

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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warded.

Jesus Hath Died.

Oh who are those happy and smiling ones
That echo their songs in immortal tones?
Who purchased the glory they seem to wear,
And the ever green palms in their hands they bear?
Whence came those crowns so sparkling and bright,
Which encircle their brows in living light?
Who placed them there? surely mortal kings
Never wore such glittering, glorious things.
I asked: and a voice which seemed near me replied
In tones of soft beauty, that "Jesus had died."

Their forms are enrobed in mantles white,
Whose lustrous beauty quite dazzles the sight.
Apparel so rich, so glorious and fair,
No beings of time shall ever wear.
By the side of the river of life they recline,
And quaff rich draughts of the nectar divine.
Long life's fair tide waves over each head,
And a halo of glory around them is shed.
I listened: again the sweet voice near my side
Said in tones of soft beauty, "Jesus has died."

A gorgeous city I now behold!
'Tis built of bright diamonds and pearls and gold.
Oh many and great are the cities of men,
But none can compare with Jerusalem.
While around for a measureless space are seen
Elysian fields and pastures green:
And possession of all is sweetly given
To those joyful ones.—Oh it seems like heaven.
Tell the name of the giver, sweet spirit, I said,
But the voice only whispered, "Jesus once died."

Oh ye seraphs who roam o'er those plains of bliss,
Who purchased such rapturous glory as this?
You city of gold and fairy lands?
Your crowns and the palms you bear in your hands?
Your pure white robes so surpassingly fair?
Shall I ever such robes and diadems wear?
Can I ever reach that blissful shore?
Tell me now, and I'll give my murmurings o'er.
And in tones wild and thrilling the spirit now cried,
"Jesus the matchless and sinless hath died."

"Jesus the suffering Son of man,
Jesus has died, but has risen again,
And ascended on high; but soon will come
To give rest to that bright and beautiful home.
On the cross he won for thee all thou hast seen,
Yon golden city, and earth so green.
'Tis real, and future, but 'neath at hand.
Be ready, and go to that fairy land."
"Love God," said the spirit, "great bliss thou shalt
see,
All the gift of him who has died for thee."

Oh who would not live a Christian here,
To one day inherit a world so fair,
Where sickness, nor sorrow, nor death, nor pain,
Shall ever be felt or known again?
For the sake of him who died on the cross,
Of all earthly things I will suffer the loss.
For my spirit is ravished, Oh I long to go,
Such exquisite bliss and joy to know.
To that world of joy none will be denied,
That believe in Christ, who once hath died.
D. T. TAYLOR, JR.
Rouses Point, (N. Y.), June 10th, 1846.

The French Revolution.

BY REV. GEORGE CROLY, A. M. H. R. S. L.

(Continued from our last.)

Rev. 6:8, 7.—"And when he had opened the fourth
seal, I heard the voice of the fourth beast say, Come and
see. And I looked, and behold, a pale horse: and his
name that sat on him was Death, and Hell followed
with him. And power was given unto them over the
fourth part of the earth, to kill with sword and with
hunger, and with death, and with the beasts of the
earth."

The Jewish economy, in its rise
and progress, was typical of Christianity;
of its original suffering; the gradual cor-
ruption that was suffered to invade its
doctrines, and the calling of a pure
portion out of the national body of crime.

But a scriptural type is more than a
shadow; it is at once a picture and a

pledge of the thing typified,—a *visible*
prophecy that the event shall come.—
The dissolution of the Jewish govern-
ment and nation was the pledge of a
more extensive dissolution, sanguinary
and final. The date of this event may
be, like that of the fall of Jerusalem, a
secret in the bosom of Providence. Yet,
as the disciples were then commanded to
lift up their eyes to the signs of its com-
ing; so may the command and the means
be equally applicable to those among our-
selves, who will desire unpresumptuously
to search, and be prepared.

A very striking typical connexion to
this effect, and which seems to have been
overlooked, is traceable between our
Lord's ministry, and the predicted career
of the "Two Witnesses." (ch. 11.)

Our Lord preached in Judea three
years and a half.

He was crucified in Jerusalem.

After three days he rose again.

At his rising there was an earthquake.
(Matt. 28:2.)

He remained on earth for a certain pe-
riod after his conquest of the grave.

He ascended to heaven.

