

ADVENT



HERALD.

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

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(Original.)

Confidence in God's Grace.

PSALM 23.

The Lord our God
My shepherd is;
I shall not want,
When I am his.

In pastures green
He makes me go;
And leads me where
Still waters flow.

He doth restore
My weary soul;
And when cast down,
Doth make me whole.

Yes, though I walk
In death's dark vale,
With Jesus' aid
I fear no ill.

For then I have
A staff and rod,
Whereon I lean—
(The Word of God.)

And when I walk
Midst subtle foes,
I feel that He
My weakness knows.

His mercy doth
Extend to me;
And in God's house
I e'er will be.

J. M. O.

Parsons Cooke on the Anabaptists.

"A History of German Anabaptism, Gathered Mostly from German Writers, Living in the Age of the Lutheran Reformation, and embracing a Full View of the Peasants' Wars, the Celestial Prophets, and other Fanatics of that Day, and of the Historical Connection between the Present Baptists and the Anabaptists. By Parsons Cooke. Boston: B. Perkins & Co. Philadelphia: Perkins & Purves. 1846."

The above is the title of a labored volume of 400 pages, the design of which is, to separate the fanaticism of the Reformation from the Lutherans, and to cast it on the Baptists. That the progress of the Reformation was attended with the wildest fanaticism, it is useless to deny. That the Reformers, who did all in their power to discountenance it, should not be held responsible for its deleterious and disastrous results, Mr. Cooke clearly shows. But we do not so clearly see why the present race of Baptists should be held accountable for the sins of the Anabaptists, when they are now among the most sober of the sects: nor do we see clearly why he should continue to make the doctrine of the Advent, and the Adventists, responsible for the fanaticism of those who have gone out from them, and which they repudiate,—when he contends with so much force, that the sober-minded Reformers should not be held accountable

for that of those who went out from among them.

Our object in alluding to this work is, to show the history of the fanaticism of the Reformation, that as the same principles come up again, we may be on our guard, see the resemblance, and avoid it; and also showing that we should not be held responsible for fanatics with whom we have no sympathy, any more than the judicious Reformers of Luther's time should be for the fanaticism of that age. However rampant fanaticism may have been in different ages, Mr. Cooke admits that it "made its most terrible onset in the days of the Reformation." We propose making copious extracts from the work, to show the fanaticism of Luther's time, that we may see there is nothing novel in the fanaticism of this age. We also wish to show that if Adventism is to be responsible for present extravagances, that then Lutheranism must be for past extravagances. On fanaticism in general, Mr. Cooke remarks:—

"An outbreak of a particular species of fanaticism is ever sure, in its own age, to be attended with all the advantages of novelty. It is forgotten, or never known, by the mass of the people whom it afflicts, that the same thing, under another name, has scourged the world before. And it would be a great advantage to the friends of pure religion, in such a case, if they were able to strip the rising sect of all the advantages of the appearance of having made a new and wonderful discovery.

"The present is an age of reformation, and therefore beset with peculiar dangers. The popular mind is breaking away from established usages, good and bad, the foundations of our institutions are turned up, for a new examination. Everything old is under suspicion; and that which is new is in great request with many. While truth and righteousness are progressing under a new impulse, error and fanaticism have awoken to a new life."

When the public mind is agitated by the discussion of great and thrilling questions, when men are seeing the untenableness of any current opinion, and are awakening from a state of thoughtless inaction to energetic mental strife, it is not strange that many in their eagerness to reach all the truth should overleap the mark, and descend swiftly to ruinous opinions and practices. Those who overestimate their own capacities, are peculiarly in danger of being thus shipwrecked: self-confident, and trusting in their own judgment, they turn a deaf ear to all appeals of reason or common sense, become settled in their self-confidence, and press forward in their own chosen

manner, regardless of consequences.—This was the cause of the fanaticism of Luther's day. Men, who were incompetent for places they aspired to, set themselves up to be somebody, and sent of God; and possessing the power of controlling the minds of others, without either wisdom or grace to direct them judiciously, they led off immense multitudes, whose end was destruction. The warnings of Luther were unheeded: his admonitions were disregarded; and as they rushed onward in their mad career, they began to hate Luther worse than they hated the Pope,—and all because he repudiated their absurd dogmas. Let us gather instruction from the teachings of past ages.

In the outbreak of the Reformation, while all the holy principles of God's own children might be called into profitable exercise; the baser passions of the human mind found a no less abundance of food to feed on. Ambition alone filled envious minds with a desire to be as great as Luther. Those who are led away by novelty, without caring for godliness, found full gratification for the indulgence of that desire. Those who sought notoriety, could find it to their heart's content, and thus to every one a field was open in which they might labor for God's glory, or turn their influence against it, as they pleased.

The sect of Anabaptists arose in 1521. Nicolas Stork, Mark Thomas, Martin Cellary, and Thomas Muncer, were its fathers; the last was the head of the movement. The most of these were men of talent, with great power over the minds of an audience, particularly when they were listened to by "the incautious and unreflecting." Carolstadt was the first that broke off from the Lutherans, and set up for himself. On being partially enlightened in the Scriptures, he had not patience to perfect himself in his studies, became confident of his own discrimination, and so ran into the strangest Scriptural interpretations. He and the others, thought Luther was too cautious and backward; the Reformation they would drive onward with more rapid speed. Luther, they thought, did not keep up in the development of truth; and as they could not wait for his slow progress, they felt to press forward themselves, and complete what Luther had only begun. Thomas Muncer claimed that God had sent him as the John the Baptist, to prepare the way for the great events

then approaching, and professed to be endowed with inspiration. Stork commenced his career by appointing his twelve apostles, and seventeen evangelists, and these went out proclaiming that the prophets and apostles were again restored to the church. They excited their followers to hatred against all who would not submit to their standard of opinions; and instead of reasoning with those they thought in error, they excited their followers to acts of violence against them. They claimed to be commissioned from heaven, and even Melancthon said of them, "These indeed are spirits of no ordinary kind." He wrote to the Elector of Saxony, "I see strong reasons for not despising these men; for it is clear to me that there is in them something more than human," but whether of God or the devil, he could not say. Even the wise Frederick, with all his wise counsellors, were entirely non-plussed for a while by them, and the wisest advice they could come to was, not to oppose them, but to "bear meekly their fooleries."

These fanatics entered the very seat and sanctuary of the Reformation, and threatened the very existence of Protestantism. It almost threatened to extinguish the last hope of the Reformers. The entire papal world denounced Luther as the author of all these disorders, the same as many now denounce Mr. Miller as the cause of the fanaticism of those who stand in the same relation to him, that those fanatics did to Luther. And the same class of minds are, for the same causes, prejudiced against Mr. Miller now, that were against Luther then.

Luther saw the necessity of meeting these spirits, and he did so with the same determination that he had before entered Worms, when he declared that he would enter there, though encountered by "as many devils as there were tiles on the houses of the city." The fanatics raised the cry of persecution, and did all they could to incense the people against Luther, and destroy their confidence in him: in which they often too well succeeded. They even styled Luther "a flatterer of the Pope, and a temporizer in the work of reform." They took the ground that Luther's work was finished, and that God would then make use of other instrumentalities.

In the history of Carolstadt, a curious specimen is given of the evil of teaching opinions without being fully settled in them. After teaching some notions res-

pecting the sacrament, which set all Germany in a flame, and greatly perilled the Reformation, he wrote to Luther, "professing that in what he had written about the Lord's Supper, he never intended to express his settled conviction; but he wrote only for the purpose of eliciting truth by discussion. Luther accepted the apology, but reminded him that he should not teach a doubtful matter for a certainty, and the people should not receive for truth that about which their teacher is in doubt. For in matters of faith, the mind is not to be in a state of doubt, but to take hold of the truth so strong, as to be willing to die a thousand deaths rather than renounce it."

Carolstadt held some important truths: but these he held in unrighteousness, and defended them with such a wicked spirit, with such insufficient reasons, and in connection with other absurdities, that people not indisposed to receive the truth, were even turned away from it with disgust. This shows the importance of the advocacy of truth being committed to capable and proper persons.

Mr. Cooke contends, that whatever connection there was between the Reformation and the fanaticism attending it, that the Reformation itself was the only effectual antidote for it. Those who had intelligently received the truth, were the first ones who were the most swift to detect the artifices of Satan, to discriminate between reason and sophistry, and unravel the artifices they had entwined around them.

The fanatics cloaked "their mischief under the appearance of great sanctity, they talked continually of mortifying the flesh, and keeping alive the spirit, doing works of benevolence," &c. Thus did Satan transform himself into an angel of light. But they never could conceal their hatred of Luther. In the midst of their excesses, Erasmus threw out the taunt—"We are now gathering the fruits of Luther's doctrine." But Mr. Cooke says, "The fact that they regarded Luther as worse than the Pope, and his work as the the greatest obstacle to their success, is proof that there was no affinity between the two. The terms of violence in which they always, after their rupture with Luther, spoke of him and his cause, ought for ever to put to silence all imputations of the sins of these men to the Reformers."

In view of this declaration, we would ask Mr. Cooke, how he can claim that Mr. Miller is the cause of the fanaticism of those who speak of him in terms of violence? Does not that also prove there is no affinity between him and them?

But how does Mr. Cooke show that the connection between the two was claimed? He says, "The rulers hated the Reformation;" and as some of the sedition leaders had claimed to belong to Luther's party, and had quoted him as favoring them, therefore, a plausibility was given to the idea of a connection between them. Very good; and is not the same reason the cause that the fanaticism of this day is cast on Mr. Miller? The fanatics did claim to be of his faith, and those who hated this doctrine, like their prototypes,

have cast reproach on it; although Mr. Miller and his friends have met, and protested against fanaticism of every form as manfully as did Luther and his associates. Mr. Cooke claims that Luther and his associates wiped "off the foul reproach cast equally on themselves and on the gospel." So do we claim, that the Adventists have wiped off the foul reproach cast on them, and on the gospel.

In opposition to the efforts of Luther to stay the progress of the fanaticism, Muncer and his associates proclaimed that "Luther and his friends apprehended nothing but what was carnal, and that they had cut off a few twigs of anti-christianity, but had left the stock and roots for others to destroy." Mr. Cooke says:

"All had commission from Muncer and company to exercise the prophet's functions, and there came forth a rabblement of prophets, boasting of the Spirit, pretending to revelations, and imitating the rhapsodies of Muncer and Stork. Men of the lowest occupations, endowments, and character, came out as preachers. And whatever splendid delirium had been vouchsafed to any, by the spirit that rules in the hearts of the children of disobedience, was put forth in public harangues, repeated in the house and by the way,—no matter how contrary it might be to Scripture. And it was no wonder that the flame spread like that of a burning prairie. Preachers multiplied as the flame advanced. With surprising art and industry, they diffused their poison every where, gliding into all families, collecting secret meetings where they were not allowed to meet in public, professing to be the special friends of the poor, and of the slaves, magnifying the sins of the rich, and leaving no art untried to seduce the credulous and the ignorant.

"The claim of immediate inspiration, as the privilege of all who would receive it, opened wide the sluices of error.—Whatever was startling and strange, was ready to meet the demand of ears itching for wonders. And so many restless minds were now in action, with the intent to produce an entire revolution, and reconstruction of all things in church and state, throughout the Christian world. . . . Masses of people were assembled, and armed for resisting the governments, the flames of civil war spread far and wide, till the most flourishing provinces were swept with torrents of blood. . . . The insurrection began in the districts of the Black Forest, near the sources of the Danube, on the 19th of July, 1524. . . . Thence it spread with astonishing rapidity, from Suabia as far as the Rhenish provinces, Franconia, Thuringia, and Saxony. In January of the next year, 1525, most of these provinces were in a state of open insurrection. . . . The task of reasoning with armies of madmen, thirsting for blood, might seem hopeless, as to talk with a whirlwind. Yet the heart of the reformer, unappalled, and despairing of no good cause, spoke out."—(To be continued.)

The Jerking Exercise in Kentucky.

The history of Presbyterianism in Kentucky, by the Rev. Dr. Davidson, has many curious chapters, instructive to the Christian philosopher. In the accounts of the great revivals of 1800, we have mention made of various bodily agitations, which we have not seen elsewhere so graphically described.—N. Y. Observer.

