WE HAVE NOT POLLOWED CHININGLY DEVISED PABLES. WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EVE-WITNESSES OF HIS MAJESTY WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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No! Never Here.

ever here may we find our rest, is a world of toil and strife; ey alone are truly blest, look beyond this transient life, we have passed time's rough se

saints shall have," our Saviour said, p "tribulation while below;" n His footsteps we must trace, they were marked by care and wo: i, in me ye shall have peace, ke the same kind and heaven!; voice when this transient life shall cease,

never here may we find our rest, onward still must keep the eye that world supremely blest, re, where our "best possessions lie every sorrow will be o'er, anxious care, and pain, and fear; that pure and peaceful shore shall find rest,—but never here,

Apocalyptic Sketches. No. V.

BY REV. JOHN CUMMING, D. D.

THE FOUR FIRST TRUMPETS.

The second trumpet sounds, and a new storm sweeps the Mediterranean Sea, and the islands that slept peacefully on its bosom. A volcano or burning mountain falls amid the waves, the Adriatic boils from its depths, the whole coast of Africa is lashed with intermingling flames and floods, ships are set on fire, and blood is shed. This imagery is used by Jeremanezer and the Assyrians. Have we then an explanation of this trumpet chronologically and us with evidence of the faithfulness of God to his promises, was removed by death about that he might be spared from witnessing or being

course shall I steer? The reply of the chief ished, and it fell. Romans ruined Romeport us to the guilty coasts whose inhabitants have provoked the Divine justice." Twice the Romans mustered all their war-ships to destroy him, and twice he annihilated them, and this he did chiefly by sending fire-ships into the midst of their fleet. He was the great destroyer of the sea, his march was on its waters, its bosom was his battle-field, the chimes of its waves the sounds that summoned to the battle. -" He spread desolation," says Gibbon, "from the columns of Hercules to the mouths of the Nile," and having finished the work assigned him under this trumpet, he also dies, and disappears from the scene.

The third trumpet sounds—a burning meteor descends, and lights upon the rivers, the springs, Danube and the Teiss, poisoning their waters, and spreading incalculable mischief, wherever and spreading incalculable mischief, wherever the breasts of the transparation of the development of that apostacy, and this analysis and spreading incalculable mischief, wherever the development of that apostacy, and this analysis are the development of that apostacy, and this analysis are the development of that apostacy, and this analysis are the development of that apostacy, and this analysis are the development of that apostacy, and this analysis are the development of that apostacy, and this analysis are the development of that apostacy, and this analysis are the development of that apostacy, and this analysis are the development of that apostacy, and this analysis are the development of that apostacy, and this analysis are the development of the development o valleys below.

Was there any calamity corresponding to the imagery here employed about A.D. 450? At this very time, there arose ATTILA, commonly called the scourge of God, fierce, powerful, indomitable—his subject princes deemed him supernatural-barbarous kings, says the historian, would not presume to gaze with steady eye on what they deemed his divine majesty. Attila and his victorious Huns moved along the Danube, depopulating and wasting its banks; they next poured down the Rhine, leaving its fair valley a scene of havoc and woe—reducing to ashes Strasburgh, Worms, Spires, Mentz, and Treves. After having thus burned up the rivers, he pushed his victorious forces toward the fountains contiguous to the Alps. Pavia, Verona, Mantua, Milan, successively were fed with wormwood, and drank the waters of gall, and were scorched and destroyed by the heat of this "great star, burning as a lamp,"-suddenly he returns, re-crosses the Danube, and is struck dead with apoplexy-the meteor, havthird trumpet.

The fourth trumpet sounds.-The Western Empire has been desolated by land, by sea, and along its rivers-but its sun, and moon, and stars were still shining. Suddenly one third of each of these luminaries is darkened, and with blackness. How was this fulfilled? Thus: The Roman Empire had lost its provinces, its the room or place of Christ. miah, when he likens Babylon to a burning retained the titles and insignia of sovereignty, mountain, just as the former imagery of the it had the outward splendor without the solid time, to the white-robed company of saints, that empire, abdicated without an attempt at resistance, and the imperial insignia were transferred sword. Perhaps it may illustrate the all-but lamities fell upon the Mistress of the earth, the surely the earth. unearthly character of Geneseric, if we quote the question put to him by his pilot. What Its foundations, righteousness, and truth, perto a future discussion.

which the Goths, the Huns, and Vandals converged and marched to the capital, and reduced

that great empire to a wreck.

After these four trumpets had sounded, and between the fourth and the fifth-a woe is pronounced from heaven, and is heard by the inhabitants of the earth—the hearts of the nations responded to this cry of woe, and almost universal presentiments of its approach were felt and expressed. Of this we have abundant evidence in the writings of the fathers, who almost universally expected about this time the end of the world—they believed that St. Paul's prediction (2 Thess. 2:3) referred to the rise and development of anti-Christ-and that the expression "he who lets" described the Roman Tertullian writes, "The end of the world is kept back by the intervention of the Roman empire." Jerome cried, from his monastery, "The Roman world rushes to destruction—the hindrance to anti-Christ's way is removing." Martin of Tours said, "Anti-Christ is already born:" and when John the Faster, of Constantinople, assumed the title of Universal Bishop, Gregory declared that "he who did so, is the forerunner of anti-Christ." In a "Missive," the most public document then in the world, Gregory expressed his conviction, that the last judgment was at hand, earthquakes and plagues desolated the earth, and in one, at Constantinople, 10,000 are stated to have died daily; and a writer,-Procopius,-quoted by Gibbon, says, that one hundred millions were exterminated in the age of Justinian, by plague, and pestilence, and famine. Thus the angel proclaimed from heaven, Woe! woe! woe! and fathers, and popes, and earthquake, and plague, responded amid the smouldering ruins of the empire, Woe! woe! woe! A woe was pronounced from heaven, and humanity recoging done its work, was quenched, and its last nized in its denunciation the voice of God, and lurid rays mingled with the last echoes of the expected it and trembled. Nor was it a small portion or prelibation of the coming woe, that anti-Christ was now completely developed .-Purgatory, private confession, the worship of relics, the merits and mediation of saints, were now recognized doctrines. The Bishop of filled from all waters, from the fountains of Nu-Rome assumed the name of "Vicar of Christ," bia, and from the roaring geysers of northern the whole firmament over that third is covered that is, called himself anti-Christ, a word which does not mean opposed to Christ, but in the room or place of Christ. The apmaritime possessions, its armies and navies, and all the sinews of its strength—but it still name of woe, for never did so colossal a woe and unfettered, he has stepped into that freedom much, when he likens Babylon to a burning mountain, just as the former imagery of the first trumpet is used by Isaiah to describe Shal
much, when he likens Babylon to a burning mountain, just as the former imagery of the first trumpet is used by Isaiah to describe Shal
foundations of a nation, one other blow was re
lands has it spoiled of beauty! what wars has it has dotted the broad earth with holy temples quired to be struck to complete the entire deso- it kindled! what murders has it committed! as with stars, and made them the rallying places lation of the Western third-the work was to what martyrs has it made! what souls has it for the overburdened hearts and the shattered explanation of this trumpet chronologically and pictorially true? We have.—Geneseric appears upon the stage, the equal of Alaric, and falls like a burning mountain upon those very shores and islands which his predecessor Alaric had spared—he and his Vandals crossed the African sea—laid siege to Hippo, the city in which Augustine laboration of the Western third—the work was to be done—the workman was at hand. Oddacer, done the work of Satan; calling itself Christian, it has perpetrated, under the shadow of that name, the most terrible evils; pretending to set its affections above the world, it has lived and labored only to subjugate the world to its which Augustine laboration of the Western third—the work was to be done—the workman was at hand. Oddacer, done the work of Satan; calling itself Christian, it has perpetrated, under the shadow of that name, the most terrible evils; pretending to set its affections above the world, it has lived and labored only to subjugate the world to its which Augustine laboration.

The fifth and sixth trumpets I will postpone

Meantime let us learn from all this, that no was, "Leave that to the winds, they will trans- moral disease marked out the pathways along one in the history of the earth appears, or speaks, or acts at random, all are under the overruling direction of God. Kings, and emperors, and great captains, and sagacious statesmen, take, as they imagine, their own way, and in the end, each is seen to have been the unconscious agent of the purposes of God; the leaf that falls from the tree, and the monarch that is smitten from his throne, the storm that howls amid the mountains, or sweeps the earth, and the tide of war that devastates an empire, are all sent, or suffered, and superintended by God. Chance is the great atheistic monosyllable. It is the atheist's creed, his worship, his god, but it has no place in the Christian's Bible, and it ought to have none in a Christian's heart. Providence and Revelation equally pro-

> How uncongenial to the world is the Gospel of Christ,-persecution and persuasion have been employed against it by turns. The bribe of the statesman and the bayonet of the soldier have been had recourse to in turns, in order to crush it, but it has risen from every conflict radiant with greater beauty; the hundred hands of infidelity cannot destroy it; the branch of the oak may as soon be broke by the wasps that settle on it, or the rock be uprooted by the sea birds that caw above it, as Christianity be put down by its opponents, or finally and fatally betrayed by its professed friends. The church may be in danger, but Christianity never; the chapel may be deserted, but Christ will have a people; the minister may become apos-tate, but Jesus Christ remains the same, yesterday, to-day, and forever; the earthen vessel may be broken to shivers, but its precious contents will be unscathed, and its fragrance spread only the wider.

> In sunshine and in storm, by night and by day, through good report and through bad report, the great mission of the Gospel has been carried on with various success. Its sacred banner has been borne by saints and martyrs, with the wind and against the wind, from the Jordan to the Tiber, the Thames, the Nile, and the Mississippi. Its glad sound has been lifted up and heard on the sea waves, amid the noise of cataracts, and the tumults of the people; the communion table has been spread in all places of the earth; and the baptismal font has been bia, and from the roaring geysers of northern lands. And, wherever that blessed Gospel has been received in simplicity, it has achieved the most beneficent results. It has no sooner touched

which Augustine labored, who, as if to present of departing sovereignty—Romulus Augustus, ambition. I have seen the eagle rise and soar with the majesty of a queen, and descends into -a name that ominously embraced those of with out-stretched wing, until he seemed to cottages with the cordiality and kindness of a the founder and of the greatest ruler of the touch the firmamental ceiling, and bathe his mother or a sister. It mingles with our griefs, plumage amid sunshine-it seemed as if his and waits upon our sicknesses. It hallows the heart was set on something beyond the sky, and ties of marriage, and mitigates the separation injured by the devastations that followed. Hip- to Constantinople, and the Emperor of the East his eye kindling to catch a vision of it; but in and the sorrows of the grave. It is the joy of by the Goth, and Carthage, were taken by the Goth, and burned, the Vandal fleet swept the Mediterranean, its isles were subjugated—

one third of the Imperial Sun was extinguished, and after senators and consuls had twinkled for its energy of the gray of the wise, the glory of saints—and, blessed it been with anti-Christ;—he seemed to aim at the gray of the gray o its coaster ravaged—and its people put to the a little, a night of darkness and unparalleled canever be broken.

Beneficent as the Gospel is, it is painful to learn, that its least victories have been the

blood," and by blood it has been perpetuated. But it has been found, and clearly evolved in every cycle of its progress, that the truths thus written in blood have been more widely read, defence: we are here for this end. To protest as well as more enduring, than if engraven with the point of a diamond on the rocks of every quarter of the globe. From Pope Pharaoh to thus prepare the way of its progress if we canthat of the Congregation of Sacred Rites at salt that unobtrusively leavens, if we cannot be Rome—from the massacre of the innocents at the lights that visibly illuminate,—to have no Sicilian Vespers—the meek-hearted followers of the Cross have been "sawn asunder," and burned, and endured "cruel mockings;" but all this and incalculably more persecution has failed to arrest its progress. It has rather fanned its hallowed flame. It has blown far and wide the ashes of the martyrs over many a rood, there to take root and grow up, and bear Cad-mean harvests of yet more holy, more un-

Philosophy, with its cobwebs, tried to perplex its witnesses; and Power, with its weapons, strove to extirpate them. Vial after vial was poured out upon the meek confessors of the Christian faith, constituting a series of successive persecutions, unparalleled for cruelty in the history of mankind. But the death of the martyr was not the destruction of his creed. On the contrary, his blood fell as dew upon the truth, and made it flourish the more. The air whole have been doing his will, promoting his became as the trumpet of jubilee, and the winds of heaven as winged angels, wafting the tones of the Gospel from sea to sea. Opposition crowd around them to the being and power of served only to brighten the hallowed lights, or to concentrate their scattered rays into an intenser focus; rendering more visible, and thereby more glorious, the sainted ones that suffer--and more monstrous still the surrounding grim and spectral superstitions of the earth.
The Gospel, in spite of opposition, was eventually throned above the Cæsars.

The trees of the forest have fallen, but the Vine brought out of Egypt has been rooted by the tempest. Its branches have been swept by successive storms, and its boughs have been hewn and trodden down by the Cains, and Herods, and Neros, and Hildebrands of the earth; but, like the Banyan tree, it has only multiplied its roots and spread the more. The philosophical mythologies of Greece, and the warlike rites of Rome, have passed away; the priesthood of Levi, and the flamens of Quirinus, have retired from their altars, and the wide earth scarcely renders back one echo of their voices; but the Gospel endures-nay, it flourishes, deriving fresh strength from the wrecks of error, and new beauty from the contentions

In the worst of times, and in the most terrible apostacy, God has a people. In the most unfavorable circumstances, and in the least suspected ages, they are and have been found; bleak indeed must that desert be, in which there is no oasis, and Alpine snows must have more than Alpine cold, amid which no floweret blooms; we may not see them, but God does, and even we, dim as our vision is, if we will only look below the turbid and agitated surface, shall see a silver stream that flows onward in beauty and in splendor to the main. We see, at every stage of the providential dealings of God, punishment seizing on priest and people the moment they apostatize from the gospel of Jesus. We have, in those early instances in the history of Europe, a rehearsal, on a greater or smaller scale, of the future history of Christendom; we have the lesson writ on ruins, on battle-fields, that it is an evil and a bitter thing to depart from God.

What a monument of this truth has Britain been! When the continent of papal Europe was overrun by the ruthless conqueror, when its cities were turned into barracks for his troops, and its cathedrals into stables for his cavalry; of lies; and in the sons of Jacob, proved him-when national destruction swept them with its self the "murderer from the beginning." He recognition of the God of truth, her grasp of and her shield. Let us be faithful, even if all around should become apostate. Let us cleave

against error, to stand up for the gospel, to spread it at all sacrifice,—to be pioneers, and Pope Pius IX.-from the College of Baal to not be missionaries and preachers,-to be the Bethlehem to that of St. Bartholomew and the aim paramount but the glory of God. This is Christianity; this is privilege; this is peace.

Satanic Activity.

BY CHARLOTTE ELIZABETH.

"The angel of the bottomless pit" is called Abaddon, or Apollyon, a destroyer, (Rev. 9:11,) and in the work of destruction his activity is indeed great. When we reflect on the extent of our globe, on the number of its inhabitants an ever-changing, ever-encreasing population -during almost sixty centuries, and the vast varieties of mind, temper, disposition, and circumstances that prevent the history of any one among them from being the history of any other; when, too, we remember that of all thes multitudes not one has escaped the temptation whole have been doing his will, promoting his interests, and acting in harmony with his gene crowd around them to the being and power of a holy, just, and beneficent God-we surely must discern the characteristic of amazing activity in him who keeps so mighty a host true to his interests, and blind to their own.

