

ADVENT



HERALD

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

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No! Never Here.

No! never here may we find our rest,
This is a world of toil and strife;
And they alone are truly blest
Who look beyond this transient life—
When we have passed time's rough seas o'er,
And heaven's beautiful vaults appear;
When we have gained that happy shore
We may find rest—but never here.

No! never here—we seek in vain
In night that is below the skies;
Sorrow and trial, toil and pain
Our pathway cross, and groans arise
On every breeze—we hear the wail
Of suffering millions night and day,
The curse is here—our efforts fall
To banish it from earth away.

"My saints shall have," our Saviour said,
Deep "tribulation while below;"
Yea, in His footsteps we must trace,
And they were marked by care and woe;
But ah, in me shall have peace,
Spake the same kind and heavenly voice;
And when this transient life shall cease,
Ye shall be with me, and rejoice.

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

A. C. J.

Apocalyptic Sketches. No. V.

BY REV. JOHN CUMMING, D. D.

THE FOUR FIRST TRUMPETS.

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices, and thunders, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying, with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"—REV. 8:1-13.

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 Jeremiah, when he likens Babylon to a burning mountain, just as the former imagery of the first trumpet is used by Isaiah to describe Shalmanezar and the Assyrians. Have we then an 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 labored, who, as if to present us with evidence of the faithfulness of God to his promises, was removed by death about that time, to the white-robed company of saints, that he might be spared from witnessing or being injured by the devastations that followed. Hippo, his bishoprick, and Carthage, were taken by the Goth, and burned, the Vandal fleet swept the Mediterranean, its isles were subjugated—its coasts ravaged—and its people put to the sword. Perhaps it may illustrate the all-but unearthly character of Geneseric, if we quote the question put to him by his pilot. What

course shall I steer? The reply of the chief was, "Leave that to the winds, they will transport 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, and fountains of the earth—it sweeps along the Danube and the Teiss, poisoning their waters, and spreading incalculable mischief, wherever the glaciers melt at the breasts of the transparent Alps, and pour down their waters on the 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, Spire, 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, having done its work, was quenched, and its last lurid rays mingled with the last echoes of the third 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 the whole firmament over that third is covered with blackness. How was this fulfilled? Thus: The Roman Empire had lost its provinces, its maritime possessions, its armies and navies, and all the sinews of its strength—but it still retained the titles and insignia of sovereignty, it had the outward splendor without the solid foundations of a nation, one other blow was required to be struck to complete the entire desolation of the Western third—the work was to be done—the workman was at hand. ODOACER, one of the chiefs of ATTILA, starts suddenly into prominence—marches at the head of the Heruli into the very heart of Italy, and commands that the office of Roman Emperor of the West shall be abolished, and the last shadow of departing sovereignty—Romulus Augustus, —a name that ominously embraced those of the founder and of the greatest ruler of the empire, abdicated without an attempt at resistance, and the imperial insignia were transferred to Constantinople, and the Emperor of the East exercised the sovereignty thenceforth. Thus one third of the Imperial Sun was extinguished, and after senators and consuls had twinkled for a little, a night of darkness and unparalleled calamities fell upon the Mistress of the earth, the Queen of nations, the persecutor of the saints. Its foundations, righteousness, and truth, per-

ished, and it fell. Romans ruined Rome—moral disease marked out the pathways along 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 sovereignty and empire as the only obstacle to the development of that apostasy, and this anti-Christian apostasy they thought would immediately precede the destruction of the earth. 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 recognized in its denunciation the voice of God, and 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 Rome assumed the name of "Vicar of Christ," that is, called himself anti-Christ, a word which does not mean opposed to Christ, but in the room or place of Christ. The approach of this apostasy was worthy of the name of woe, for never did so colossal a woe oppress the earth, or wear out its inhabitants. What happy hearts has it blighted! what fair lands has it spoiled of beauty! what wars has it kindled! what murders has it committed! what martyrs has it made! what souls has it slain! Assuming the name of Christ, it has 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 ambition. I have seen the eagle rise and soar with out-stretched wing, until he seemed to touch the firmamental ceiling, and bathe his plumage amid sunshine—it seemed as if his heart was set on something beyond the sky, and his eye kindling to catch a vision of it; but in reality, his heart and eye were riveted upon the prey or the quarry that lay below; so has it been with anti-Christ;—he seemed to aim at heaven only to enable him to possess more surely the earth.

