, and even long afterwards, each province of a kingdom had its own customs, its distinct interests. Now, the growing facility of intercourse, the multiplied relations between citizens of the same country have removed these barriers. France, for example, forms a great body, subjected to the same rules, sharing the same destiny, living the same mode of life. This is national unity, the constitutive and essential element of nationality itself.

I understand, then, why the radicals of Switzerland aim to change their agreement. But applied to this country, such

a plan must meet with terrible obstacles, because the religious opinions, moral and business habits are, as I have shown, so different. The small Romanist cantons will shed the last drop of their blood to defend their old customs. They are the first founders of Switzerland. The proud mountaineers of Uri, of Schwitz, of Unterwald, fought valiantly against the Austrian soldiers, before Geneva, Lausanne, Berne, Zurich, had a political existence. They remember with allowable pride the deeds of their ancestors. How can they consent to sacrifice their old cantonal independence?

The radicals, too, use bad means to gain their end. Will violence lead to union? Will war produce harmony? When blood shall flow in torrents, will men be more disposed to unite together? Indeed, it is a strange way to form closer ties between the Swiss, to go, sword in hand, to impose the conditions of a new alliance! This resembles the language of our (French) revolutionists of 1793, who said: "Brotherhood, or death!"

The change of the federal agreement will sooner or later be effected, no doubt. But the time is not yet come; and the radicals, by urging too fast the settlement of the question, will delay perhaps the success for many generations. Patience is a virtue essential for political men; they who do not possess it, often commit irreparable faults. In Switzerland it is to be expected, that there will be more uniform opinions, more homogeneous dispositions, more equally diffused intelligence. Romanism will not weigh for ever on the small cantons. In our age especially, the means of intellectual and social regeneration are numerous and powerful. Pope Pius IX. himself seems to act under the promptings of new opinions. Then,—when all the cantons shall have acquired more unity in their sentiments and views,—it will be possible also to establish more unity in their institutions. At present, it is unhappily probable that much blood will be shed, and that important to Europe, and are carefully watched by foreign governments. For this country is placed between France, Germany, and Italy; "it can conduct political proselytism in three different languages," as one of our statesmen says. There are in Switzerland, Italian, French, and German journals. Many refugees from other parts of the continent reside in Switzerland: they keep up an active correspondence with their former fellow citizens, form clubs, plot conspiracies. It is a vast revolutionary furnace. If the radicals triumph in Switzerland, they can join hands with the oppressed people of the Italian peninsula, send agents beyond the Rhine, agitate the border provinces of France, and expose their neighbors to serious danger.

The cabinets of Paris and Vienna have already sent notes, asking explanations of the Diet. It is even probable that they will interfere with sword in hand, if the civil war should continue. The Swiss would then be in a worse condition than at present, and perhaps their republican institutions would be overthrown. We wait events, expressing ardent wishes for the triumph of true liberty.

France, October, 1847.

Poor Ireland!

The condition of Ireland is indeed deplorable. The sufferings of the peasantry, caused by poverty and famine, continue to be of the most dreadful character,—and there is no prospect of an alleviation to these ills. To add to the dark cloud of horrors which rests upon that unhappy country, the people in some populous sections become a prey to des-

pair, throw off all moral restraints, and thefts, robberies, murders, and assassinations are rife in the land! The "Limerick and Clare Examiner" (a repeal paper) thus describes the sad condition of the peasantry in that district:—

"They must be *growing mad*. Their acts are not the acts of men endowed with rationality; their crimes are, we lament to say, black and bad enough for savages or demons. Murder accused of heaven—murder most foul—murder that brings on the soil and the perpetrators the vengeance of an offended God, and the execration of man stains our land, and steepes it in disgrace and infamy. At noon-day blood is spilled; at night, bands of ruffians prowl through the country, slaying, and robbing, and terrifying the peaceable. Life is unsafe even upon the frequented highway; and property is secure only when it is protected by arms against aggression. The ringing sound of shots hardly ever ceases after sundown in some districts; and, in others, the traveller as he journeys on is met, every other mile, by parties on the lookout for victims to punish or assassinate. The prayers, the remonstrances, and anger of the Catholic priesthood, are disregarded by the hardened wretches whose trade is murder, plunder, and coercion. For law they care nothing; they dare its vengeance recklessly. They provoke the wrath of God; they incur the hostility of man with equal indifference."

Scenes of a similar horrible character are enacted in other districts—and as crime is contagious, and is often the offspring of destitution and want, it is difficult to conceive its terrible results, or to devise measures for its suppression.—The conduct of the land-holders to these miserable tenants, or the peasantry in their neighborhood, is not calculated to put a check upon these agrarian outrages, but on the contrary, to irritate them to acts of madness. Many of the agents of the land-holding absentee treat the peasantry with a degree of cruelty and oppression, inhuman in the last degree, and in their turns become victims to the vengeance of those they have trampled with an iron heel beneath their feet! The landlord and tenant code of Ireland has been very properly pronounced, by high judicial authority, "a code framed solely with a view to the interests of the landlord, and to enforce the payment of rent by the tenant." Such a law is manifestly unjust—and is undoubtedly one of the main causes of the destitution and crime in unhappy Ireland—and even now we see it stated in a Liverpool paper of the 12th of November, that "for one landlord who is shot by the peasants, hundreds of peasants are by the landlord driven with fire and sword from their small holdings, to die so slowly, that none will call it murder." As a specimen of this species of cruelty practised to a considerable extent against the poor tenants, who are exhausted by want and completely dispirited by a failure of the crops, the following thrilling narrative is given, which cannot be read without a tear of sympathy for the unhappy sufferers:—

"One of the most revolting instances of the assertion of what are called the rights of property in Ireland, occurred recently in the County of Leitrim. The scene of the outrage we are about to describe, was the townland of Leganomor, in the parish of Anghavess, the property of Major Ormsby Gore, Porkington, Wales. This gentleman is thoroughly imbued with the philosophy of Earl Fitzwilliam, that the seven millions of small holders in Ireland are a 'phenomenon which must be removed,' in order 'to make Ireland a *better machine* for the production of wealth.' He differs from his lordship, however, in not thinking

that, to effect the object, either a scheme of emigration, or a grand road railway scheme is at all necessary. All that is wanted, on his plan, is a little *resolution* on the part of Irish land owners. The only 'Government aid' which Mr. Gore desiderates, is 'a detachment of military and police.' The requisite civil and military force, armed with muskets, bayonets, and torches, and headed by the sheriff and Mr. Gore's steward, accordingly proceeded on the 29th ult., to the village marked out for depopulation. Having arrived, they burnt to the ground the homes of the tenants, leaving fifty human beings without house or shelter. The torch was applied while yet the inmates were under the roof; and that the aged and bed-ridden sick did not perish in the flames was not owing to the humanity of the 'authorities.' The non-payment of the rent was not even the poor pretext for the atrocity of burning out men, women, and children, like rats from a rotten tenement. The rents, where due, were offered to the steward; but his instructions were, to take no payment from a tenant holding under *twenty* acres of land. It was a deliberate experiment to 'remove the phenomenon' of small holders, with a view to making the estate 'a *better machine* for the production of wealth!'

"The Dublin 'Freeman's Journal' gives the following account of the victims:—

- "1. John Grant, four in family, held eight acres of land, a very solvent tenant.
- "2. John Quinn and wife, two in family; himself aged, 87; was dragged from his sick bed, and laid on a wad of straw, to see the house in which these 87 years were spent, burnt.
- "3. Thomas Currin, six in family, held six acres of land.
- "4. John Currin, eight in family; a solvent tenant, holding thirteen acres, of which he lately purchased seven acres for the sum of £20.
- "5. Brian Currin, eight in family, held four acres of land; solvent.
- "6. Pat. Donohue, seven in family, held five acres of land; Pat. Donohue being in Scotland, earning the rent, his wife and five children, just recovering from fever, refused to leave the house, but the fire being applied, she was forced to depart.
- "7. Thomas Quinn, four in family, held seven acres and a half of land.
- "8. John Quinn, four in family, held seven acres of land; his family, recovering from fever, could scarcely crawl out before the house was burnt.
- "9. Lawrence Quinn, four in family, held six acres of land.
- "10. Widow Quinn, eight in family, held seven acres of land."

"It was a most heart-rending scene to witness, on the day after the burning, the smoking embers of the consumed village, the fragments of broken furniture scattered around, as it was rescued from the flames, and the sorrowful looks of that group of old and young, as they gathered around me to tell the sad story of their misfortunes. They said, 'We all lived in peace in this village; we were never at law with each other. Our forefathers lived here for generations past. You would say, if you saw it before this ruin came, that it was a nice little village; and so I am sure it was. Another said, 'Do you think does the law sanction such cruelty?'

When such acts of shameless cruelty are perpetrated by the pampered lords of the soil, who can wonder that crime, clad in crimson garments, should stalk triumphant through the country!

The question now occurs, shall we refuse a resting-place to those who, with their aged parents, their wives and children, are led to escape the calamities which overwhelm their native country,

and strive to find the means of existence on our more happy shores? They will labor for us, and labor faithfully, if we will supply their limited wants of food and clothing. No—let us not close our ports against this unfortunate people, when we require their labor in many of our cities and towns, and when we have millions of acres of uncultivated lands, where those who are willing to labor need never suffer for the want of the necessities of life.