To this the history of the "two wit-
nesses," or the preaching of the Scrip-
tures under the Papacy, is a close paral-
lelism, and evidently a designed one.

The Bible is preached in depression
during three prophetic years and a half.

It is slain—"in the great city where
our Lord was crucified," actually France,
but with a direct reference of phrase to
the place of our Lord's death.

In three prophetic days and a half it is
raised again.

At its rising there is an earthquake.

It remains for a period "on its feet,"
—in a state of greater security than be-
fore, but still unexalted.

It is summoned by the voice of God,
and ascends to glory,—a scriptural figure
for its diffusion through all nations.

Thus far the ministry of our Lord, in
person, and his ministry by the Bible,
have been parallel. And we may pur-
sue the analogy as a key to the future.

One of the most remarkable signs, by
which the disciples were to discover the
immediate approach of the fall of Jerusa-
lem, was the propagation of the Gospel.

"This Gospel of the kingdom shall be
preached in all the world for a witness
unto all nations; and then shall the end
come." There is sufficient reason to be-
lieve that before the fall of Jerusalem,

the Gospel was actually preached in the
remotest portions of the world; and then
came the end. The same extraordinary
diffusion of the Gospel has taken place in
our day to the same extent, and for the

first time since the Pentecost. This dif-
fusion has been effected, not simply by
the labors of a single kingdom, but by a
great combination of all the kingdoms of
Europe out of the bondage of Popery,

and by their dependencies and allies in
the other quarters of the world. An
operation of such extent, of such labor,
of such singularity, and directed to a pur-

pose of such matchless and holy use to
man, rises altogether beyond the rank of
human and temporal influences. It is a
SIGN; and, like the first preaching by
the gift of tongues, attests equally the
presence of a spiritual energy, and the
imminent coming of a great catastrophe.

Within thirty-six years from our Lord's
death the consummation came. But,
lest we should conceive that the original
proportion of time between his ministry
and that of the witnesses, of common
years to prophetic, is to be preserved in
the period yet to come; it is declared
that the end shall be *quickly*; and the
distinguishing facts, the French Revolu-
tion, the monastic influence, &c. are giv-
ing by which its approach is capable of be-
ing ascertained.

We are now in the 34th year [1827]
from the abolition of Christianity in
France: and, if the analogy were to be
exact, in two years would commence the
general overthrow. But we have no
right to determine strictly in matters fu-
ture, and of this high import; a few
years further may make no interval in
the eye of Providence; and we may not
improbably be left, like the disciples, to
discover the time by that evidence of
events which supplies its knowledge only
to Christian humility, and disappoints and
eludes the haughty vision of the wisdom
of this world.

But the close of this stupendous sub-
version is declared in Daniel. "From
the time that the daily sacrifice shall be
taken away, and the abomination that
maketh desolate set up, there shall be a
thousand two hundred and ninety days.

Blessed is he that waiteth, and cometh to
the thousand three hundred and five and
thirty days. But go thou thy way till
the end be: for thou shalt rest and stand
in thy lot at the end of the days." (Dan. 12:
11—13.)

It is thus revealed to the proph-
et that he shall enter into his rest, the
sabbath of the saints, and shall once more
be a priest before the Lord, at the end of
1335 years from the abolition of the dai-
ly sacrifice. The actual abolition had oc-
curred at various periods, from Nebuchad-
nezzar to Titus. But the temple service
was a continual type of the Christian
Church; and the true prophetic abolition
of the daily sacrifice was when Popery
abolished the purity of the Gospel, at the
beginning of the 1260 years. That epoch
is distinctly referred to; "And I heard
the man clothed in linen, which was upon
the waters of the river, when he held up
his right hand and his left hand unto
heaven, and swore by him that liveth for-
ever, that it shall be for a *time, times, and
a half*; and when he shall have accom-
plished to scatter the power of the holy
people, all these things shall be finished." (Dan. 12:7.)

The things, whose fulfilment
was to commence at the end of the 1290
years, are the universal war, and the fall
of Popery and its adherents. The proph-
et then asks, "O my Lord, what shall be
the end of these things?" (v. 8.) and he is
answered, that it shall be in 1335 prophet-

ic days, or 75 years from the year 1793;
in the year 1868.