Swoons and convulsive falling have not been without precedent. They have been recorded as occurring in the days of Wesley, Whitefield, Edwards, the Tents, and Blair, as well as at Cambuslang

and Kilsyth, and examples are not infrequent in the meetings of the Methodists and Cumberland Presbyterians, at the present day. But the phenomenon now to be described was something far more extraordinary, and altogether without precedent in Christian lands. It was familiarly called "The Jerks," and the first recorded instance of its occurrence was at a sacrament in East Tennessee, when several hundred of both sexes were seized with this strange and involuntary contortion. The subject was instantaneously seized with spasms or convulsions in every muscle, nerve, and tendon. His head was jerked or thrown from side to side with such rapidity, that it was impossible to distinguish the visage, and the most lively fears were awakened lest he should dislocate his neck, or dash out his brains. His body partook of the same impulse, and was hurried on by like jerks over every obstacle, fallen trunks of trees, or in a church, over pews and benches, apparently to the most imminent danger of being bruised and mangled. It was useless to attempt to hold or restrain him, and the paroxysm was permitted gradually to exhaust itself. An additional motive for leaving him to himself was the superstitious notion, that all attempt at restraint was resisting the Spirit of God.

The first form in which these spasmodic contortions made their appearance was that of a simple jerking of the arms from the elbows downwards. The jerk was very quick and sudden, and followed at short intervals. This was the simplest and most common form, but the convulsive motion was not confined to the arms, it extended in many instances to other parts of the body. When the joint of the neck was affected, the head was thrown backward and forward with a celerity frightful to behold, and which was impossible to be imitated by persons who were not under the same stimulus. The bosom heaved, the countenance was disgustingly distorted, and the spectators were alarmed lest the neck should be broken. When the hair was long, it was shaken with such quickness, backward and forward, as to crack and snap like the lash of a whip. Sometimes the muscles of the back were affected, and the patient was thrown down on the ground, when his contortions for some time resembled those of a live fish cast from its native element on the land.

The most graphic description we have is from one who was not only an eyewitness, but an apologist. He says, "Nothing in nature could better represent this strange and unaccountable operation, than for one to goad another, alternately on every side, with a piece of red-hot iron. The exercise commonly began in the head, which would fly backward and forward, and from side to side, with a quick jolt, which the person would naturally labor to suppress, but in vain; and the more any one labored to stay himself, and be sober, the more he staggered, and the more his twitches increased. He must, necessarily, go as he was stimulated, whether with a violent dash on the ground, and bounce from place to place like a foot-ball, or hop round, with head, limbs, and trunk twitching and jolting in every direction, as if they must inevitably fly asunder. And how such could escape without injury, was no small wonder to spectators. By this strange operation the human frame was commonly so transformed and disfigured, as to lose every trace of its natural appearance. Sometimes the head would be twitched right and left, to a half round, with such velocity, that not a feature could be discovered, but the face appear as much behind as before; and in the quick progressive jerk, it would seem as if the person was transmuted into some other species of creature. Head dresses were of

little account among the female jerkers. Even handkerchiefs bound round the head, would be flung off almost with the first twitch, and the hair put into the utmost confusion; this was a very great inconvenience, to redress which the generality were shorn, though directly contrary to their confession of faith. Such as were seized with the jerks, were wrested at once, not only from under their own government, but that of every one else, so that it was dangerous to attempt confining them, or touching them in any manner, to whatever danger they were exposed; yet few were hurt, except it were such as rebelled against the operation, through wilful and deliberate enmity, and refused to comply with the injunctions which it came to enforce."

From the universal testimony of those who have described these spasms, they appear to have been wholly involuntary. Thus they have been represented by McNemar in the passage just cited.—This remark is applicable also to all the other bodily exercises. What demonstrates satisfactorily their involuntary nature is, not only that, as above stated, the twitches prevailed in spite of resistance, and even the more for attempts to suppress them; but that wicked men would be seized with them while sedulously guarding against an attack, and cursing every jerk when seized. Travellers on their journey, and laborers at their daily work, were also liable to them.

Instances have been given of men concealing whips on their persons, with the intention of using them upon the subjects or advocates of these contortions, who have themselves, to their great surprise and horror, been suddenly seized in a similar manner, and their whips have been violently jerked out of their hands to a distance. A young man, the son of an elder, who was a tanner, feigned sickness one Sabbath morning, to avoid accompanying the family to a camp-meeting. He was left alone in bed, with none others in the house but a few black children. He lay some time, triumphing in the success of his stratagem, but afraid to rise too soon, lest some might be accidentally lingering and detect him. As he lay quiet with his head covered, his thoughts were naturally directed to the camp-meeting, and fancy painted the assembled multitude, the public worship, and individuals falling into the usual spasmodic convulsions. All at once he found himself violently jerked out of bed, and dashed round the room and against the walls, in a manner altogether beyond his control. Recollecting that praying was said to be a good sedative on such occasions, he resorted to the experiment, and to his great satisfaction found it successful. He returned to bed quite relieved, but only to be again affected in the same way, and to be again quieted by the act of praying. He then dressed himself, and to occupy his mind, went to the tan-yard, and drawing a skin from the vat, prepared to unhair it. He rolled up his sleeves, and, grasping the knife, was about to commence the operation, when, instantaneously, the knife was flung out of his hand, and he himself jerked backward over logs and against the fences, as before. Gaining relief by resorting to the former remedy, he ventured to resume his occupation, and again was he interrupted. But, finding his talisman losing its efficacy, he began now to be alarmed, and, quitting the yard, he returned to his chamber, and betook himself to prayer in good earnest. In this condition, weeping and crying to God for mercy, he was found by the family on their return. The result of this singular incident was that he became a truly converted man, and shortly after connected himself with the Church.

Another example of the involuntary nature of these motions is presented in

the case of a lady and gentleman of some note in the fashionable world, who were attracted to the camp-meeting at Cane Ridge by mere curiosity. On the way they diverted themselves with a variety of jokes upon the poor deluded creatures, who allowed themselves to roll screaming in the mud, and sportively agreed that if either of them should fall, the other should remain and render suitable protection and assistance. They had not been long on the ground when, to the consternation of the gentleman, his gay companion suddenly dropped; whereupon, instead of fulfilling his promise, he fled at full speed. Flight, however, proved no preservative, for he had not gone 200 yards before he was seized in the same way, and measured his length on the ground; while a crowd flocked round him to witness his mortification, and offer prayers in his behalf.

The Jerks continued to prevail for several years. Dr. Cleland saw a young woman in a Baptist settlement up Green river, who had been subject to them for three years. Lorenzo Dow met with them in 1835, in Knoxville, Tennessee. He was preaching in the Court-house, the Governor being present, on which occasion 150 persons were exercised with the jerks. Nor were they confined to any particular sect or denomination of Christians, for at an evening meeting that eccentric individual held 18 miles from Knoxville, about a dozen Quakers, the most unlikely subjects that could have been selected, were affected by them. He says, "I have seen all denominations of religion exercised with the jerks, gentleman and lady, black and white, young and old, without exception. I passed a meeting-house, where I observed the under-growth had been cut away for a camp meeting, and from fifty to a hundred saplings were left, breast-high, on purpose for the people who were jerked to hold by. I observed where they had held on they had kicked up the earth, as a horse stamping flies." One is almost tempted to suspect that some wag meant to pass a hoax on Lorenzo's credulity, in this account of the jerking-posts, for it would seem a much more plausible explanation that they were used for tying horses, especially as others assure us it was so difficult to restrain the persons affected.

Religious State of Ireland.

The Christian will naturally inquire what impressions the remarkable dealings of Providence are producing upon Ireland. We learn, through the London "Christian Observer," that one who has recently returned from an extensive tour in the country, says:—

"The feeling among the population is very strong that the famine is the judgment of God for the sins of priests and people. I found among a large proportion of those with whom I conversed, a feeling that the book of God ought to be read."

Other credible witnesses have stated that never were Irishmen more prepared to welcome with deep interest the tidings of the gospel of Christ than they now are, exemplifying the truth, "in their affliction they will seek me early." A superintendent of the Irish Society expresses it as a general opinion, that this period of calamity, visibly sent by the hand of God, may be of great advantage, as the people acknowledge the power of God speaking in it, and are attentive to hear. Another superintendent says:—"Never was there such a strong appeal to the hearts of Christ-loving men, for the cause of the Irish Society. Both body and soul are in the deepest distress. Never was there such a precious moment for Christian exertion. Oh, it is above all price, if men would but consider!"

A clergyman who has a parish in the

south of Ireland, says:—"No such state of things had ever occurred before. The grand difficulty had always been to get at the people. In this affliction they are thrown on the Protestant clergy and gentry for preservation, and are willing to hear. Ireland is open to the gospel."

The Bishop of Cashel, in a late charge, says:—

"A revival has taken place in our Irish Church, which has not been the result of any design or power of man brought into operation—is not attributable to any great human instrument or instrumentality. The awakening that has taken place has been the immediate effect of God's free Spirit, like the wind blowing where it listeth—of his sovereign grace, showing mercy where he will have mercy. 'It is the Lord's doings, and it is marvellous in our eyes. The Lord hath done great things, whereof we were glad.'"

The above relates especially to the Irish mind as connected with the Episcopal Church. But from other sources it would seem that the Presbyterian Church of Ireland finds equal encouragement.—*Chris. Intelligencer.*

The Love of Christ.

How inconceivable! Who can comprehend it? O Christian! unto you it is precious. When you feel the love of Christ burning upon the altar of your heart, how consoling!—"bright foretaste" of those eternal joys which await the faithful! Here you conceive only in part; but "rest in hope." Soon shall you know, even as you are known.—Gray-haired sire, have you any experience of the Savior's love? O blessed consolation! Soon shall you be ushered into his presence, and experience its fullness. And ye who are just approaching the meridian of life, do you feel the power of divine love, giving impulse to all your words and actions? If so, cherish it. Endeavor to cultivate those Christian graces which follow in its train, and continue "faithful unto death;" then shall your joy be full, your love entire, your desires fulfilled in him, and all shall be peace. Young disciple of the blessed Master! have you just begun to feel a Savior's love? Rest in hope. Confide in him who is your "elder Brother." Go prove that his love is "all-powerful to save." Seek by prayer and earnest supplication the influences of the Holy Spirit. Remember that Jesus is near at hand. Let all your actions conform to the pattern which he himself hath set. Continue in his love, and strive to attain unto the perfect stature of men in Christ Jesus, and rest in glorious hope.

And now, impenitent sinner, what shall be said to you? Although you cannot see any beauty in the crucified Redeemer, can you doubt his love? Can you believe it was aught else than love, sovereign and free, that caused the Son of God to leave the bosom of his Father, descend to our world, assume our nature, suffer innumerable pains, and finish his work in death, to redeem us from the curse of God's wrath? Can it be aught but love? O, be persuaded. It was love for fallen, guilty man that caused him to weep over Jerusalem, exclaiming, "O that thou hadst known, even thou, in this thy day, the things that belong to thy peace; but now they are hid from thine eyes." It was love that caused him to endure the bitter agony in Gethsemane, when his sweat ran down as drops of blood, when he cried, "Father, not my will, but thine be done." O infinite condescension! O boundless love! How can you doubt a Savior's love for you? Accompany me to the foot of the cross. There behold your bleeding, dying Lord. Surrounded on every side by revilers and scoffers, hear him exclaim, "Father, forgive them, for they know not what they do;" and

thence learn to estimate the love and condescension of the Son of God.—*Id.*

The Moving Universe.

We are surrounded with a universe of wonders. And yet how little dream the busy multitude, amid the business and pleasures of life, of the mighty movements of the universe all around us. The following, from a new work just published, affords a glimpse of these mighty wonders of the Creator:—

"How vast is this creation, and how wonderful in all its parts. How many suns, how many systems! How great their magnitude, and how immense the space in which they move! Light, we are told, moves at the rate of one hundred and eighty thousand miles in a second of time, and yet it will take five years for a ray of light to pass from our sun to the nearest star. But such facts immediately confound and overwhelm us. Let us take another view. The globe which we inhabit is really a great globe, being nearly eight thousand miles in diameter, and twenty-five thousand in circumference. What towering mountains does it contain, what broad rivers, what vast oceans, what numerous islands, what extended continents, and what a vast population! If this world of ours is deemed large, what shall we say of yonder sun, which is nearly thirteen hundred thousand times larger still? If a globe of fire, as some suppose, what an immense fiery globe, which, if hollow, could with ease receive into its bosom more than a million of such worlds as ours is!—and habitable, like our earth, as others think, then what mountains, what rivers, what oceans, what islands, and continents, and what a population! And, after all, what is this earth, and yonder sun, and all its planets, to all the other suns, and worlds, and systems, which telescopic glasses have spread out before the eye of man? Only as the fringe upon the garment of creation, or as a small village in some vast empire; for astronomers tell us that there are eighty millions of suns discovered, around which roll, by estimation, two billions four hundred millions of worlds; and all these may be only as the outskirts of some still mightier creation; and God made them all! Not only so, he made them without materials, and with infinite ease; he spake, and it was done; he commanded, it stood fast. Another idea is this:—This immense, immense universe is all in motion! each sun, and world, and system, rolling in its appointed orbit with a velocity most astonishing, swifter than the whirlwind passing over the face of the deep, or the meteor streaming along the archway of heaven, or the ball thrown from the mouth of the thundering cannon. And God bears up all, as in the hollow of his hand! A giant would stagger under the weight of a small rock, and an army of giants could not roll one mountain, or heave one ocean; but God Almighty, with infinite ease, bears up all worlds, and with infinite ease can heave and roll swiftly the whole creation."