But let it be recollected, that these emigrants are aliens, are generally ignorant, and accustomed to forms of government distinct from our own; of self-government they know little or nothing, and in political controversies, however honest may be their views, they will of course become the tools of artful and unprincipled men. To such an alien population, the privilege of voting at the polls—a privilege which is denied to a native citizen until after a residence of twenty-one years—should not be lightly allowed. Let them come to our shores, and here find the necessities and comforts of life. Their descendants, breathing from their infancy the atmosphere of freedom, will become intelligent and valuable citizens. But let us beware how we extend to aliens, without severe restrictions, a power which they cannot exercise with wisdom or knowledge—a power, on the proper exercise of which our government is based—the power of the elective franchise.

My Savior.

BY JOHN EAST, M. A.

COUNSELLOR.

My Savior is my COUNSELLOR (Isa. 9: 6) and Advocate. This is one of the titles which made up his complex name of WONDERFUL, the name assigned to him by prophecy, and illustrated by the entire scheme of providence and grace. He is one of the council, who are represented as deliberating upon the creation and redemption of man; a counsellor of Jehovah; and also a divine person in Jehovah. "Who," asks the prophet Isaiah, (40:13),—"Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him? With whom took he counsel, and who instructed, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?" Yes, who but a person truly and essentially divine, could sustain such an office as this?

With what love, admiration, and reverence, therefore, may I look upon my Savior, when I consider him as sustaining the exalted office of Counsellor in all the plans and operations of the Godhead! In heaven and in earth he says,—and facts confirm his veracity,—“Counsel is mine, and sound wisdom; I am understanding; I have strength.” (Prov. 8:14.) The false wisdom, indeed, which prevails in the understanding of the natural mind,—a wisdom first acquired under the violated tree of knowledge, and ever since fed by the father of lies, who then gave it unto man,—may and does esteem the plan of salvation to be folly. Hence nations and individuals “have rejected the counsel of God against themselves,”—(Luke 7:30), and “judged themselves unworthy of eternal life.” (Acts 13:46.) But the heaven-taught soul, which has learned that first lesson of true wisdom, its own ignorance, discerns in the gospel of Christ the perfection of wisdom and counsel, and in the person of the great Mediator, the glorious Counsellor—“Christ the power of God, and the wisdom of God.” (1 Cor. 1:24.) It is in his hand, that “the kingdom,” of which I desire to be, and humbly trust I am, a subject, is “ordered and established with judgment and with justice from henceforth and forever.” (Isa. 9:7.) There is

not a transaction in that kingdom, or the subordinate kingdoms of nature and providence, in which I may not trace the design and agency of my Savior, and say, “This also cometh from the Lord of Hosts, which is wonderful in counsel, and excellent in working.” Most consolatory reflection! Taught by thee, “O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.” I may form the best plans, and adopt the best means for their execution, according to my own judgment, and yet I may fail; for, while “a man’s heart deviseth his way, the Lord directeth his steps.” May this set my mind at rest—the assurance, that, in the council-chamber of the skies, where all earthly and human affairs are arranged, the wonderful Counsellor of Jehovah is my Savior.

Shall I take the name of Counsellor in the sense of a *special pleader*? Such an Advocate have I at the bar of heaven, in the person of Jesus Christ the righteous. I am guilty. I can make no self-defence. I have no personal plea to put in. But I read—“If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.” (1 John 2:1, 2.) Can I do better, can I do any other, than leave my cause in his hands? What ground of fear is left me, while I have such a Counsellor? How can I fail of being justified, when my Advocate can point to himself and say—“I have borne the sinner’s guilt, and penalty, and shame. My blood is the propitiation for his soul. My righteousness is his title to more than an acquittal—to the complete justification of his person—even to an inheritance of joy unspeakable and full of glory.” In every hour of spiritual depression, may my heavenly Advocate at least strengthen me to say unto him, in the calm confidence of faith—“O Lord, I am oppressed; undertake for me.” (Isa. 38:14.)

I may also view this title of my Savior as denoting his ability and will to be the *adviser* of his people. He will not only consult for me, but he will likewise give me the best advice. “I will give to Jerusalem one that bringeth good tidings. For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word.” (Isa. 41:28.) Jehovah, therefore, became the Counsellor of his people. Though a man may at first approach him with as much shyness as did Nicodemus, or, with the Greeks, as it were, desire only to see him, he will yet graciously welcome him. “Good and upright is the Lord; therefore will he teach sinners in the way. The meek will he guide in judgment; and the meek will he teach his way.” (Psa. 25:8, 9.) Has he given to me this fruit of his Holy Spirit—“meekness?” Has he effectually taught me that lesson of his pure word, “Trust in the Lord with all thine heart, and lean not unto thine own understanding; in all thy ways acknowledge him, and he shall direct thy paths?” (Prov. 3:5, 6.) How securely may I then commit myself to his guidance, whether it be in my search after truth, in the path of daily duty, or in the frequent perplexities of the present life! He has promised his blessed Spirit as my guide into all truth; to guide me continually; to make me, as a sheep of his flock, “lie down in green pastures, and to lead me beside the still waters.” (Psa. 23:2.) I am interested in that most comprehensive covenant made with “the Redeemer of Israel and his Holy One,” on behalf of his ransomed—“They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.” (Isa. 49:9, 10.)

History of the Fourth Universal Monarchy.

No. III.

The rules of symbolization being laid down, and an outline view of the fourth monarchy given; we proceed to notice that government in detail. The history of the Latin kingdom embraces four periods; called the *dragonic*, the *leopard*, the *scarlet*, and the *judgment* periods. The first three are named after their noted symbols; the fourth, from a remarkable event. The agents and events of each period will be described in the following order: 1st. Analyze the symbol. 2d. Analyze the agent supposed to be symbolized. 3d. Compare the symbol with the assumed agent. 4th. If the analogy is perfect, the assumed is the real agent; if the ground of analogy be not perfect, then another assumed agent must undergo a similar process of investigation, and so on, until one can be found to answer the conditions of the symbol.

THE FIRST, OR DRAGONIC PERIOD.

This period covers a space of nearly one thousand years. Its symbol, the great red dragon, is analyzed in Rev. 12: 3, 4, 7-17. “And there appeared another symbol in heaven; and behold a great fiery-red dragon, having seven heads and ten horns, and seven diadems upon his heads. And his tail drew the third of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. . . . And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole habitable earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea! for the devil is come down to you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman that brought forth the man-child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood, which the dragon cast out of his mouth. And the dragon was wroth with the woman, and to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” These items, summed up, stand as follows: 1st. The dragon. 2d. His attributes—great, red. 3d. His insignia—seven diadems. 4th. His accompaniments, or members,—1. Seven heads; 2. Ten horns: and his tail, and his mouth. 5th. A persecuting agent.

1st. The agent here used as a symbol, is purely fictitious, and, consequently, is seen acting out his agency; and thus appears endowed with a sensible existence. It is chosen from a class of fictitious agents; and must symbolize a class, different, but resembling. The term dragon

means, literally, a fish, or an old serpent: but no literal seven-headed and ten horned fish or serpent ever existed. It is, therefore, fictitious. 2d. His attributes, great, fiery-red, denote the magnitude and cruelty of the agent. 3d. His insignia,—seven diadems—denote that, by seven successive stages, like a flight of stairs, he elevated himself to the celestial platform, or to the throne of universal dominion. 4th. His accompaniments, or members. a. The seven heads denote the seven degrees of elevation, by which the symbolic agent arrived at unlimited rule. b. The ten horns are not actors in this period, and are, therefore, left unexplained for the present. c. His tail and his mouth seem to be the weapons of his warfare, and will be described under the head of his agency. The terms Devil and Satan, being used to explain the symbol-dragon, are not symbolic, and will, therefore, be introduced when treating of the agent symbolized. Having noticed the dragonic attributes, insignia, and accompaniments, the attention of the reader is directed to his *agency*. He is the author of a grand apostacy; he draws after him the third part of the stars, or ministers. 2. He attempts to devour the man child: and being foiled in the design, he collects his numerous legions, he makes a deadly onset upon Michael and his angels. Being defeated and thrown from his celestial field to the earth, he goes forth to make war on the woman. He casts floods after her, retiring to her strong-hold in the wilderness. His further agency is exerted against the remnant of her seed. This vision leaves him among the inhabitants of the sea, exerting his great power to overcome them, and to work their entire ruin.

The floods of his mouth, we understand to symbolize his numerous edicts against the woman, and the remnant of her seed, and that those edicts would issue from the highest authority. By the tail is understood a subordinate agency, yet put forth in such a manner as to enable the dragon to work ruin more effectually. A wide-spread apostacy is the result of this agency. We have selected, as the assumed agent, symbolized by the dragon, the LATIN GOVERNMENT, whose seat of empire was formerly Rome; founded the 21st of April, B. C. 753. The Latin kingdom had, from its origin, a religious cast. It was clothed with the institutions of Pagan religion; and protected by them, as with a *garment*. They entwined divine rights around their political fabric; constituted the chief of the state high priest, and thus established a consolidated *politico-ecclesiastical* government. The first care of Romulus, its founder, was to attend to the interests of religion. The greater part of the religion of that age consisted in a firm reliance upon the credit of their soothsayers, who, from observations on the flight of birds, and the entrails of beasts, pretended to direct the present, and to unfold the future. Romulus, by an express law, commanded that no election be made, nor enterprise undertaken, without first consulting the soothsayers. In war, the soothsayers were the *chaplains* of the army. Romulus, after his death, was deified, and a temple was erected for the service, by the name of “Quirinus.”