The previous epoch of 1290 years is
not declared to be connected with any
event, and is probably but a boundary be-
tween the French Revolution and the
preparatives for the final one, a warning
that the trial is at length determined and
approaching.

To this date of the peace of the Church
may be objected the very ancient and
natural analogy, by which, as the seventh
day of the creation was the sabbath, with
the seventh thousand should begin the
sabbath of Christianity. But Chronolo-
gy is still so imperfect a science, that all
the early epochs are unsettled. There
are no less than 200 dates offered for the
creation, and a scarcely inferior number
for the deluge. Even the date of the
Nativity is still a matter of dispute. The
difference of 132 years sinks into nothing
compared with the enormous diversities
assigned by Chronology. No argument
can be shaken by objections derived from
a science which remains the dishonor of
literature.

So far as we can discover the ways of
Providence, it acts by a system of gen-
eral laws, interfered with from time to time
by the will of the Deity for his immediate
purposes of mercy. The ruin of a na-
tion infected by a corrupt faith seems to
follow the overthrow of that faith, by an
established law. Of the peculiar reli-
gious corruption of mankind before the
flood we have no certain knowledge, but
it is clear that they had debased the origi-
nal idea of God; and it is the natural
working of the mind to invent a substi-
tute; they and their false religion per-
ished together. The idolatry of Canaan
was proscribed; and the people were
with idolatry destroyed. The corruption
of the Jewish covenant wrought its down-
fall; and with it the nation was destroyed.
The fall of Roman Paganism was pre-
dicted by the Spirit of God; and with it
the whole civil frame of the Western
Empire, the seat of Paganism, was un-
done in the midst of boundless slaughter.
The corrupt religion of the later Rome,
the second shape of Paganism, must per-
ish; and from the argument of all the
past, independently of prophecy, its fall
must involve a vast extent of sanguinary
overthrow. But prophecy is explicit;
and all language sinks under its fiery
breathings of the fierce and resistless ven-
geance, the comprehensive and final ruin,
that is to cover Popedom from the eye of
man.

The vengeance shall spread; the bru-
tish idolatries and hideous cruelties of
the Barbarian superstitions shall be en-
wrapped in the same cloud of wrath; and
the earth be finally cleared by some great
elemental agency, a deluge of flame, for
the dwelling of an unstained generation
of man. The fate of our own country
in this visitation may well exercise the
deepest interest of piety and human na-
ture. She may be severely tried; it is
scarcely conceivable that in so vast an ex-

tent of suffering she should remain untouched. But she has been hitherto sustained in a manner little short of miracle.

In the great trial which has so lately passed upon Europe, England was of all nations placed in the most direct road of peril. In the Revolutionary race we had the natural means, and hereditary powers, the right, to have flung even France behind; a more democratic constitution, a more democratic spirit than any other monarchical people; a national character, more daring, disciplined, and obstinate; a bolder and more numerous array of the higher ranks on the popular side; our means of public correspondence more rapid and more secure; our means of public inflammation more prepared by the general habits of the people. The press, an open and inexhaustible armory of weapons, old and new, which no power of government could shut upon the people, and where the sound of the insurrectionary workman was ringing day and night; itself threw all the capabilities of foreign rebellion into scorn. The defilement of the British throne, and the triumph of faction, fierce passion, and lust of power, would have found us no novices; we should have been driven to no obscure search among the reliques of the middle ages, like our neighbors, for the Revolutionary costume. We had the whole picture-gallery of subversion among our heirlooms, scarcely a century old; and had but to follow the fashions of men, whose names were familiar as household words, whose desperate triumphs were recorded before our eyes, and whose blood was still running through our bosoms.—Yet from this unrivalled peril England was saved; and more than saved; raised to be successively the refuge, the champion, and the leader of the civilized world.—(To be continued.)

A Case of Over Excitement.

The following from the N. Y. "Evening Mirror," was furnished by Mr. Lester, U. S. Consul at Genoa.