When Noah preached righteousnes to the men of his generation, and verified his warnings by preparing before their eyes the ark which was to preserve all flesh that did not perish in the coming deluge, he made not a single convert to his doctrine; and the angel of the bottomless pit swept off the whole generation of men into his own abode, one family only being reserved. Scarcely was that reserved family re-established on earth's surface, when he beguiled the godly patriarch into an act of intemperance; and this transgression the enemy also turned to such advantage, that it laid a third part of his progeny under a malediction, of which Satan well knew how to avail himself for further mischief. He fastened on the posterity of Canaan with peculiar tenacity; and plunged them into every abomination. So far as the Bible traces their history, we find it one of perpetual crime and suffering; and at this day their condition, physical, moral, and spiritual, is a blot on the name and nature of man. What prodigious activity has he shown and how extensively, how unremittingly have the rulers of the darkness of this world debased and afflicted the children of Canaan!

Shem had a blessing, and Japheth also, which Satan could not hope to reverse; but against each of their races he has prevailed in a signal manner, and to this day he glories in the triumph achieved. From Shem, a single family was chosen, to be blessed above all the nations of the earth, and to be a universal blessing. To them were committed the laws and the ora cles of God; through them alone was he re vealed, and his will made known to the world and above all, of them was to come that seed of the woman, promised even in the hour of man's transgression, who should bruise the serpent's head, and finally destroy him and his works. The history of Israel is a continued history of Satanic diligence: he led Abraham, Isaac, and Jacob, into acts of most sinful dissimulation; Sarah, into tyranny and injustice; Rebecca and Leah into most gross deceit. In them he indeed exhibited himself as the father

tive participation of the idolatrous sin of the iniquities. Canaanites, whom they had been commanded for that very sin to destroy. Balaam had no power to curse Israel, but he prevailed, by Satan's subtlety, to make them curse themselves. After many generations had passed away, each exceeding the former in iniquity, the revolt became so grievous, that ten out of the twelve tribes were cast off; delivered up to themselves and to Satan, and whither he has conducted them, or where they now abide, no man doth

The two that were left, instead of taking warning by their dreadful fate, went on to provoke the Lord to jealousy, until they, too, in righteous, though reluctant judgment, were delivered into the hands of their enemies for severe chastisement: and this had such an effect on them, that, as a body, all the wiles of the devil have not prevailed again to involve them in the guilt of idolatry. This, which had been the powerful engine of Satan for so many ages, now failed; and did he therefore abandon the hopeless task of inviting them to rebellion?-No: his craft—which may the Lord speedily and forever confound!—discovered another mode of rendering void the gracious purposes of God toward them: and he gradually substituted for the immutable, perfect law of Jehovah, the commandments of vain, foolish men: he first encumbered, then superseded, the written word, by means of traditions, which, being reduced to writing, usurped the place of Holy Scripture; and by that means so completely blinded the eyes and hardened the heart of the chosen people, that when, at the appointed time, the Deliverer, the Messiah, the Lord whom they looked for, suddenly came, they despised, jected, hated, and crucified him!

For this, destruction, terrible destruction. came upon them: and alas! not to the pages of the Bible, but to the streets of our own cities, the hovels of our own villages, must we turn, to know what, through the hateful devices of the devil, has befallen Israel—to see how the Lord hath dealt with the dearly-beloved of his soul. The contemplation is enough to weigh down the most rejoicing spirit in bitter grief and despondency: but, blessed be the Lord! this dispensation of wrath is well nigh passed away. "Thou shalt arise, and have mercy upon Ziom; for the time to favor her, yea the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof." s. 102:13, 14.

When the Lord Jesus appeared among the people, who for many centuries had eagerly looked for his advent, he chose out twelve men to be the witnesses of his mighty works, the companions of his laborious path, the privileged intimates of his merciful bosom. Of these atan fixed on one, took up his abode in him, transformed him into his own image, and wrought in him to become the betrayer and murderer of his Master. The reading through any one of the four Gospels, with a continual reference to the part that Satan was acting all along, will give an awful idea of his indefati-

We now come to Japheth; his posterity, reckoned among Gentiles, as having no part in the very peculiar advantages belonging to this branch of Shem, were received into participation of their rich privileges, and indeed into their place altogether, until the indignation gainst them should be accomplished. Grafted nto the good olive, (Rom. 11:17,) they became living branches: and though Satan might exult in the total ruin of Israel, the destruction of the holy city, and desolation of the goodly land, he had the mortification of seeing that Christ had besom, England was spared, like Judah amid the tribes. Pestilence, famine, war, lowered in the far distant horizon, but dared not converge. She alone prospered. Her sun set not. the waters of the Red Sea swept the whole of the earth, and in the isles of the sea. He Her renown went forth among the nations. mighty host of Egypt at once into hell. He The sword that was invincible everywhere, had then followed the rescued people through the Gentile church, even as he had done the Jewno edge when lifted up against her. This was wilderness, exciting them to every species of owing to nothing but her Protestantism. Her provocation that might compel the Lord to desented to the effectual here. By means of oral traditions, troy them; and succeeded even in drawing abundantly falsified, he set aside the Scriptures: the Bible, her prevailing protest against Popether them to forsake the worship of their own God, and so having made the commandments of men ry, were her strength, her glory, her palladium, the Lord of heaven and earth, for that of devils. the Lord of heaven and earth, for that of devils. more valid than the commands of God, he con-While Moses was absent, receiving from Jeho-trived by their means to bring in idolatry; not daughters:" and more particularly, ver. 56, &c. vah the law which had been promulgated with under its real title of idol-worship, or devilto truth, even if kings should come down from such fearful majesty but a few days before from worship, but on the principle of the golden calf, their thrones to patronize, and prelates from their Mount Sinai, and while the mountain yet proclaiming a feast to Jehovah, while eating foot upon the ground, for delicateness and tenpalaces to consecrate a lie, and when other Alar- smoked with fire from heaven, Satan drew them and drinking, dancing and rejoicing, in honor derness,—she shall eat her children for want

It "came by be preserved amid the desolaton, or, like Au-shipped was the mysterious, though irrational out of the whole mass of the Gentile church, gustine, we shall be removed from it to the creation of God, while the Israelites paid divine occupying the place of the Jew, and with pious realms of eternal peace; our only safety is our homage to what, but the day before, had dan-horror trampling him under foot, only a very highest duty. Faithfulness to truth is our only gled from their own ears. The terrible example made did not reclaim them; they went on and butchered remnant, could be found, who to transgress, and were soon drawn into an ac- did not far outdo the Jew in the worst of his

But the Bible remained; and some were found to read it: and through the obstinate fidelity of the scorned, detested Jew, this new counterfeit of Christianity, with all hell at his heels, could not falsify the blessed text. By its means, the faith of God, never extinguished, fully revived and spread abroad, and occasioned a great falling off from Popery to Christ. Here was a fresh call upon the indefatigable diligence of Satan: he responded to it by bringing in as many heresies, and by effecting as many divisions as he possibly could among those who held aloof from the idolatrous system; in the hope that he should yet be able so to arm it again with temporal power, as to crush the little flock of Christ within its gigantic jaws. In this position he now stands, working among the three branches of the human family, with the angry zeal of one who knows that his time is very short. The descendants of Canaan he keeps in bondage of body and soul the most galling, the most degrading that man can submit to; and until within a short period, he had power even over a truly enlightened Christian nation, to make them active agents in perpetuating, yea, in aggravating, the horrors of his yoke on the necks of their sable brethren. Shem's principal representatives, the chosen highly-favored children of Jacob, are yet wholly blinded to the great truth which they have conveyed to us; and with the books of the Old Testament in their hands, and with the deepest reverence for all that Moses and the prophets have written concerning Christ, their eyes are withheld from recognizing the substance of the shadow which they so cherish: and with the view of the water of life flowing across their path, they perish in unslaked thirst. The fiction with which Satan has long deceived so large a portion of nominal Christendom, is still sustained; and up to this time he keeps his ground, in defiance of increasing light on all sides; so that we only now and then hear of an individual rescued from the dominion of that blasphemous cheat, and enabled to see the snare coiled around him; while full as many, brought up in the doctrine and worship of the true God, turn aside unto fables, and believe the lie. When we consider that of all these multitudes, and the myriads beside who have not been specified, every single individual requires the vigilant superintendence of some subtle spirit to continue his delusion, to harden him against the truth, and even against the pleadings of his own natural reason, and the surrounding evidences of a power, goodness, holiness, that he refuses to acknowledge, we may partly conceive what ac-tive duty is required of each several angel among the fallen host: and how prodigious must be the diligence of their leader, ever seeng and directing such a complicated work.

In this instance alone, we have gone beyond the track of Scripture history; but not that of prophecy. The Bible sets forth what should come to pass; and we look at what has occurred, and what will yet occur, before our eyes. The prolonged bondage and wretchedness of Canaan's race, the unbelief, dispersion, and continued degradation, of Israel, and the great apostacy from the Christian church, with its duration and consequences, are all most exactly foretold. And Satan, as "the God of this world," "the prince of the power of the air," 'the spirit that now worketh in the children of disobedience," is distinctly shown to be their governor, until, by the operation of the Holy Ghost, they are delivered out of his hand, and translated to the kingdom of God's dear Son.

Prophecies of Moses Concerning the Jews.

5. Nay, it was expressly foretold, that not only the men, but even the women should eat their own children. Moses had foretold the same thing before, (Lev. 26: 29,) "Ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat." He repeats it here, ver. 53, "And thou shalt eat the fruit of thine "The tender and delicate woman among you, who would not adventure to set the sole of her ics and Attilas shall come forth at the bidding into idolatry the most gross; even surpassing of the manufactured abomination of their own of all things secretly in the siege and straitness, of God, to scourge the apostate, either we shall that of the Egyptians; for what they word device. To such an extent did he succeed, that

en to-day, and the other to deliver up her son to be dressed and eaten to-morrow, and one of land, when the ten tribes were carried into capthem was eaten accordingly. (2 Kings 6:28, 29.) It was fulfilled again about 900 years after the time of Moses, among the Jews in the siege of Jerusalem before the Babylonish captivity; and Baruch thus expresseth it (2:1, &c), "The Lord hath made good his word, which he pronounced against us, to bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses, that a man should eat the about it. Tertullian and Jerome say, that they flesh of his own son, and the flesh of his own daughter:" and Jeremiah thus laments it in his Lamentations, (4:10,) "The hands of the pitiful women have sodden their own children, they were their meat in the destruction of the daughter of my people." And again it was fulfilled above 1500 years after the time of Moses in the last siege of Jerusalem by Titus, and we read in Josephus particularly of a noble wo-man's killing and eating her own sucking child. Moses saith, "The tender and delicate woman among you, who would not adventure to set the sole of her foot upon the ground, for deli-cateness and tenderness:" and there cannot be a more natural and lively description of a woman, who was according to Josephus, illustrious for her family and riches. Moses saith, 'she shall eat them for want of all things:" and according to Josephus, she had been plundered of all her substance and provisions by the tyrants and soldiers. Moses saith, that she should do it "secretly:" and according to Josephus, when she had boiled and eaten half, she covered up the rest, and kept it for another periods hath this prophecy been fulfilled; and one would have thought that such distress and horror had almost transcended imagination, and much less that any person could certainly have foreseen and foretold it.

6. Great numbers of them were to be destroyed, (v. 62,) "And ye shall be left few in number, whereas ye were as the stars of heaven for multitude." Now not to mention any other of the calamities and slaughters which they have undergone, there was in the last siege of Jerusalem, by Titus, an infinite multitude, saith Josephus, who perished by famine: and he computes, that during the whole siege, the number of those who were destroyed by that and by the war amounted to 1,100,000, the people being assembled from all parts to celebrate the passover: and the same author hath given us an account of 1,240,490 destroyed in Jerusalem and other parts of Judea, besides 99,200 made prisoners; as Basnage has reckoned them up from that historian's account. Indeed there is not a nation upon earth, that hath been exposed to so many massacres and persecutions. Their history abounds with them. If God had not given them a promise of a numerous posterity, the whole race would many a time have been extirpated.

7. They were to be carried into Egypt, and sold for slaves at a very low price, (v. 68,) "And the Lord shall bring thee into Egypt again, with ships: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." They had come out of Egypt triumphant, but now they should return thither as slaves. They had walked through the sea as dry land at their coming out, but now they should be carried thither in ships. They might be carried there in the ships of the Tyrian or Sidonian merchants, or by the Romans, who had a fleet in the Mediterranean: and this was a much safer way of conveying so many prisoners, than sending them were above seventeen years, he sent many bound to the works in Egypt; those under seventeen were sold; but so little care was taken of these captives, that 11,000 of them per-ished for want. The markets were quite over-stocked with them, so that Josephus says in another place, that they were sold with their wives and children at the lowest price, there being many to be sold, and few purchasers; so that hereby also was verified that of the Psalmand takest no money for them." And we learn from St. Jerome, that "after their last overthrow by Adrian, many thousands of them were sold; and those who could not be sold, were transand takest no money for them.

tivity by the king of Assyria, and other nations were planted in their stead; and when the two other tribes were carried away captive to Babylon; and when the Romans took away their place and nation; besides other captivities and transportations of the people. Afterwards, when the Emperor Adrian had subdued the rebellious Jews, he published an edict forbidding them upon pain of death to set foot in Jerusawere prohibited from entering into Judea. From that time to this, their country hath been in the possession of foreign lords and masters, few of the Jews dwelling in it, and these only of a low, servile condition. Benjamin of Tudela, in Spain, a celebrated Jew of the twelfth century, travelled into all parts to visit those of his own nation, and to learn an exact state of their affairs; and he hath reported, that Jerusalem was almost entirely abandoned by the Jews. He found there not above two hundred persons, who were for the most part dyers of wool, and who every year purchased the privilege of the monopoly of that trade. They lived all together under David's tower, and made there a very little figure. If Jerusalem had so few Jews in it, the rest of the Holy Land was still more depopulate. He found two of them in one city, twenty in another, most whereof were dyers. In other places there were more persons; but in Upper Galilee, where the nation was in greatest repute after the ruin of Jerusa- dom. The seven heads are seven mountains lem, he found hardly any Jews at all. A very accurate and faithful traveller of our own natime. At so many different times and distant tion, who was himself also in the Holy Land saith that "it is for the most part now inhabited by Moors and Arabians; those possessing the valleys, and these the mountains. Turks there be few; but many Greeks, with other Christians, of all sects and nations, such as impute to the place an adherent holiness. Here be also some Jews; yet inherit they no part of the land, but in their own country do live as aliens."

from their own land, but also to be dispersed into all nations, (v. 25), "And thou shalt be removed into all the kingdoms of the earth:" and again, (v. 64); "And the Lord shall scatter thee among all people, from one end of the earth even unto the other. Nehemiah (1:8, 9) confesseth that these words were fulfilled in the Babylonish captivity; but they have more amply been fulfilled since the great dispersion of the Jews by the Romans. What people, in-their kingdom to the wild beast, until the words deed, have been scattered so far and wide as of God shall be fulfilled." they? and where is the nation, which is a stranger to them, or to which they are strangers? They swarm in many parts of the East, and spread through most of the countries of Europe and Africa, and there are several families of them in the West Indies. They circulate through all parts where trade and money circulate, and are, as I may say, the brokers of the

10. But though they should be so dispersed, yet they should not be totally destroyed, but still subsist as a distinct people, as Moses had before foretold, (Lev. 26:44): "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them." The Jewish nation, like the bush of Moses, hath been always burning, but is never consumed. And what a marvellous thing is it, that after so many wars, battles, and sieges, after so many fires, famines, and pestilences, after so many rebellions, massacres, and persecutions, after so maby land. It appears from Josephus that in the reigns of the first two Ptolemies many of the Jews were slaves in Egypt. And when Jerusalem was taken by Titus, of the captives who were above seventeen years of the first two Ptolemies many of the Jews were slaves in Egypt. And when Jerusalem was taken by Titus, of the captives who were above seventeen years of captivity, slavery, and misery, they are not destroyed utterly, and though scattered among all people, yet subsist as a distinct people, by themselves? Where is anything comparable to this to be found in all the parable to this to be found in all the histories, and in all the nations under the sun ?- (To be continued.)