Numa Pompilius, the second king, occupied the principal part of his time in inculcating upon the minds of his subjects the benefits of piety, and a veneration for the gods. He erected many new temples: he instituted sacred offices, and feasts: and the sanctity of his life gave him credit enough to persuade his people that he had a particular correspondence with the goddess Egeria. He alleged that, by her advice, he built the temple of JANUS, which was to be shut in time of peace, and open in time of

war. He likewise ordained four *vestal* virgins, who had very great privileges conferred upon them. From the reign of Numa to that of Gratian, the Romans preserved the regular succession of the several colleges of the sacerdotal order. Fifteen *PONTIFFS* exercised their supreme jurisdiction over all things, and persons that were consecrated to the service of the gods. Fifteen grave and learned *AUGURS*, observed the face of the heavens, and prescribed the actions of heroes according to the flight of birds. Fifteen keepers of the Sybelline, or Quindecimvirs, occasionally consulted the history of the future. Six *VESTAL* virgins devoted their virginity to guard the sacred fire, and to the unknown pledges of the future duration of Rome. The *EPULOS* prepared the table of the gods, conducted the procession, and regulated the ceremonies of the annual festivals. The three *FLAMENS* of Jupiter, Mars, and of Quirinus, were considered as the peculiar ministers of the three most powerful deities who watched over the fate of Rome, and of the universe. The *KING* of the sacrifices represented the person of Numa, and of his successors, in the religious functions, which could only be performed by *ROYAL* hands. The authority which the Roman priests had formerly obtained in the councils of the Republic, was gradually abolished by the establishment of monarchy, and the removal of the seat of empire: but the dignity of the sacerdotal character was still protected by the laws and manners of their country: and they still continued, more especially the college of pontiffs, to exercise in the capital, and sometimes in the provinces, the rights of the ecclesiastical and civil jurisdiction. Their robes of purple, chariots of state, and sumptuous entertainments, attracted the admiration of the people: and they received from the consecrated lands, and the public revenues, an ample stipend, which liberally supported the splendor of the priesthood, and all the expenses of the religious worship of the State. As the service of the altar was not incompatible with the command of armies, the Romans, after their consulships and triumphs, aspired to the place of pontiff or augur. The seats of Cicero and Pompey were filled, in the fourth century, by the most illustrious members of the Senate: and the dignity of their birth reflected additional lustre on their sacerdotal office. The fifteen priests, who composed the college of pontiffs, enjoyed a more distinguished rank, as the companions of their sovereign; and the Christian emperors condescended to accept the *robe* and ensigns, which were appropriated to the office of *SUPREME PONTIFF*.

But Gratian ascended the throne, more scrupulous, or more enlightened; he sternly rejected those profane symbols: applied to the service of the state, or of the Catholic church, the revenues of the priests and vestals; abolished their honors and immunities; and dissolved the ancient fabric of Roman superstitions, which were supported by the opinions and habits of eleven centuries. *PAGANISM* was still the constitutional religion of the *SENATE*. The hall, or temple in which they assembled, was adorned by the image and altar of victory: a majestic female, standing on a globe, with flowing garments, expanded wings, and a crown of laurel in her outstretched hand. The senators were sworn on the altar of the goddess, to observe the laws of the empire.

Having noticed the ecclesiastical establishment of the Latin government, or the first period, I shall, in the next number, notice the civil. J. P. WEEETHEE.

God is love, and those who would be godly, must drink deeply of the spirit of love; it is, like God, pure, holy, and everlasting.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, JANUARY 1. 1848.

Elements of Sacred Chronology.

For the most ancient geographical, historical, and chronological accounts, we are indebted to the Scriptures of Divine Truth; and were it not for the light which is there emitted, we should be almost entirely ignorant of the period and order of events beyond three thousand years in the past. The following is the principal evidence on which the early chronology of the world is based.

Gen. 1:1—"In the beginning God created the heavens and the earth."

According to the best analysis of the evidence hereafter to be presented, this was about 4161 years before the Christian Era, and in the year 553 of the Julian period.

On the sixth day, Gen. 1:27, "God created man in his own image, in the image of God created he him;" and called his name Adam.

ADAM (Gen. 5:3-5)—"And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth. [B.C. 4031, A.M. 130.] And the days of Adam after he had begotten Seth were eight hundred years. . . . And all the days that Adam lived were nine hundred and thirty years: and he died."

SETH (Gen. 5:6-8)—"And Seth lived a hundred and five years, and begat Enos. [B.C. 3926, A.M. 235.] And Seth lived after he begat Enos eight hundred and seven years. . . . And all the days of Seth were nine hundred and twelve years; and he died."

ENOS (Gen. 5:9-11)—"And Enos lived ninety years, and begat Cainan. [B.C. 3836, A.M. 325.] And Enos lived after he begat Cainan eight hundred and fifteen years. . . . And all the days of Enos were nine hundred and five years; and he died."

CAINAN (Gen. 5:12-14)—"And Cainan lived seventy years, and begat Mahalaleel. [B.C. 3766, A.M. 395.] And Cainan lived after he begat Mahalaleel eight hundred and forty years. . . . And all the days of Cainan were nine hundred and ten years; and he died."

MAHALALEEL (Gen. 5:15-17)—"And Mahalaleel lived sixty and five years, and begat Jared. [B.C. 3701, A.M. 460.] And Mahalaleel lived after he begat Jared eight hundred and thirty years. . . . And all the days of Mahalaleel were eight hundred ninety and five years; and he died."

JARED (Gen. 5:18-20)—"And Jared lived an hundred sixty and two years, and he begat Enoch. [B.C. 3539, A.M. 622.] And Jared lived after he begat Enoch eight hundred years. . . . And all the days of Jared were nine hundred sixty and two years; and he died."

ENOCH (Gen. 5:21-24)—"And Enoch lived sixty and five years, and begat Methuselah. [B.C. 3474, A.M. 687.] And Enoch walked with God after he begat Methuselah three hundred years. . . . And all the days of Enoch were three hundred sixty and five years. And Enoch walked with God, and he was not: for God took him."

METHUSELAH (Gen. 5:25-27)—"And Methuselah lived a hundred eighty and seven years, and begat Lamech. [B.C. 3287, A.M. 874.] And Methuselah lived after he begat Lamech seven hundred eighty and two years. . . . And all the days of Methuselah were nine hundred sixty and nine years; and he died."

LAMECH.—When Lamech was fifty-six years old Adam died, B.C. 3231, A.M. 930.

When Lamech was a hundred and thirteen

years old Enoch was translated, B.C. 3174, A.M. 987.

When Lamech was a hundred and fifty-six years old Seth died, B.C. 3119, A.M. 1042.

Gen. 5:28-31—"And Lamech lived a hundred eighty and two years, and begat a son. [B.C. 3105, A.M. 1056.] And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed. And Lamech lived after he begat Noah five hundred ninety and five years. . . . and all the days of Lamech were seven hundred seventy and seven years; and he died."

NOAH.—In the 84th year of Noah's life Enos died; Cainan in his one hundred and second; Mahalaleel in his two hundred and forty-fourth; Jared in his five hundred and forty-eighth; Lamech in his five hundred and ninety-fifth; and Methuselah in his six hundredth.

When Noah was four hundred and eighty years old, B.C. 2625, (Gen. 6:3-6.) "God saw that the wickedness of man was great in the earth;" and he limited his days to "an hundred and twenty years."

Gen. 5:32—"And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth."

From the order of the names of Noah's sons, it may be supposed that Shem was the eldest; but we learn from Gen. 11:10, that Shem was born two years subsequent to this, and from Gen. 9:22, 23, that Ham was the youngest of the three sons. Japheth was therefore the eldest, and was born B.C. 2605, A.M. 1556.

As Shem was a hundred years old two years after the flood, (Gen. 11:10,) he must have been born B.C. 2603, A.M. 1558.

Gen. 7:6, 7, 11, 12, 24—"And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. . . . In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.—And the rain was upon the earth forty days and forty nights. . . . And the waters prevailed upon the earth an hundred and fifty days." Ch. 8:3-5, 13, 14—"And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually, until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. . . . And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried."

This occurred, according to our computation, B.C. 2505, A.M. 1656.

Gen. 9:28, 29—"And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years; and he died."

The Septuagint version of the Old Testament gives a hundred years more than the Hebrew for the age of each of the first seven patriarchs at the birth of their son, and a hundred years less after each birth. This makes the whole number of years of each patriarch the same as in the Hebrew; but makes 2242 years between the creation and deluge. The Hebrew chronology must, however, be the more correct; for Methuselah lived nine hun-

dred and sixty-nine years, which, according to the Septuagint, would be fourteen years after the deluge!!

The Samaritan-Hebrew computation gives 1307 years only to the deluge; while Josephus gives 2256.

(To be continued.)

New Year's.

To-day we commence another new year,—reckoning from the "vulgar era" of our Lord's nativity: and in accordance with long sanctioned custom, we wish "a happy new year" to all our readers.

Happiness is a something which all mankind are seeking after, but which few find.—To the mass it ever appears a little distance in the future, and ever eludes the grasp of the greater number who pursue it. How it may be obtained is a question all are ready to ask; but the way wisdom dictates should be taken to find it, few seem inclined to follow.