Having to deal with all sorts of characters, and being confined for many days to my office in the dull details of business, it is a great relief sometimes to meet with an old genius who breaks up the monotony of life, and has his own story to tell. Not long ago I was favored with a call from two persons in one day, of a singular description, and they were the last two I ever expected to meet.—The first was a Yankee from Worcester, Mass. He was a long, lean, shabbily dressed fellow—but I'll stop and give you a more particular description. About three o'clock in the morning, I heard a thundering knocking at the door, by which I knew a stranger was there, for all Italians ring a bell when there is one to ring. The servant opened the door, and ushered in the stranger. He seemed to be a young man, not more than eight and twenty—tall, lean, most particularly lantern jawed, and what the Yankees call *bony*. He had on a pair of cow hide shoes of an enormous size, into the soles of which not less than half a pound of horse nails had been driven; if I could judge by the clattering his feet made on the marble floor as he came in. Between his shoes and the bottom of his pantaloons, (no small distance,) were clearly visible a pair of Yankee knit, mixed wool socks, and still a little above the socks, which had fallen down a little over said shoes, was visible quite a piece of a lean and somewhat hairy leg. Since I have begun at the bottom to describe my hero, I will go up, and end where common historians begin—at the head. But really the feet were some of the most conspicuous things about his person. His pantaloons were of home made bottle green woollen, and cut by somebody who was not particularly la-

visish of cloth, for they set as tight to his skin as they could conveniently. His vest which did not come down quite to his pantaloons, was a "linsey woolsey" fabric, with a standing collar, and large brass buttons, which had probably been used for a coat. He had on a cotton shirt (unbleached), and around his neck a high black patent leather stock, and on his head a hair seal skin cap. If you will in addition to this description, picture to yourself a face unshaven for a month, of the most undecidable solemnity and sternness, you have the man.

As he entered, he came up to me with his cap still on his head, and pulled down over his ears, he said,

"Be you the United States Counsel?"

"Yes, sir."

"Well, I'm a prophet of God, and my worldly name is ——. I was born in Worcester, in old Massachusetts, twenty-eight years ago, or thereabouts. I lived in sin and iniquity, like all the rest of the folks in Worcester, till nigh three years ago, when the Almighty revealed to me his son as he did to Paul; I was struck dumb, and, like Paul, after his dark season, I had revealed to me wonderful signs, sights, and visions, when I was brought out into great light. Right off I see that everybody else was wrong; that the priests was leading 'em all to perdition. So I lifted up my full voice, and like Noah, I warned 'em of approaching wrath; but like the Ante-Deluvians, they stopped up their ears and kept on sinning. About six weeks ago it was revealed to me that I was the prophet of God, spoken of in Malachi, and the rest of the prophets, that were to prepare the way for the second coming of Christ; and that as he would appear at Jerusalem at such a time, I must go there and prepare things for his coming; so I am here 'in the spirit and power of Elijah,' and I am bound for the holy city. If you wish to escape the last vial of wrath that is just a going to be poured out, help me on me journey."

"Well, sir," I replied, somewhat "used up," I confess, by the prophet's communications, "I am glad to see you. Won't you take a seat friend? You are off for Jerusalem, then, by the first boat?"

"O yes, sir. I must go quick, too."

"All right. We can take you there by steam, and that's faster than the old prophets' used to travel, I expect, except now and then, some of them, who took, like Jonah, the belly of a whale for a cabin. But I hope you are not in such great haste but you can pass a day or two with us here; we have a fine city, filled with palaces and works of art."

"Oh! I care no more for these ere things than Paul did when he stood on Mars Hill, and see the whole people given to idolatry. I must be on my way, for I have yet to get to Jerusalem and keep a holy fast of forty days before Christ can come, and I don't want to delay the Lord Jesus, you see."

"Oh no, of course not; I should be very sorry to have you do that; I don't think we ought to do such things. But tell us a word about the way you got here. I have a great interest in your mission. I have not seen such a man for many a day."

"Well, just as soon as this revelation come, I sold out my earthly goods to get a little money, and left friends and home, for you know what our Lord said, that if a man didn't hate his father and mother, &c. I got to Boston, and found a steamship a-going to leave the next day for England, and I took passage; we was 13 days at sea. The same day we got to Liverpool I went to London in the cars, and the day after I got there I went aboard an English vessel, and we sailed here to Genoa in 13 days. So you see it's only 36 days since I left my father's house in Worcester;

I've gone so fast, because God was on my side, and every thing was overruled for me his servant and chosen prophet."

"Yes, I see; well now which way do you go?"