Fourth Universal Monarchy.

"When the king of the Lombards and the bretwald of the Anglo-Saxons thus embraced the faith of the pope, the heads of all the con-

thy gates." And it was fulfilled about 600 ported into Egypt, and perished by shipwreck or famine, or were massacred by the inhabitants."

8. They were to be rooted out of their own king of Syria, and two women agreed together, the one to give up her son to be boiled and eaten to-day, and the other to deliver up her son.

They were indeed plucked from off their own indeed plucked from off their own will claim our attention; and as it is one showing a peculiarity of our views, we shall be indulged in remarks more at large.

THE HEALING OF THE SIXTH HEAD. We shall show, first, what event is symbolized; second,

WHEN it took place.

1st. WHAT EVENT is here symbolized? The weight of proof will be brought in the answer of this question. The wound has been noticed in previous numbers. To those the reader is referred for examination, before entering into the examination of the present subject. We there stated that the first four trumpets symbolize the thrusts made at the sixth or imperial head by the Romano-German family, which eventuated in the infliction of a deadly wound on that head, A.D. 476. The diadem passed to the second family, and was supported by that dynasty in the form of a decem-regal REGENCY. until the healing of the deadly wound. By the healing of the wound, we understand the RE-ESTABLISHMENT OF THE IMPERIAL ADMINISTRATION OF THE LATIN GOVERNMENT. We have already spoken of the transfer of the diadem to the second dynasty of the Latin government .-The supreme power is denoted by a crown, or diadem. Where that is, there is a head. The diadem passed to the ten horns, and supreme power was again transferred to an imperial administration. The scriptures which refer to the event now under consideration, are as follow "I saw that one of its heads was, as it were, wounded to death; and its death-wound was healed." "Here is the mind which has wiswhere the woman sits on them (the waters). and are seven. Five have fallen, one is, the other has not yet come, and when it has come it must continue a short time. And the wild beast, which was and is not, is itself also an EIGHTH, and is of the SEVEN, and goeth to perdition. And the ten horns which thou didst see are ten kings which have not yet received A KINGDOM (singular), but receive power as kings in one hour with the wild beast. 9. But they were not only to be plucked off thority to the wild beast. They shall make om their own land, but also to be dispersed war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they who are with him are called, and chosen, and faithful. And the ten horns which thou didst see, and the wild beast, they shall hate the harlot, and make her desolate and naked, and eat her flesh, and burn her with fire; for God has put it into their hearts to do

> From the above quotation we learn, first, that this wild beast has an eighth head, which is one of the seven; 2d, the term kingdom implies that the ten powers are united under one supreme rule—which we denominate decem-re gal; 3d, the wild beast exists during the continuance of the wound, and later, as he is said to be the eighth head; 4th, they support the wild beast through all his persecutions of the

We have traced the history of the fourth monarchy until the supreme power passes to the German nations. We have seen those nathe German nations. tions adopt the laws, language, and religion, of Rome, and thus become Romanesque. Let us trace them still further, and view them re-establishing the wounded imperial power, and supporting that power through all dangers for a thousand years, and some light may dawn upon the above passages. The history of the Romano-German empire—or of that family under its imperial administration—forms the key of the 17th chapter of the Apocalypse. The history of that empire will now come under notice.

While its history is traced let the model above. While its history is traced, let the reader keep the 17th chapter of Revelations before him.— existence—an object which has ever continued The following facts are collected from Gibbon, to be fostered in the heart of every noble and ments of Christianity," Niebur's history of Rome. The points we desire to establish are these: 1st, the Latin imperial administration, or fourth monarchy, was restored in the German empire, in the year 800; 2d, that the nations of Europe, or decem-regal power, from the above date, became auxiliary to that adby Charles the Great. Thus a great burden quering tribes then reigning in the western em- the above date, became auxiliary to that adist, (44:13.) "Thou sellest thy people for nought, empire, were Catholics, and united in assumministration; and found it to be their policy to was placed on Germany, making its emperors and takest no money for them." And we learn ing the peculiar relations of the wild beast, by support the German empire; 3d, that that gov-

I. The Latin imperial administration was restored in the establishment of the German empire, A. p. 800. On this proposition, see Gib. bon's "Decline and Fall of the Roman Empire." "On the festival of Christmas, the last year of the eighth century, Charlemagne appeared in the church of St. Peter; and, to gratify the vanity of Rome, he had exchanged the simple dress of his country for the habit of a patrician. After the celebration of the holy mysteries, Leo suddenly placed a precious crown on his head, and the dome resounded with the acclamations of the people, 'Long life and victory to Charles, the most pious Augustus, crowned by God the great and pacific EMPEROR of the ROMANS.' The head and body of Charlemagne were consecrated by the royal unction: after the example of the Cæsars, he was saluted, or adored, by the pontiff; his coronation oath represents a promise to maintain the faith and privileges of the church." Is not this an oath of the beast to carry the harlot? And who was Charlemagne? "The dignity of his person, the length of his reign, the prosperity of his arms, the vigor of his government, and the reverence of distant nations, distinguished him from the royal crowd; and Europe dates a new era from his restoration of the Western EM-PIRE."—Gibbon. That empire was not unworthy of its title: and some of the fairest kingdoms of Europe were the patrimony or con-quest of a prince who reigned at the same time in France, Spain, Italy, Germany, and Hungary." Charlemagne, according to Kolrausch, was of German origin—an Austrasian Frank. He cultivated the German language, and wrote a German grammar. He made the Rhine the central part of his empire. The same author states, that this empire was formed at the Christmas, A. D. 800. He (Charlemagne) was present in Rome when a vast multitude were assembled; and high mass being ended, Charles knelt at the altar, when Leo, the pope, bringing forth an imperial crown, placed it upon his head; when the whole assembled multitudes, gathered from every nation of the west, exclaimed, Charles Augustus, crowned by the Almighty, the great and peace-bringing emperor, Hail, all hail, and victory. Thus in three hundred and twenty-four years, the year after Romulus Augustus had lost the Roman imperial dignity, it was renewed by Charlemagne, who, as a patrician, was already the chief protector of Rome. He himself attributed so much importance to the imperial coronation, that all his subjects, from twelve years of age and upwards, were obliged to renew their oaths of allegiance. His power was now extended over Italy, France, Catalonia, the Balearic islands, and on the other side as far as the North Sea, the Elbe, the Bohemian forests, the Raab, and the mountains Croatia, thus even over the greatest portion of the ancient Roman empire in Europe. By this solemn act Charles' grand undertaking was completed, according to its outward form. All the Christian nations of German origin, excepting England, were united in one large body, and Charles, as their temporal chief, was crowned by the ancient, and by God's guidance, RENEWED title of Roman emperor. As such, he was the chief protector of the church. By the Franconian synod he As such, he was the chief protector was styled the regent of true religion, as well as guardian of justice and peace in Europe: and under his powerful protection, the recently planted germ of fresh life and new moral cultivation could safely develop itself without being The following facts are confected from Tacitus, Schmidtz, Heeren's "Political Constitution of Europe," Kolrausch's history of Gerthe German empire. Charlemagne is called the father and creator of the Germanic age.—

"Machler on Symbolism, or the Ele-After the death of Charles, the empire began to contract its limits. France was separated forever from Germany at the treaty of Verdun, August 11th, 843. Otho I., emperor of Germany, was crowned emperor of the Romans,

the consent of the emperor. The popes, from this time, again called the emperor lord.
J. P. WEETHEE.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, APRIL 22, 1848.

Funds Wanted.

We have been very much indebted to our many generous patrons, for their kindness in anticipating our financial wants, since the commencement of this volume. We are now near the middle of the volume, from which time to the close funds usually come in rather sparingly. Our readers are aware, that the expense of publishing our present enlarged sheet is very much greater than that of previous volumes, and that they get twice the amount of reading, in the present size of our paper, that they did in its original size, and at no additional expense to themselves. To enable us to meet our increased expenditures, at the same price to our subscribers, it is necessary, that what we give them in the additional amount of reading, should be made good by additional promptness on their part. As we said before, our expenses have been much increased for the paper; so have they also been great for the publication of tracts, and other matter for the furtherance of the cause; and for which we have thus far received very scanty returns. We have bills coming due in a few weeks, to the amount of several hundred dollars, to meet which we have to make this frank appeal to the generous sympathies of our subscribers.

We notice on our books large numbers of names who have not paid for the present and past volumes, and who have not signified their inability to meet their obligations to us. We hope all such will do so as soon as they well can; for we need the money, and it will be much easier to receive and credit each the little sums due us, than to send a letter and bill, as we shall have to do, to those from whom we do not previously hear, before the end of the volume. We also wish to receive and expend our actual dues, before we are forced to beg of those of our patrons who have so long stood, with open hearts and hands, ready to give us the needed assistance, when other sources of help shall fail.

As a word to the wise is sufficient, we trust that so many of the wise ones will understand our present need, as to enable us to be as prompt in meeting our obligations, as we wish them to be in theirs.

We shall continue the Herald, even if we have to assume heavy responsibilities, as we have had to do frequently in days past, -not being afraid to trust our Goo, or our patrons, that, as before, they will come to our assistance, relieve our embarrassments, and enable us to enjoy the satisfactory feeling, that we " owe no man anything."

Questions.

1. "I wish, my brother, some light on the following passages:—In Dan, 2:44, it reads: 'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed,' &c. These kingdoms, or kings, you suppose synchronize with the ten horns of the dreadful and terrible beast of Dan. 7:7. In the 5th verse, another little horn 'plucks up by the roots three of the first horns.' How, then can they remain, and their names in modern times be given, if they were 'plucked up by the roots'? In your lecture at the New York Tent Meeting, you gave their modern names as follows: 1. France; 2. Austria; 3. Lombardy; 4. Portugal; 5. Spain; 6. Rome; 7. Sardinia; 8. Great Britain; 9. Sweden; 10. Denmark. The question is,—If the three were plucked up by the roots, how can they remain?"

2. " By what mode of interpretation can we apply Rev. 12:9—'And the great dragon wast cast out, that old serpent, called the Devil, and Satan'—to Pagan Rome, and Rev. 20:2, which reads—'And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years'-to Satan himself, who, Peter says, 'goes about as a roaring lion, seeking whom he may devour?" You will not, my brother, think me a cavilvour?" You will not, my brother, think me a cavil-ler, but an honest seeker after consistent and harmo-

ous truth.
"Thy brother sincerely, seeking the whole truth,
"Thos. Smith."

1. In reply to the first, we cannot give our view better, than by quoting the following extract from Birks' "Four Monarchies":—

admit of partial change. Some may, perhaps, fall, or be blended, and then re-placed by others. The tenfold character may thus be dominant through the whole, and appear distinctly at the beginning and close of their history, though not strictly maintained every moment. The following reasons may be given for this view.

"First, it avoids the opposite difficulties of the primary and the territorial definition of the kingdoms. It recognizes the kings as ruling powers, not local divisions, three of which may, therefore, be uprooted. Yet it extends the fulfilment through the whole range of European history, instead of confining it to one corner of time. It also accounts for the same num ber, ten, being still found at the fall of Babylon.

"Next, it has a direct warrant in the vision of the image. For these kings 'mingle themselves with the seed of men, but shall not cleave one to another." This implies temporary and partial union, and then re-newed separation. And these changes will of course alter the list of actual kingdoms.

"Further, it results at once from the uprooting of three horns. For since after this the number is still ten, (Rev. 17:16,) the three uprooted horns must have been re-placed. And unless they are re-placed at the same instant, there will be an interval in which the number is not exactly ten. But a deviation, then, from the precise number, and a change in the king-doms, is consistent with the emblems, and directly

implied in them.
"Two distinct analogies, the only two which Scripture affords, teach the same lesson. In the twelve tribes, when Levi was separated for the service of God, Manasseh was introduced as a distinct tribe in his room. Again, when Dan is omitted, (Rev. 7,) perhaps in allusion to his idolatry, Levi is restored to complete the number. There are two distinct cases of substitution, yet the tribes are twelve in each in-

stance.
"The case of the twelve apostles is quite similar.
When Judas fell by transgression, Matthias was chosen in his room. The number twelve was still maintained to the control of the tained, though one of those first numbered had fallen away. These reasons all lead to the same conclusion, that some of the ten kingdoms may be merged into one, or be broken off from the rest; and yet are re-placed by others, so that the same number re-appears at the close of their history. The variety of lists, which have been made such an objection to the truth of the fulfilment, is therefore easily explained and is quite consistent with the words of the prophecy.

1. You also ask, "By what mode of interpretation can you apply Rev. 12:9- And the great dragon was cast out, that old serpent, which is the Devil, and Satan, which deceiveth the whole world'-to Pagan Rome, and Rev. 20:2- And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years'-to Satan himself, who, Peter says, 'goes about as a roaring lion, seeking whom he may devour '?

We would reply, that in each case we understand that Satan himself is referred to. Pagan Rome can be brought to view in the 12th chapter only as it is influenced and actuated by Satan himself. That the 12th refers to Satan primarily and individually is evident from the context. He was a being cast down from heaven, (v. 7,) where there was war, where MICHAEL and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not, but was cast out. Who is the dragon that is cast out? What follows in v. 9 serves no purpose but to explain who this dragon is: it is an explanation of the figure, and consequently is no figure. The dragon is defined to be "that old serpent"-what "old serpent"? No believer in revelation can doubt that the old serpent, which tempted Eve, is referred to. To make it more evident, and to avoid the skepticism of the most incredulous, the Holy Spirit condescends to inform us by what other names he is called-"the Devil, and Satan." Where is he thus called ?-In Matt. 4th we read that Jesus was tempted of the devil-that the devil taketh him up to the Holy City, to a high mountain, &c. &c. He is called Satan in JoB, and other places, where he is represented as walking to and fro in the earth, as going up and down in it, as being permitted to try the integrity of its own interpreter, we must understand that this tempted Christ, and the Satan that could not turn Job from the integrity of his purposes—the same being that deceiveth the whole earth, that moved the four kingdoms to carry out plans of his, and preearth, but his angels were cast down with him.

This dragon is used to symbolize Pagan Rome because Pagan Rome was the agent he used to accomplish his revengeful purposes against Christ, whom he wished to crush, but was only permitted to "bruise his heel," as was predicted in Eden. And now it gel will come down from heaven, having the key of self to yield to the arts of the destroyer, how strongly takes a vine out of Egypt, a choice vine, and plants

"The ten horns may not be strictly permanent, but the bottomless pit and a great chain in his hand, and would your feelings be excited! how great and just he will lay hold on the dragon, that old serpent, which your indignation against the author of the calamity is the Devil, and Satan, and bind him for a thousand years, after which he will be loosed for a little season at the resurrection of the nations of the wicked, who sharp reproof, for the child who had been cast down are appropriately called Gog and Magog, who will from her high estate of conscious purity! Cannot come up in the four quarters of the earth, to gather them together to battle-in number as the sand of the sea. But they fight not. As they come up and encompass the camp of the saints, fire comes down from God out of heaven, and devours them, and the devil that deceives them is cast into the lake of fire and brimstone, where the beast (Pagan Rome) and the false prophet (Mohammedanism) are, and shall be tormented day and night forever and ever.