The fifth and sixth trumpets I will postpone to a future discussion.

Meantime let us learn from all this, that no 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 prescribe it.

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 apostate, 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 filled from all waters, from the fountains of Nubia, 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 the shackles of the slave, than, disenthralled and unfettered, he has stepped into that freedom with which the truth makes free. Crushed and controverted as it has been at every step, it has dotted the broad earth with holy temples as with stars, and made them the rallying places for the overburdened hearts and the shattered hopes of the children of men. In spite of fierce opposition, it has been woven into the literature of nations, and into the languages of the earth. At this day it gives some of its coloring to the conversaciones of coteries, and to the talk of the streets. It still enters palaces with the majesty of a queen, and descends into cottages with the cordiality and kindness of a mother or a sister. It mingles with our griefs, and waits upon our sicknesses. It hallows the ties of marriage, and mitigates the separation and the sorrows of the grave. It is the joy of the good, the strength of the feeble, the hope of the wise, the glory of saints—and, blessed be God, it shall know no end; its "silver cord" never shall be loosed, its "golden bowl" shall never be broken.

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

fruits of tears and suffering. It "came by 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, 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 Pope Pius IX.—from the College of Baal to that of the Congregation of Sacred Rites at Rome—from the massacre of the innocents at Bethlehem to that of St. Bartholomew and the 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 Cadmean harvests of yet more holy, more undaunted men.

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 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 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 suffered—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 of truth.

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; when national destruction swept them with its 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. Her renown went forth among the nations. The sword that was invincible everywhere, had no edge when lifted up against her. This was owing to nothing but her Protestantism. Her recognition of the God of truth, her grasp of the Bible, her prevailing protest against Popery, were her strength, her glory, her palladium, and her shield. Let us be faithful, even if all around should become apostate. Let us cleave to truth, even if kings should come down from their thrones to patronize, and prelates from their palaces to consecrate a lie, and when other Alarics and Attilas shall come forth at the bidding of God, to scourge the apostate, either we shall

be preserved amid the desolation, or, like Augustine, we shall be removed from it to the realms of eternal peace; our only safety is our highest duty. Faithfulness to truth is our only defence: we are here for this end. To protest against error, to stand up for the gospel, to spread it at all sacrifice,—to be pioneers, and thus prepare the way of its progress if we cannot be missionaries and preachers,—to be the salt that unobtrusively leavens, if we cannot be the lights that visibly illuminate,—to have no aim paramount but the glory of God. This is Christianity; this is privilege; this is peace.

END OF LECTURE V.

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-increasing 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 these multitudes not one has escaped the temptation of the devil, and that the main bulk of the whole have been doing his will, promoting his interests, and acting in harmony with his general design, in the face of all the evidences that 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 righteousness 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 oracles of God; through them alone was he revealed, 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 of lies; and in the sons of Jacob, proved himself the "murderer from the beginning." He stirred up the king of Egypt to destroy their progeny, by oppression, and by bloodshed; and to resist the delivering hand of the Lord, until the waters of the Red Sea swept the whole mighty host of Egypt at once into hell. He then followed the rescued people through the wilderness, exciting them to every species of provocation that might compel the Lord to destroy them; and succeeded even in drawing them to forsake the worship of their own God, the Lord of heaven and earth, for that of devils. While Moses was absent, receiving from Jehovah the law which had been promulgated with such fearful majesty but a few days before from Mount Sinai, and while the mountain yet smoked with fire from heaven, Satan drew them into idolatry the most gross; even surpassing that of the Egyptians; for what they wor-

shipped was the mysterious, though irrational creation of God, while the Israelites paid divine homage to what, but the day before, had dangled from their own ears. The terrible example made did not reclaim them; they went on to transgress, and were soon drawn into an active participation of the idolatrous sin of the 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 know.

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, rejected, 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 Zion; 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." Ps. 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, Satan 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 indefatigable diligence.