The Millennium.

Who are to be the subjects of Christ's reign in the Millennium?

Dan. 7: 18—"But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

This, and other passages of the same import, at once show, that the Lord's people are to be the subjects of that blessed state.

Who then are the Lord's people?

Many of the promises made to the Jews, who were called His people, were fulfilled in their return from Babylon. Other promises were conditional, to be

fulfilled on no other condition than obedience. As the Jews did not comply with the condition, their promises, of course, will not be fulfilled. Those which remain to be fulfilled, must be those whom the Lord calls his people at the time of their fulfilment.

Under the Old Testament, the Jewish nation was called God's people: not, however, because they, as a nation, were his at heart, as their history proves. It was predicted that a change would take place in relation to those whom the Lord would call his. There was to be a change in the office of law-giver, a change in the law, and a change in the character of those whom the Lord would call his, after the first Advent of our Savior.—This change is manifest in the following texts: Gen. 49: 10—"The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come: and unto him shall the gathering of the people be."

Deut. 18: 15, 18, 19—"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

Acts 2: 22, 23—"For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people."

When Shiloh, or that Prophet (the Messiah) should come, all men, both Jew and Gentile, were required to look to Him for their rule of faith and practice: whatever he should command, that they should observe and do. For the result of obedience or of disobedience, see Matt. 7: 24—27.

The character of God's people, after Shiloh should come, is brought to view in Jer. 31: 31—34—"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and will write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

The first covenant was God's law, under the teaching of Moses, written on tables; the second, or new covenant under the teaching of Shiloh, was God's law written on the heart. This was to be done after those days, that is, after the days of the continuance of the first covenant. That the new covenant went into effect, in the first coming of our Savior, is evident from Heb. 8: 13—"In that he saith, A new covenant he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." The promise connected with this covenant, like many other promises, remains to be fulfilled in entering upon that rest which remains for the

faithful. After Shiloh should come, and the new covenant take the place of the old, God would call those, and those *only*, his people, or his Israel, who should have his law placed in their minds, and written on their hearts. All such would know the Lord, from the least to the greatest of them.

Of this character there were some before Shiloh came. Hence the Apostle said, "They are not *all* Israel:" that is, they were not all Israel at heart, that were of the Jewish nation. The Savior said of Nathaniel, John 1:47—"Behold an *Israelite indeed*, in whom is no guile." Like the character of Jacob, for which reason his name was changed. Genesis 32:28—"And he said, Thy name shall no more be called Jacob, but *Israel*: for as a prince hast thou power with God, and hast prevailed." This is the Israel *all* of which God will save when the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob. See Isa. 59:20, and Rom. 11:26. Then will be fulfilled Heb. 9:28—"And unto them that *look* for him shall he appear the *second* time without sin, unto *salvation*." J. S. WHITE.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, APRIL 17, 1847.

"Protestantism a Failure."

(Concluded.)

3d. The third point we proposed to consider is the claim of the "Evangelist," that if you persuade the friends of missions that the "world can never be converted," "that Christ is to come as a great conqueror, and dash the nations in pieces as a potter's vessel, that the wicked are to be destroyed, and the earth peopled by colonies of glorified saints from heaven, who are to accompany the Redeemer at his advent, to take possession of their bodies at the first resurrection, and you put an end, an effectual end, to the enterprises of religious benevolence for the conversion of the world."

To this we would reply, that if the friends of missions have any schemes for the conversion of the world, which are not needed for the conversion of souls, if the world is not to be converted, an effectual end ought to be put to them. On the other hand, if the friends of missions are carrying out plans for the world's conversion, plans which God is blessing to the saving of the souls of men, which they would suspend if they should be convinced that God did not purpose to convert the world, it would prove that they were less anxious to do the will of God in the saving of souls, than they are to accomplish their own splendid plan—that of the world's conversion. To withhold any well-directed effort for good, because we should learn that God did not intend to accomplish just what we wished, would be saying to the very God of heaven, that if he would not work according to our notions of what is for his honor, that we will have nothing to do with him. We would not be uncharitable, but look at the language, and say if it does not imply all that? What a plea that is! It is saying that, even if the Bible teaches no world's conversion, we must not convince the friends of missions of it, lest they shall utterly refuse to do anything towards the accomplishment of what God does purpose! Has it come to this, that enlightened Christians shall assert how much shall be done, or refuse to do anything? Is it not enough to try to carry out the known purposes of God? Is not a world lying in wickedness, and the hope of saving some a sufficient inducement to call forth every latent energy of the true child

of God? If the time is short, and what is done must be done quickly, is there not so much the more need that all should buckle on their armor for the struggle, while the day does last? If those who are not snatched as brands, must go down to everlasting burnings, is there not so much more the need of constant, energetic, and untiring action? It seems to us, that the inducement to labor is greater; and therefore we would say to all in every state and sphere of action, persevere, press forward in the fight, stay not your efforts, but put forth every means which can be made instrumental of good.

While any thus labor to save souls, do not flatter them with the delusive hope that the great majority of mankind will certainly be converted; labor for the good that may be done, and not for the accomplishment of that for which we have no promise; for if our end is the conversion of the world, in the language of another, we propose "an end that will never be accomplished:" for "not one word was ever said by Christ or his apostles about a great and universal change in the world to be produced by the preaching of the gospel."

We deprecate the preaching that the Millennium is to precede the advent, not only because it is contrary to truth, but because we fear it has been productive of much evil, and will result in the perdition of multitudes of immortal souls. It has taken away from the church the blessed hope of the glorious appearing of the great God, and our Savior Jesus Christ immediately. The church has taken it for granted that the world is to be converted—sooner or later—and therefore the cause of missions has not been driven with that zeal and success it would have been, had they fully realized that the time was short, and that what they did must be done quickly, working while the day lasts. It has caused the church to become worldly minded, Christians have sought to lay up treasures here on earth, and have placed their hearts where they have heaped their treasures. They have looked upon this world more as their home, and have not realized, as they ought, that they were strangers and pilgrims here below.—They have sought to erect enduring monuments, and costly edifices, when they should have been engaged in their Master's service—in the conversion of souls. It has caused them to substitute figurative and forced interpretations, for the plain and literal reading of God's word; and has thus been an example upon which errorists have greatly improved, till some have made that holy book a dead letter. It has said to the wicked, you will all be converted, and to the carnal Jews, you will be restored to your ancient privileges. It has engendered strifes and contentions among those evil servants, who have said in their hearts, "My Lord delayeth his coming;" so that they have eaten and drunk with the drunken. It has flattered the church and the world with a long period of peace and safety. It has caused the sinner to put far from him the evil day, and to cry peace when there is no peace, saith my God to the wicked. It has caused the church to be proud of the notice of the world, and to lower their standard of Christian attainments. It has made the Bible to many a sealed book, and caused them to believe that the prophecies could not be understood. It has closed their eyes to the signs of the times, so that they are not aware that their Savior is near, even at the doors. It has caused their fear towards God to be taught by the precepts of men, and to be unmoved by all the judgments that God is sending upon a doomed and guilty world. It has substituted the wisdom of men for the word of God; and it has filled the church with cold and worldly-minded professors, who have a name to live and are dead. It has caused the church to feel that she is rich, and increased in goods, and in need of

nothing; when she is wretched, and miserable, and poor, and blind, and naked. And it will doubtless make multitudes unprepared for the coming of their Savior, who, when it is too late, will cry, Lord, Lord, open unto us, and who must sink into eternal perdition.

Inquiries.

A brother asks the following questions:—

"Take, for instance, the words 'for ever' and 'everlasting.' What is their meaning? Have they more than one meaning when applied to the priesthood of Aaron; the everlasting mountains; and as applied in many other passages in the Old Testament? Have these words the same meaning as in the New Testament? In Jeremiah 17:27—Ezekiel 30:47, the term 'Fire that shall not be quenched,' is used. Are we to understand them the same as similar words are to be understood in the New Testament? If not, how are the ignorant to know what these words mean?" [Note 1.]

"What does the passage, 'The wicked shall be as though they had not been,' mean?" [Note 2.] "One of old said, 'Thou wilt redeem my soul from the power of the grave.' How can this be, if the soul never enters a place known by this name?" [Note 3.]

Note 1.—We must always distinguish between the primary and secondary use of words. The word "everlasting," when used in a secondary sense, may be used as an adjective, to denote great duration; but it does not absolutely follow, because it is sometimes used in a secondary sense, that it is never used in a primary and absolute sense.

Dr. Clarke, commenting on the original word, rendered "eternal" and "everlasting," in Matt. 25:46, says:—

"Some are of opinion that this punishment shall have an end: this is as likely as that the glory of the righteous shall have an end: for the same word is used to express the duration of the punishment, as is used to express the duration of the state of glory. I have seen the best things that have been written in favor of the final redemption of damned spirits; but I never saw an answer to the argument against that doctrine drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge."

Again, in his note on Gen. 21:33, on the phrase, "the everlasting God," after showing that it is used in the absolute sense, he says:—

"In all languages words have, in process of time, deviated from their original acceptations, and have become accommodated to particular purposes, and limited to particular meanings.—This has happened both to the Hebrew *alam*, and the Greek *aion*; they have been both used to express a limited time, but in general a time the limits of which are unknown; and thus a pointed reference to the original ideal meaning is still kept up. Those who bring any of these terms in an accommodated sense to favor a particular doctrine, &c., must depend on the good graces of their opponents for permission to use them in this way. For as the real grammatical meaning of both words is eternal, and all other meanings are only accommodated ones, sound criticism, in all matters of dispute concerning the import of a word or term, must have recourse to the grammatical meaning, and its use among the earliest and most correct writers in the language, and will determine all accommodated meanings by this alone. Now the first and best writers in both these languages apply *alam* and *aion* to express eternal, in the proper meaning of that word; and this is their proper meaning in the Old and New Testaments when applied to God, his attributes, his operations taken in connection with the ends for which he performs them, for *whatsoever he doth, it shall be for ever—yihyeh lealam, it shall be for eternity*, Eccl. 3:14; forms and appearances of created things may change, but the counsels and purposes of God relative to them are permanent and eternal, and none of them can be frustrated; hence the words, when applied to things which from their nature must have a limited duration, are properly to be understood in this sense, because those things, though temporal in themselves, shadow forth things that are eternal. Thus the Jewish dispensation, which in the whole and in its parts is frequently said to be *lealam*, for ever, and which has terminated in the Christian dispensation, has the word properly applied to it, because it typified and introduced that dispensation which is to continue not only while time shall last, but is to have its incessant accumulating consummation throughout eternity. The word is, with the same strict propriety, applied to the duration of the rewards and punishments in a future state. And the argument that pretends to prove (and it is only pretension) that in the future punishment of the wicked 'the worm shall die,' and 'the fire shall be quenched,' will apply as forcibly to the state of happy spirits, and as fully prove that a

point in eternity shall arrive when the repose of the righteous shall be interrupted, and the glorification of the children of God have an eternal end!"

The above will also apply to the other passage quoted. In answer to the enquiry, how the ignorant are to understand the meaning of words, if words do not always have the same meaning, we would say, they can do as we do when we seek for knowledge: we endeavor to learn of those who know more respecting the point of enquiry than we do. We have always found great advantage in being ever ready to learn from any source. Should we take the position that we know all there is to be known on any question, we could make no progress in knowledge. By realizing that we may ever increase our stock of knowledge, from the stores of those who have progressed farther than we have, we avoid many mistakes we should otherwise incur.

Note 2.—We answered this in No. 9, v. 13.

Note 3.—The word *soul* sometimes denotes the body: the word *spirit* never does.

England—English Mission.