The enquiry is sometimes raised, Will Satan be permitted to come in and defile the new earth? We reply, that his coming in will not defile it, any more than his entrance into Eden would have defiled it, had man retained his integrity. It was the sin of man that defiled the earth and caused the curse. Had he maintained his integrity, the entrance of Satan would no more have defiled Eden, then he defiled heaven from whence he was cast. But as he was permitted to enter Eden, and man fell by his temptation, there seems a necessary propriety in his being permitted to enter the new earth, that he may signally fail. As he came alone at first to tempt Eve alone, so now he comes, with all his hosts, to make an onslaught on the nations of the saved. But now man retains his integrity: Satan is banished to his final prison-house, no more to be loosed for a season; the redeemed are unspotted from contamination, are not victims of his wiles, and consequently the earth will be undefiled by his entrance.

Licentiousness.

The ministers of Boston have issued an address on this subject, which has been extensively published in the city papers. It portrays in vivid colors the nature and extent of this evil in our midst, its insidious workings, and alarming progress, the peculiar dangers to which youth of both sexes are exposed in coming unprotected into our large cities, and the necessity of rompt and vigorous action in staying its ravages.

Say they :- "If it were proper for us here to present facts, in regard to which we have abundant and unquestionable testimony, we might show that licentiousness is an increasing evil in this city,-that disreputable houses are multiplied, -- that ruined or shame less women are far more numerous than they were a few years ago, -and that the individuals from whom such women and such houses derive their support are not few, but many, nor confined to any one class in the community, but drawn from all circles and con-

"If it were true that this debasing vice is encou raged only by persons whose social position throws but little influence into their hands, or by men of notoriously bad character, we should have, in their peculiar exposure and need of Christian counsel, a reason for special effort on their behalf. But they are not the only victims of licentiousness. Young men, brought up in the bosom of virtuous families, -prompted sometimes by curiosity, sometimes seduced by example,-are led into the haunts of vice, and become their occasional if not frequent visitors. Thousands of young men, it is believed, who come from the country to find employment in our various places of business, having left behind them the domestic associations which at once detain and improve the heart. seek amusements of doubtful character, and are lured into the paths of guilt. Even persons whose years should afford assurance of their purity are known to give the sanction of their presence to scenes from which we might suppose that every honorable man would shrink as from pollution and infamy.

"The evil reaches beyond our own citizens. Hun-Job, &c. If, therefore, we permit the Bible to be dreds-we speak within bounds and moderately, when dragon cast down from heaven is the same old ser- Boston, or entrapped when here, by the arts of those pent that tempted Eve, is the being called devil, that who care for nothing but vile pleasure, and shameful of childhood, are misled; all their fair hopes blighted, all his machinery. Satan was not only cast down to girls, such unprotected women? Should they fall, detect. shall not we be in some measure accountable for their ruin, if we have not even endeavored to lessen the pathies, by imagining the vice on which we speak fools, and set about the work of rending them asunremains to fulfil the remaining portion of it, "He to have intruded itself into your households. Yet, der.-God plants the good seed, the wheat appears, shall bruise thy head." As preparatory to it, an an- were it possible for you to suppose one dear to your- and brings forth thirty, sixty, an hundred fold.—He

which would spread its dark shadow over your dwelling! how tender your pity, though mingled with you transfer your interest in this case to another, and to a thousand other cases that do not touch your own domestic peace? Virtuous women, and immortal souls are in jeopardy, and nigh unto destruction. Shall we not lift a finger, nor offer a prayer for their sal-

"Fellow Christians! our LORD and SAVIOUR came to seek and to save that which was lost, to redeem them who were ready to perish from the evil of their ways, to bear the quickening and renewing influences of divine truth to souls that were buried in sin. Have we not a duty to perform as his followers? Is not the ministration of the gospel committed to our hands? If we have experienced the salvation that is through him, and have 'tasted the good word of GoD, and the powers of the world to come,' do we not owe it to those who are held in the captivity of their own lusts, heirs of corruption, and strangers to the promise, to exert ourselves for their deliverance, that, if possible, we may bring them to Gop, through him who is 'the way, the truth, and the life?' Do we not owe it to those who are beset by temptations with which they are unable to cope, to assist them in their great peril, or to diminish, if we may, the hazards of their condition? Do we not owe it to the community in which we live, at least to inquire whether we may not do something to limit the ravages of the most fearful evil that can fasten itself upon the moral life of a

We wish those endeavoring to stay this sin of Sodom, all possible success in their laudable efforts.

Organized Christian Churches.

REPLY TO INQUIRIES. NO. IV.

We have shown that there may be Christian believers where there is no local church. But there can no more be a church, in the Gospel sense, without believers, than there can be a temple of stone while the stone remains untouched in its native bed.

We have shown that wherever there is a company of believers, there is a church; and that the existence or absence of any definite regulations among themwritten or not written-does not affect the fact of there being a church.

We have shown that to have an organized church, some regulations-written or understood-must be admitted by the body; but to have a church organized according to the Gospel, the principles and details, given for that purpose in the Gospel, must be adopted as the regulations of that church.

We have shown that it is not the design of any outward forms or arrangements a church may adopt, whether they be according to the Gospel or not, to create the truth, nor to create righteous character: the question of acceptance with Gon, which involves the reception of the truth, in whatever form or measure it may be given, its belief, its profession, and the life it requires—is very different from the question of church order, which provides for the preservation of the truth, the edification and comfort of its believers, and the enlightening of the world.

What then are the principles and details, given in the Gospel, for the purpose of establishing and regulating the outward form and order of a company of believers-a church? 1. The first principle to be carried into the organized body, and to be kept in perpetual remembrance, is this: the observance of the outward form and order of the body cannot, of itself, constitute righteous character in the sight of God .-This must be done by a higher power, and be decided by another and higher standard, than any which have been given to man, to use in reference to his felwe say hundreds-of young women are enticed to low man; and to that standard, and that agency, every individual member of the body must refer, to keep himself and also the body of which he is a gain. Even girls, who have scarcely passed the age ber, right in the sight of Goo: for although the more common and flagrant departures from duty are manitheir names tarnished, and their restoration to peace, fest, the best outward observances ever performed by purity, and happiness, all but rendered impossible. man may be imitated, by those whose hearts are far eminently used Pagan Rome as the master-piece of Have we no duty to perform towards such innocent from God, in a manner that no sagacity of man can

In Goo's arrangement, the inward and the outward -the divine principle of life, and the outward symdangers into the midst of which they are cast on their bols and means for its manifestation-are joined toentrance into our city? We will not ask you to gether. But when men depart from this arrangebring this matter within the reach of your own sym- ment, professing themselves to be wise, they become

eousness. He sets a hedge about the field—the vineis the sure foundation, the chief corner stone. And ple may be a habitation of God through the Spirit-"Gop's building." Thus the outward should comprehend the inward, as the inward is designed to as the outward derives its value and its life from the inward, the outward can never be made a substitute for the inward, unless it is also made a counterfeit by which men would mock Gop-a mere human imitation-"an image" of the divine. Then the temple devils, an enclosure of tares-wild grapes-fruitless thing, expresses the true idea :trees, whose end is to be burned.

It is here that the broad line of distinction is found between Gop's righteousness and man's, among the professed people of God .- The vital principle, in the two cases, is contrasted, at the several stages of their manifestation as they bear upon the heart, life, and prospects of man, as follows:-In the one case the principle originates with Gop. 1. Its foundation is "the word of God." 2. It calls forth, on the part of man, "faith" in what God has spoken-all that he has spoken, on all questions of which he has spoken. 3. It expects all that is needed for the salvation of a guilty, polluted, helpless, lost, suffering, and dying sinner, from "the grace of God." 4. It renders obedience, not as the price of salvation, but as a reasonable service-on account of its propriety, as due to the Creator by the creature; to the Father, who blesses and preserves, by the child; to the Redeemer and Lord of all, by the redeemed and unprofitable servant of the Lord-and from respect unto the recompense of the reward.

In the other case the principle originates with man. 1. The opinion, or word of man. 2. It calls forth an idolatrous veneration of those whose opinions are voted into popularity, and which take the place of the word of God. Though the opinions proclaimed and acknowledged may be in accordance with the word of Goo, they are not received for Goo's sake, but for man's. 3. It puffs up with self-righteousness, destroys all sense of the need of mercy and grace, and is confident of being highly esteemed before God, by the fact that it secures the "praise of men:" and on the same consideration—the merit of "works," as estimated by those connected with the form assented to. 4. It is very scrupulous in the obedience it renders, so far as the popular, conventional standard demands it, even so much as to "strain" at omissions that are no more than "a gnat" compared with "a camel."-Bodily position, gait, dress, tone of voice, countenance, words, deeds, time, place are all arranged with such remarkable circumspection, that those who "delight" thus to be distinguished in worshipping God, must declare it to be "beautiful!"

In one case all that is seen begins and ends with Gop. In the other case it begins and ends with man, put in the place of God. One class have the inward principle with the outward form; the other class have nothing but the outward form. The union and fellowship, in one case, result from a conviction of the truth and claims of the word of Gop voluntarily and unitedly submitted to; in the other, so far as they exist, they result from the authority of man. One class lose sight of Gon, by glorying in men: "We be Moses' disciples-I am of Paul, and I of Apollos, and once wavered in his predilection for constitutional govout men. We are all ministers and preachers in CHRIST;) the other class, while glorying in the LORD, know that all the ministers by whom they believed are theirs also, though nothing aside from their connection with him: "neither is he that planteth anythe increase."

when speaking of the mistake made by Jews and a healthy agitation of public sentiment, which spoke Christians on the design of the instituted forms of re- well for the rational progress of constitutional liberty ligion, some of the results of the opposite principle to in France. that we are endeavoring now to enforce. And perhaps we ought to say here, that while this principle the Ministry, who is a most learned and eloquent man, was carried into the Mosaic dispensation, as into all yet no statesman or politician. Though for nearly others, it was never the design of God that there should be a theocracy, like the Jewish, under the captivating, enchaining, and domineering over his fel-Gospel, nor a hierarchy, like that of Rome, Russia, low deputies, as he poured forth the treasures of his England, and other nations.

the other hand, those who take the ground, that the mass of the French. However copious and fertile

regard of all established order, is essential to Chris- his pen, however self-reliant in tone, and superior in vard - and it becomes "Gon's husbandry." - He tian character, do the same thing. The Quaker or information - his austerity and dogmatism rendered takes the stones in their native deformity, prepares Come-outer may attach as much merit to the reception his sway irksome, even to his friends. them for their place in the temple of which Christ of their notions, as the Pharisee or papist have done By the advice of Guizor, the King's speech at to theirs. "In Christ Jesus, neither circumcision the opening of the Chamber contained an attack upon with this work of Gon, their relation to each other, availeth anything, nor uncircumcision," as constitheir outward order, should harmonize, that the temform of godliness without the power"—the truth, the of anarchy and discord. Smarting under this charge, grace, the life, by which Christians are to continue in the love and favor of God, and become the light of itself, and then the struggle commenced, by the disin-"grow into the holy temple" of the outward; and the world—can avail nothing. Men are no better nor terment by the Ministers of an obsolete police law of worse in the sight of God, simply for being connected, 1790, passed by the Assemblee Nationale, proclaiming or not being connected, with the appointed forms of such assemblages illegal. Such a stretch of power religion. There are undoubtedly righteous men con- as this-and the attempt to enforce such doctrines in nected with all the professed churches of Christ, in the year 1848—not merely in France, but in Paris, the present day; and also disconnected from them all. is forsaken by God, and is fit only for a habitation of Pope, though probably a papist, so far as he was any-

"For modes and forms let senseless zealots fight: His can't be wrong whose life is in the right."

as "senseless" as the one who fights for some parties received this reckless bravado with tumultuous ticular one against all others. The "carnal" or cries, that seemed the forerunners of revolution. The "natural" worshippers are connected with the Ministry were compared to that of Polignac, whose are the commandments of God) in them all; and he CHARLES X. his throne, and the warning voice of M. who expects, by any arrangements he would adopt, CREMIEUX rose amid the whirlwind of voices, to preeither to break down all established order, or to build dict the effusion of blood. up on some new truth, to separate the tares from the wheat, before the harvest, will be more likely to des- the preparations for the banquet went on, amid a troy the wheat and propagate tares than anything deep popular excitement. else, for like the enemy who sowed the tares, he will oppose the plan of the Lord of the harvest.

But while Christians unite to maintain the truth and the ordinances of the Gospel, and to walk to- 1790, when the country was in a state of constitugether in its order, they must remember that their acthemselves, and their usefulness in the world, as a knowledge, should not in this age of reform meet in body, depend on the same things that all this would depend upon if they were not thus united. God, his marily dspersed. To aggravate the matter, news truth, grace, and kingdom, must be kept in view, in had arrived since the difficulty commenced, of so the use of means and ordinances, in all the relations we sustain to men-even good men-and from the beginning to the end of our connection with them, in this world.

France.

The following detail of the events connected with the revolution in France, we abridge from the Atlas of a late date. It was evidently prepared by a person perfectly conversant with French affairs, and will give a clearer idea of the origin, progress, and results of the "revolution," than any article which we could prepare from the contradictory and disconnected relations published in the English and French papers.

About a year since the French copied from their English neighbors political dinners, and in a few months there was not a large town of the kingdom but what had its re-union politique, with a proper quantity of eating, drinking, toasting, and speechifying. They were attended by the different factions of the opposition, and as the government became more unpopular, the King's health (which is always proposed first in monarchical countries) was omittedmeasure which excited the wrath of his supporters. About sixty of these banquets were held between the prorogation of the Chamber of Deputies in July, and its re-assembling in December, generally under the direction of Mons. DUVERGIER D'HAURANNE, a deputy. who was formerly editor of the Globe, and who though he cast off his allegiance to Guizor in 1839, and has since been an assiduous follower of THIERS, has never I of Peter, and I of Christ; (I go for Christ with- ernment, or in his desire to secure the liberties of his country on a solid basis. They were also attended by Odillon Barrot, who for twenty years has occu pied a high position at the bar; LAMARTINE, whose reputation as a writer and speaker is well known everywhere; DE Tocqueville; G. W. LAFAYETTE thing, neither he that watereth, but God that giveth LEDRU ROLLIN; in short, by the opposition leaders of all shades. Without being violent, they spoke We have noticed, however, in a previous number, freely on the subject of electoral reform, and produced

This manifestation displeased Guizor, the head of twenty years he has reigned supreme in the Chamber, richly stored mind, standing unconquered in argument Whenever men take the ground, that the observ- or debate, there are scores of Frenchmen who surance of the appointed forms, and submission to any pass him in tact, in sagacity, in far-sightedness, and in established order, make them righteous, they make conciliation. Indeed, his austere, pedantic, unbendthat observance and submission meritorious. And on ing mind, contains much that is antipathetic to the

it in a goodly hill.—There, too, are the trees of right- rejection of all forms or outward rites, and the dis- he may have been in argument, however powerful has become a war of colors and races. Their rally-

these deputies determined to attend a banquet in Paris sixty years after the first revolution, and eighteen after the second, was fraught with temerity and danger. Stormy debates ensued, in one of which Guizor declared that all public meetings were illegal, and that And he who fights against all modes and forms, is he would not permit them. The Chamber of Depu-"spiritual" (who acknowledge that what is written misdeeds led to the outbreak of 1830, which lost

The Parisians were not to be thus brow-beat, and

It really seems like madness or folly to have thus attempted to govern the full grown France of 1848. by an ordonnance of the police, dating so far back as tional infancy-and to have contended that Frenchceptance with God, their peace and union among men, now grown to man's estate in constitutional greater numbers than 18 or 19, without being sumstartling a character as to change the political aspect of Europe. There had been a revolution in Sicilya revolution in Naples-a constitution granted to the Tuscans-and great concessions made to the Piedmontese. It was not the time to enslave France, or, as LAMARTINE well said, "to clap the hand of the policeman on the mouth of the country."