"I want to go the quickest way to get to Jerusalem, only I must go by the way of Rome, for it has been revealed to me, as it was to Paul, that I must be persecuted and suffer at Rome; she is the mother of harlots, the beast, the false prophet, Satan's seat and no prophet of God can go there without persecution; I shall be there in prison twenty days as has been revealed to me, and suffer great torments and tortures for which I am prepared, and then God will come to deliver me from prison, as he did Peter and Silas, and I shall go on my way to Jerusalem."

"Why, my friend, it seems to me that if they are to handle you so roughly in Rome, I should give them the slip and go some other way."

"Oh no, I am commanded to go to Rome and proclaim to the pope that the day of God's judgment is come, and that in a few weeks he will be cast into the bottomless pit."

"And what do you think his holiness will say to this interesting piece of intelligence?"

"He will order me to great torments—but God will deliver me."

"Well, my friend, tell us something about the state of things in Jerusalem after you get there."

"Well as I was saying, I don't want to detain the Lord Jesus, nor keep him waiting for me, so I shall get on the ground as quick as possible. Then I shall keep a holy fast of forty days.—When this is done, the Lord Jesus will be revealed from heaven, and set up his kingdom in Jerusalem. Then the day of reckoning will come for all the world. All creeds will be burnt up, and judgment taken on all priests, churches, and wicked men, and a little while given them to repent, and if they don't do it, Christ will destroy them all. The Jews will all be gathered to Jerusalem out of all nations to which they have been driven, and all the holy dead shall be raised to live and reign with Christ; I shall be his prime minister, and great prophet. 365,000 years, and then the world will be burnt up or burnt over, and a new world made out of the old one, and we shall live on it for ever and ever, even to all eternity. Hell will be in the centre of the earth, which is nothing but fire and melted lava, and there they will be burned for ever and ever, even to all eternity."

"But do you really believe all this, my friend?"

"Believe it? Why I know it, for it's all been revealed to me, and I can't be mistaken."

"But what if Jesus Christ don't come when you have finished your fast?"

"Why he will come."

"Well, but if so strange a thing should happen as that he should not come, what would you do?"

"Why, you may just as well ask me what if there was no Jesus Christ! But I have stayed here too long already; I was going right away, but the captain told me I must have a passport, or the earthly powers would stop me; I want to go; make it out as quick as you can."

"You shall have it in an hour friend."

"And I'll pay for it now; what will it cost? I've got a little money left."

"Oh I don't charge prophets anything for passports, and will get the governor, and police, and papal consul to vise our passports gratis, and you can go on board the steamer Virgil this evening, and be off for Rome without delay."

"Well then, I'll stay here till it comes."

So the prophet took off his cap, and

put it on the floor by his side, and taking out a pocket Bible, turned to the prophecies to read by himself.

All this scene, thus far, seemed to me at the time the most ridiculous I ever beheld; but when the first novelty had passed, and I saw the poor deluded man turn to his Bible, the blessed revelation of God, and con its sacred page with that intense gaze, with which no man looks but an honest man, it was by far the saddest sight I ever witnessed. I thought of his friends, and their entreaties that he would stay at his home, in the beautiful town of his birth and pass his days peacefully: I thought of the care that had worn him thinner than a shadow, in pursuit of a shade, and of the disappointment that awaited him when he reached the holy spot, where the Savior of men died, and on which I doubt no more than he, that he will stand again at his second coming, while I sat gazing at the poor victim of delusion before me, and heard the involuntary sigh that now and then came from his restless spirit, I felt a sadness which I cannot describe; I could have wept over the man, but I could not smile at him again. I made out his passport, sent it to be signed by the proper authorities, and then went with him to the steamboat office, saw him on board the steamer, which was just weighing anchor for old Rome. I have heard nothing from him since. He had money enough to take him to Jerusalem, as he was willing to undergo any privation.—His health was declining evidently; he was wasting away like a man with the consumption; his life was being burnt out of his heart by a slow fire. Before now he has probably reached Jerusalem, and not unlikely he has died of hunger and disappointment, without the gate of the Holy City, where the dogs have eaten his flesh and the vultures of heaven have picked his bones.

Interior of a Romish Seminary.

BY JOHN RONGE.