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 against them should be accomplished. Grafted into 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 yet a church, though Israel was not gathered; (Isa. 49th;) and that his word would run and be glorified throughout the world; to the ends of the earth, and in the isles of the sea. He therefore set himself to defile and destroy the Gentile church, even as he had done the Jewish: and two of his stale devices were found effectual here. By means of oral traditions, abundantly falsified, he set aside the Scriptures: and so having made the commandments of men more valid than the commands of God, he contrived by their means to bring in idolatry; not under its real title of idol-worship, or devil-worship, but on the principle of the golden calf, proclaiming a feast to Jehovah, while eating and drinking, dancing and rejoicing, in honor of the manufactured abomination of their own device. To such an extent did he succeed, that

out of the whole mass of the Gentile church, occupying the place of the Jew, and with pious horror trampling him under foot, only a very small, unknown, or, where known, persecuted and butchered remnant, could be found, who did not far outdo the Jew in the worst of his iniquities.

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 active duty is required of each several angel among the fallen host: and how prodigious must be the diligence of their leader, ever seeing 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.

BY THOMAS NEWTON, D. D.

(Continued from our last.)

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 own body, the flesh of thy sons and of thy daughters;" and more particularly, ver. 56, &c. "The tender and delicate woman among you, who would not adventure to set the sole of her foot upon the ground, for delicateness and tenderness,—she shall eat her children for want of all things secretly in the siege and straitness, wherewith thine enemies shall distress thee in

thy gates." And it was fulfilled about 600 years after the time of Moses among the Israelites, when Samaria was besieged by the 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 to be dressed and eaten to-morrow, and one of them 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 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 woman'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 delicateness 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 time. At so many different times and distant 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. 65.) "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 by 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, 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 perished for want. The markets were quite overstocked 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 Psalmist, (44:13), "Thou sellest thy people for nought, and 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 trans-

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 land, (v. 63): "And ye shall be plucked from off the land whither thou goest to possess it." They were indeed plucked from off their own land, when the ten tribes were carried into captivity 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 Jerusalem, or even to approach the country round about it. Tertullian and Jerome say, that they were 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 depopulated. 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 Jerusalem, he found hardly any Jews at all. A very accurate and faithful traveller of our own nation, 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."

9. But they were not only to be plucked off 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, indeed, have been scattered so far and wide as 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 whole world.

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 many 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 histories, and in all the nations under the sun?—(To be continued.)

Fourth Universal Monarchy.

NUMBER XIX.

"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 conquering tribes then reigning in the western empire, were Catholics, and united in assuming the peculiar relations of the wild beast, by arrogating legislative and judicial authority over religion, and the nationalization of their churches; and the commencement of their

agency as blasphemers, is probably to be dated at that period." We have brought sufficient evidence of the legal establishment of the Catholic church by the ROMANO-GERMAN DYNASTY. The third great event of this period 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 wisdom. The seven heads are seven mountains where 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. They have ONE mind, and give their power and authority to the wild beast. They shall make 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 his will, and to pursue one course, and to give their KINGDOM to the wild beast, until the words of God shall be fulfilled."

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-regal; 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 saints.

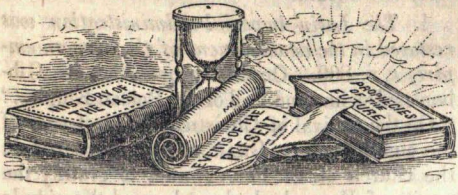
We have traced the history of the fourth monarchy until the supreme power passes to the German nations. We have seen those nations adopt the laws, language, and religion, of Rome, and thus become Romanesque. Let us trace them still further, and view them re-establishing the wounded imperial power, and 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 reader keep the 17th chapter of Revelations before him.—The following facts are collected from Gibbon, Tacitus, Schmidt, Heeren's "Political Constitution of Europe," Kolrausch's history of Germany, "Moehler on Symbolism, or the Elements 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 administration; and found it to be their policy to support the German empire; 3d, that that government, together with its auxiliaries and descendants, constitute the "iron-clay," or Romano-German dynasty, or the empire of the

beast, which shall array itself against the "Word of God," and his army, in the final contest; 4th, that this great anti-Christian league formed the persecuting power of the forty-two months.