> Louis Philippe might at this time have maintained his throne by changing his Ministers, conceding a proper electoral reform, and promising to govern on a system less dynastic; but his obstinate counsellor persuaded him that nothing more than a mere emeute could ensue; which the military could soon suppress. He listened to Guizot as Charles X. listened to Po-LIGNAC, in 1830; and selected Marshal BUGEAUD (the man who once roasted a tribe of Arabs to death) to enact the part MARMONT then so feebly filled .-Several regiments of picked men were added to the garrison at Paris, and arrangements made by which from 70,000 to 80,000 men could, with the assistance of the railways, be brought in as a reinforcement .-Artillery caissons rumbled through the streets, conveying ammunition to the numerous fortified guardhouses scattered over the city, which were also supplied with food, firing, and water, enough to stand a six days' siege. Each company of infantry were supplied with axes, picks, and saws, in order to clear away barricades, and all the batteries of flying artillery were concentrated at Vincennes, well supplied with cannister and grape shot. Yet it was known that when Gen. JACQUEMINOT called the colonels of the National Guards together, to question them as to the feelings of their battalions, he found that they were little disposed to sustain arbitrary power. Gen. Ti-BURCE SEBASTIANA also questioned the higher officers of the garrison as to the feelings of the army, and the answer was, that it was to be little depended on. if the National Guard should support the resistance to the prohibitions of the ministers with respect to the Reform banquets. The king distributed large numhers of crosses of the Legion of Honor to the officers, invited a number of them to the Tuilleries on Saturday evening, and spoke of a general promotion, in reward for any services they might be called upon to render. The failure of all this, and the result, have been already detailed.

Intelligence from Yucatan.

The U. S. steamer Mississippi arrived at this port on the 16th inst. The accounts she brings from Yucatan show that the Indians are still advancing towards the entire conquest of the peninsula. The war which they commenced for a redress of grievances, and to obtain some alleviation of the oppression to which they were subject in their state of quasi slavery, ing cry now is, "Destruction of all races but the Indian." Their mode of warfare partakes of all the atrocity proper to a servile war and a war of races. Wherever they gain possession, the towns, villages, and flourishing haciendas, or large agricultural estates, are all destroyed; and of the inhabitants none are spared but a portion of the females for usage worse than death. More than a hundred towns and villages, 500 haciendas, and 1000 ranchos, or smaller estates, spread over half the territory of Yucatan, have fallen into the hands of the Indians. This territory contained a population of more than 250,000, of whom about 180,000 were Indians. The remaining 70,000, being of the proscribed colors, white, mestizos, or negroes, have either been put to death, or have fled in utter destitution from their homes. The savage barbarity of the Indians has led them, in some cases, even to eat the white infants whom they had slain. The principal chief of the Indians is JA-CINTO PAT; the second in consequence is CHI. Each has a standing force under his orders of about 12,000. They act in concert. Numerous smaller bands are scattered over the country, each under its separate leader, all animated by the common sentiment of extermination of the whites and mestizes, and murdering, burning, and violating, in terrible rivalry of each

Yucatan, though perhaps the poorest province of Mexico in fertility of soil, was one of the most flourishing, from the industry and frugality of its inhabitants. It was covered everywhere with extensive establishments for the culture of sugar, Sisal hemp, and the raising of cattle. The buildings of its haciendas were spacious, and many of them remarkable for their architectural elegance. The laboring population lived with as much comfort as those of any country except our own. Their cottages, made of reeds, and thatched with palm leaves, afforded all the protection that the climate called for. In addition to maize, they received rations of animal food from the proprietors, and each could have his milpa, or cornfield, and had the privilege of raising pigs and poultry for use or for sale. A cleaner, or more appropriately dressed population than that of Yucatan could nowhere be seen.

It is believed that party spirit—the struggle for office in this petty state-first invoked the demon of discord and civil war in this heretofore happy, but now doomed country. The Yucaticos, though deemed the bravest and most warlike of the Mexicans, are everywhere panic-stricken at the numbers and ferocity of their enemies. Desolation and barbarism seem the inevitable destiny of a state which, a year ago, was the abode of prosperity, comfort, and an advancing civilization.

On the 1st of April a vessel arrived at Vera Cruz with despatches from Commander BIGELOW, Governor of Yucatan, to Commodore PERRY. It was said that the people of Campeachy, a fine old Spanish town of 15,000 inhabitants, the seat of no inconsiderable wealth and luxury, was in great panic at the approach of the Indians. Commander BIGELOW had sent off the Iris steamer and schooner Falcon to give countenance, and, if necessary, a refuge to the inhabitants. The Vesuvius bomb vessel had already been left off Campeachy with that view by Commodore PERRY, on the occasion of his recent visit in the

Laguna, in possession of the United States, will at any rate give refuge and protection to all who may

To New Subscribers .- We find we have sixty or seventy copies of most of the back numbers of the present volume. Those who have lately subscribed and paid in advance, who have not received them, shall be supplied with back numbers (of such as we have) till our supply is exhausted, if they will signify their wish to that effect. Those who now subscribe will be credited from the middle of the present volume, and can have the back numbers of the volume without charge while we have them, by requesting them when they subscribe.

COMMUNION SERVICE.—We have occasional inquiries for communion service, its cost, where it can be obtained, &c. We would inform such, that PALMER & BACHELDERS, importers of watches, jewellery, &c., No. 91 Washington street, Boston, keep a good supply of such articles, at prices varying from \$7 to \$10, of Britannia ware. Those wishing to purchase, had better enclose the money directly to PALMER & BACHELDERS, who will send according to

BRO. HALE may be expected at Salem, Mass., the last Sunday in April.

Correspondence.

Time.

Sixty centuries long ago
Sing we the birth of Time;
Life-blood had not begun to flow
Ere he basked in Eden's clime,

Smiling and bright the infant lay On the lap of Eternity; Gazing around on a new-made world, Determined its breadth to see.

Light had scarcely pierced the gloom Of the world's chaotic night, Eden had scarcely begun to bloom Ere he plumed his wings for flight.

Soaring aloft he darted away Along the prophetic stream, Swifter than a solar ray, Or the lightning's vivid gleam.

As he onward moves in his noiseless course, Earth's thrones, dominions fall: Millions have lived in this world of ours, But Time has outlived them all.

The matron and maid, and the warrior bold, The rich, the poor, and the gay—
The bond and free, the young and the old,
He has seen them pass away.

But Time has grown old, and alas! he too Is mortal-his end is nigh: For the omnific power that gave him birth Has decreed that Time must die.

His scythe is already covered with rust, He is panting his goal to see;
And as man again presses his dust,
Time must blend with Eternity.

Reader, life's dream will soon be gone. Like a shadow, or mystic spell; When Time is fled, and Eternity comes Where, O where, wilt thou then dwell?

Prayer of Faith.

"Therefore I say unto you, What things sover ye desire when ye pray, believe that ye receive them, and ye shall have them."—Matt. 11:24.

Whatever fell from the lips of Him "who spake as never man spake," is invested with all the truthfulness and glory which belonged to his matchless character; and the instructions which he gave in ref-erence to prayer, are in the highest degree interest-ing to those whose present and future well-being depend upon having answers to their supplications.
While, therefore, we realize the importance of prayer,
may we also be impressed with a sense of the glorious privilege it confers, and believe the communications of "the faithful and true witness," as to the condi-tions upon which it can be engaged, which are stated in the text and context; or, in other words, the con-ditions on which our prayers will be heard.

FIRST CONDITION. We must really desire the things for which we pray." Whatsoever things ye desire when ye pray," says our Lord. How many prayers are uttered so thoughtlessly, that it is a matter of certainty that there is no intense "desire" for the objects mentioned in prayer. It is plain that our prayers must be offered with "desires" bearing some proportion to the magnitude of the objects sought; and often, no doubt, we fail of obtaining answers because our "desires" are not at all commensurate with the value of the objects sought, and God sends us away without an answer, until we learn the value of the blessings by dearly-bought experience; as, for instance, we pray, in a half-hearted way, for grace to keep us from sin. God sees that we are not in a state to appreciate his interposition, should he grant it, and that if he should interpose, the glory would be withheld from him, and he leaves us to our weakness until we shall be made to feel the most intense desire for the blessing, and are made to realize our need so deeply, that our every breath will be freighted with "desire" for God's help.

SECOND CONDITION.

Faith is another indispensable pre-requisite to an answer to our prayers: "believe that ye receive them, and ye shall have them," is the gracious and reasonable condition, stated by Christ in our text, and is often repeated in the word of God. In order to particularly named in the written word; for we may, and often do err in reference to what will be best for us, and in reference to others' interests also; and it is always safer to conclude, that we have erred in interpreting God's providence, and have misjudged as to the guidance of his Spirit, than that God's promises in reference to prayer are not verified. Some persons have stranded upon the false idea that God's written word must be tested by their interpretation of God's providence and Spirit; and, alas, they have of-ten proved, in their great zeal, the former erroneous, in order to make the latter true. God's written word is our chart, and we must rely upon it at all hazards. in order to make the latter true. God's written word is our chart, and we must rely upon it at all hazards. But one promise is not to be blindly interpreted (without concurrence with and illustrative of other parallel texts) to teach a certain doctrine, and then, when we find we have failed, sink into total unbelief! The

of "Bliss's Outline Maps," that there were none but natural divisions of land and water, and that there could be no artificial divisions, if Mr. Bliss spoke the truth; would only expose his ignorance of Mr. B.'s charts and maps, and would evince the limited nature of his examination of them; for while one map of the United States shows a vast territory, diversified only by land and water, another map shows a multitude of divisions, states, territories, &c. So some promise of God may cover a vast area, and is subject to his own gracious limitations and divisions; and God must be allowed to show, by amplification of his grand chart, what these *limitations* are, without being accused, *virtually*, of falsehood, by those who neglect to examine but a portion of his revelation.— When, therefore, we pray for anything which we have no special assurance that God is willing to give, we can only have faith, that if "we ask according to his will, he will hear us," and must say with our agonized Lord in "sad Gethsemane," "Father, if it be thy will: not my will, but thine be done." If, however, we have positive assurance of God's will to give any blessing, we are bound to believe we shall receive when we pray for that object.

THIRD CONDITION. We must harbor no unkind or unforgiving feelings toward any one.—" When ye stand praying, forgive if ye have aught against any: that your Father also which is in heaven, may forgive you your trespasses.' (v. 25.) Can we wonder, in view of this text, why so little is effected by the prayers of professed Chris-Is it not apparent that multitudes of ministers tians! Is it not apparent that multitudes of ministers and churches do not forgive their enemies, or those against whom "they have aught?" A very little of "the leaven of malice "will banish from our hearts the Holy Spirit, and make our prayers "a stench in the nostrils of Jehovah." Often, too, "a little leaven leavens the whole lump," and the hard and unforgiving spirit of a minister, or an editor, will scatter an influence all abroad, which will dissipate the tooder. influence all abroad, which will dissipate the tenderness of the blessed Spirit of God, and create a state of mind most adverse to the exercise of forgiveness, and thus shut out a multitude from communion with God, and their prayers avail nothing with him who has said, "When ye stand praying, forgive!" In all our controversies in reference to divine truth, we must avoid imbibing an acrimonious spirit toward each other, or we shall lose the spirit of prayer, and all our labors in God's cause will be fruitless, because he cannot hear us. Are we not in danger, brethren, from this quarter? Have not our controversies evinced that we have not the spirit of true forgiveness? us retrace our steps, then, without delay.

FOURTH CONDITION. We must have the aid of the Holy Spirit.—This condition is not stated on the occasion of the uttering of our text; but it is taught. Rom. 8:26-27—"Likewise the Spirit helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit in order to effectual prayer, is a subject of some cavit; but there is no doctrine more clearly taught in God's word, and those who deny its influence are likely to pray to little purpose. The Spirit does not destroy our agency any more in this case than in regeneration; and we are equally conscious of our freedom in both cases. The text quoted makes the influence of the Spirit as palpable in the prayers of all Christians, as the context does its influence in leading all true saints to "groan for the redemption of their bodies." (v. 23.) The design of the Spirit in "helping our infirmities" seems to be two-fold.—1. To teach us "what to pray for as we ought." 2. To create the intense desires which correspond with the importance of the objects, and which are developed by "inarticulate groanings." (Macknight's version.) by "inarticulate groanings. (macking in While we keep aloof from all fanaticism, we nevertheless know, from this text, and from experience, too, that the intense desires of the soul in prayer to God, cannot be adequately expressed by articulate sounds. As full and comprehensive as we think our vast English vocabulary to be, we know that there are many feelings which cannot be expressed by articulate sounds. We know that most of the emotions are expressed by simple, and not articulate sounds; and when the Holy Ghost gives to the mind a solemn sense of the vast interests at stake connected with sense of the vast interests at stake connected with "But ye, beloved, building up yourselves on your most holy faith, praying in (Gr. "by," i. e., by the aid of) the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." God grant that we, who are professedly "looking for the mercy of our Lord Jesus Christ unto eternal life," may also be found "praying by the Holy Ghost," and "saving sinners with fear, pulling them out of the fire." A passage in James 5:16 also illustrates this subject, and brings us to consider the

FIFTH CONDITION.

promise of the gift of "all things desired," in answer to "believing prayer," is limited by, "if we ask anything according to his will, he heareth us," and many similar declarations. A person who should declare, because he found no artificial divisions on one of "Bliss's Outline Maps," that there were none but another of "Bliss's Outline Maps," that there were none but another of the produce great "fervency" in our supplications. It may be readily concluded, when our prayers are not "fervent," that we have grieved the Holy Spirit, and the aid which it imparted is withdrawn from us; and our prayers will not "avail much." We must repeat, seek of God will be fearfully shaken. The vials of the wrath of God anow or we are in immigrant ready is the European horizon darkened by clouds. the Spirit of God anew, or we are in imminent danger.

SIXTH CONDITION.

We must live in habitual obedience to God.—Christ says (John 15:7), "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In 1 John 3:21, 22 we have a similar sentiment—"Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." And yet many persons seem to have such views of the mediation of the Lord Jesus, as to suppose that their personal obedience to God's commands is not requisite in order to prevail in prayer! This is a most serious mistake, and is con-God is habitual, we cannot reasonably expect that our prayers will "avail much;" and we know that "to abide in Christ," means something more than an occasional purpose to serve God, formed under intense excitement. O! my brethren, let us abide in Christ, and live so that "our hearts will not condemn us." Then will our prayers be heard. But while we are compelled to acknowledge perpetually that we are not living to God, and are not "doing those things which are pleasing in his sight," we are most solemnly assured by these texts that we shall not be heard, though we make many prayers."