We have received strong remonstrances from all parts of the country, in reference to our contemplated visit to Europe this season. Not that brethren do not feel the deepest interest in the stability and success of the mission, but that the cause at home demands all the strength we can command. We highly appreciate the deep interest which is manifested in our labors at home. We have been deeply affected in reference to the incessant calls for help on both sides of the water, and have made every effort in our power to respond to them. But as yet, we have failed to obtain such agencies as are necessary to carry out our plan for the diffusion of the Advent doctrine in Great Britain and on the Continent. If we could be released from our post for a short time, so far as we can judge from the indications of Providence, we could accomplish all that has been contemplated, as we have the assurance both of funds and instrumentalities to do it. But the time in which this work must be done abroad, if at all, is the most important for our labors at home.

This is true also of Canada, as well as the United States; so that the call for Bro. Hutchinson's labors in Canada is as imperious as for ours in the States.

Under these considerations, we have concluded to remain at home for the present, and do what we can to advance the best interests of the cause. Bro. Hutchinson will probably return in season for the Boston meeting in May. We can then consult with the friends, and adopt such measures as shall be thought best for the cause of Christ in this and other lands—the English and West India Missions in particular.

Humboggery.

"Rev. Geo. B. CHEEVER's discourse last Sunday evening, in behalf the Education Society, was on the new creation of the world, which is to be experienced under the power of Christianity."

The above is the commencement of an article in the New York "Tribune," showing that the destruction of war is one of the means for regenerating the earth. We do not know but we misunderstand these logicians; but the claim that "the new creation of the world" is "to be experienced under the power of Christianity," looks to us like expressly denying any physical change in the earth. If the new creation predicted in Scripture is a moral creation, it must follow that there can be no literal melting of the elements; for if the texts that speak of the melting of the elements, only denote a moral change, there are no Scriptures left to predict a spiritual one. The Bible speaks of only one new creation. This creation can only be effected in one way. If it is a physical change, it is folly and infidelity to speak of its being only a moral one. God has

expressly declared that it is to be done by the melting of the elements with fervent heat, and the resurrection of the dead. Does Mr. Cheever believe this, or does he disbelieve it? If he believes God's word on this subject, why does he talk about its being done by the power of Christianity? Christianity will prepare the hearts of men for an inheritance in the earth redeemed; but the redemption of the earth can only be effected by the mighty power of God. If Mr. Cheever believes no change will be effected only what is effected by Christianity, then he disbelieves in any end of the world, or resurrection of the dead; and believes the righteous departed will be for ever debarred from the participation of the glorious promises to the saints on the earth. If he believes in the future resurrection of the saints, why does he talk of the "new creation being experienced under the power of Christianity?" We can assure such reasoners, that unless they cease to talk thus unscripturally, they will be strongly suspected of disbelieving the resurrection, the great hope of Christianity.

Baptist Protest against Slavery.

A declaration has been in circulation for a short time, among the clergymen of the Baptist denomination in Boston, on this subject, which, we learn from the "Reflector," has been signed by most of them. The document is decided, and shows a strength and firmness of Anti-Slavery sentiment, which does honor to the Christian principle and moral courage of that large and respectable body. These expressions of Christian sentiment, now so frequently and decidedly made at the North, will not long be without their influence. After a suitable preamble, the document declares:—

"We do, therefore, in the fear of God, declare, severally and jointly, that we disapprove and abhor the system of American Slavery.—Among the facts which render it to us peculiarly odious, are the following:—

It recognizes immortal beings as property, and treats them as commodities of commerce:

It extends over them a separate and oppressive code of laws, that bereaves them of their civil and social rights, and holds them liable to the most cruel abuses of irresponsible power:

It deprives both sexes of control over their own persons, their offspring, and the fruits of their labor:

It denies to them intellectual culture, and withholds from them the gift of their Heavenly Father—the precious Bible:

The right thus to degrade and oppress a particular race of men, is defended upon principles that would apply, with equal justice, to any other portion of the human family.

With such a system we can have no sympathy. After a careful observation of its character and effects, and making every deduction which the largest charity can require, we are constrained to regard it as an outrage upon the rights and happiness of our fellow-men, for which there is no valid justification or apology. We can therefore sustain no relation, and perform no act, that will countenance the system, or imply indifference to its multiplied enormities. Against it, as a mass of complicated and flagrant wrong, we must record and proclaim our solemn protest. And especially must we, as ministers of the Son of God, protest against those perversions of the Sacred Oracles, by which it is attempted to make their Divine Author the patron and protector of a system which is so entirely repugnant to their principles and spirit."—*N. Y. Evangelist.*

EVANGELICAL ALLIANCE.—The "Brooklyn Star" contains the plan of the American Delegates for the formation of an American Alliance. It is signed by Rev. Dr. De Witt as chairman, and Rev. Dr. Cox and Rev. Mr. Wheelock, Secretaries. Persons who wish to become members must be "personally known or suitably authenticated to the Committee," "members of some evangelical church in good and regular standing," and "must sign their names to the formula." The business of the Alliance is to be conducted by thirty Councillors. The Committee will meet to receive members every Tuesday, at the Foreign Missionary room in the American Tract Society's house. The following settlement of the Slavery question must be very satisfactory to all who can bring their minds to it.—*Tribune.*

"Inasmuch as the peculiar circumstances of this country seem to demand an expression of sentiment on the subject of Slavery, this Alliance declares that a discrimination is to be made between those who hold slaves, not by their own fault, or for the sake of their own advantage, but from motives entirely benevolent, and those who hold their fellow creatures in bondage for the sake of gain; and that the former are to be regarded as entitled to fellowship, while the latter cannot be received as members of this Alliance."

We regard the above declaration as a wicked

compromise with slaveholders. We deprecate all such temporizing with the crying sin of this land. And we deem those who thus hesitate to withdraw the hand of fellowship from those who traffic in the souls and bodies of men, as highly culpable. The discrimination "between those who hold slaves, not by their own fault, or for the sake of their own advantage, but from motives entirely benevolent, and those who hold their fellow creatures in bondage for the sake of gain," we look upon as superbly ridiculous and puerile.

OUR MEETINGS.—Bro. Adrian has been preaching for us during the present week, to good acceptance. He takes firm Advent ground, and under his labors the congregation has been much revived and encouraged.—There is nothing like the preaching of the Advent doctrine in its purity, for the uniting and building up of Adventists. Deprived of this, they droop and wither, and dissensions creep in. With it, the spirit of discord retires, and leaves in its stead, quietness and peace. Our chastisements are working for our good. We trust that we shall be made more spiritual, humble, and peaceful; as well as useful in our Master's vineyard.

THE SUMMER CAMPAIGN.—As we have concluded to remain in this country for the season, our next step will be to lay out our work. We intend, if God permit, to hold a number of large meetings this season in different parts of New England. We think some to obtain a new BIG TENT for the object. We shall visit many new places, and hope by the grace of God to see many souls converted, backsliders restored, and Christians of all classes roused to the grand question of the Lord's speedy coming.

CATHOLIC GRATITUDE.—"In the midst of such scenes; of dreadful sufferings and of generous charity, it were strange if Protestantism of the true and genuine type should not show its hideous form. It has done so! In shame for our wretched humanity we would wish to be able to deny it. We would fain think that the serpents of the pit had assumed the empty form of Bible-pedlars, and had not found any of the human race so God-forsaken as to serve so purely hellish a cause. But, except we take this explanation, there is no other way to escape from it that the *canting miscreants of Exeter Hall had gone to Ireland, crept into the hovels where poor Catholics were writhing in the agonies of a death from starvation, with rice boiled and prepared in their hand, and have offered it, on the condition of abjuring the Catholic faith, and when the condition was rejected, have gone away and left the poor Catholic to certain death!* Is it not well, is it not full time that Protestantism of this type has lost its hold on public sentiment, and that the howl of its self-confessed dissolution is no longer interrupted save by the jeerings of those whom it has attempted to dupe?"

The above is from the Roman "Freeman's Journal," the organ of Bishop Hughes of New York. We cannot believe there is any truth in it whatever. We cannot believe that any one would be so lost to humanity, as thus to outrage all principles of our nature, by offering food to the starving on such a condition. It looks too much like an effort to excite the Romanists against the Protestants.

TASTE OF THE AGE.—Public sentiment has become in a measure changed of late. The religious enterprises of the day, with their benign results, and the condition and prospects of the moral world, are becoming known and read of all men who have any claim to intelligence or philanthropy. Probably a five times greater amount of general religious information has been diffused through the secular press of this city, within the last year or two, than in any previous year. And perhaps there is no county or town where the newspaper column would not now be cheerfully granted for condensed views of passing religious events, if judiciously furnished by those most conversant with such interests.—*N. Y. Courier and Enquirer.*

We suppose the cause of the above state of things, is this: The religious press has become so secularized, and filled with accounts of past events and political news, that the men of the world find their wants as well

met by the religious, as by the secular press; it has, therefore, become necessary for the secular press to give the news of the religious world, by doing which they are enabled to retain their subscribers.

TO CORRESPONDENTS.—The weight of the famine is principally among the Catholics of Ireland, and the Protestants of Scotland.

J. T. S.—Your article on the establishment of the New Covenant seems to be written without a full apprehension of the position which is taken by Adventists respecting it. The position is not that the New Covenant does not commence till the resurrection: it became in force at the dissolution of the Jewish Covenant; but its operation till the resurrection is entirely prospective in its results. Under this Covenant, provision is made for the securing of salvation; at the resurrection the Covenant is consummated.

THE CONFERENCES IN NEW YORK AND BOSTON.—These meetings take place on the week of the Anniversaries of the great religious and benevolent societies of the age. One object we have in view is, to circulate light among strangers who attend these meetings. Another is, to have a free interchange of views, by conference and lectures on the great question of the speedy coming of the Lord; to comfort one another in our pilgrimage to the land of rest. Also, to unite on Scriptural grounds to spread the light of the speedy Advent as extensively as practicable in this and other lands. Our bond of union is the earnest love of Christ's soon appearing in glory.

We do not meet, therefore, for controversy, or discussion of irrelevant questions. Our meetings for the last five years have been most refreshing and profitable. We hope they may continue so, till the appearing of our Lord. These may be our last gatherings, before we shall be gathered into the everlasting Kingdom. May the Lord be with us, and give us a refreshing season.

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

It is not certain that there will be a Conference in Philadelphia, as noticed in a former number.

FALSE THEOLOGY.—Theodore Parker, who goes counter to all the theology of the Bible, has lately preached a sermon on the misfortunes resulting to a nation, from the prevalence of a false theology, which, he says, is more to be deprecated than war, pestilence, and famine. He does not realize that his theology may be thus deadly in its results.

Bro. Himes:—Please to reconcile Isa. 11:8, with Isa. 65:20, first part of the verse. C. M. C.

ANSWER.—If you had stated wherein they conflict, we could better comply with your request. We now do not see that they do at all.—When the little sucking children, who have gone down to the grave, shall come up in the resurrection, it does not follow that they will be infants of days, although they are in stature.

NEW HOTEL.—Strangers visiting the city from the West, will find a very convenient hotel at the Albany-house, No. 3 Albany-street. It is immediately opposite the Old Colony railroad depot, and but a few rods from the Worcester railroad depot and United States Hotel. It is kept by a lady, Mrs. Shaw, and as we understand, on strictly temperance principles, for which reason we thus speak of it.

FAIR.—We have been requested by the editor of the "Prisoner's Friend," to notice that a Fair, to raise money to aid in reclaiming discharged convicts, will be held in Boston for two days and three evenings, commencing Thursday, April 29th. The object is a benevolent one, and we hope they may be furnished with means to accomplish much good.

THE ONENESS OF THE GOSPEL.—Under the Abrahamic covenant, God was the God of Abraham. Under the Christian dispensation, "he is the God of the Gentiles also." The Scripture preached before the gospel unto Abra-

ham,—that the blessing of Abraham might come on the Gentiles. Abraham "believed the Lord, and it was accounted to him for righteousness." Christians, "being justified by faith, have peace with God." In the days of Abraham, "Melchisedec was the Priest of the most high God." Jesus was "made an High Priest after the order of Melchisedec." The seal of the covenant with Abraham was, that "every man child among you shall be circumcised." Under the covenant of Christ "ye are circumcised with the circumcision made without hands, buried with him in baptism."

Letter from Bro. Miller.