I. The Latin imperial administration was restored in the establishment of the German empire, A. D. 800. On this proposition, see Gibbon'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 EMPIRE."—Gibbon. That empire was not unworthy of its title: and some of the fairest kingdoms of Europe were the patrimony or conquest 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 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 trampled upon by the destructive contentions of nations. This was the great aim and purpose of the Roman imperial dignity, as renewed by the German, and as Theodorich (the Ostrogoth) had contemplated, which Charles alone, however, was enabled, by his power, to call into existence—an object which has ever continued to be fostered in the heart of every noble and magnanimous emperor succeeding to the throne of the German empire. Charlemagne is called the father and creator of the Germanic age.—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, A. D. 962, and thus kept up the transfer made by Charles the Great. Thus a great burden was placed on Germany, making its emperors the emperors of the Romans: but such was necessary in the great chain of historical events. Under the reign of Otho II., the Romans took an oath to elect no pope in the future without

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 God, 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 was 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 caviller, but an honest seeker after consistent and harmonious 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":—

"The ten horns may not be strictly permanent, but admit of partial change. Some may, perhaps, fall, or be blended, and then re-placed by others. The ten-fold 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 number, 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 renewed 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 kingdoms, 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 instance.

"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, 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 Job, &c. If, therefore, we permit the Bible to be its own interpreter, we must understand that this dragon cast down from heaven is the same old serpent that tempted EVE, is the being called devil, that 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 pre-eminently used Pagan Rome as the master-piece of all his machinery. Satan was not only cast down to earth, 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 remains to fulfil the remaining portion of it, "He shall bruise thy head." As preparatory to it, an angel will come down from heaven, having the key of

the bottomless pit and a great chain in his hand, and he will lay hold on the dragon, that old serpent, which 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 are appropriately called Gog and Magog, who will 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 prompt 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 respectable houses are multiplied,—that ruined or shameless 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 conditions.

"If it were true that this debasing vice is encouraged 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. Hundreds—we speak within bounds and moderately, when we say hundreds—of young women are enticed to Boston, or entrapped when here, by the arts of those who care for nothing but vile pleasure, and shameful gain. Even girls, who have scarcely passed the age of childhood, are misled; all their fair hopes blighted, their names tarnished, and their restoration to peace, purity, and happiness, all but rendered impossible. Have we no duty to perform towards such innocent girls, such unprotected women? Should they fall, shall not we be in some measure accountable for their ruin, if we have not even endeavored to lessen the dangers into the midst of which they are cast on their entrance into our city? We will not ask you to bring this matter within the reach of your own sympathies, by imagining the vice on which we speak to have intruded itself into your households. Yet, were it possible for you to suppose one dear to yourself to yield to the arts of the destroyer, how strongly

would your feelings be excited! how great and just your indignation against the author of the calamity which would spread its dark shadow over your dwelling! how tender your pity, though mingled with sharp reproof, for the child who had been cast down from her high estate of conscious purity! Cannot 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 salvation.

"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 God, 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 people?"

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 them—written 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 God, 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 fellow 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 member, right in the sight of God: for although the more common and flagrant departures from duty are manifest, the best outward observances ever performed by man may be imitated, by those whose hearts are far from God, in a manner that no sagacity of man can detect.

In God's arrangement, the inward and the outward—the divine principle of life, and the outward symbols and means for its manifestation—are joined together. But when men depart from this arrangement, professing themselves to be wise, they become fools, and set about the work of rending them asunder.—God plants the good seed, the wheat appears, and brings forth thirty, sixty, an hundred fold.—He takes a vine out of Egypt, a choice vine, and plants

it in a goodly hill.—There, too, are the trees of righteousness. He sets a hedge about the field—the vineyard—and it becomes “God’s husbandry.”—He takes the stones in their native deformity, prepares them for their place in the temple of which CHRIST is the sure foundation, the chief corner stone. And with this work of God, their relation to each other, their outward order, should harmonize, that the temple may be a habitation of God through the SPIRIT—“God’s building.” Thus the outward should comprehend the inward, as the inward is designed to “grow into the holy temple” of the outward; and 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 God—a mere human imitation—“an image” of the divine. Then the temple is forsaken by God, and is fit only for a habitation of devils, an enclosure of tares—wild grapes—fruitless trees, whose end is to be burned.