These times are perilous, and never was it more necessary that Christians should be prayerful. The blessed Saviour says, "Watch, therefore, and pray always, that ye may be accounted worthy to escape always, that ye may be accounted wormy to escape all these things that shall come to pass, and stand before the Son of man." As, therefore, we would "escape the things that shall come" upon the wicked, and desire to be permitted to stand before our Lord Jesus, let us remember the exhortation to "PRAY ALWAYS."

L. D. MANSFIELD.

Antigua (W. I.), Feb. 28th, 1848.

Letter from England.

DEAR SIRS .- The times of the Gentiles having now nearly expired, and time itself being about to dissolve itself in eternity, the awful nature of the present crisis ought to force itself upon the serious consideration of every reflective mind. More especially does it devolve upon those who are engaged in the work of proclaiming to their lost and perishing fellow-men, the glad tidings of salvation by Jesus Christ, to proclaim, also, the near approach of that heavenly kingdom, which is laid up for all those who love his appearing.

The word of prophecy is no longer a sealed book —it is a wide open volume; and they who neglect or despise its inspired and infallible teachings, do, at the same time, incur responsibility of a great and fearful kind. Every sign of the times, every scriptural prophecy, every heavenly promise,—the sum and substance of universal history,—all these are now pointing to the days in which we live, as the appointed ing to the days in which we live, as the appointed time for the overthrow of Babylon and of Antichrist, and for the full establishment of the everlasting kingdom of grace and glory. This great transition will be accomplished by God, in the person of his Son, who will reign upon the renovated earth, and that for ever. And that this hope was "the blessed hope," and the only hope of the apostles, and with them of the apostles which the west of the second of the apostles. the apostolic churches, without any exception, the New Testament evidently and abundantly teaches. So that those are without excuse who fail to bring this hope prominently before the minds of those con-

gregations over whom they preside; or who in place thereof introduce any other hope, unknown in the word of God, or unauthorized by that sacred volume.

The fallacious notion, and wide-spread heresy, of a period of earthly and millennial blessedness before the coming of the Lord Jesus Christ, with all his saints, has been the means of shutter. has been the means of shutting out, or of obscuring, all of those powerful and convincing declarations of the Spirit of prophecy, which testify to the unbroken chain of evil, and the spread of apostacy, until the very moment in which the Son of man shall take unto himself his great power and reign. There is yet a little time for those who hold fast the faith once delivered to the saints, to return to the primitive hope also; and in so doing, they will not only experience much comfort and blessing in their own souls, but

vation of his people. A disruption will take place, by which the tares and the wheat will no longer be permitted to grow together, but will be everlastingly separated. This harvest will be the end of the world, and the reapers will be the angels. That the children of this evil generation will witness and participate in these great events, is not only within the compass of probability, but can be demonstrated with perfect certainty to all those who are willing to submit to that overwhelming amount of evidence which is contained in the true and faithful sayings of God. The divided and exhausted kingdoms of the Roman empire must now give place to that universal monarchy the head of which is incarnate Deity, and the duration of which is eternal. The church of God will enter into the very depth and essence of the transformation, for it will be to her the putting on of immortality. The tutes our salvation,—as the only fountain of hope and whole terrestrial creation will be delivered from its of deliverance to a lost and perishing world. For the

ready is the European horizon darkened by clouds, which are fearfully ominous of unparalleled storms. The foundations of the great deep are now everywhere breaking up, and ere long the windows of heaven will also be opened. Europe is the great theatre of prophecy in the last days; but her children in every part of the world will share in her destinies.

All the nations of Christendom are now in the midst of insurmountable difficulties, politically, religiously, or insurmountable difficulties, pointically, rengiously, socially, financially, and commercially. A state of universal anarchy is inevitable, and will prevail, until He comes whose right it is to rule, when all power, authority, and dominion, under the whole heaven, shall be given to him. The recent destruction of the French monarchy will destroy the basis of those treaties by which peace has hitherto been preserved and ties by which peace has hitherto been preserved, and a very little time may serve to show that those vials of wrath, which were poured out upon the civilized world during the close of the last and the beginning of the present century, will again be drained to the uttermost over these highly-favored but ungrateful and apostate nations. The only refuge in the hour of adversity is in that

redemption which God has provided, even the re-demption which is in Christ Jesus with eternal glory. That is the only foundation which can never be swept away,-it will bear the test even of fire, and a fire is about to be kindled, which will try every man's work of what sort it is. That faith only, which overcomes the world, and which enables the soul to enter into living union with the Lord Jesus Christ, will avail us anything when the vanities of earth, of time, and of sense, shall all of them disappear from before our mortal vision. Let not any presume to look for, or hope for, or wait for, the return of that same Jesus who ascended into heaven, unless they are themselves transformed into the same image and likeness with him, through the sanctification of the Spirit and the belief of the truth. It is impossible to wait for the Son of God from heaven, unless we are first in a state of actual deliverance from the wrath to come. The hope of a coming Saviour is not the hope which saves; but being saved, we are then called upon to live in anticipation of that glory, which is now about to be revealed. The faithful preaching of the cross of Christ is especially necessary at the present crisis.

This is the world's only hope.—Salvation by that Inis is the world's only hope.—Salvation by that great Atonement.—Redemption through and by that adorable Sacrifice. Those only who receive abundance of grace, and of the gift of righteousness, can reign in life by one, Jesus Christ. The word of God draws the clearest line of demarcation between the family of the redeemed and those who, under all circumstants. cumstances, remain in a state of condemnation, as the

children of the wicked one.

The ministers of the word are now called upon to the most devoted faithfulness in their congregational labors, so that there may be no doubt, indecision, or mistake in the minds of their hearers as to the true nature of that truth which is proclaimed in their hearing. You are solemnly called upon no longer to glance at shadows, or to speak with those words which man's wisdom teacheth, when professionally ministering the word of life to your perishing fellow-men; but that you prove to them that you are dealing with realities, and that you are living, also, in the prospect of approaching judgment. It is the heart and conscience to which you are called to speak, and not to the outward or natural ear merely. God will bless you in all those efforts which are conducted with earnest, disinterested faithfulness. Whatever is done to his glory, will also make you partakers in that glory. But in whatever sense or degree you act the part of unfaithful stewards of his heavenly mysteries, verily he will require the same at your hands, and that, too, in an hour you may not be aware of. Consider yourselves to be the servants of God, and not the servants of men; for it is only in proportion as you do this that men can be effectually benefitted by your exertions. Thus you will become a ministry, not in word only, but also in power;—not in name and appearance merely, but in truth and in love, in the Holy Ghost, and in much assurance. Search the Scriptures, and more especially that sure word of prophecy, which is declared to be a light shining in a dark place, and the spirit of which is also the testi-mony of Jesus. Without an intimate acquaintance is often repeated in the word of God. In order to "believe," we must have some evidence from God's word, or Spirit, or providence, that the object is a right one. "If we ask anything according to his will, he heareth us. and this is the confidence (i. e., faith) that we have in him."—I John 5:14. Our faith should never be weakened, then, by not receiving annewers to our prayers, when we have no specific assurance from God's word that the thing sought is in accordance with God's will, although we may really cordance with God's will, although we may really cordance of Christian duty in these last days.

man's salvation, is it wonderful that the butsing classing in their own souls, but it is groan in agony to see a poor creature—especially a dear friend—burn-in and to instruct others, so that they may stand approved of God in the great day of his glory.

God is now about to stem and turn the course of his own almighty power. He is now about to interfere by those acts which will issue in the judgment and condemnation of the world, and in the final redemption and salvation of his people. A disruption will take place, tive integrity, and not according to the views, fancies, opinions, or prejudices, of any school of theology whatever. For the word of God affords no ground or encouragement to any of that scholastic which men have ever striven to amalgamate with it The true and only available plan of action which now lies open to those who minister in word and doctrine is, to search the Scriptures for evidence concerning our proximity to that glorious advent, which is the entire sum and substance of the prophetic word, in order that such evidence may be faithfully and forcibly presented to the minds of men. And in doing this, while they turn the minds of men to that future which awaits them, they will be armed with increasing power in the presentation of that truth which consti

sufferings of Christ are so intimately connected with the glory that shall follow, that it is only by our par-ticipation in the one that we can share in the other. The blood and righteousness of Christ, which unites all the people of God in one body, by faith therein, is the only preparation, and the only door of admission into that everlasting kingdom, which will shortly be manifested. Then will the righteous shine forth as the sun in the kingdom of their Father. Blessed period! The Lord hasten it in its time.

That you may have grace given you to be faithful to God, and to his truth, and to the souls of men, is the sincere and earnest desire of the writer. Yours, faithfully.

BENJ. BEDDOME, JR.

Manchester, March 20th, 1843.

Forgiveness.

We find by examining the Bible, that a spirit of forgiveness toward one another is what God has always required his people to possess. We see a manifestation of the spirit of forgiveness in the case of Joseph and his brethren; when they had committed a seph and his brethren; when they had committed a very great trespass against him, he forgave them. And their father Jacob understood the forgiving principle, when he commanded his sons to say unto Joseph, "Forgive, I pray thee now, the trespass of thy brethren." And we are plainly taught by Jesus Christ, who died that we might be forgiven of sin, and whom we are to hear in all things, that without this principle we cannot be his. He teaches us to pray that we may be forgiven of our trespasses against pray that we may be forgiven of our trespasses against God, as we forgive those who trespass against us.—Are we to believe this just as it is written? Yes, certhat we may be forgiven of our trespasses against Well, how do we sometimes see the trespasses of others forgiven? A brother or sister feels very much grieved, or angry, on account of the conduct of another towards them;—they have been injured, and we hear the injured one say, "O, I forgive them; but for the future I will have nothing to do with them; any one who has used me so, I think I had better leave alone." Now, dear brother, or sister, do you wish God to forgive you in this way. and say to you, I forgive you, but I leave you? I think not. "Brethren, be not deceived: God is not mocked." Let us examine this matter well, and be ready with all the heart to forgive those who trespass against us. And if perchance we should commit a trespass against another, let us be quick to ask for for-giveness; for the same heart that would ask for forgiveness would be more ready to forgive.

QUESTION.

In Isa. 65:25 we are told of a time when the wolf and the lamb shall feed together, and dust shall be the serpent's meat. When is this time to come? Can we look for it in the new earth? We believe that before the new earth appears the serpent's head will be bruised. Is not this a conditional promise, which would have been fulfilled before the appearing of the new earth, if the Jewish nation had received their King when he came to them, riding upon the colt? for the serpent to eat the dust, was the curse first pronounced upon him.

Yours, looking for redemption, A. H. BRICK.
REMARKS.—No Christian will harbor a spirit of

resentment or revenge against another, but will feel to forgive and pray for his greatest enemy. When, however, another has shown himself unworthy of confidence, or actuated by a selfish and narrow-minded policy, it is not required-without some evidence of a desire to be worthy of confidence on the part of such persons-to place confidence in their integrity, or judgment, as the case may be. This is on the same principle, that we are to receive the weak in faith, but not to doubtful disputation.

Answer to Question .- We see nothing conditional in the prophecy you refer to. The serpent was one of the beasts in Eden, before it was used as an instrument in the hands of Satan for the temptation of Eve, and had not Eve fallen, might have continued there. The serpent whose head is to be bruised is Satan, not the animal: the animal may, therefore, continue after the bruising of the head of the arch-enemy, and his consignment to the lake of fire and brimstone, with the beast and false prophet, "to be tormented day and night forever and ever."

Letter from Bro. N. Smith.

DEAR BRO. HIMES:-This is the first time I ever took pen in hand to write a word for any Advent pa-per; and had all Adventists been of the same mind as they formerly were, I should not now. It appears to me that the rock on which those who differ split is, in mixing our former views and creeds with the word of God. For instance, we find some who tell us of a mediatorial kingdom now, and of a millennial kingdom to come, which they say will be on this earth.

But where is the evidence of either found in the Bible! I know not. Jesus is now mediator between God and man, and will be till he comes in his glory. He now has neither subjects nor territory to reign over, and will not have until he shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The Bible tells us that the heaven must retain Jesus, The Bible tells us that the neaven must retain Jesus, till the restoration of all things spoken of by all the holy prophets since the world began. And among the many things which the prophets have spoken of are, the earth which is to be filled with the glory of God—a new heaven and a new earth—and the giving of the kingdom, and the greatness of the kingdom, under the whole heaven, to the saints, who shall pospossess it forever, even for ever and ever. I might adduce a host of texts to show, that when the saints receive their inheritance, they will reign ever it for ever, and not merely for a thousand years.

that there remains a rest, or the keeping of a sabbath—a millennium—to the people of God. If we say it is to be on the earth, we only infer it; we shall have business when we enter the new earth;—but rest, God's rest, will be on this sabbath, or millennium. This state of rest will commence when the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first, and those that are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. Now, they are ever to be with the Lord, and will remain in the air, or heaven, till all the revolutions take place in the earth spoken of in God's word. John saw the saints after they went up, on what appeared to him as "a sea of glass mingled with fire," praising God as "a sea of glass mingled with fire," praising God by singing the song of Moses and the Lamb, accompanied with golden harps. Again he says (Rev. 19: 1), he heard a great voice of much people in heaven saying, Alleluia! Salvation and glory! Again (v. 4), the heavenly host join with them, saying, Amen! Alleluia! The 5th verse shows that all were there, Allelua! The 5th verse shows that all were there, small and great; the 7th shows, beyond a doubt, that all, from Abel to the last that will be sealed, were there; and the 9th testifies to the same thing. Hence we see that they must be raised from the dead,—for "the dead praise not the Lord," nor will the Lord show wonders to the dead like those brought to view in the scriptures referred to. Isaiah saw them in their secret chambers, where they remained till the indigna-tion was past. God always takes care of his children amid the mighty revolutions that have taken place on the earth. In Noah's day his church was taken care When Sodom was destroyed, Lot was saved; and when our Lord foretold the fall of Jerusalem, the word was "Escape to the mountains." And our Saviour adds, "As it was in the days of Noah, so shall it be in the day of the Son of man." And in more senses than one Noah's family constituted the church of God of that day;—God carried them above the earth, or world that then was, which was changed into the world that now is. They rested in the ark while all the mighty revolutions took place that did take place in this earth, until the heaven and earth which are now were prepared for his descent on Ararat. Does not this state of things tipify the state of God's people, who shall be caught up to meet the Lord in the air? Will they not be in the "Jerusalem which is above?" and will they not remain there till the fulfilment of Rev. 21:2?—" And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." They will thus enjoy a sabbath of rest with their Redeemer,—it will be God's rest. Shall we, my brother, ever enter into that rest? If we do, we shall be safe; for on those who enter in, the second death can have no rever

ond death can have no power. But what becomes of those left on the earth when God does this act, this strange act? O, what a scene will be exhibited to those professed ministers and church members who have speculated in "ascension robes," and have mocked and said, "Where is the promise of his coming?" The Lord says his servants shall rejoice, shall sing for joy of heart. But they shall ery for sorrow of heart, and howl for vexation of spirit. What a howling there will be among the shepherds and principals of the flock! Their eyes will consume in their sockets, and their tongues in their mouths, and their flesh on their bones. The water they will have to drink will be like the blood But what becomes of those left on the earth when water they will have to drink will be like the blood of a dead man. Yea, the seven last plagues will be poured out on their devoted heads, while God's people will be at rest. The battle of Armageddon will also be fought, and the slain of the Lord at that day will be from one end of the earth to the other; they will not be gathered, lamented, or burned: the fowls of heaven shall eat their flesh, and it will be dung on the ground. This is truly a dreadful first death, but the ground. This is truly a dreadful first death, but it is not to be compared with the second. Then will be fulfilled the following scriptures,—"The Lord maketh the earth empty."—"The land shall be utterly emptied, and utterly spoiled; he shall make even a speedy riddance of all them that dwell in the land, until the cities be wasted without inhabitants, and the land be utterly desolate." In this state the land will enjoy its sabbaths—it will rest—which it did not do when there were inhabitants on it.