Dear Bro. Himes:—The world is uneasy.—They fear something is coming upon them, they know not what. We are no doubt approaching the crisis at railroad speed, and the time of trouble is already commenced, or very near. Hold on your way, Bro. Himes, God will come soon and deliver us from all enemies, whether they be pretended friends, or secret foes and open scoffers. The enemy of God and souls is now busily engaged to draw us into a discussion about words to the subversion of men's minds, and I fear to the ruin of souls. What need is there of a continual discussion of the unconscious state of the dead, and the total destruction of the wicked? What if it is so? Why, I will say, Amen, when I know it. What if men are conscious in the spirit after death? Very well, I say, Amen. I think I will not be found fighting against God either way, or taking either one of the views to cut off some of my dear brethren who are looking for and loving the glorious appearing of Christ. All our clamor about what cannot be decided here, is only creating confusion, and every evil work. Our disputes will never make one hair black or white. I honor your motives in not making this question prominent, so as to supersede the Advent question in your paper. True, some may say, it is because you have no arguments to meet them with. But let it go so, it had better be so, than that you should leave your work, and pervert the glorious Advent cause. If others see fit to keep repeating "death is death," until Christ comes, they have a right so to do. One promise I have, which is better than all the arguments I have seen, and I love it,—*"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live or die, we are the Lord's. And he is not a God of the dead (body), but of the living (soul)."* Amen. So I will leave it, and trust in God. "We are the Lord's," and he knows how to take care of his jewels, whether in the body or out of it; and I will not quarrel with any of my brethren about the manner of his taking care of us, provided we look for him, and love his appearing. And although he slay me, yet I will trust in him; and if I sleep, or wake, he has promised to be with me unto the end of the world, by his Spirit; and this is enough for me.

Ah, my brother, what an ungrateful world we live in. When I think of the darkness our brethren were in, when you first began with me to publish the glorious news of a coming King, and how much you sacrificed to disseminate this light; and now see some of them who assured us that they were edified by that light, now turning against you, and, if possible, would destroy not only your life, but your Christian character and usefulness. For what? To gratify their envy, or to show the spirit of the world, and to exhibit one of the signs of the last times—"unthankfulness." Therefore the more good you do to man, the more you must expect envy, hatred, and persecution. In this world there is no reward; but when he comes who judgeth righteously, you will receive your reward. I often pray that your faith fail not. Then let me exhort you to hold on, yet a little while, and "we shall reap if we faint not."

We have finally relinquished the design of building a chapel, as proposed when you was with us. If you have a Conference in this vicinity, however, please to give us sufficient notice, and we will provide a place, if possible. My family is well, but my own health is poor. I am nearing the end of this life; but my hope is waxing stronger and stronger for an eternal life. Give my love to all who enquire.

Yours, as ever,

WM. MILLER.

Low Hampton, April 5, 1847.

Correspondence.

Letter from Bro. L. Wilcox.

Dear Bro. Himes:—I have been a constant reader of the "Herald" since its publication, and am a seeker after truth, the whole truth, and nothing but the truth. In reading the "Herald" of last week, I saw a letter written by Bro. Grandy, alluding to the discussion of the intermediate state of the dead and final state of the wicked, with accompanying notes, and reasons assigned why they wish to throw the responsibility for discussing this subject on those who believe in an unconscious state. Very well, brethren, we will take the responsibility, for no truth was ever proclaimed but what those who proclaimed it were responsible for the proclamation of it. But let us see;—is that the true reason? Is it not much easier to examine writers that are opposed to us, and append notes of objections and pretended inconsistencies, than write a theory and let others examine? [Note 1.]

Permit us in all kindness to examine your notes a little on Bro. Grandy's letter. I wish not to offend or deceive any one. We all desire the truth. We are not after popular theories, or opinions of men. We all desire to know what God has spoken. This I believe is the sincere desire of the editors of the "Herald." But, brethren, do not let prejudice prevent you from seeing the truth. I pray God to show it you. And I desire your prayers, that, if we are in an error, we may be brought to the knowledge of the truth, and the acknowledgment of it, too.

I wish to know if the Bible tells us of more than three worlds—the old world, which perished by water, the present, which is reserved unto fire, and the promise of a new heaven and a new earth, which is the world to come. It seems to me tradition of men has made another, running parallel with the two former, called the invisible world, or world of spirits, which is to end when the third world is created and has stood a thousand years, or at the resurrection and judgment of the wicked. Now, if this is the teaching of God's word, I say amen to it, and will hold my peace. But I do not so read God's word. And to the law and testimony let us resort. [Note 2.]

You say in your fourth note on Bro. G.'s letter, that Christ, in speaking of Lazarus and the rich man, must have been teaching the fate of two classes of person. Very well, we admit it. Now Bro. G. says, "If all these realities are to be enjoyed by some, and endured by others, immediately at death, then I am unable to see the necessity of the resurrection, and general judgment." Note 5.—"There would be none, if one went to heaven, and the other to Gehenna. But mark, they both are in Hades, in different portions, separated by the gulf. Lazarus has not received his reward—he is only comforted,—he is awaiting for glory, honor, immortality, and eternal life at the resurrection; and the rich man was not in his final punishment." Let us turn to the sure word. "Lazarus died, and was carried by angels into Abraham's bosom."—"He shall send his angels and gather his elect from the four corners of the earth into Abraham's bosom." [Note 3.] "Many shall come from the east, and from the west, and shall sit down with Abraham, Isaac, and Jacob," and they will be comforted, too. Not waiting for glory, honor, immortality, eternal life, for they have it. I believe it will not only be a comfortable place, but a blessed, joyful place. If Lazarus went by his spirit immediately at his death into Abraham's bosom, and is there now a conscious being, then he did not surely die,—he only changed his mode of living—he lives in his spirit. Just as the devil told Eve she should. "He told her if she only ate, she should be as gods." Now God is a spirit; and if we die in consequence of sin, and this death is only a change of living from body to spirit, then the devil told us more truth than poetry,—we have immortality already,—we shall not surely die,—we only depart from the body into a spirit. [Note 4.]

But let us return to the rich man. "He also died, and was buried, and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Now is not this a parallel passage with Luke 13:28—"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, [yes, and Lazarus too,] in the kingdom of God, and ye yourselves thrust out." Now, if this is not the "final" punishment of Dives,—being tormented in flames of hell fire, and seeing Abraham afar off, and Lazarus in his bosom, and calling for one drop of water to cool his

tongue,—then I pray God to show me the truth before it is too late to escape it. [Note 5.]

Again, these two persons are represented with all the members of the body—eyes, fingers, tongue, &c. Now the question of Bro. Grandy still returns, Why need we a resurrection? If our spirits, at the separation of the body and, spirit at death assume all these members, and if thus rewarded, why a judgment? [Note 6.] You say we are not rewarded till Christ comes and judgment is set. Then you must not use this text to prove we are conscious till the judgment. [Note 7.]

Note 6.—You say that "words are only signs of idea—nothing more." If this be true, let us, dear brother, see that we get the right sign, and the right idea. You say, "The Greek word translated 'paradise,' signified to the Jews the place of the righteous in Hades." I cannot help what it signified to the Jews; but it never, I think, signified that to the penitent thief, or to God's waiting people. [Note 8.] Now if paradise is in Hades, (hell, or grave,) a conscious state between death and the resurrection where the righteous dwell, then John the Revelator was mistaken, or there are two blessed places called paradise, one more blessed than the other. "John says he saw a new heaven and a new earth. He saw the tree of life that groweth in the midst of the paradise of God," and it was on the new earth. [Note 9.] I ask, seriously, what was the thief's prayer? "Lord, remember me when thou comest into thy kingdom."—God says he will judge the quick and dead at his appearing and the appearing of his kingdom. He did not expect to be remembered before. Paradise is in his kingdom, and Christ told him in that day he should be with him in paradise, that is, the day of his coming.—Christ is not in paradise himself. He has entered into the holy of holies, to appear in the presence of God for us, and he is there alone. No man has ascended into the heavens.—"Where I am ye cannot come." I will come again, that where I am there ye may be also. [Note 10.]

Now, brother, if Abraham, Isaac, and Jacob, are now in a conscious state, then I beg of you to tell me how you can prove a resurrection from Luke 20:37, 38—"Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living." Now if they are in paradise, there is no need of a resurrection in order to be their God: for he is the God of the living, but not of the dead. [Note 11.] Rom. 14:9—"For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." When? V. 10—"At the judgment-seat of Christ." Now you see the dead do not know anything. The soul that sinneth it shall die. Does this mean only the body? [Note 12.]—(To be continued.)

Orwell (Vt.), March 19th, 1847.

Note 1.—If the truth of our reasons which we gave is doubted, we can only re-affirm them. If, because we have not turned aside from the great question of the Advent to write disquisitions on the state of the dead, our ability to do so is doubted, we are perfectly willing any should thus believe. We are not disposed to boast of what we could do; and to get credit for any ability, is no part of what we are seeking for.

Note 2.—Our brother will perceive that the word "world" is used with a difference of signification in the two places. In reference to the earth, the word world signifies "age," or "era," &c. In reference to the departed, it is used to denote a place.

Note 3.—If we recollect aright, this is an emendation of Scripture. Brother, give us the Bible as it is.

Note 4.—You say if Lazarus immediately at his death went into Abraham's bosom, that he did not surely die. We cannot forget that the Savior has said, "The beggar died, and was carried by angels into Abraham's bosom." Which shall we believe?

Note 5.—How can they be parallel, or can that refer to a post-resurrection event, when the five brethren of Dives were still on the earth, and in danger of the same place of torment?

Note 6.—Can you show that spirits have not all the organs of sight, &c.?

Note 7.—We can use it so long as the Savior has thus used it.

Note 8.—The signification it had to the Jews, must be its true signification. If we give it a different one, we change it.

Note 9.—Because there is to be a paradise on the new earth, it does not follow that the place of the waiting saints is not also paradise.

Note 10.—The question is not what did the thief ask, but what did the Savior reply. Jesus promised the thief an entrance there on the day he died.

Note 11.—If the patriarchs are now conscious, there can be no doubt of their resurrection. The difficulty with the Sadducees was, that there was no conscious spirit, and therefore there could be no resurrection. Indeed, it would be a new creation. Take away these promises, and their inference would fall.

Note 12.—As this refers to a death which only sinners experience, it must be the second death,—the being cast alive into the lake.

"Reverend."

Having heard several lecturing brethren speak in terms of decided disapprobation of the general improper use of this word, we expected they would, some of them, ere this, have given publicity to this feeling of disapprobation to the brethren and to the world.—And having long waited to see the sacrilegious use of the word rebuked and laid aside by Adventists, but waiting in vain, we are at length constrained to do it ourselves, incompetent as we are. Adventists have done well in the work of reform, as far as they have advanced. But why not persevere, wash their garments clean, and go on to perfection? Heb. 6:1.—"Onward and upward" is their motto, and their orders. Let them mind it. The Spirit of God and of truth make sweeping work of the pride and folly of man—of all who go into the kingdom. "Before honor is humility." Prov. 15:33. They sink to rise. Through sweat and toil and tears they reach the crown. Rev. 7:14.

We are professedly a peculiar people, zealous of good works. Tit. 2:15. Like the children of Israel, we have done well in coming out of Egypt, or Babylon, if indeed we are out, but like them, also, we have done ill in not leaving behind, as we should, all the bad habits and maxims of that land in which we have been so long held captive. No, we still adhere to some idolatrous golden calf, which must be burnt, ground to powder, and given to the winds or waves, before we reach the promised land. Ex. 32d. "Little children," says the beloved disciple, "keep yourselves from idols. Amen." 1 John 5:21. What better than idolatry is it for the professed children of God, or one class of them, to call themselves by the great and holy name—"REVEREND!" (Ps. 111:9)—while the rest own and endorse it? However proud or pleased, in common with others, the writer once was with such a use of that sacred word, he is now ashamed and mortified when, as formerly, he finds it prefixed to his own worthless name. Blessed be God, to whom that name alone belongs, he now finds himself thus seldom troubled; for he has forbidden his friends and others, in their addresses to him, this popish, sacrilegious use of the word.

This, by way of apology for its ordinary use, is regarded only as an honorary epithet of the clergy, to distinguish them from the laity, or common people. Is this the way for God's children to become great or good, by thus robbing Him of his holy name? Mal. 3:8. "Them that honor me," saith the Lord, "I will honor; and them that despise me shall be lightly esteemed." 1 Sam. 2:30.

The Pope of Rome, we believe, or some of his cardinals, was the first who assumed or made this sacrilegious use of the word "reverend," and other peculiar names of the Deity. This, however, is in keeping with Popery, the man of sin, who opposeth and exalted himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. 2 Thess. 2:4. Shall we follow, or fellowship such a monster—a monster so dreadful and terrible as we find him described in God's word? Dan. 7:7. No. God forbid.—Let us rather reprove him, and abandon all his abominations. Dan. 11:31; Matt. 24:15.

As to honorary degrees, or titles in general, among Christians especially, we would in the outset say, they are foolish. In the next place, they are wicked, and prohibited by our Divine

Lord and Master. John 5:44. Of this, we are glad to say, most of our brethren in this country are aware, and act accordingly. Foolish or wicked—for none but such can pant for interdicted honors.