It is here that the broad line of distinction is found between God’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 God. 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 God, they are not received for God’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 God. 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 God 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 God, by glorying in men: “We be Moses’ disciples—I am of Paul, and I of Apollos, and I of Peter, and I of CHRIST; (I go for CHRIST without 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 anything, neither he that watereth, but God that giveth the increase.”

We have noticed, however, in a previous number, when speaking of the mistake made by Jews and Christians on the design of the instituted forms of religion, some of the results of the opposite principle to that we are endeavoring now to enforce. And perhaps we ought to say here, that while this principle was carried into the Mosaic dispensation, as into all others, it was never the design of God that there should be a theocracy, like the Jewish, under the Gospel, nor a hierarchy, like that of Rome, Russia, England, and other nations.

Whenever men take the ground, that the observance of the appointed forms, and submission to any established order, make them righteous, they make that observance and submission meritorious. And on the other hand, those who take the ground, that the

rejection of all forms or outward rites, and the disregard of all established order, is essential to Christian character, do the same thing. The Quaker or Come-outer may attach as much merit to the reception of their notions, as the Pharisee or papist have done to theirs. “In CHRIST JESUS, neither circumcision availeth anything, nor uncircumcision,” as constituting a Christian, “but a new creature.”—“The form of godliness without the power”—the truth, the grace, the life, by which Christians are to continue in the love and favor of God, and become the light of the world—can avail nothing. Men are no better nor worse in the sight of God, simply for being connected, or not being connected, with the appointed forms of religion. There are undoubtedly righteous men connected with all the professed churches of Christ, in the present day; and also disconnected from them all. POPE, though probably a papist, so far as he was anything, expresses the true idea:—

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

And he who fights against all modes and forms, is as “senseless” as the one who fights for some particular one against all others. The “carnal” or “natural” worshippers are connected with the “spiritual” (who acknowledge that what is written are the commandments of God) in them all; and he who expects, by any arrangements he would adopt, either to break down all established order, or to build up on some new truth, to separate the tares from the wheat, before the harvest, will be more likely to destroy the wheat and propagate tares than anything 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 together in its order, they must remember that their acceptance with God, their peace and union among themselves, and their usefulness in the world, as a body, depend on the same things that all this would depend upon if they were not thus united. God, his truth, grace, and kingdom, must be kept in view, in 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 omitted—a measure 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 GUIZOT in 1839, and has since been an assiduous follower of THIERS, has never once wavered in his predilection for constitutional government, or in his desire to secure the liberties of his country on a solid basis. They were also attended by ODILON BARROT, who for twenty years has occupied a high position at the bar; LAMARTINE, whose reputation as a writer and speaker is well known everywhere; DE TOCQUEVILLE; G. W. LAFAYETTE; LEDRU ROLLIN; in short, by the opposition leaders of all shades. Without being violent, they spoke freely on the subject of electoral reform, and produced a healthy agitation of public sentiment, which spoke well for the rational progress of constitutional liberty in France.

This manifestation displeased GUIZOT, the head of the Ministry, who is a most learned and eloquent man, yet no statesman or politician. Though for nearly twenty years he has reigned supreme in the Chamber, captivating, enchaining, and domineering over his fellow deputies, as he poured forth the treasures of his richly stored mind, standing unconquered in argument or debate, there are scores of Frenchmen who surpass him in tact, in sagacity, in far-sightedness, and in conciliation. Indeed, his austere, pedantic, unbending mind, contains much that is antipathetic to the mass of the French. However copious and fertile

he may have been in argument, however powerful his pen, however self-reliant in tone, and superior in information—his austerity and dogmatism rendered his sway irksome, even to his friends.