(To be concluded next week.)

The Christian's Danger,-His Means of Safety.

DEAR BRO. HIMES :- There never was a time. erhaps, when the Christian was in greater danger of perhaps, when the Christian was in greater danger of being ensnared and taken captive, than the present. The fascinating enchantments of the world, the wily and crafty insinuations of the Arch-Deceiver, in opposition to the Cross of Christ, seem so increasingly and alarmingly in operation, that we need much decision and fortitude that we be not overcome by them. Hence, Paul tells us to "put on the whole armor of God." And what true Christian does not see and feel the constant necessity of having this armor buckled on, who realizes the fact of our being surrounded with enemies, watching the least occasion calculated to serve their purpose in seducing us from the principles of the Gospel, that we may be satisfied with the husky vanities of the world? The great Adversary of God and man is ever going about seeking whom he may devour. His whole object is to destroy us, and to bring us into similar degradation and misery with himself. And wherefore? Because his pride cannot endure to see one higher, nor his envy bear to see one happier than he is. To meet and conquer this enemy, in the numberless ways in which he is wont to attack us, we need the very armor which the Apostle directs to "put on," with wis-

But, says an objector, where will you have the millennium? I answer, just where the Bible has it. See 4th chapter of Hebrews.—We are there informed. Their spirit and fashions must not be folling the faith, and is rejoicing in hope of the glory shunned. Their spirit and fashions must not be folling for the faith, and is rejoicing in hope of the glory shunned. Their spirit and fashions must not be folling for folling for the faith, and is rejoicing in hope of the glory shunned. snunned. Their spirit and fashions must not be for-lowed, and, indeed, everything that is in the world which is opposed to our spiritual interests must be conquered, or it will lead us away captive, as it has done others, and finally prove our ruin. The com-mand is, "Love not the world."

But the above are not our only enemies which en-danger our pathway to the Kingdom. Our own hearts may be as difficult enemies to conquer as any we may have to encounter, being, as they naturally are, un-holy; and unless they are sanctified to God by his grace, will be the *first*, perhaps, to lead us into trou-ble. We may also have many constitutional weaknesses that will prove serious hindrances to our prosperity in the cause, unless we incessantly labor to se-cure and retain a sufficiency of religion to overcome them. Again, some peculiar circumstances in our situation in life, may operate against us; and if they cannot be properly changed, must be patiently en-dured. "In your patience possess ye your souls." This will outlive every enemy, and bear off its possessor in triumph to his reward. Yes, thanks be to God, there are means of safety, which, if put in faithful exercise, will enable us to travel and be safe.— There is a power given by which we may conquer. By faith we can preserve the dignity, the holiness and consistency, of a Christian character, provided our works are in accordance with what is required to obtain perfect faith. It is only by faith we retain our union with Christ. How important, then, that we adhere to the injunction of the apostle, "By faith ye stand." We may have many social virtues in our life and conversation-many excellent thoughts, tempers, and dispositions, in our hearts; and we may be very faithful in the performance of our outward Christian duties, yet it is impossible for us to retain our spiritual standing without faith in Christ. It is the very nerve and ligament that unites us to him .-"Except the branch abide in the vine, it is sure to wither and die."

It is also by faith we are to realize the truth and excellency of the blessed hope, for which we should valiantly and perseveringly contend. No man can be a disciple of Jesus, unless he takes up his daily cross, and walks in his blessed footsteps. His Goscross, and warks in his blessed tootsteps. His Gospel speaks in a tone of unbending authority, when it says, "Deny thyself of all ungodliness and worldly lust, and live soberly, and righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." It also requires the sacrifice of Christ. everything opposed to the government of Christ, though it should be as near and as dear as the right eye or the right hand. And this only that we may obtain the blessed inheritance of which we know nothing aside from faith in the word of God. "We see not," as yet, "the God nor the Christ, whose name we bear;" but "Whom, having not seen we love, and even now, though we see him not, yet believing (that we soon shall,) we rejoice with joy unspeakable and full of glory." Again, if we are in danger from the example of the world, faith presents one more dignified, and by far more glorious. It holds up to view a noble army of martyrs, bending over from their exalted thrones, and beckoning to the church to "come away." They point to the Kingdom—to the crown of righteousness, which the Lord shall give to all who love his appearing "in that day," and say, "Press on—Be faithful—Let no man take thy crown." While such a representation is passing before the mind how week is every worldly independent. before the mind, how weak is every worldly influence, and how triumphant the soul over all its wicked examples! How insipid the stream of earthly pleasure! how empty and uninviting the riches and honors of this mortal life, to every saint of God that is soon expecting an open and abundant entrance into the

Again, if we are tempted to crave the riches of the world, faith has a sovereign antidote for this. We have only to present that soul-moving interrogatory, "What shall it meffer a soul-moving interrogatory," "What shall it profit a man, if he gain the whole world and lose his own soul?" and the power of the temptation is at once destroyed. "This is the that overcometh the world, even our faith," and "without faith it is impossible to please God." If it is only by faith we stand, is it at all sur-If it is only by faith we stand, is, it at all surprising that so many fall, when we consider the "little faith" there is in exercise! Would to God that every professed Christian might unite in the prayer put up by the disciples of old, and exclaim, with sincere and unbroken petition, "Lord, increase our faith." Then would they be able to stand in the midst of all the difficulties of life, and after having done all, to stand acquitted before the Judgment-seat of Christ, and enter into the full fruition of the decirity. of Christ, and enter into the full fruition of the glories of that langdom which shall never end that Engdom which shall never end. G. w. c. Landaff (N. H.), April 12, 1848.

Letter from Bro. E. R. Pinney.

DEAR BRO. HIMES :- I have been laboring in new fields. Bro. Bywater has been with me since January last until last week, when sickness in his family called

We had excellent meetings at Homer and Auburn. At the former place, the saints were quickened and confirmed in the faith of soon seeing the King of glory. Many backshiders were reclaimed, among them one who had been wandering for twelve years. Several were converted, and ten baptized, and, I trust, added by the Lord to the church. I think a good interest was permanently established.

At Auburn, our place of worship was filled with attentive hearers. Much prejudice had to be removed: but after a season it gave way,—light broke in, and many were made to rejoice in the hope of soon seeing dom also, and courage to use it. We need it in Jesus. Several of our brethren, who had been rather combatting the world; for the men of the world, through the instigation of the Evil One, are often out, and rejoiced in the light, and manifested a deter-

customs and examples are corrupting, and must be full in the faith, and is rejoicing in hope of the glory shunned. Their spirit and fashions must not be followed, and, indeed, everything that is in the world cause will rise again in Auburn, and the standard be

maintained till Jesus comes.

I commenced in this place yesterday. The Court House was well filled with candid and attentive hearers, and I am encouraged to hope that some good will be done, although the people are very much prejudiced against our faith. I have no fears if they will only give me a hearing;—God will own and bless his truth wherever proclaimed.

My health is about as good as when I entered the field last December. I regret to learn of your illness. I know how to sympathize with you, having been in the same condition last year, though from another cause. Oh, when I look abroad, and see how vast the harvest, how few the laborers, and how many brethren there are who have no disposition to work that might, I feel as though I could hardly be satisfied that any one willing and disposed to work should be laid aside by disease. But our Father knows what is best,—it is His cause, and He feels more interest in it than I do or can, and I feel to say, "even so, Father, for so it seemeth good in thy sight."

Elmira (N. Y.), April 10th, 1848.

Extracts from Letters.

From Cabotville (Mass.), March 26th, 1848.

DEAR BRO. HIMES :- I feel the awful responsibility resting upon me as a servant and minister of Jesus Christ at this eventful period. I have never felt, du-ring my whole experience in the Advent cause, the deep, the pressing necessity of living every moment in readiness, and awaiting the crisis, as at present. It seems to me that the great event which is to crown our souls with glory and immortality is right upon us. How watchful, then, ought we now to live, while looking for such things. It is my endeavor to live daily with a conscience void of offence towards God and man.—I cannot rest unless pure within,—till I am wholly lost in God. Holiness of heart and of life, and in all manner of conversation, becometh us who live at this critical time. I cannot fix upon any time in the future that will reveal the blessed Saviour, and am satisfied that timeists are doomed to disappointment. But I want—I must feel in my soul, with the evidences so clear, and constantly thickening as they are, of the approach of this grand event—that the coming One will come soon—and may come to-day. With this deep and abiding sense of the nearness of this event, I am certain that day will not overtake me unawares. Blessed be God, "we are not darkness," for "in him is no darkness;" and if we walk in the light as he is in the light, we have fellowship one with another, and his blood cleanseth from all unrighteousness. O, may we be found of him in peace, and be ready to be presented before his throne without spot or blemish. May God preserve you unto his hear reput his cleans. neavenly kingdom.

God is prospering us still, and is still constantly adding to his church in this place. To his name be all the glory. Pray for us, that we may be kept in the unity of the Spirit and in the bond of love. Blessed be God, harmony and peace prevail in the church of God in this place, and my prayer is, that it may be preserved till Jesus comes. Amen. Your brother, waiting, R. E. Ladd.

From Emerald Grove (Wis.), April 1st, 1848.

Dear Bro. Himes:—I have just returned from a tour south as far as Horse Creek, ten miles south of Springfield, Ill. I found the brethren generally steadfast in the faith of the gospel. I had very interesting asons with the brethren at the different places, and there was generally good attendance. I think my tour was an acceptable one to many; there were some who listened with great interest, and, I think, with profit. I think if there could be some plan adopted to sustain those who would enter the field, much good could be done in the West. I should be very glad to meet the brethren in conference at New York and Roston this envirage if it was in our profit of the second of the Boston this spring, if it was in my power to do so. I do not know that it will be. The Lord direct. I hope, however, there will be some plan adopted that will be for the advancement of the cause. Yours, as ever, looking for redemption, M. Chandler.

From Homer (N. Y.), March 6th, 1848.

Dear Bro. Himes:—We have had an Advent meeting in this place, at which Brn. Bywater and Pinney were present. It has proved mighty in the hands of God to the pulling down of the strongholds. We have established a little church of about thirty or for mambers, and the prospect looks cheering. We forty members, and the prospect looks cheering. We often meet together to strengthen and encourage each other. Our strong desire is to hear Bro. Whiting; the people here have great confidence him, -perhaps more than in any other person. There will be a great call here for his translation of the New Testament, Yours in the glorious hope, L. Phelps.

Obituary.

BRO. HIMES :- By the request of the afflicted, I send you notice of the death of Sister Lydia H. Johnson, wife of Bro. John B. Johnson, of Hill, N. H. She fell asleep March 20th, 1848. Her death was caused by the spinal and bilious complaints. Sister Johnson had been a firm and consistent believer in the speedy coming of Christ since '43, and lived a bright example of Christian piety, and died in full belief of being soon resurrected to a glorious immorphism tality, to reign on the new earth. She sleeps in Jesus, and awaits her reward. May we all be ready to greet her, with all the faithful, in the deathless world. T. Cole.

Manchester, April 8th, 1848.

DIED, in Boston, April 5th, 1848, aged 9 years, osiah, son of Thomas and Frances Allecock, for-

merly of Nantwich, England. He went to school in the forenoon, to all appearance in perfect health, and died at five o'clock in the afternoon. He was an interesting child, beloved by his teachers, and by all who knew him. So sudden a call has been a severe affliction to his parents; but their trust is in God, hoping that he will bring them out of it in a purified and holy state, and that they may be prepared to meet him on the glorious morn of the resurrection.

THE ADVENT HERALD.

BOSTON, APRIL 22, 1948.

LANCASTER CONFERENCE.—As we have received no advice from the brethren at Lancaster, Pa., in reference to the place of holding the Conference there, or of their wishes in the case, we are somewhat in doubt about continuing the notice of it, until we hear from them. Will Brn. TUCKER or GAMBER consult the brethren, and write us immediately?

To CORRESPONDENTS -The 4th chapter of Micah, to which a brother refers, he will find explained, in connection with a parallel scripture—Isaiah 2d—in the Herald of May 8th and July 3d, 1847, in an article entitled "The Mountain of the Lord's House."

The prophecy of Micah was written before the Babylonish captivity, and some portions of it were evidently fulfilled in the deliverance from Babylon: other portions respect the future advent. The difficulty in reconciling portions of the book consists in not knowing just what portions of it to apply to different events, in taking it consecutively, when it is a discursive prophecy, and in not keeping distinctly in view the great truth "which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in CHRIST by the Gospel."-Eph. 3:5, 6. Respecting this great fact, that all who are Christ's constitute the body to whom unfulfilled prophecies apply, the difficulty is removed. We would give an exposition as the brother requests, if we had not already given one in the papers referred to.

M. CHENY .- Whether the future state will be more glorious than the Eden state, we know not, because we are not informed how glorious that was, only that God pronounced it very good. We do, however, know that the future state will be transcendently glorious. Our impression is, that the Eden state was also transcendently pure, glorious, lovely, and beautiful. Is there no danger that its glory may have been underrated in some minds?

H. BURSELL.—Our opinion is, that the Ancient of Days in Dan. 7th denotes the FATHER, and the one like the Son of man the Son. The angels in Dan. 12.5, 6, we suppose, were MICHAEL and GABRIELthe only two who held together on the time. The river is the great river Hiddekel-another name for the Tigris-the great river of Assyria, mentioned in Dan.

Books .- We would be obliged if those who order books would, as far as possible, only order as many as there is a reasonable probability of their selling; and as far as they are able, send the money for such when they order. Some have supposed that we may as well keep books in various places unsold, as to have them in the office here; but they do not consider, that for every book we send away, we have to print so many more to keep our supply good at home; and if we have to keep large amounts of publications in different places, liable to be returned on our hands at a loss, it will put us to a large unnecessary expense, which is not only embarrassing to our finances. but from which we should be, very much to our own gratification, relieved, if our friends would follow the cash system, and be prompt in their remittances. We are very sorry to say, that for a large portion of the books we sell on credit, but small remittances are ever

EULOGY ON ADAMS .- A Eulogy was delivered at Faneuil Hall, by Pres. EVERETT, on Saturday last, on the late John Quincy Adams. After a voluntary by the orchestra, the services were commenced by the following solemn chant:-

1. Blessed is the man that feareth the Lord: that delighteth greatly in his commandments.

Unto the upright there ariseth light in darkness: the righteous shall be held in everlasting remembrance.

3. The hope of the ungodly is like dust that is blown away by the wind: like the smoke which is

dispersed here and there by a tempest, 4. And passeth away as the remembrance of a guest that tarried but a day.

5. But the righteous live for evermore: their reward also is with the Lord, and the care of them is with the Most High.

6. Therefore shall they receive a glorious kingdom and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm he protect them.

7. The souls of the righteous are in the hand of God, and no torment shall touch them: in the sight of the unwise they seem to die,

8. But they are in peace: for though they be pun-

ished in the sight of men,
9. Yet is their hope full of immortality: and having been a little chastised, they shall be greatly re-

10. For God hath proved them, and found them worthy for himself: and they shall judge the nations, and their Lord shall reign forever.

11. I heard a voice from heaven, saying, Blessed are the dead, which die in the Lord: yea, saith the Spirit, that they may rest from their labors, and their works do follow them.