The avenues which are most frequented in its pursuit, the experience of all ages testifies, lead not to the desired object. Wealth, pleasure, and fame, have each their votaries thronging their paths in countless numbers, all heedless of the experience of those who have gone before, and eagerly expecting to obtain what has ever eluded the grasp of others.

One of old, who had seen all the works that are done under the sun, testified that they are all "vanity and vexation of spirit." When he proved himself with mirth, hoping to enjoy pleasure, he found it "vanity," and was compelled to say "of laughter, it is mad: and of mirth, What doeth it?" When he gave himself unto wine, he found that he had laid hold on folly, and had not found "that which was good for the sons of men." When he made great works, builded houses, planted vineyards, gardens, and orchards, and trees of all kinds of fruits, and made him pools of water: when he had men servants and maidens born in his house, and had great possessions of large and small cattle, above all who were contemporary with him: when he had men and women singers, and musical instruments of all kinds, and kept not from himself whatever his eyes desired: he was obliged to look on all the works that his hands had wrought,—on all the labor that he had labored to do,—and confess that it "all was vanity and vexation of spirit," and he went about to cause his heart to despair of all the labor he had taken under the sun.

As was his experience, so is the experience of all his imitators: and yet men, as infatuated as ever, still throng the same paths, not realizing that godliness, with contentment, are the true and only sources of real happiness. This is the happiness we wish our readers.—may the opening year be to them a year of godliness, a year of contentment.

Whether those who enter on the commencement of this year will see its close in an unchanged state, is only known to Him who sees the end from the beginning, and has arranged all times in his own infinite mind. The evidences which admonish us that we are nearing the desired haven of rest; yet it becomes us, while we ardently hope, that we also patiently wait for our appointed time.—And whether we are to be summoned into life anew, by the fiat which shall clothe us with immortality, or be called to rest a while, by the severing of the silver cord of life, the breaking of the golden bowl, so that our dust shall return unto the dust as it was, and our spirit to God who gave it; or whether we shall be portioned still to labor and toil a little longer, we should be equally ready to bow submissively to God's will, or rejoice in his pleasure.

There is no time more fitting that the commencement of a year, to review the doings of

life, and make resolves for the future. Let none excuse this service by saying that this should be done every day. If such think it should be done every day, they may certainly do it new year's day; but duties which are allotted to every day, are too often done no day. No one acquainted with the deceitfulness of his own heart will feel that he has no need for seasons of self-examination. And such will improve every fitting season. It is profitable to look over a year of one's experience, and note the good resolutions which have been indulged in, the follies which have been committed, the expectations which have been blasted, and the blessings which have been ungratefully responded to. In looking over such short comings and ill deserts,—such sins of omission and of commission, the heart is enabled to gain new strength for the future, and can realize more how all happiness is intimately connected with the service of God. May our resolves from henceforth be not unmeaning ones; and may all who read this participate in that happiness—not only during the coming year, but during their existence—which is the result of fearing God and keeping his commandments, which comprises the whole duty of man.

Flood at the West.

All our exchanges are filled with accounts descriptive, of a mighty flood in the Western rivers,—particularly in the Ohio. Of Cincinnati we learn that the whole lower part of the city is submerged, and the streets, where a day or two ago, drays and wagons were loading and unloading, are now filled with boats of every description, from the canal boat to the skiff.

The waters extend up to Pearl-st., and the Broadway Hotel, one of the largest in the city, is completely surrounded, the boarders being forced to go in and out in boats.

Great apprehensions are entertained for the safety of the buildings in the lower part of the city, as it is thought that when the flood subsides many will fall, as some already have done. The foundations are weakened both by the water and the weight of goods taken from the cellars and first stories into the second and third, as well as by the enormous pressure of the snow.

Louisville shares this misfortune with Cincinnati, as it also is partially overflowed. All the small towns between these two places, are completely inundated; and deserted by their inhabitants. Lawrence, Vevay, &c., are all under water.

The "Commercial" of Friday morning, says:—"We have accounts of the great calamitous deluge which is sweeping over the valley of the Ohio, from both above and below. By passengers on the steamer Lancaster, we learn that the towns of Neville, Moscow, Belmont, New Richmond, Point Pleasant, and Palestine, are all entirely overflowed, and that the people have been driven to the hills, where they had erected tents, and taken shelter in barns, &c. Some are in a deplorable condition, and two persons between Neville and Point Pleasant, Mrs. Alice Rickson and Geo. Brownson, who were in feeble health, died in the hills, from exposure."

"The bottom lands of the Miami are entirely inundated, and many of the houses show but their chimney-tops, while many have been carried away. Near Newton, there are about one hundred wagons loaded with produce for the Cincinnati markets, unable to cross the waters by ferry or otherwise. The rail-road track is entirely submerged, the water in some places standing at a height above the chimney-tops of a locomotive."

Several thousand bushels of corn which had been left in the fields, have passed out of the Miami into the Ohio within the last two days, and a passenger informs us that at the time he passed, that stream was literally covered with corn, wrecks of fences, drift, &c.

"The Lancaster passed, on her way down, three houses, one a tavern, belonging to Palestine, the other a small frame cottage, with turned column portico, and the other a large barn, with

gable windows, in which several fowls were quietly roosting. Evidences of the wreck and destruction above are constantly passing the city.

"Of the towns below, we have the following information:—Lawrenceberg is entirely under water. Nearly all the inhabitants had been compelled to leave their residences, and find places where they could, in the neighborhood, or at other places. The Mary Pell brought up about three hundred houseless families.

"Great apprehensions are felt by the inhabitants of Rising Sun, that the water will force through the high embankment, which served as a barrier against the calamitous flood of 1832. The river was within one foot of what it was at that time.

"At the town of Bethlehem, Indiana, a short distance above Louisville, which is inundated, five worthy men were drowned, on Tuesday night, while endeavoring to save some wood boats from destruction. Here, as at all other river towns from which we have heard, the greatest distress prevails.

"On the same night of the accident at the above place, four men were drowned at Lawrenceberg, while assisting the distressed in the removal of their property.

"The same sad story of distress and desolation is true of every town on the river, and ruin has been the fate of hundreds."

A correspondent of the Pittsburgh "Gazette" writes:—"At Portsmouth, we could just discern the chimney-tops of some of the houses above the surface of the water. The river is literally covered with property of all descriptions, log and frame houses, bridges, mills, lumber, corn, and hay, fences, &c. &c. When it is considered that the river is now several miles in breadth, one can form a faint idea of the magnitude of the loss of property. It has been immense. The valley of the Ohio has been swept of its goods, and it will take years to recover from the shock it has sustained.

"It was a strange spectacle, indeed, to witness a steamboat tied up in the centre of the main street of a village, where but a day or two previous, one might have witnessed the active population move to and fro, on foot, or in carriages, wagons, and on horseback, attending to the ordinary pursuits of life—but such was the reality.

"The town of Marietta, as we passed it, seemed to have shifted its location; it appeared to be in the very centre and channel of the Ohio. Some of the houses exhibited a portion of their roofs and chimneys, while others were completely submerged.

"The captain made an attempt to land at Parkersburg, Va., but could not succeed, owing to the rapid current of the stream.

"The village of Belleville was entirely covered with water, and it was even difficult to fix, with any degree of certainty, its precise location.

"As we were nearly out of fuel, the boat put into Coalport for a supply, as above that point there was none to be obtained. It distressed me much to witness the sufferings and anxiety of the people who had been so suddenly turned from their dwellings, to seek refuge and safety in the hills, with nothing but the broad canopy of heaven for a covering, or be compelled to hang upon the precarious charity of the world for a few days' subsistence."

A brother writes from Lawrenceberg, Ind.:—"The late extraordinary high water has entirely broken me up. I had a fine large crop of corn on the Miami bottom, a short distance above its mouth, and but a few miles below the mouth of the White Water River. Some weeks ago, the great head water in these two rivers destroyed at least fifteen hundred bushels for me. Since the high water in these two rivers, and before the great rise in the Ohio, I succeeded in saving nearly all the balance. My landlord demanded and received the whole of his rent. If he had acted upon the principle of justice, my distress would not have been so great."

INTEREST OF FRIENDS.—We are delighted and interested with the deep interest which seems to be taken by our friends all abroad, for the support of the "Herald." They have our hearty and continued thanks.

TO CORRESPONDENTS.—Bro. S. Titus—Those who represent us as teaching that men go to heaven or hell at death, in the face of our oft repeated declarations to the contrary, we fear will die with a lie in their right hand.

While we believe in the Savior's declaration of their consciousness, we also believe that "God knows how to reserve (keep in store) the unjust unto the day of judgment to be punished," and "will keep them in chains of darkness unto the judgment of the great day." The question in dispute has no respect to the time of their punishment, or that of the reward of the righteous; but has respect to their consciousness or unconsciousness till that time. Those who misrepresent us, must do so knowingly.

"CHILDREN'S ADVENT HERALD."—We have felt a deep interest in the welfare of the little ones among us, and have done what we could to instruct them in the knowledge of the Lord. And although we have published the "Children's Herald" at considerable sacrifice the last year, yet we cannot abandon it. We shall get out the next number some time towards the last of January, if it be possible. And we ask the parents and friends of youth to aid us. Will they not do it? Hereafter none of the articles will be transferred to the "Advent Herald."