By the advice of GUIZOT, the King’s speech at the opening of the Chamber contained an attack upon the banquets mentioned above, while the deputies who had attended them were stigmatized as promoters of anarchy and discord. Smarting under this charge, these deputies determined to attend a banquet in Paris itself, and then the struggle commenced, by the disinterment by the Ministers of an obsolete police law of 1790, passed by the *Assemblée Nationale*, proclaiming such assemblages illegal. Such a stretch of power as this—and the attempt to enforce such doctrines in the year 1848—not merely in France, but 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 GUIZOT declared that all public meetings were illegal, and that he would not permit them. The Chamber of Deputies received this reckless bravado with tumultuous cries, that seemed the forerunners of revolution. The Ministry were compared to that of POLIGNAC, whose misdeeds led to the outbreak of 1830, which lost CHARLES X. his throne, and the warning voice of M. CREMIEUX rose amid the whirlwind of voices, to predict the effusion of blood.

The Parisians were not to be thus brow-beat, and the preparations for the banquet went on, amid a deep popular excitement.

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 1790, when the country was in a state of constitutional infancy—and to have contended that Frenchmen, now grown to man’s estate in constitutional knowledge, should not in this age of reform meet in greater numbers than 18 or 19, without being summarily dispersed. To aggravate the matter, news had arrived since the difficulty commenced, of so startling a character as to change the political aspect of Europe. There had been a revolution in Sicily—a 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 *emute* could ensue; which the military could soon suppress. He listened to GUIZOT as CHARLES X. listened to POLIGNAC, 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 guard-houses 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. TIBURCE 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 numbers 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,

has become a war of colors and races. Their rallying 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 JACINTO 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 mestizos, and murdering, burning, and violating, in terrible rivalry of each other.

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 corn-field, 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 Yucatecos, 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 *Mississippi*.

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

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 order.

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?

D. T. T. JR.

Prayer of Faith.

"Therefore I say unto you, What things soever 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 reference to prayer, are in the highest degree interesting 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 conditions upon which it can be engaged, which are stated in the text and context; or, in other words, the conditions 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 "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."—1 John 5:14. Our faith should never be weakened, then, by not receiving answers 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 have thought it an object consistent with it, yet not 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 often 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. 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 that we have failed, sink into total unbelief! The

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 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 Christians? 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 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? Let 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 itself maketh intercession for us with groanings which cannot be uttered," &c. The aid of God's Spirit in order to effectual prayer, is a subject of some cavil; 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.) 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 man's salvation, is it wonderful that the bursting emotions of the soul should be suppressed by "inarticulate groanings?" We should "groan" in agony to see a poor creature—especially a dear friend—burning at the stake, or suffering in any similar way; and shall we not be likely to feel so deeply as to cause us to "groan" also when the Holy Spirit makes the future condition of impenitent sinners a reality to our minds? The concluding exhortation of Jude, in his epistle, is most impressive under this head, and is a sort of epitome of Christian duty in these last days. "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.

Fervency.—"The fervent and effectual prayer of a righteous man availeth much." The word "effectual," translated by Macknight "inwrought," illustrates the previous head, conveying the idea that the desires are "inwrought in" us by the Holy Spirit;

the "effect" will be to 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" when this is the case. We must repeat, seek 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 contrary to the word of God. Unless our obedience to 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 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 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 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 congregations 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 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 apostasy, 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 will be enabled to warn 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 human affairs, by the visible exercise 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, 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 whole terrestrial creation will be delivered from its

present bondage, and will shine forth with the reflection of that glory which the ransomed world shall then be perpetually visited. But before all this, the sin-cursed and groaning earth, with all its inhabitants, will be fearfully shaken. The vials of the wrath of God will be poured upon it to the uttermost. Already 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, 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 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 redemption 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 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 circumstances, 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 in 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 testimony of Jesus. Without an intimate acquaintance with the prophetic word, we are just walking in darkness, and know not whither we are going, so far as our progress through the world is concerned; but by taking this lamp in our hands, our path becomes illuminated, even up to the very gates of the celestial city. It is not sufficient that we take our stand upon fundamental truths, or upon first principles: we are called to fulness of knowledge, even up to the entire measure of that truth which is revealed to us in the sacred oracles of God. And these oracles we are called upon to maintain and enforce in all their native 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 trumpery 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 constitutes our salvation,—as the only fountain of hope and of deliverance to a lost and perishing world. For the