The services were closed with the following from HANDEL'S "Messiah:"-

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though worms destroy this body, yet in my flesh shall I see God. For now is Christ risen from the dead, the first fruits of them that sleep.

Since by man came death, by man came also the resurrection of the dead: for as in Adam all die, even so in Christ shall all be made alive.

SECOND ADVENT LIBRARY .- The following tract is extracted and re-printed from a former work, entitled, The Age to Come, and now forms No. 6 of new series of the Library. It contains the argument for the consummation at the personal advent. It will sustain our present position on this subject.

No. VI.—"THE WORLD TO COME! The Present Earth to be Destroyed by Fire at the End of the Gospel Age," 24 pp. Price, cts. single, \$2 per 100.

cts. single, §2 per 100.

CONTENTS.—"World?"—Meaning of the Term—The Earth Melted
by Fire—Objection I. It is impossible—Objection II. The Earth is
consumed to Spiritual View—Objinions of the Church—The
Carth and the World end at the same time—They end with this Age No. VII.—"FIRST PRINCIPLES OF THE SECOND AD-VENT FAITH; with Scripture Proofs. By L. D. Fleming. 32 pp. Price, 4 cts. single; \$2 50 per 100.

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Price, 4 cts. single; \$2.50 per 100.

Contexts.—The Lord Jesus Christ will come to this earth a second time—The second coming of Christ will be porsonal and visible.

There will be no Millennium previous to the second coming of Christ—The Jews, as a nation, will not return to Palestine, because they are not the rightful heirs of the promised Land—Believers (Christians) are the true Jews, the real Israel of God, the true seed, and the rightful heirs of the promised hand—This earth renewed is the promised inheritance of the saints—The wicked who are living on the earth when Christ comes, will be destroyed by fire—At the coming of Christ the rightfous dead will be raised, the rightfous living changed, and together escape those things that shall come upon the earth—The period of Christ's coming is fixed by the Scriptures—There will be two resurrections, one thousand years apart—The first, of the rightfous, to take place at the coming of Christ's kinsdom is not yet set up on the earth, but is to be at his coming—The second coming of Christ, in the glory of his Father, with his holy angels, is presented in the Scriptures as the great object of the desire, hope, and prayer of the saints.

The above work has been out of print for some

The above work has been out of print for some time past. The views presented are sustained by a rich collection of texts. They form an excellent litrich collection of texts. They form an excellent lit-tle manual, both for Adventists and others who wish to become acquainted with the reasons of our hope.

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the appearing of Christ. 48 pp. Price, 6 1-4 cts.

Wm. Miller's Dream, with poetic addresses.—The most of this little tract has appeared in the Herald; but it is a timely little work, and is much called for.

12 pp. Price, 2 cts.

Time of the Second Advent.—What do Adventists Preach now on the Time?—This little tract contains, in a few words, our views of the time of the Advent. 10:4. A river is frequently called a sea in the Old It consists of four pages, and can be enclosed in a Testament. The Euphrates river is sometimes called letter to a friend without adding to the postage. Price, 4 cts. per dozen.

> A REMEDY FOR THE HAIR.—We have been using for a few weeks Bro. P. HAWKES' "Verbenia," a preparation by him for the re-production, growth, and beautifying of the hair. We have been quite pleased with the article, and found that while we used it, it was much easier to keep the head free from dandruff, and we were less troubled with our hair coming out -a predisposition to which we have been for some time inclined. This preparation of Brro. HAWKES is also a very pleasant perfume. It is put up in small bottles, and sold by him at Lowell, Springfield, Newburyport, and other places. Price, 37 1-2 cts. per bottle, or \$2 64 per doz.

"THE NEW CHURCH REPOSITORY" for April, conducted by Professor Bush, is received. In perusing its contents, we find (p. 22) an extract from Swe-DENBORG—Sp. Di. P. 7, p. 130—which states, that "the sun, from which nature took its origin, is pure fire." We believe that Prof. Bush teaches that revelation which contradicts scientific facts, cannot be di-This declaration of SWEDENBORG is most vine. clearly in opposition to now known facts relating to the nature of the sun,—although the ancients did believe it was fire, as Swedenborg says. Sweden-borg, therefore, was liable to be deceived, as Davis and cannot be an infallible expounder of the

"THE RADIATOR."-This is the title of a neatly printed literary journal, about the size of the Herald, to be published at Clinton, N. Y., under the editorial management of a Committee of the Senior Class in Hamilton College. We welcome it among our ex-

Bro. E. R. PINNEY wishes us to say, that he has published an exposition of Matt. 24th, which can be had by directing to him at Seneca Falls, N. Y.

Bro. Himes left town on Tuesday last, on a visit to Mr. Miller, at Low Hampton. His health is not much improved.

Summary.

William Bird, foreman in the Ballard Vale iron works, has been nissing since the 9th inst.

Moses Griffin left his boarding-house, No. 7 Oliver place, about 3 clock on Thursday morning last, since which time nothing has been heard from him. He formerly resided in Portland, Me.

Nelson Harrington was killed in Wilson, N. Y., by a schooner

tarting on her ways at launching. Peto, an old German, was almost murdered on Sunday, near Newrk, N. J. probably by his wife and his sons and sons' wives.

Newell Sanborn, of Portsmouth, or Meredith, N. H., was taken

into the centre watch-house on Monday night for lodgings. In going down stairs he lost his balance, struck the bottom upon his head, was taken up Senseless, and has remained so ever since. He was taken to the alms-house. His recovery is doubtful. Asa Clapp, the richest man in Maine, and a merchant of Portland,

died on the 17th, aged 86.

An inquest was held by Coroner Andrews on the body of Mr. Geo. Emmons, found dead with his throat coat at 226 Harrison Avenue, at 2 o'clock on Friday morning. Verdict of the jury, that "he came to his death by cutting his throat with a razor, used with his own hand, while laboring under the worst of diseases, delirium tremens." was hereditary from his mother and his mother's father, and of some

years' standing, which rather vifiates the finding of the jury.

A man being asked how old he was; replied, "I am in health;"

and being asked how rich he was, said, "I am not in debt." George Morton, aged 70 years—arrested in New York for rape of girl of 11 years-hung himself and died in his cell while the alder-

aan was taking her testimony. At Wallsbridge, Muscogee County, Ga., Wesley Smith was in stantly killed, and ten others dangerously wounded, by the fall of an

Sarah, a negro girl, is to be hanged at Murfreesboro', Tenn., on the

22d inst., for killing her mistress, Mrs. Smith.
At Fall Creek, Rutherford County, Ky., a negro woman beat her mistress's brains out, and then thrust her head foremost into the fire,

that it might appear as if she had fallen in a fit. A child of Moses Clayvell, near New Ark, Worcester County, Md., was scalded to death by being thrown into a pot of boiling soap by a

negro girl about 14 years of age. It is stated that Sir John Richardson and party will arrive in New York in the next British steamer, on their way to the Falls of St. Mary, where he will join his canoe men and voyageurs, and commence his search after Sir John Franklin, the Arctic explorer, who

mence his search after Sir John Frankin, the Arche explorer who has not been heard from in a long time.

Six colored persons, being a portion of sixteen slaves freed by Josiah Barker, formerly a resident of New Orleans, but now of East Greenwich, R. I. arrived at New Bedford on Saturday. It is the intention of Mr. Barker to settle them upon a farm, and provide them the means of acquiring a livelihood.

Oliver Lewis, 15 years of age, of Osterville, a hand on board the schooner Vermont, of Barnstable, lying north side of Long Wharf, while scraping one of the masts near the top, fell to the deck and struck upon the companion-way, breaking seven of his ribs, and in-joring himself fatally.

juring himself fatally.

Bela L., son of I. R. Chadbourne, Esq., of Eastport, Me., aged 13 years, was killed on Friday by the accidental discharge of a gun. He was brother to Lieut. Chadbourne, killed in Mexico.

Clarence, son of Hon. David Wilmot, aged about 11 years, came to his death on Monday evening last, says the Bradford (Va.) Reporter, by eating of the wild parsnip.

Jerome Napoleon Bonaparte, nephew, we presume, of the Emperor, has been appointed a cadet at West Point, from the third Congressional District of Maryland.

Tressional District of Marjania.

In Worcester County, James F. Leggate and Edward Page, young men, have been committed for trial, on charge of conspiracy to extort hush money from Dr. Kendell, of Stirling, upon a mesmeric charge that he poisoned S. Smith's cattle.

The Barre Patriot learns that a child, about five years of age, was killed on Friday last at Athol Factory village, being run over by a two horse team. Also, that a child of Asa F. Richards, of Millington, one of a pair of twins, was burned to death by its clothes taking fire, the first of last week. mst oi last week. A brakeman upon the Holliston Branch Railroad had his arm badly crushed a day or two since, while engaged in unshackling some cars.

The engine of the new Branch to Brookline ran off the track on Friday, in consequence of a misplaced switch, into a spot of rather soft deposit, where it remained Saturday.

tt, where it remained Saturday.

How beautiful is night!
A dewy freshness fills the silent air,
No mist obscures, nor cloud, nor speck, nor stain,
Breaks the serene of heaven;
In full-orbed glory yonder moon divine
Rolls through the dark blue depths.
Beneath her steady ray
The desert circle spreads,
Like the round ocean, gridled with the sky.
How beautiful is night!
T. Lee, of Madison, Ct., had two of his ribs brol

Judge J. T. Lee, of Madison, Ct., had two of his ribs broken by the kick of a horse, enraged by a blow from a whip. A young man named Duvall died in Baltimore a few days since from hydrophobia.

from hydrophobia.

The celebrated words, "I am content," were also uttered by Mr. Adams' coachman, an Irishman, who was fatally hurt by the upsetting of the carriage, several years ago, in Washington. He was taken into a room in the capitol, and being told that Mr. Adams, who was in the coach, was safe, replied that he was content, and died soon afterwards.

A verdict of \$2500 has been rendered in the court at Lexington, Ky, in favor of Cassius M. Clay, against the parties who took down and sent off his printing apparatus of the True American, advocating the abolition of slavery, in 1845.

he abontion of slavery, in 1893.

Mr. Childs, of Natick, who was knocked down and robbed by the wo Rileys, died on Monday. His last declaration was that they were he criminals. They are in jail, with a prospect of condign punish

nent.

John B. Tyler, aged 27 1-2 years, Ephraim A. Flyn, aged 18 years, on the Simonton, aged 20 years, all of Camden, and George Dunan, of Lincolnville, aged 21 on the day of his death, was drowned y the upsetting of a boat in Penobscot Bay, between Camden and Incolnville, on Sunday.

Incomville, on Sunday.

Mrs. Peecher, wife of Alexander Peecher, of Howard County, Mo., committed suicide on the 1st inst. by cutting her throat with a razor. She had been partially deranged for several months.

On Wednesday, in New York, a man named George Valentine attempted to commit suicide by taking oxalic acid. He was taken to the City Hospital, where prompt measures were applied to counteract the effects of the poison.

The Ellsworth Democrat says, that Mr. John Neagle, of that town, was on Wednesday last so badly injured by falling upon the deck of the schooner Superior, Capt. Lord, lying at Feter's Wharf, that he died the same day. He was engaged in helping Capt. Lord load, and while moving some lumber upon the wharf, he made a misstep and fell backwards, a distance of ten or twelve feet, striking the back of his head on the deck.

the back of his head on the deck.

A statistical account of the population of Italy, up to the end clast year, gives the following results:—The Two Sicilies, 6,566,900 Piedmont and Sardinia, 4,579,000; Roman States, 2,477,400; Tuccan and Lucca, 1,701,700; Monaco, 1,590; St. Marino, 7,430; Modena 4,665,000; Parma and Placentia, 477,000; Venetian Lombardy, 4,759,000; Italian Tyrof, 522,560; Istria, 485,000. Total; 24,575,258.

BUSINESS NOTES.

S. V. Nason—We are glad to hear from you, and of the cause in Exeter (Me.) and vicinity. We send the paper, as you requested, nothing gives us more pleasure than to welcome and help the errors. May God abundantly bless you all, in your efforts to build up the cense.

he cause.

H. D. Sharpe—Have sent you one set of Diagrams.

G. W. Clement, \$1 50—It only paid for the six copies of C. H.

D. B. Lum—It was received. Thank you.

A. R. Morse—We have made the correction. Thank you. You were paid to 352, but we have left it credited to end of this vol.

Wm. W. Wheeler—Bro. Whiting: §7 Testament will not be out under some months yet. When ready, it will be duly announced, with the price.

fer some monus yet.

Have sent you a bundle.

L. R. Pinney—Have sent you a box of books.

L. D. Mansfield—The paper has been regularly sent to Geo. Nelson, as you directed, and has not been stopped at any time.

E. Drake—We thank you for your communication, and hope to

E. Drake—We thank you for your communication, and hope to near from you sgain.

A. G. Freeman—It will be continued.
J. Truesdale, §1—Have sent as per order.
D. Luther—The last we received from you was in December. You then paid to \$52.
J. Careless—Have sent.
J. Pearson, ir.—It was received. Palmer & Bachelders, we presume, will exchange the plates by sending to them, if they are not in jured by use.
J. W. Marden—Have sent by express.
J. W. Marden—Have sent by express.
R. T. Rust—Received \$5 for E. Hubbard. Have credited him to No. 355, and sent the tracts. Have not received anything from H. Littleton.

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TO SEND THE "HERALD" TO THE POOR.
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APPOINTMENTS.

Anniversary meeting will be held in New York, at Washington Hall, Hester street, commencing Wednesday, May 10th, at 10 A. M., and continue three days. In Boston, at Central Hall, No. 9 Mik st., commencing Tuesday, May 30th, at 10 a.m., and continue three days.

The Lord willing, I will be with the brethren at Newton Upper Falls on the last Sabbath in April, and at Northboro' the 3d Sabbath J. S. White.

jn May.

J. S. White.
If time continue, I will preach at the following places:—At Ashfield, 25th, 27m; Hawley, 25th, 27m; South and North Adams, 27th, 77m, and remain over the Sabbath.
Bro. Lapham will please make arrangements for each of the places; or, if he thinks it best for me to remain at the south, I will do so.

R. V. Lyon.

The Lord willing, Bro. Edwin Burnham will attend meetings with the church at Addison, Vt., the first Sabbath in May. He will hold a conference with the church in Bristol, Vt., to commence May Lth, at 10 a. M., and hold over the Sabbath. He will, with myself, hold a conference with the church in Montgomery, Vt., to commence Friday, May 19th, at 10 a. M., and continue over the Sabbath. Not knowing that this notice will meet the minds of friends in that place, permit me to request them, should that be the case, to make arrangements with the brethren in Richford, Troy, or some good place near, for the meeting, and send immediate notice to the papers. We will also attend meetings with the church in Waterbury, Vt., the last Sabbath in May.

The Lord willing, Lwill preach at Fairfield Vt. the Sath A. M.

Sabbath in May.

The Lord willing, I will preach at Fairfield, Vi., the 26th, 4 p. m., and continue over the Sabbath; Johnson, Mouday, May Ist, 4 p. m., and Tuesday; at South Richford, Wednesday, 3d, at 4 p. m., and continue over the Sabbath, where the brethren think best.

My P. O. address is Derby Line, Vt.

J. CUMMINGS.

Providence permitting, I will preach at Lawrence (new city) the ust Sabbath in April; at Abington the first in May; at Marlboro' the econd Sabbath.

N. BILLINGS.

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of the Union, for 12.1-2 cts. postage.

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D. S. Rowe.

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Receipts for the Week ending April 19.