THE WEST.—We shall go out West about the middle of February, if God permit. Bro. Hale will accompany us, if possible. All who wish us to lecture on the way to Buffalo, will give us due notice, and we will serve all we can, and give to each all the time we have to spare. We wish no vacant time, or idle hours. But our engagements will not permit us to give courses of lectures except in few places.

WEST INDIA MISSION.—Bro. Mansfield is now in absolute need of help. We have done from this office about all we can. Will the friends of this mission send in what they can soon! as we wish to send to him without delay.

Foreign News.

A circular has been issued from the Colonial Office, instructing the authorities in the colonies to address the Roman Catholic prelates in such colonies by the title to which their rank in their own church may appear to give them a just claim, officially styling them, "Your grace," or "Your lordship," as the case may be.

Italy.—Lord Minto has been received by the Pope, with great distinction. It is now ascertained that the object of his lordship's visit to Italy is simply to give salutary advice to the leaders of popular opinion throughout the Italian states, so as to prevent the peace of Europe being disturbed. The Romans were preparing to celebrate by a grand manifestation the opening of their parliament, on the 15th ult. The Pope had appointed one of the halls of the Vatican for the meeting of the provincial deputies, and placed ten court carriages at their disposal.

Belgium.—The interruption of the diplomatic relations between Belgium and the Holy See excites great sensation at Brussels. This interruption took place under the following circumstances:—A few days before the last ministry of the Catholic party was overthrown, it appointed an ambassador to the post then vacant at the Court of Rome. The new ministers paid no attention to the nomination thus made. After having revoked it, they selected to represent the Belgian Government at Rome M. Leclercq. But whilst the Belgian ministry wrote to Rome to give notice of this nomination, the Catholic party is said to have addressed to the Pope a sort of denunciation against the new ambassador. The Holy Father refused, in consequence, to receive M. Leclercq; accounting for his refusal in terms which appeared to the Belgian Government to imply an intervention of the Holy See in the domestic affairs of Belgium. The Belgian ministry consequently declared that it would not send an ambassador to Rome. This resolution has just been maturely discussed in the Belgian Chamber of Representatives, on the occasion of a paragraph of the address, which has been carried almost unanimously in favor of the ministry.

Russia.—Official accounts from St. Petersburg, dated the 12th ult., announce that the cholera had made fresh progress at Moscow. Between the 25th of October and 1st of November the number of cases daily increased, 641 persons having been attacked during that period, 238 of

whom had died. From the first appearance of the malady in that city up to the 1st of November, 1197 cases occurred, 402 of which proved fatal. The patients belonged for the most part to the lower orders. The cholera had totally ceased in the government of Astrakan, where it carried off 3772 persons, and in that of Koursk, where 1087 died out of 1673 patients. At Kazan there were 1224 cases, and 665 deaths. At Kief the cholera was likewise increasing in intensity. Since the 26th of October 278 were attacked, and 113 died. In other governments the epidemic still endured. The most distant points it has yet reached are the town of Alexandroff, in the government of Kherson, and the district of Galgopol, in Podolia. The latter are about thirty miles distant from the Austrian frontiers. So far, it has been generally remarked, that its duration is shortest in the localities where its intensity is greatest.

Greece.—The Minister of Foreign Affairs, M. Glarakis, had suffered a stroke of apoplexy on the 5th, and fears were entertained for his life.

India.—Another disaster has befallen the Indian Navy. The steamer Indus left Bombay for Kurrachee on the 5th of October, and on the 7th she struck on some rocks thirty miles from Diu-head. A large hole was made in her bottom. The crew and passengers are safe. The crew were busy in removing the boilers from the wreck when the news left. Mr. J. Galbraith was the acting master in command of the Indus.

The state of affairs in Canton appeared more satisfactory, and general quiet prevailed; confidence seemed in a great measure restored,—money was more easy, with greater activity in trade.

The French men-of-war La Gloire and La Victorieuse, were both wrecked off the island Kookoon-to, off Corea.

It is gratifying to be able to announce that a marked improvement has taken place during the past fortnight in the aspect of commercial affairs.

The Royal Bank of Liverpool, whose payments were suspended about two months ago, re-opened its doors on the 1st ult., for the transaction of business.

Ireland.—We regret to state that crimes and outrages continue undiminished in this country. The state of Tipperary, Clare, Westmeath, King's County, Roscommon, and Limerick, is most deplorable. The offences perpetrated in these six counties bring a sad stain upon the history of Ireland, and render it absolutely necessary for the preservation of the peace of the remaining parts of the country, that a rigor beyond the present laws should be exercised by the Government, for the protection of life and property. The details which daily reach us from ill-fated Ireland are almost all written in the same unvarying fatal characters of blood. The pressure of want amongst the people, serious as it undoubtedly is, appears secondary in intensity to the insane desire of destroying human life. The lives of the best benefactors of the people seem more peculiarly devoted to sacrifice.

Switzerland.—The arms of the federal party in this country have been almost everywhere triumphant. The campaign was opened by General Dufour, who first invested the city of Friburg, which speedily capitulated without striking a blow. He then crossed the country, compelled the cantons of Zug and Schwyz to surrender, and expelled the Jesuits from these places. The Sonderbund troops gained some advantages in several skirmishes which took place in Ticino and Uri, and over Ochsenhein's division, but after some hard fighting on the 23d, the victorious army of the federals advanced to the heights which command the city of Lucerne. Here the troops of the Sonderbund made a vigorous resistance, but the federals carried the well known heights of the Rothenburg at the point of the bayonet, and early on the morning of the 24th, the city of Lucerne surrendered at discretion. We presume that these successes will put an end to the war. Without doubting that the troops of the Sonderbund have defended their cause with desperate valor, still it is apparent that on almost all the occasions where both parties have fairly come into the field, the federals have prevailed. We were never sanguine that this quarrel would be settled without bloodshed. A very considerable slaughter must have taken place during the campaign, but now that the federal party has gained the victory, we earnestly hope that they will use it with moderation, and endeavor to secure for the whole country the blessings of peace and good government.

On Friday, the 26th ult., a protocol was signed in Downing-street by the Duke de Broglie and Lord Palmerston, with the concurrence of the ministers of the northern powers in Paris and London. Sir Stratford Canning immediately left this country for Berne, by way of Paris, for the purpose of urging the federal authorities in Switzerland to suspend their proceedings, to stop the further effusion of blood, and to submit the terms recommended by the principal cabinets of Europe to the consideration of the two belligerent parties. It is unfortunate that this step was not taken before, since now the federal party, flushed with conquest, may not be so disposed as previously to submit to foreign intervention. We are satisfied, however, that the further effusion of blood will be arrested. European Times.

Correspondence.

Letter from Bro. I. E. Jones.

Dear Bro. Himes:—After being almost exclusively confined to this city for the last two years and a half, by a series of afflictions and deaths in my family, it has pleased Him who doth not willingly afflict the children of men, to grant me a little respite of late, in which time I have visited Albany and Carmel, in this State, Boston, Lowell, and Haverhill, in Massachusetts, and Hartford and Meriden, in Connecticut; which has refreshed my spirit, and somewhat improved my health. I was kindly received at all of those places, for which I am inexpressibly thankful.

At Albany the cause appears to be prospering, under the labors of Bro. Needham.

Of Carmel, Bro. Fassett gave you an account recently.

In Lowell there was a good congregation, and good attention; and also in Haverhill.

In Hartford I met with many kind brethren for the first time, with whom I hope to perfect a long acquaintance in a better city. I fear, however, that there is, whatever may be the truth or error of that view, decidedly too great an interest in the question of the sleep of the dead. As I only spent two evenings with them, I may not be correct; but I was led to fear that their peculiar view of the dead was becoming not a question, but the question. I do not love those brethren any the less for those views, and I think they do not love me any the less for mine; and I am sure they will pardon me for this expression of my fears. The interest which appeared to exist there on that subject formed a great contrast to what I found in other places I had visited, or to what I had ever met with in any other place. When circumstances exist to direct the attention of any number of persons to any given subject for a long time, either in politics or religion, they generally feel an interest in it proportioned to the attention drawn to it; though they are rarely aware of it themselves till the excitement subsides. But it is clear to an observer, whose feelings are not committed.

Now if there was not the shadow of a doubt of the correctness of their view,—inasmuch as both believe that the dead are not rewarded till the second Advent, and both use “the wrath to come, the terrors of the Lord,” by which “to persuade men,”—it does appear to me that it is a mis-step to force the discussion of what cannot be clearly a practical question.—However, brethren will have to do what they think is right, and refer it to the Judge of all the earth, who surely will do right.

At Meriden I preached in the Baptist church to a full house, who appeared to listen with much candor and solemnity. If all the ministers would pursue a similar course respecting us which Eld. Miller of that church does, they would not have to so often mourn vacant seats and cold hearts. I have since learned they are enjoying a revival there.—When a church rejects Christ, he will reject them.

In Boston I found things much as I expected, notwithstanding the thousand reports which had reached me of “a church after the strictest sect,” “the poor excluded” and uncared for, “popery,” &c. The brethren in Boston have rarely been free of trials from the first. It seems as though Satan had regarded it as the stronghold of truth, and had planted his heaviest artillery there. I wish that our friends knew as much as Satan in this particular, and would labor as hard to hold up that battery as he does to silence it. But he is such an “angel of light,” and withal, generally attired in “white linen,” that I fear he has induced some, in their rage to destroy Babylon, to undermine Jerusalem. I found the friends there though grieved, yet not inclined to let the candle go out, nor the candlestick be removed out of its place. They have hired their old place again, “Central Hall,” and have determined to stand by the “banner” till it is furled in glory. And they may be assured that the friends in New York, and in many other places, deeply sympathize with them, and will do whatever they can to aid the interest there.