Fond as men usually are, in church and state, of receiving honor one of another, some few in both, not among the least sensible and virtuous, better understanding the character of true honor, have abjured such folly. Here, it is not beneath us to say, the Friends, and some others, come up in kind remembrance, for their child-like simplicity and uniform rejection of all proud, anti-Scriptural titles, as vain or wicked. The name "Christian," is indeed the highest style of man. We need and ask no higher. Would that we were all worthy of this. An attempt by epithets, by human hands, to raise him higher, would be like an attempt to raise, so to speak, and illuminate a meridian sun! Or, to enhance the lustre and beauty of the diamond, by the application of paint. Pure gold needs no gloss; beauty no ornament, being most adorned when unadorned. So it is with the real Christian, purchased and perfected by Him whose name he bears. He goes into the kingdom of God as a little child, naked of all that man can give or take away. Mark 10:15; Luke 18:17.

In passing, permit us here to say, all the saints are brethren, for Jesus calls them so.—Matt. 23:8. It looks well for Christians, Advent Christians especially, in speaking of, or addressing each other, to do so affectionately and Scripturally, by saying, brother, or sister, as the case may be. To say Mr. A.—Mrs. B.—, etc., instead of brother, or sister, looks to us like rather cold-hearted love—a brother or sister afar off,—and savors too much of pride or conformity to the world. To hear such language from the lips of nominal professors is not surprising; but to hear or read it, as we sometimes do, from professed Adventists, seems to us a departure from primitive usage—from the love and simplicity of the Gospel. A word to the wise. (Circumstances will regulate when a deviation from this course is called for.) Some object to the use of the term "Adventists," as unscriptural; but it is a comprehensive word, and seems often necessarily used to distinguish believers in the second speedy coming of the Lord from other professing Christians.

Finally, brethren, if the will of God be so, may these our last be our best days. While the sun of this lost world is setting, in seas of blood and endless night, may ours rise in fairer day, to set no more! We believe it will, and that speedily. The day star shines on high! (O land of rest, for thee I sigh—a calm for them that weep, a rest for weary travellers.—Glory, glory ineffable.) We long to see the Bride, the Lamb's wife, moving in primeval beauty and simplicity towards its rising, Isa. 60:1, robed in sunbeams, and crowned with stars of light. Rev. 12:1. Glory to God! she is coming up from the wilderness, her last captivity, leaning upon her beloved, Cant. 8:5, shouting "Victory, victory!" 1 Cor. 15:57. Let us not henceforth, like the world, seek honor one of another, but the honor that cometh from God only. John 5:44. Let us obey him implicitly, and follow him wholly. Josh. 14:8, 9. This is the only way to go safe—to reach the crown. 2 Tim. 4:7, 8. O Lord, be our helper and our portion for ever. Amen.

We hope the dear brethren will all, to a man, rise and shake themselves thoroughly from the dust and pollution of this world, and meet their coming Lord in garments clean and white. Rev. 19:8. We hope, also, that our editorial and preaching brethren, in both hemispheres, will no more own or endorse the much abused word "reverend," by the tongue, by the pulpit, or by the press, by saying, as do others, of such poor worms of the dust, Rev. Mr. A.—, Rev. Dr. B.—, etc. etc. Treat them with propriety, and let them see and know that we call no man master, Matt. 23:8-10, neither do we wish to be so called by others. Honor to whom honor is due. Rom. 13:7. In the use of distinguishing epithets, let them be unvarnished and scriptural, so that he that is of the contrary part may be ashamed, having no evil thing to say of you. Tit. 2:8; 1 Pet. 3:16. And when the Chief Shepherd shall appear, we shall receive a crown of glory that fadeeth not away. 1 Pet. 5:4. Amen.

C. MONROE.

Conway (Mass.), March 23d, 1847.

LETTER FROM BRO. R. V. LYON.

Bro. Himes:—Permit me to communicate through the "Herald" a few words of comfort to the children of God scattered abroad. The evidences to me are incontrovertible, that we are within a few days, or months, of the judgment. Brethren, are you ready? Have you oil in your lamps?—are they trimmed and burning?—have

you got the hope of the gospel? To this last question, let me call your attention for a few moments. Paul says (Rom. 8:24), "For we are saved by hope." Hope is a compound of desire and expectation. But a man may desire, and not expect; or expect, and not desire. But this would not be that to which the apostle refers. It would not be that which is spoken of as a good hope through grace; or, "Christ formed within you the hope of glory." Where does this hope centre? In the personal coming of our Lord Jesus Christ and the resurrection from among the dead. Read Titus 1:11-14; Heb. 9:28; 1 Thess. 4:13-18; Acts 3:19-21; 1:11; 1 Pet. 1:3-5; 1 John 3:1-3; Rom. 8:18-25; Luke 20:27-36; Acts 23:6; 1 Cor. 15:12-20; 31, 32; Phil. 3:7-11; Heb. 11:35; Rev. 20:1-6, 2d. This hope lays hold on the promises that God has given to the seed of Abraham, which is the earth restored. See Gen. 13:14, 15; Rom. 4:13, 14; Gal. 3:16-18, 27-29; Eph. 1:10-14; Matt. 5:5; Dan. 7:18, 27; Isa. 60:13, 18-21.

In what sense does this hope save the children of God? From despondency and despair. Job, with this hope, in the midst of his afflictions, could cry out, "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in a rock for ever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." (Job 19:24-27.) This hope enabled Paul to exclaim, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:17, 18.) Again: In speaking of this hope, and of the heirs of the promises, he says, (Heb. 6:17-20), "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil: whither the forerunner is for us entered." To illustrate this text, we will suppose that in yonder harbor a noble ship has just cast anchor. The storm begins to rage—continues to increase—every eye on shore is fixed upon her, waiting with deep anxiety to see what will be her fate. Every gale that blows causes her anchor to take a deeper hold in the earth beneath the angry waves—they see her rising upon the mighty billows—next she plunges between the surges—all his anxiety—the storm abates—the noble ship, with her crew, remain unharmed. Thus it has been with the gospel ship and her crew while sailing over the tempestuous sea of life, especially in these last days. The blessed Bible being her chart—hope her anchor—the love of God her main-top-sail—faith her cable-ropes—Jesus her Captain, she has been enabled to out-ride the storm. Though the nominal church and the world, whilst looking upon the noble ship and her crew with intense solicitude, to see what would be her fate while the storm of fanaticism and persecution was raging, with her sails badly shattered, saw her rising upon the mighty billows, and next beheld her plunge beneath the surges, and, as they suppose, sunk, with all her crew, to rise no more. To their houses of worship they flocked, to listen to their pastors, while they attempted to preach a sermon on the death of the crew, and the wreck of the noble ship. But, ere they were aware, the storm abated—the ship righted, her sails were all unfurled, and a gentle breeze soon wafted her onward over time's rough billows, and soon will cast anchor in the port of eternal bliss. Brethren, let us obey the injunction of the apostle Paul—"Except ye abide in the ship, ye cannot be saved."

Now let us apply this subject to ourselves, and see whether we have the hope of the gospel; for if we are destitute of that, though we may have the gift of prophecy, and understand all mysteries, and all knowledge, and though we may have all faith, so that we could remove mountains, heal the sick, cast out devils, we shall be weighed in the balance and found wanting.

Are we earnestly desiring and expecting to see Jesus? Can we from the heart use the language of the apostle—"Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body?" Again: The hope of the gospel is a lively one, or a hope of life and immortality; and he who has it will be alive in the things that pertain to the kingdom of God, at home and abroad, and nothing but sickness or the great distance will keep him from the place where the saints meet to talk about the resurrection, their inheritance, their coming King, and the preparation requisite to be made, in order to meet him in peace. Reader, is this your course?

Again: The nature of this hope is to purify, even as Jesus is pure—"Every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3:3.) Jesus sought not the honors, the fashions, nor the pleasures of this world: he was of no reputation—he was separate from sin and sinners—he sought not his own

glory, but the glory of his Father—he was dead to the world, and the world was dead to him.

Again: Says Paul, this "hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." And wherever you find a man that has got the hope of the gospel, you will find one that is not ashamed to let people know that he is desiring and waiting to see Jesus coming in the glory of his Father, and all his holy angels with him. Brethren, have you got the hope of the gospel? Yours, expecting soon to see Jesus.

Hampton (Ch.), March 17th, 1847.

LETTER FROM BRO. S. S. BREWER.

Dear Bro. Himes:—Perhaps there may be some of the friends with whom I met in former days, who may feel anxious to hear from me in respect to my present faith. I never felt stronger the necessity of girding up the loins of my mind, and watching unto prayer, than I do now. Can any living being believe the declaration of the adorable Redeemer, as brought to view in Matt. 12:36, 37, and 2 Cor. 5:10, and not feel? Let him that hath an ear hear what the Spirit saith unto the churches. Dearly beloved, may God in mercy help us to realize the awful responsibilities resting on us. Read the 4th of Ephesians, beginning at the 29th verse. Pray for thy brother, that he with thee may be kept through faith, by the power of God, unto salvation. Oh! how many, I fear, if I may be permitted to judge by their fruits, are only dreaming of heaven, and making an empty boast of inward joys and sins forgiven, while they are slaves to lust. Oh! ye that are professedly looking for the Judge of quick and dead, how stands the account? Ye are the temples of God. Read and ponder well 1 Cor. 3:16, 17, and compare with Matt. 15:18. Hear the conclusion of the matter.—Rev. 21:27. The way is strait, the gate is narrow, but God does not require impossibilities. No, nothing but what we are fully able to comply with; and that is brought to view in Rom. 12:1, 2; read 1 Pet. 1:14-23. Amen and amen. My soul says, May the Holy Spirit help us to do so. If I have been the means of injuring any one, I hope they will forgive me. As far as your unworthy brother is concerned, I freely forgive my enemies, if I have one.—My prayer is, that God may bless them. Oh! my fellow-traveller to the bar of God, how precious is that promise, amid all our trials, in 2 Tim. 2:19; read it. We have had some trials, but they are not worth naming. My life has been a chequered one. Mingled with hope and fear, the shavings of prosperity have been but short along my pathway. The waters of affliction, and the clouds of adversity, have been none too deep or heavy. No, no, blessed Jesus; the rod has been light, sweet, and kind in fellowship with thee. But the battle is almost over—the race is almost run—victory will soon be proclaimed from the battlements of Zion's towers. "Now are the kingdoms of this world become the kingdoms of our Lord and his Christ, and he shall reign for ever." Praise God, "the land is nearing, where the wild sea storm's rage is o'er."

I have spent some time in various places in this State, and I hope my opinion is correct when I say, there is a waking up to the duty of a preparation to meet the Lord in peace.

Being in New Haven yesterday, I was informed that considerable interest was manifest there through two lectures delivered before the Institute, to a larger audience than had assembled on any previous occasion, by Dr. Tyng, of the Episcopal Church, N. Y. city. I send you two numbers of the "Palladium," containing a review of them. The position taken by that servant of Christ stands invulnerable to all the cavillings and sophistry of the would-be great men that have entered the lists of controversy in opposition to this glorious truth. My prayer is, that God in mercy may engrave it upon the fleshy tablets of every heart that heard it.

Bro. H. BARLOW writes from East Barnard (Vt.), March 1st, 1847:—

Dear Bro. Himes:—After so long delay, it is in my power again to cast in my mite to aid in sustaining the "Advent Herald." No other paper that comes within my reach is equal to it in the soundness of its principles, or in the ability with which they are maintained. I believe that every consistent friend of the Advent cause should endeavor, according to their ability, to sustain the Advent periodicals. They should remember, also, that one well-conducted paper is abundantly sufficient for a large section of country. That editorial which is suitable for a few readers, is suitable for many thousands; and the remuneration which would sustain one establishment, would be utterly insufficient when divided among many. Did all professed Adventists feel as they ought the immense responsibility which rests on them as "lights in the world," what a coming up we should see to the help of the Lord against the mighty, in the prayerful spirit with which they would go forth to enterprize, and in the unreserved consecration of all to the service of our blessed Redeemer. Assuredly we live in a time when gross darkness covers the people, when iniquity abounds, and the love of many waxes cold. How infinite will be the reward of

such as "turn many to righteousness," and are careful to remove all the stumbling-blocks from the path of the wicked. May God give all his people the spirit of their duty, whether it conduct them in the path of quietness, or to the martyr's stake. Then should we see the work of the Lord revive.

[We are constantly receiving letters similar to the above, but publish but few of them. This is so appropriate for the present time, that we cannot withhold it.—Ed.]