I found that the brethren in B. had not organized beyond what we have in New York. And as many similar reports have gone out respecting us, I beg leave to briefly state what we have done here. 1st. We agreed to use Bible names here, however they may have been abused by others—instead of using “bands,” “lectures,” “committees,” &c.; we say “churches,” “deacons,” “preachers,” &c. We find no “bands” in the Bible but what were soldiers, or wicked men.—2d. We agreed to take the Bible, and nothing

but the Bible, as our rule of practice, as well as of faith. Is that Babylon?

“Well, if a brother walks disorderly, you will not keep company with him?”

Not while we go to Jerusalem, instead of Babylon, for our rules.

“Have you not a written discipline and creed?”

Yes.

“How large is it?”

As large as the Bible.

“Have you no other?”

No.

“Ay, now I have you—you adopt the ‘declaration of faith’ of the Albany Conference.”

You mistake. The Albany Conference declared the faith we had adopted at the first course of lectures given by Bro. Miller and Himes in this city, where they preached by day and slept by night on the floor in the Apollo. It is the faith we continue to declare before this unbelieving generation, and we hope to be doing so till that faith, now so despised, shall be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

“Well, suppose a brother has a message from the Lord contrary to your faith; you will not allow him to preach it to you in your place of worship?”

If he has a message from God, we will hear him, and bid him God speed; but “if he preaches another gospel” than that by which we are saved, we will not bid him God speed, “though he were an angel from heaven.”

“Oh, you are a pope. The Spirit may lead him to preach different from what you believe; and yet you will not hear him?”

Who shall decide this, he or we? If he compels us to hear him, claiming to be infallibly guided, that is just what—no more nor less—the Pope has always claimed. When a man becomes wiser than the Bible, he will find us a hopeless case of ignorance.

Two of those great sticklers for liberty, who were excluded from our church, went and set up a meeting by themselves on “free principles,” where the Spirit might have free course. But it proved that they loved liberty as the miser loves his gold; so that the stronger put the weaker vessel out of doors; when, for the first time in his life, he found liberty free of popery!

If the course we have taken here is Babylon, I choose to remain in it until I can find a fair chance to get into Jerusalem. I had rather be under one pope, if need be, than under fifty tyrants. But if we will follow the Bible, we need not be in either tyranny or anarchy.—Liberty is midway between.

“Allow me to inquire again, Have you obtained the names of the brethren?”

Yes, we have given our names and places of residence to each other. How could we find out the sick, if this were not done? Is there any crime in letting each other know our names, and where we live? We should rather suppose one guilty of some crime as the reason why he would not dare to do it.

That is the great Babylon you have heard of in New York, and I could find nothing different in Boston. Now if brethren can find no better employment than to misrepresent and slander their brethren who have adhered patiently but steadily to the Bible, and nothing but the Bible, and who have been afraid to obey man rather than God, giving them every hideous name by which the worst servants of sin are known, they must, as sure as that Bible is true, find themselves, without the holy city, as both makers and lovers of lies. The God of truth will soon put this, and all other matters, right. That day is near, and it hasteth greatly. I hope we all may have patience to wait for it.

The friends will pardon the space I have devoted to this subject, as I have never before spent the time to contradict those reports.—The burning day will soon try every man’s work, of what sort it is. May the grace of our Lord Jesus Christ be with all who love him in sincerity. Amen.

Your companion in tribulation,
I. E. JONES.

New York, Dec. 14th, 1847.

Letter from Bro. D. Reynolds.

[We have generally shut out our friends who hold with us on the state of the dead; but some of them feel that we have not been fair in thus doing, while we have admitted so many on the other side. We trust our brother does not include in the term “opponents” all who hold to the unconscious state. We regard only those as opponents who denounce us, oppose us, and cut us off, because we can-

not see with them; while those who are of that faith, who are willing we should believe what we honestly consider the Bible teaches, although differing from them, we number among our warmest friends.]

To our dear Advent friends of the “Herald,” grace, mercy, and peace; and upon all the Israel of God.

I somewhat wonder at the prolonged controversy concerning the state of the dead.—Do your opponents think it strange that you, and all, do not receive an opinion that was scarcely ever broached, or which scarcely ever found an advocate, till within a few years?—I do not wonder that there is so much opposition to the new hypothesis. I wonder there are any who receive it.

Your opponents do not seem to consider, that by admitting their position, the Bible is necessarily a contradiction, and its parts stand arrayed against each other; which we know is not, and cannot be, the case. A certain class of the Unitarians deny the primary inspiration of the Bible, and believe they may choose and refuse such portions as they please. But you know better, and your opponents—some of them, at least, have no such thought. Yet to admit that the souls of believers perish and become unconscious at death, necessarily implies a direct and irreconcilable contradiction. Whereas, to receive and assert the contrary implies no contradiction, but harmonizes all the passages in dispute. And I have wondered that those who have only truth and the glory of God in view, (and I doubt not some of your opponents are such,) should not see better than to choose a part that involves such consequences. Let us look at an example:—

“The dead know not anything.” “The dead cannot praise thee.” “Man lieth down and riseth not again, till the heavens be no more.” “There is no knowledge, nor device, nor wisdom, in the grave, whither thou goest.” “To-day shalt thou be with me in paradise.” “When we are present in the body we are absent from the Lord.” “When we are absent from the body” we are present with the Lord. “I desire to depart and be with Christ.” “To the spirits of just men made perfect.”

Now who does not see that here is a direct and irreconcilable array of Scripture against Scripture, if the soul perishes with the body? But, say your opponents, who does not see that you make a contradiction when you say the soul lives, and thinks, and acts, and expatiates, when the body is senseless and dead?

No, my friend, there is no contradiction in this position at all. It is the harmony, the necessary harmony of the word; and the bulwark of faith and hope. All the contradiction is on the side of the belief of the soul’s perishing; through which avenue infidelity and a train of heresies find entrance and support.

Your opponents say they believe in taking God at his word, in this case, and will not allow any explanation or construction to be put upon it. Well, let them take the positive assertion of Christ and his apostles in the same way, and what can they do with it? Why, nothing. Let them explain and harmonize it. I have never seen anything like it, nor can it be done. The reason is, such Scriptures will not admit of any minor construction; for Christ, by his own mouth, and the mouth of his prophets, is, in such passages, speaking of the transition, and condition of the soul in the eternal world. Man is made to exist in two different worlds, or states of being. And here, we will, or may if we will, see this problem solved, and all the difficulties reconciled, viz., in man’s compound nature and double destiny.

Man is born into this world; he has a life, of soul and body together. He has hopes, duties, and enjoyments, social and religious. When he has filled his course, he dies out of this world, and this state of existence; and his hopes, duties, and enjoyments, in this respect, die with him. Therefore Solomon well says, “What thy hand findeth to do, do it with thy might; for there is no wisdom, nor knowledge, nor device, in the grave, whither thou goest.” Thus a man may die; his thoughts, and devices, and hopes, and opportunities to serve and praise God, may die with him.—Thus ends one world, and one state of existence. But there is another world, and another state of existence. And when we see the saint take his flight from his dying bed, and the martyr from the scaffold and the fire, to the open vision and enjoyment of his Savior, we may not contradict. This is the principle of the argument, and the harmony of the Scriptures; and ought to save the servants of Christ, if not from investigation, it ought from unseemly strife, and a clashing of the Scrip-

tures; for they are all equally true and equally sacred.

It would be a labor not called for at present, to enter into quotations showing the truth and immutability of this position; but they everywhere abound, and are easily arranged in their proper classes, as referring to the temporal, or eternal state.

I should like to see a dissertation on this divine paradox.—“I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die. Believeest thou this?”

ELLIOTT’S exposition of the seven thunders appears reasonable at first sight; but it appears to me the locality in the age of the world is doubtful. The Greek empire was subverted by the Turks about the middle of the fifteenth century. The Reformation commenced about the beginning of the sixteenth. But the period of the angel’s affirmation, vs. 5-7, certainly cannot be dated there. It is evident the oath of this angel responds to the angel in Daniel; and that it shows the termination of that period. It is admitted generally, I believe, that the last clause of v. 6 notes the fulfilment of time, if not the ultimate fulfilment.

As respects the times, I cannot give any description of them. They are so multiform and so awful, I cannot tell how. I never supposed mankind could build a permanent and enduring elysium in the perversion and ruin of their fellow creatures’ souls; and I never supposed I could sustain it, by sufferance, or by rising to be the Jupiter of the new pantheon; my only alternative, except from heaven. I always believed, and said, that this state of things could not subsist, even before I understood the Scriptures with reference to it. But the reversion has come; and what is better, has come from the best source; and come according to promise. God’s word is true; God is glorified; and God is here. And he has promised to sustain those who come to his help, though the waves roar, though the mountains be removed; and he will sustain them when the heavens shall pass away with a great noise.