Bro. G. W. CLEMENT writes from Landaff (N. H.), Feb. 23d, 1847:—

Dear Bro. Himes:—I am poor, as well as some of my brethren here and elsewhere; but I can scarcely conceive how I should feel to receive volume after volume of your invaluable paper, and acknowledge myself fed by its contents, when I knew that I had not paid the expense of publishing it, and that the publisher was pressed hard for funds to meet his weekly expenditures. I read the declaration in a recent number of the "Herald," setting forth the number of delinquent subscribers, with some fear and trembling. I wondered how you had struggled with such success so long under those circumstances. I feared lest, after all the efforts that could be made by the real friends of the Advent cause, the "Herald" would cease shortly to plead in its behalf. But in the midst of these fears, the question came home, Why should the "Herald" die? Have the friends of disorder, strife, and confusion more money than the friends of Jesus? There are papers well sustained, whose tendency savors of strength to the robber's hand, and to make the poor still poorer, to blast the genius of liberty, and put out the lamp of the Christian's hope. And shall the "Herald" languish, and its voice be drowned, when its columns are so copiously filled with the heart-cheering and soul-stirring doctrines of the word of God,—such as are calculated to alarm the wicked, but to strengthen and encourage the saints of the Most High? Let the response continue to be, No! Let a voice come up like the voice of many waters, united with corresponding action, and say, Let it live till Jesus comes—let it continue to herald forth the near approach of Him who is soon to be King of kings, and Lord of lords.

Extract of a letter from Bro. H. CLARK, of England.

We are happy to hear from this dear Brother. He rendered us efficient aid when we were in that country.

Dear Bro. Himes:—A few more evenings and mornings, and then the day of eternal ages will dawn. Soon the thrones of earthly monarchs will be cast down, and the Ancient of Days will sit; thousand thousands will minister unto him, and ten thousand times ten thousand will stand before him: the judgment will sit, and the books will be opened. We stand upon the very eve of the event. Oh, dear brother, go on faithfully warning a wicked world. Go on, and, if possible, awake our nominal churches who are sleeping the sleep of death, vainly dreaming they are converting the world. Strengthen the hands of the feeble, encourage them "to gird up the loins of their minds, to be sober, and hope to the end, for the favor that is to be brought unto them at the revelation of Jesus Christ." Soon he that shall come will come, and will not tarry; for as soon as the 2300 years are expired, the earth will be cleansed, and Abraham, Isaac, and Jacob, with all the Israel of God, will be put in possession of their inheritance.

If time continue, your labors will be greatly needed in this land. Truly the harvest is plentiful;—the fields are already white for the harvest—the birds of the air devour it—the beasts of the field tread it down, and there are none to rescue it. Give my love to Bro. Brown. If we never more meet in this state of probation, I pray we may meet at the marriage supper of the Lamb. Yours in hope of immortality.

Bro. F. EVANS writes from Spring Mills (N. Y.), March 1st, 1847:—

Dear Bro. Himes:—The "Herald" to us is a welcome messenger. We hail it weekly with much joy. We love it because it contains the very doctrine we believe the Bible teaches, viz., the consummation of all things being near at hand; and those who dispute that must throw away many passages of Scripture, or acknowledge they have no meaning at all. It is just such a paper as we need in these perilous times, for it contains meat in due season. It rejoices us to hear from the brethren and sisters in different parts of the land, who, amid the many conflicting views which have been published, still remain steadfast. The subject of the English Mission is a very interesting one to us. We feel glad that the labors of our brethren in a foreign land have been blessed.

We regret that we are not able to do more than pay our bare subscription; but be assured, you will have our prayers and best wishes. Although we are not permitted to see or hear you here, we have strong consolation that we shall shortly meet where toil and labor will be over, and where prayers will be turned into praise.

We should be glad if some of the brethren could make it convenient to visit this place, for there seems to be more interest on the subject of the Advent now than at any former time.

Sister ABIGAIL MUSSEY writes from Lisbon, Sugar Hill, April 1st, 1847:—

Dear Bro. Himes:—The coming of the blessed Lord to redeem his people, is a hope like an anchor to the soul; and my soul is still comforted that our salvation is near to come. I do rejoice that the Advent doctrine still lives. Yes, and it will live till the heavens be more. I find much in the "Herald" that strengthens me to continue watching for my glorious King. And why should we not be expecting him, when we have so much Bible evidence that the judge is at the door? Surely those that are watching the signs of the times have eyes to see, and they do see, bless the Lord, that the signs on earth, distress of nations with perplexity, bespeak Him near. They have ears to hear, and they do hear the rumbling of his chariot wheels. I never saw plainer than now the place we occupy. That the signs given by the Savior of his coming are past, is very plain. And that we are living in the last part of the Roman kingdom, or in the toes of Daniel's image, is quite as plain. And what next? It is to repent, for the kingdom of heaven is at hand. What good news to the way-worn pilgrim! Their language is, Even so, come Lord Jesus.

"A Baptist minister in this place [Busti, N. Y.] says that the Baptist is not a Protestant denomination;—that it was never connected with the Papacy, but can trace back through the Waldenses (who he said were Baptists) to the apostles. I should like to know if this is so. r. s.

We know that the Baptists claim to have descended independent of the Papists. How good their claim is, we know not, having never investigated. We consider it of very little importance through what medium any truth has come down to us, provided it come through the Bible. No truth rejected by the church of Rome can be said to come through it; for they never had it. Nor can those who hold such truths have come through such church, when they were never connected with it. We do not know but the Waldenses were Baptists. We know they were Adventists. If any Baptist claims to be in the succession from them, and yet denies the Advent, it is very clear that he has apostatized from their faith.—Ed.

Bro. E. S. BRYANT writes from Ithaca (N. Y.), March 31st, 1847:—

Dear Bro. Himes:—We received eight copies of No. 5 of the "Children's Herald," and shall be glad to receive more as soon as they are published. Is it for want of support that it is not published more frequently? Every Advent family might certainly take one or more copies; and Sunday schools require quite a number. I should think it might be well sustained. We hope it will still be published, as there are so very few things we are willing to put into the hands of children, as almost all the works designed for them contain more or less error.

The cause of the suspension of the "Children's Herald" was on account of funds. We expect to resume its publication next week, and shall issue it regularly each month. There is some obscurity in our minds respecting the chapter you refer to. We should now hardly be prepared to give an exposition which would be satisfactory to ourselves.—Ed.

OBITUARY.

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

DIED, in Pompey, Onondaga Co., N. Y., April 2d, Bro. DANIEL P. WILLIAMS, aged 60 years. He died in hope of a speedy and "better resurrection." He has been afflicted with infirmity and weakness for about twenty years, so as to be unable to labor most of the time.—For the last three months his disease seemed to assume a new form. But his last increased sufferings, as well as those of years past, he bore with Christian patience and resignation. Although his disease weighed down the powers of his mind, yet at times he rejoiced and praised God aloud. Four days before his death, he said with clearness and emphasis, "I am at peace with all men, although they should stand with sword in hand to cut me in two. Yet I am at peace with all men,—proclaim it in the paper." Where would professed Christian warriors be if they all had this spirit? Surely they never would be found with carnal weapons, to slay their fellow men. He and his widowed companion have perused the Advent papers for the last four years with great interest, and rejoiced in the light they received concerning the inheritance of the saints, the millennium, and the very near approach of the day of the Lord. J. D. JOHNSON.

Manlius (N. Y.), April 7th, 1847.

FOREIGN AND DOMESTIC SUMMARY.

Since our last, the packet ship Washington Irving has arrived at this port, bringing advices eight days later than the previous ones. The aspect of affairs had not materially changed. Gloom and consternation appear to pervade the entire mass of European society. Political affairs in Russia, Turkey, Greece, Prussia, Spain, and Portugal, seem to be in the most "admirable disorder." The truth is, the entire Social framework of society throughout the world is so disintegrated, and the faculties and passions of men so grossly perverted and debased, that we cannot indulge the hope of seeing the world in a purer state than it is at present, before the "new heavens and the new earth, wherein dwelleth righteousness," shall be created.

The deficiency of food in Great Britain is estimated at 16,000,000 quarters, equal in value to £18,000,000.

A Mr. Hoare, of Middlesex, Eng., in a letter to Lord Robert Grosvenor, with much zeal and positiveness, attributes the present famine and distress in Ireland to the endowment of the Maynooth College by the English Government.

A Paris paper states, that there were in the prisons of La Force and the Conciergerie, on the 15th of March, 28 Gentlemen, 11 Knights of the Legion of Honor, 6 Viscounts, 5 Counts, and 2 Marquises, forming quite a respectable representation of the aristocracy.

The notorious Madame Lafarge, sentenced to imprisonment for life, a few years since, for poisoning her husband, is about to be pardoned, says a French paper.

A fire-damp explosion lately happened in a large coal-mine at Barnsley, Eng., by which 73 persons lost their lives, and some others were severely hurt.

The 24th of March was appointed by the Queen as a day of general fast and humiliation throughout Great Britain and Ireland, in consequence of the prevailing distress. A voluntary fast at Buckingham and Lambeth Palaces, we fancy, is somewhat different from the involuntary one experienced in Ireland, and in the highlands of Scotland.

The "Cork Reporter" says, that in three successive days, there arrived in that harbor 45 vessels, laden with grain. The markets were said to be well stocked with Indian corn (which had declined in price), yet the famine did not appear to be in the least abated.

The Liverpool "Mercury," speaking of the tide of emigration which has already set in from Ireland to this country, says, it "continues to flow with a rapidity really fearful, when it is considered that the class of emigrants is altogether composed of the more sound and healthy portion of society. What will be the end of it, God only knows." The "Mercury" says that most of these emigrants are possessed of considerable money, and are removing through fear of coming to want.

The Archenes, a native tribe in alliance with Russia, have been nearly exterminated by the Circassians, who put nearly 5000 men, women, and children to death.

The London "Eclectic Review" for March, in speaking of the Bishop of London, says, that the Right Rev. Diocesan has consecrated 500 churches, receiving a fee of £150 each—making the snug sum of £75,000! His Grace has also at his disposal 500 church livings, each of them worth, on an average, £250 a year! Think of a minister of Christ having at his disposal £125,000, to say nothing of an enormous yearly income, and the less aforesaid!

Dr. Wolf has lately become a Freemason, in order, he says, to increase his usefulness, and to enter more fully into the depths of sacred antiquity. Never having been initiated into the mysteries of Masonry, we are at a loss to understand how the Doctor, after having travelled so extensively in the East, can "enter more fully into the depths of sacred antiquity," within the walls of a Masonic Lodge in England.

Out of 60,000 persons who made the last pilgrimage to Mecca, 20,000 had died of the Cholera.

The Pope, emulous of military distinction, perhaps, has, at his own request, been elected the Colonel of a regiment of the Roman Civic Guard.

We see by the papers, that Dr. Chalmers has entered upon pastoral duties in connection with a new church in Edinburgh. His opening sermon is spoken of as doing honor to the head and heart of one who had so long labored in the cause of Christ.

Louis Philippe is allowed by the nation about \$2,500,000 a year. He has thirteen or fourteen magnificent palaces at his disposal, besides Neuville and the Chateau d'Eu, which are his own private property. He is entitled to all the fire-wood and timber cut in the royal forests, which yields no inconsiderable sum. Besides all this, he speculates in stocks, and has the custody of the income (£40,000 a year) of his grandson, Count of Paris, heir to the throne.

The London "Standard" says, that the Romish clergy in Ireland receive annually for confessions, \$1,350,000; for christenings, 150,000; for unctions and burials, 270,000; for marriages, 1,350,000; for prayers for deliverance from purgatory, 450,000; collections at chapels, 2,410,000; curate collections, 101,000; grant to Maynooth College, 45,000. Total, \$6,185,000!

A bill has been brought into the House of Commons, for the abolition of capital punishment.

The Emperor of Russia has bought up nearly all the 5 per cent. stock of the Bank of France, amounting to about \$10,000,000.

The Grand Ducal Theatre of Karlsruhe was recently destroyed by fire, in which 70 persons perished.

The Pope is about to send a minister to China, to protect the interests of Catholics.

A new sect of Baptists has arisen in Denmark. In Copenhagen and Seeland they are very active in proselytizing. They say they have been "made perfect," and indulge in the most fanatical proceedings. The regular Baptists have protested against the doctrines of these "new lights."

Twenty Turkish students had arrived at Southampton, Eng., from Constantinople.

A private of the Royal marines, stationed at Portsmouth, has been sentenced to death for striking a lieutenant.

The Committee of the British Association for the relief of the Irish and Scotch, report that, up to the 17th of March, they had received £240,000.