I suppose the deadly strife between meekness and violence, rushing hope and reckless ruin, finds no tongue nor press to report it.—Well, God will not be unmindful; and it is all written in heaven. But the harder the way, the more will God be glorified. But he will finish his work, and cut it short in righteousness, because a short work will the Lord make upon the earth. Those who are looking for the Lord, I believe, have no reason to doubt that. We have mere reason to fear our own works will not be finished. Blessed is he that shall be ready. What I say to others, I say especially to myself.

Your friend,
D. REYNOLDS.

Wurtsboro (N.Y.), Dec. 11th, 1847.

Letter from Bro. O. R. Fassett.

Dear Bro. Himes:—Having just arrived here from my tour in the State of Maine, I have thought that a brief account of the incidents that occurred in my travels, and a statement of the present aspect of the cause in the quarter I visited, would be interesting to at least a portion of the readers of the “Herald.”

By the blessing of my heavenly Father, this visit has been one of interest to me, and I hope also for the good of the cause of God; indeed, I know that there were individual cases apparently benefited by the truth.

Sunday, Nov. 28th.—Agreeably to appointment, I was with the church in Portland. I spoke to them twice, and designed to have done so at the third service, but Bro. Partridge, from Sacarappa, being present, informed me that notice had been given out for me to preach in the Free-will Baptist church in that place (a distance of six miles) in the evening. I accordingly accompanied him, and found, on my arrival, a good congregation, with their pastor, present. It will be remembered, that it was in this place that Bro. Himes recently held a conference, during the continuance of which the pastor of this church became somewhat interested in the faith. At the close of my remarks on this evening, he followed me with an appropriate and feeling exhortation. He seemed to be convicted, that important and solemn events were soon to transpire. He humbly confessed his unfaithfulness, his lack of confidence in speaking upon the subject of the coming judgment in days past, and his ignorance of the prophetic Scriptures. Such humility, and such regard for truth, cannot fail to be pleasing to God. May the Lord bless and enlighten him, and all his dear people throughout the world, in the great fact, that the day of redemption is at the door. After giving an appointment for Wednesday evening, in the same place, we closed by singing an Advent hymn, and by prayer.

Monday and Tuesday I was again with the

brethren in Portland. This is indeed a tried people. They are still in the furnace of affliction, and there are several circumstances which I fear will prevent the cause from rising to its former state of prosperity in that city. The brethren are exceedingly desirous for a full course of lectures, and are anxiously awaiting an appointment from yourself. They will endeavor to obtain a central and public place for any effort of this kind. While here, I became somewhat acquainted with Bro. Sparrow and family, recently of Boston, and found them much interested in the Advent cause. Bro. Sparrow has on his table several European works on the subject of the near and personal advent of our Lord. Bro. Becket and Sparrow accompanied me to my appointment on Wednesday evening. The Lord reward them, and all others in that city, for their kindness and hospitality to this unworthy servant of Jesus Christ. Owing to the inclemency of the weather, our meeting on Wednesday evening was thinly attended. The following evenings were able to be out, and we were completely shut up for three days by continued rains.

On Saturday, I took stage for Buxton, my next appointment in the "Herald." Bro. Staples being from home, I found, on my arrival, that no notice had been given of my appointment. This at first looked discouraging; but Bro. Staples soon after arrived, and had circulated in his neighborhood the notice of a meeting to be held in his house the coming day. We had a good congregation present, considering the circumstances, and the best of all was, that God was with us. Some individuals were especially blest, who had heard but little, if anything, before on the subject of the Advent. Before we left, they confessed faith in the great truths we advocate; and our parting with them was one we shall not forget. I hope the Christian union here began will be hereafter consummated in God's everlasting kingdom. I bow my knees in prayer for their perfection in the faith and hope of the gospel.—Do, Lord, keep them and me blameless unto thy heavenly rest.

Monday evening, Dec. 5th.—I visited Clemmons' Corner, five miles distant, and spoke to a congregation in a school-house. After having given the outline of the history of the world, as illustrated by the metallic image (Dan. 2d), I referred to the signs recorded Matt. 24th and Luke 21st. Alluding to the dark day in 1780, old Father Clemmons cried out, "I saw it." I did not notice it, it being an occurrence that so frequently transpires. He again spoke out, "I saw it;" and so the third time. He would have in his testimony! Why is this, that old people are thus constrained to give in their testimony whenever this sign is alluded to, unless God means to make them witness that that occurrence was the fulfillment of the sign recorded by the Evangelists? Tuesday evening I again addressed a congregation in the house of Bro. Staples, Buxton; and on Wednesday morning, Bro. S. kindly furnished me a conveyance, and accompanied me on my journey to fulfil my last appointment in Poland.

On our way, we called on the Indians. Having entered into one of their dwellings, where were present six or seven persons, male and female. An elderly Indian, standing beside the table, and arranging some medicines, and doing them up in separate parcels, evidently to sell, first attracted our attention. Advancing toward him, and after a salutation, I thus addressed him: "There is a better world coming, where will be no sick, no death, and need no medicine."—"Yes," said he, evidently understanding me. I then remarked, that I had recently visited the Narragansett Indians and Long Island Indians in conference, and spoke to them about that better world to come. Another Indian behind me, who was more disposed to converse, inquired, "You preacher, then?" "Yes," I answered; "I talk to people about that better world to come. Jesus soon coming to bring the better world." All present seemed to have their curiosity excited, and they began to converse together in their original tongue. I began again, "Jesus once on earth—crucified—dead—buried—arose again, and went away," (pointing to heaven.) "Yes," he replied. "Now Jesus coming again—time most nigh at hand—he is coming again to earth." Surprise was depicted on his countenance, and he spoke to the rest again in their original tongue; after which he evidently summoned up his courage and said, "Me no believe that." I endeavored then to convince him, and took out my Bible and read the testimony of the angels. He scrutinized it and me, and then remarked, "Me have Bible." "Roman Bible?" I found they were Catholics. I then answered, "Your Bible tells you Jesus coming again to save his people," &c. After exhorting them to be good, &c., I cast my eye toward heaven, and pointing upwards, said to them, "You will soon see Jesus coming yonder in clouds." "Soon see him coming!" And then we left, leaving the result with God, who has commissioned the gospel angel (Rev. 14th) to go to every nation, kindred, tongue, and people, and proclaim, "Fear God, and give glory to him; for the hour of his judgment is come."

Oh, how little faith do we find in the world, that Jesus will come personally again to earth!

The sentiment of almost all the world is couched in the simple expression of this red man of the forest—"Me no believe that." Says Peter, "Scoffers will come in the last days, saying, Where is the promise of his coming?"

These Indians I found to be far less intelligent than those found in our State. There are very many belonging to the Narragansett and Long Island tribes that are intelligent Advent believers. It was by the faithful labors of our beloved Bro. Chapman that they first became interested in this truth.

Wednesday evening found us at the homestead of Bro. Staples, where he still has a mother surviving, though ninety-five years of age. An elder brother and two sisters, with this old lady, make up the family. They were not believers in the near Advent, but we hope that we left them less prejudiced against the subject. Our parting season the next day was one affecting to all our hearts. God grant that the interview may be sanctified to our eternal good, and that we may meet in that world, where "all tears shall be wiped from off all faces."

Thursday morning, after proceeding on our journey about a mile, in which I was exceedingly happy, so much so that I came near shouting at the top of my voice. We called on another brother of Bro. Staples, conversed with him and his family, sung, prayed, and left a few publications you gave me for distribution, as we had done otherwheres, and bid them adieu. Mr. Staples followed us out of his house, and remarked, "Never had I such a view, and such feelings concerning this subject;" and the sentence was closed by a flood of tears, which spoke the true feelings of his heart. We could but comfort him with the assurance, that Jesus Christ is our Rock and Salvation, and that he would shelter us from the gathering storm, if we flee to him for safety. The Lord save him and his dear family in that day, with all that love his appearing.

Thursday p. m., Dec. 9th.—We arrived safe in Poland, where was my last appointment in the "Herald." Here we met Bro. J. Turner, who was now home with his family. Our interview was pleasant, as we had a few weeks before been laboring together in several conferences in that State. Bro. T. gave me a cordial welcome, and aided me in my meetings. Friday and Saturday evenings, and on the Sabbath, we addressed the brethren and sisters, and all others disposed to hear, from the word of the Lord; and though the roads were bad, from the recent rains, yet we had a good attendance, and the Lord evidently was with us. This is an humble and devoted people. Their hospitality is truly commendable; like the patriarchs of old, they feel disposed to entertain strangers, knowing that some have entertained angels unawares. I have ever enjoyed a spiritual and refreshing season when I have been among them.

Now let me say to the brethren scattered abroad:—Let us labor for union in effort to promote this greatest of all causes. We are called in the providence of God to discharge this duty,—to awaken the professed church and world to the awfully solemn and momentous fact, that "the great day,"—"the great and notable day of the Lord is near." I would that we could realize this truth more. Did we realize it as we should, there would be less of dissension, and our controversy on any parts of revelation would be carried on more in the spirit of meekness and love. We can be free to investigate, free to think, and free to express our views, and yet have love unfeigned in our hearts for our brethren. It is in this manner that we are to arrive at truth; and I hope, that so long as we profess to be the people of God, we shall never see fit to restrict, or circumscribe our investigations of God's word. "All Scripture is profitable."

Providence (R. I.), Dec. 18th, 1847.

Letter from Bro. Wm. Watkins.

Bro. Himes.—The recent visit of Bro. Hale was a most acceptable one. The brethren and sisters were delighted to see and hear him; and when the hour arrived to bid him a reluctant farewell, it was done with sorrowing hearts and moistened eyes, lest they should here see his face no more, nor again be blessed with his labors of love. He came to us "in the fullness of the blessing of the gospel of peace," and the result has been, on the part of the church, a stirring up to renewed diligence, and to a closer walk with God. His visit cannot be forgotten, and the prayers of the brethren and sisters will accompany him wherever he may go.

But to the object of this epistle. Bro. Hale, in the course of his lectures, gave an exposition of the great events brought to view in the 13th and 14th of Revelations, and also of the 8th v. of the 18th chapter, decidedly, to my mind, the most lucid, comprehensive, and harmonious of all that had hitherto fell upon my ear, or met my eye. And when I reflect upon the wants and trials of the little flock, scattered over a wide extent of territory, many of them denied the privilege of hearing the living speaker,—and to whom these expositions would be meat in due season,—I am constrained to suggest, if the means can be obtained, the publication of the views alluded to in pamphlet form. I have often had serious misgivings as to the soundness of those views which

are at this time looking in the future for the fulfillment of certain predicted events, closely connected with the Second Advent, and which, it is more than probable, are, for the most part, in the past. In regard to this matter, I think Bro. Hale's lectures would settle many minds, and stimulate them to increased and unabated vigilance in regard to the return of the Nobleman, lest coming suddenly, he should find them sleeping. Again, as the extraordinary career of Napoleon was, doubtless, a subject of prophecy, and as many have not found it convenient to obtain or read his eventful history, as published by different writers, a pamphlet, embodying those striking incidents of his life which answer the prophetic description, seems to be at this time a desideratum, and would doubtless prove, to the Bible student, a most invaluable acquisition. Shall we have such a one? I pause for an answer.

The warning contained in the "Pittsburg Catholic" of the 27th ult. in reference to the coming judgment, and re-published in the "Advent Herald" of the 11th inst., may be regarded as a very impressive testimony to the truth for which we suffer. Few Protestant religious periodicals would dare to speak even thus cautiously, lest it should be thought they were infected with what is termed "Millerism"—lest it should be thought they were so insane as to be "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Alas for them!—they have the praise of men more than the praise of God. Through the force of circumstances, they are compelled either to faithfully warn the people of the approaching judgment, and, consequently, suffer all the odium inseparable from the discharge of that duty; or they must assume a position that virtually says, "My Lord delayeth his coming," and thus bring upon themselves the blood of souls, and incur the doom of the unfaithful servant. And it is a lamentable fact, that the latter alternative is generally adopted. Some appear as if they could compound the matter with the great Head of the church. Being unable to close their eyes to the ominous indications around them, they would quiet the clamors of conscience by so warning the people as not to lose their reputation. They will give the warning in one breath, and in the next neutralize it by a pusillanimous disclaimer of "Millerism." Apostolic fidelity and primitive Christianity are stigmatized with opprobrious epithets, and thus held up to the contempt of all, until the moral declension in the professing church of Christ, and the abounding of every species of iniquity, have become so alarmingly prevalent, that we cannot but ask, with our adorable Redeemer, "When the Son of man cometh, shall he find faith on the earth?"

Baltimore, Dec. 17th, 1847.

Sister ANNA REDFIELD writes from Middletown (Pa.), Dec. 7th, 1847:—

Dear Bro. Himes:—You seem anxious to understand the views entertained by the persons to whom your paper is sent, or at least, to know whether feelings of Christian sympathy are entertained by them. Permit me, therefore, to say, that when I first heard this doctrine being held forth by a class of individuals, I set it down for granted that they would prove to be like the Mormons. And although there had been a couple of papers sent to the house, I did not care to look over them, until I heard that Mr. Hale was coming here to preach. This was in the winter of 1842. As I then wished to know more of the doctrine, I read, and found that it was different from my anticipations. I went to hear Mr. H., and before he was done, I became a convert to the belief in the speedy coming of Christ,—yes, a firm convert. When I went to hear, I tried to do so with an unprejudiced mind; and finding his arguments to be convincing, I gave myself right up into the hands of my heavenly Father, as I have always found it best to do. The result was, I found the approval of God in the course I pursued; and this to his children is everything; for he has graciously promised, that if we seek the kingdom of heaven and its righteousness, everything else shall be added thereto.

It matters little to us whether the dead are conscious or unconscious;—perhaps we may never die; but if we should, our heavenly Father will do just what is right with us. And O how changed the scene when we drop this veil of mortality! Well may we long to hail our Jesus, for then shall we forever be done with contentious spirits, who would engender strife.

You talk of enlarging the "Herald." May heaven's blessing rest upon it, and may its columns be enriched with such matters as shall promote holiness, and thereby fit us for the kingdom.

THE POOR.—As a specimen of the way in which some have to struggle, we give the following from one to whom we are happy to send the "Herald" free. A sister writes:—

Last year was a scene of continual sickness in my family. I was taken sick first, then one child after another; and then my husband sickened, and died the 5th of Feb. last. I was out of provision, wood, &c. I divided all my money, with which I got half a dollar's worth of butter, ditto of sugar, twenty-five cents' worth of tea, twelve and a half cents' worth of candles, and had thirty

cents to get some meat; one of my neighbors let me have three bushels of wheat. With that small beginning, I have been enabled to keep my family together, which consists of six daughters, five under twelve years of age. The property was all sold at public auction the last day of November, for only six dollars more than the encumbrances. I have the privilege of staying in the house for the present. I sometimes murmur, and say to myself, Why this change in my circumstances? God knows that I would cheerfully cast in my mite to his treasury. But what can I do, with only my own hands, to support such a family? My trust is in God alone, who has promised to be the widow's God, and a Father to the fatherless. Often I say to my little ones, "Look on and see the mysteries of Providence." God has raised up friends unexpectedly.—The same God that Elijah trusted in is my only hope.

R. D.

Bro. REUBEN STARKWEATHER writes from Binghamton (N. Y.), Dec. 15th, 1847:—

Dear Bro. Himes:—I still feel an interest in the Advent truth, and I receive much valuable instruction from your paper. But I lament the influence of the enemy which causes divisions, and sets some up to judge of things before the time. O, how vain for vile man to study to arrange the work of God, or to limit the Almighty, or even to comprehend what he has said of himself. But proud man is prone to set himself up, and strive to make his wisdom shine above that of others. But it pleases me to see a person professing to have the spirit of Christ, keep humble; for the Savior made himself of no reputation, and took the form of a servant. I feel that it would be much better for us all, in speaking of what God has to do, to make use of the expressions he has used, and not add to nor diminish by our own notions or conceptions. But as to ourselves, we should search close, and understand the spirit and moving principle of every thought and desire, and teach, and exhort, and warn, and encourage, with all patience and perseverance. Dear brethren, I hope God will give you wisdom, grace, humility, with perseverance, that you may continue to the end, and help me and all who need your encouragement.

Bro. R. T. HARMAN writes from Bainbridge (Pa.) Dec. 11th, 1847:—

Dear Bro. Himes:—There are but few Adventists in this vicinity at the present time, owing, probably, to there having been no Advent preacher this way for a long time. I have not heard an Advent sermon for more than a year. All I hear on the subject of the coming One, I hear from the Advent papers, and I thank the Lord for the light they shed on the Scriptures of divine truth.

I hope the Lord will sustain you in the good cause you are engaged in, until his appearing and kingdom. You have much to endure, but the grace of God shall bear you through all your trials and conflicts, if you only keep near the feet of Jesus. Let us try and be humble, and bear reproach with our Master without murmuring. Our light afflictions here, which are but for a moment, shall work for us a far more exceeding and eternal weight of glory in the world to come, if we only live near to Jesus, and try to glorify him. Your brother in love, waiting for Jesus.

Bro. B. F. BROWNELL writes from Esperance (N. Y.), Dec. 13th, 1847:—

It is said in this place, and by a Methodist minister, that Bro. Miller has made by his speculations enough to buy a valuable farm, and that he (the minister) is knowing to Bro. M.'s paying for it from his gains. If this is not the fact, please inform us of the truth. We do not credit it, as we have heard so much of the like that has been untrue. The object of the individual alluded to appears to be to do all the hurt he can to the Advent cause; and the consequence is, death all around us. He manifests much sympathy for us, because, he says, we have been led astray. But we bless God that we have not followed cunningly devised fables, neither have we been left in the dark. We ask your sympathy and prayers in this time of trial.

[NOTE.—Instead of Mr. Miller's having made money enough to buy a farm, he has spent so much in the cause, that he has had to sell one half of the farm he owned before he gave his views of the Advent.—Ed.]

OBITUARY.

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

DIED, in North Scituate, R. I., of scarlet fever, ALVA W. PRAY, son of H. W. and Hannah A. Pray, aged three years and seven months. His sickness was short—but two days. He was an amiable little boy, and was loved by all who knew him. He attended the Advent Sunday school, and would often speak of the coming of the Lord with much interest for one so young. But he has fallen, and awaits the resurrection, when we trust to meet him, with all the rest of God's people, in immortal bloom, to die no more. Bro. O. R. Fassett preached a funeral sermon from 1 Pet. 1:24, 25, portraying, with much interest to the hearers, the resurrection as the crowning point and consummation of the Christian's hope.

H. W. P.