Mr. O'Connell has been ordered by his physicians to the south of Europe. A hope is entertained of his recovery.

The city of Vera Cruz, with the Castle of St. Juan, surrendered to the American army on the 26th ult., after a bombardment of three or four days. Nearly half of the city was destroyed. The Mexican loss was about 1000, principally women and children; the Americans lost only 65, from the time the troops first landed.

The Dubuque (Ia.) "Republican" publishes an account of a fall of aerolites, which took place lately in that vicinity. In one instance a large stone, six feet in diameter, and resembling a mass of sulphur, in its descent went through a large tree, crushing it, and embedded itself in the earth at the depth of twelve feet.

We noticed, a few days since, an advertisement, of a rather unique character, announcing that "Elder" G. J. Adams would perform the character of Richard III. at the National Theatre! "Elder" Adams (who is a Mormon preacher, we believe) says he differs with most of his brethren as to the moral tendency of the stage, for it was by attending the theatre that he became converted! Playing Richard III. Saturday night, and "playing" with the gospel Sunday morning, is not often exhibited by the same person.

The Grand Jury of Ithaca, N. Y., lately had under consideration bills of indictment against sundry persons, members of the Dutch Reformed and Episcopal churches, "for being engaged in getting up and carrying on lotteries, connected with the fairs held by ladies of those churches."

Gen. Taylor has been nominated in some towns, both by the Whig and the Native American parties, as a candidate for the Presidency. The N. Y. "Courier" and the "United States Gazette" have openly avowed their intention of supporting him. Though not a word is now said in disparagement of Gen. Taylor, yet when he shall have been regularly nominated (which, no doubt, will be done), it will be found out, very suddenly, that he is the most corrupt man living!

During the operations of the army and navy in their attack on Vera Cruz, a succession of severe storms—three or four in number—occurred in the Gulf, in which twenty or thirty vessels, loaded with Government stores, were driven ashore, and the principal portion of their cargoes destroyed.

In the ten new regiments authorized by Congress just before the close of last session, there are 172 commissioned officers, 120 of whom have been appointed from slave-holding States.

The ship "Thomas W. Sears" arrived at Boston a few days ago, having lost, on her passage from Liverpool, out of 141 passengers, 24, by fever and dysentery, and about 20 are sick, many of whom will undoubtedly die. On arriving at this port, the visiting physician found them in the most deplorable condition. Not one of many that were inquired of had a single cent!

The following are the returns made to the Chief of the Police of New York. They are the arrests for the quarter ending Feb. 1st, 1847:—Drunkards, male and female, 2339; arrested for disorderly conduct, arising, no doubt, from the use of intoxicating liquors, 1523; vagrants, 455; and assault and battery, 1058.

Two young, healthy, able-bodied Irishmen lately applied to the Mayor of New York for means of support. They stated that they were told by the shipping agent at Liverpool, that when emigrants arrived at New York, the Mayor was bound to support them until they could get employment.

Another horrible massacre of Mexicans has been perpetrated. Among the many volunteers who have been murdered, one after another, by the infuriated Mexicans, was a nephew of Senator Colquitt, belonging to the Arkansas regiment. His body was found, shockingly mangled, with a lasso round his neck, and bearing the marks of having been dragged a considerable distance on his face through the chapparel. His comrades, in revenge, attacked a small village, and before their officers could interpose, about 30 were killed, not one of whom, probably, had been concerned in the murder of Colquitt. Who can advocate war, when such deeds are its legitimate fruits?

A destructive fire broke out in New Orleans on the 25th ult., destroying property to the amount of \$300,000.

There has been another anti-rent outrage in Columbia Co., N. Y. A tenant had been ejected by the owner, and another put in possession. During the absence of the latter, the former, accompanied by fifteen or twenty men, took forcible possession of the premises, and removed the furniture into the road. The rightful occupant returned accompanied with sheriff's officers, and others, when they were attacked by the intruders with pistols, knives, bludgeons, &c., and some very severely injured.

"CHRISTIANITY AND SLAVERY: A REVIEW OF Drs. Fuller and Weyland, on Domestic Slavery, by Wm. Hague. Boston: Gould, Kendall & Lincoln, 59 Washington-street, 1847.

This is the title of a neat pamphlet of 54 pages, in consideration of the Scriptural argument, showing that the Bible does not sanction a state of involuntary servitude, as Dr. Weyland admitted in his discussion with Dr. Fuller. The question is presented in a very clear, calm, and logical manner, and presents thoughts worthy of consideration.

"A Practical Grammar of the English Language." By Rev. J. Blackmar.

This is a small manual of 36 pages, designed to correct improprieties common in the use of the English language. It exhibits several hundred specimens of inaccuracies in common conversation, with directions how to avoid their use. Price 12 1-2 cts. We have a few for sale at this office.

"CHAMBERS'S CYCLOPEDIA."—We have received the 8th number of this excellent work, which completes the first volume, from the publishers, Gould, Kendall & Lincoln. Its contents exceed in interest those of former numbers.

POSTAGE LAWS.—The new postage laws have made it advisable for many of our subscribers in the vicinity of the city to make a change in the mode of transmitting their papers. Some of the Post masters, we learn, do not know how to interpret the law. For the information of our subscribers, we will state the main features of it. The privilege of receiving papers, free of postage within thirty miles of the place of publication, is abolished. Papers sent from the office of publication to any distance under one hundred miles, are to be charged 1 cent, over one hundred miles, 1 1-2; papers not sent from the office of publication are to be charged 3 cts. for any distance, and must be pre-paid. Those who desire it, may receive their papers by any other channel which they may select, and thus save postage. Many of our subscribers in the neighborhood of the city are now receiving their papers by private conveyance.

One act of the Post Master General has caused us some surprise. The law says—papers not sent from the office of publication must be pre-paid 3 cts. The Post Master General, deeming the law not sufficiently stringent, has taken upon himself to insert the words "to subscribers." We ask what right he, or any other of the public servants, has to tinker the laws that Congress has passed. If he says, that is the meaning of the law—we ask him to show us that in the law. Editors often have occasion to forward copies of their papers to those who are not regular subscribers. If they go from their office, the law says they shall go at the ordinary rates—the Post Master General says they must be charged 3 cts., and be pre-paid. Who is right?—Chris. Chronicle.

THE POST OFFICE.—Postmasters whose salaries amount to less than \$200 a year, have the *franking privilege restored to them*, as formerly. They can now remit subscription money to printers free of charge, as well as the names of new subscribers.

A suit was commenced against the Postmaster of Onondaga village, N. Y., for refusing to deliver a newspaper to a citizen, for which he offered to pay newspaper rates of postage, but which was charged with 15 cents, in conformity with the Postoffice regulations, the wrapper being endorsed with a single initial. The jury gave a verdict against the Postmaster, six cents damages and costs.—Post.

BUSINESS NOTES.

J. B. Morgan—You are indebted on the paper only for the present vol. We have no account of any books. If you have received any, please inform us what and when.

R. Harley—We have appropriated as you directed.

C. Stoddard—Where is your P. O. address?

T. Smith, \$3 on account—Your paper is credited to end of yr. 13. The assistance you have rendered has been abundant pay. The paper of C. Brown is paid to No. 316. Those other brethren may pay what they feel able, and according to their convenience.

L. P. Griffith—We have sent a package to you in Bro. Litch's bundle, who will forward it to you by express.

James Wise—You are paid to the commencement of the present volume.

K. Elliott—The P. M. of Troy, N. Y., informs us that the paper sent to you is not taken from the office; and as you are a new subscriber, and have paid to the end of the volume, we suppose the paper has been misdirected. If this meets your eye, please inform us.

Elder Ira Bowles—We have discontinued your paper, as you requested by the Postmaster.

L. Wood—You have paid to No. 306.

C. A. Foster—We have stopped one of the papers sent T. Stowel, as you request. There is due on it \$175.

S. F. Bliss—We have sent by express.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies. \$371 73

The P. M. of Middletown, Pa., writes, that the paper directed to WILLIAM DEWITT is not taken from the office. He owes 3 00

The P. M. of Southbridge, Mass., informs us that the paper sent to W. LINDSEY is not taken from the office. He owes 3 40

P. CROSBY, of Cortlandt Village, N. Y., returns his paper, owing 2 40

Total delinquencies since June 1st, 1846. 380 53

WEST INDIA MISSION.

Mrs. Nims. 1 00
M. Williams. 1 00

CONFERENCES.

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

Lord willing, there will be conference meetings as follows:—At North Barnstead school-house, evening of the 20th; at Upper Gilmanton, evening of the 21st; at Davis' Island, Gilford, evening of the 22d; at Meredith Neck, evening of the 23d; at Holderness, Saturday evening and Sunday, the 24th and 25th. I. R. GATES.

APPOINTMENTS.

If time continues, I will preach at Shelburn Falls, as Bro. David Wilson shall appoint, the 22d, 23d, 24th, and 25th of April. R. V. LYON.

Bro. Himes will preach in the Town-hall in Templeton on Sunday, May 2d. Friends in the neighboring towns will come in.

ALTERATION IN TIME OF APPOINTMENTS.—Providence permitting, I will preach in Ashburnham, Mass., the second Sabbath in May; in Winchendon, Mass., the third; in North Scituate, R. I., the fourth; and in Abington, Mass., the first Sabbath in June. Meetings at intervals as Providence may direct. N. BILLINGS.

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

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

NOTICES.

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

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

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

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

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

CLARK'S Gospel Chart.—Price 37 1-2 cts.

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

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

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

Meetings are also held regularly three times every Sunday corner of Hudson and Christopher-streets.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

* * The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old PLACE, the Saloon of the Chinese Museum, in 9th street, between Walnut and Chestnut-sts. J. LITCH.

Meetings are held in Lowell, Kirk-street Chapel, three times each Lord's day, and also on Tuesday, Thursday, and Saturday evenings.

Second Advent Meetings are held in Concord, N. H., every Sunday, at the Athenaeum Hall, No. 101 Main-st.

[We insert the following without comment.]

Will Elder Himes please insert the following notice in the "Herald," with the list of notices of the like class? and oblige, &c. Yours, T. G. CLAYTON.

Second Advent meetings are held in the Chapel, under the old Museum, corner of Tremont and Broad-streets, three times on the Sabbath, and Tuesday and Friday evenings. Boston, April 14th, '47.

AGENTS

FOR "HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—T. M. Preble. Buffalo, N. Y.—J. J. Porter. Cincinnati, O.—John Kiloh. Cleveland, O.—D. I. Robinson. Derby Line, Vt.—Stephen Foster, Jr. Hartford, Conn.—Aaron Clapp. Lowell, Mass.—M. C. George. Low Hampton, N. Y.—L. Kimball. New Bedford, Mass.—Henry V. Davis. New York City—Wm. Tracy, 54 Forsyth-street. Orrington, Me.—Thos. Smith. Philadelphia, Pa.—J. Litch, 46 1-2 Walnut-street, opposite the Exchange. Portland, Me.—Peter Johnson, 24 India-street. Providence, R. I.—George H. Child. Rochester, N. Y.—J. Marsh, Tulman Block (third story), Buffalo-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell. Waterloo, C. E.—R. Hutchingson. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending April 15.

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

C. Preston, v 12; S. Wells, 346; S. R. Dennet, v 10; D. O. Hopkins, 335; R. Harley, 335; S. L. Carroll, v 12; Wm. W. Wheeler, 352; J. C. Forbush, v 13; J. Graham, 332; J. Timothy, 332; R. Robinson, 332; E. Williams, 335; S. Dunham, v 12; P. Blood, 368; B. Dwellington, 357; J. Carter, 310; R. Bullock, 319; J. Porter, 334; E. Shaw, v 12; S. M. Carr, 335; R. B. Chambers, v 13; S. Howland, v 13; H. Rohrer, v 13; R. R. Hill, v 13; S. Brown, 342; M. Bettey, v 13; John B. Spaulding, 336—each \$1.—J. E. Marill (had it not been sent to J. W. Merrill?), v 12; B. Libbey, 280; J. V. Lyon (to balance account, and 342; A. M. Pottle, v 10; E. Hale, 313; S. Williams, 341; H. Lougee, v 16; A. Thayer, 333; E. Brookins, 321; A. M. Shaw, v 9 (\$4 due); E. Richardson, v 12; J. Shepherd, v 12; A. Sampson, 329; R. Winter, v 12—each \$2.—B. M. Clary, v 15; G. W. Hubbard, 308—each \$3.—B. Colby, 332; M. Holden, v 16—each \$5.—C. A. Anderson, v 22—\$10.