The following graphic description of the method of training Popish priests in Germany, is from the pen of John Ronge. We commend it to those, who, by their influence, patronage, or money, are aiding to multiply and sustain similar hot beds of tyranny in our own land. Of the internal arrangements of Popish seminaries, Protestants know but little, except what is gathered from occasional exposures like the following.—*South. Church.*

In the month of December, 1839, I was received into the seminary, and entered on a period of mournful and painful conflict. The confidence I had hitherto reposed in our spiritual teachers, was soon expelled from my breast, by a nearer survey of their mode of life, and replaced by the deepest horror and loathing, which seized me when I became aware how shamefully they abused religion for the purpose of degrading and subjecting the people to their will; when I saw by what a fearful veil of hypocrisy deceitful Rome surrounds us from our cradles to our graves; when I saw how the holiest ordinances are insultingly misused, to crush the dignity of human nature. The disgraceful fetters galled me, which, till now, I had not felt; and I perceived what many of my fellow sufferers endured, and all the more severely, the less they dared avow the causes of their suffering. For the policy of Rome knows how to entwine, in bonds from which there is no escape, all Christians who profess its creed; and, more skillfully than Moses, who once drew water from the barren rock, can conjure money from the impoverished people; but their principal care and most consummate skill are constantly directed towards their servants, that is to say, to the inferior clergy and their

education. The inferior clergy are so securely bound in spiritual and external fetters, that, for the greater number, it is almost impossible to escape. The peculiar and appropriate armory for these degrading bonds, is the college or seminary for priests. It is there that the youth who wishes to devote himself to the teaching of the people, has the brand of slavery stamped deep and painfully upon him; it is there that he is condemned to holy idleness; it is there that his spirit is fettered and bowed to blind obedience by superstitious dread and sacred statutes; it is there that he is inoculated in heart and soul with hypocrisy and self-egotism; it is there that man is degraded to the condition of a slave, and becomes a passive tool. The pain, the torment of this sacrifice is fearful, and nature instinctively revolts when she is robbed of her holiest rights, of the most valued gifts of the Creator. And yet the slave is silent, and all the more so, as the grave is deeper where his freedom and his dignity lie buried. It is but seldom that a despairing cry escapes from his inmost soul, and dies away in utterance amid the empty sounds of stimulated prayer.

I cannot think, without trembling in my every nerve, on all the ignominy which was heaped upon, and on the disgraceful treatment which we must endure. And I could wish the pen I write with were a blazing torch, to illuminate the deep abyss wherein hearts are stifled, and spirits overwhelmed, amid hymns of praise! I need, however, only to depict in quiet, sober colors, what I have seen and felt, to rouse with certainty the wrathful horror, and the deepest sympathy of my fellow citizens, who may still be unacquainted with the fearful strategy of the church of Rome.

During the first few days after entering the seminary, I saw depicted in the countenance of my companions in misfortune, consternation, or timidity, the deepest grief, or a sort of desperate resignation, according to their several dispositions; the first evening, for example, of six acquaintances and friends, who were consigned to the same cell, none uttered a single word; all forgot their speechless misery in sleep. Forty young men, in the bloom and strength of their manhood, glided silently about like mummies. We looked on one another in gloomy, and speechless sorrow, and each sought, in the countenance of his friend, to ascertain the state of feeling in his heart. We all endeavored to attain that heroism which can resolve at once to sacrifice the heavenly dreams of youth, its hopes, its wishes, and its freedom: in order, as they told us, that we might the more successfully promote the temporal and eternal well being of our fellow men; as if it were possible for him to raise men to independence and self respect, who cannot boast of their existence in his own bosom. That, however, which most excited my indignation and horror, was the ghastly stagnation, which, seen from one side, exhibited depression, from the other, levity, discontent, or cowardice. The young man of four and twenty had closed accounts with himself and all mankind; the dearest ties were broken which bound him to his fellow men. The glowing and joyful fire of youth; which seeks to achieve for itself a bright futurity, was extinguished, egotism poured the freezing poison of suspicion, envy, and self-interest, into the warm and youthful veins. We felt as if we were enveloped for eternity, into one impenetrable shroud, and as if doleful spirits were singing to us burial songs throughout the gloomy night. The despotism of the Roman hierarchy glared at me like an awful monster; a monster which digs graves for the burial of living youth; graves which engulf the freedom and the happiness of nations.

The young man who wishes to become a teacher of the people, must witness his open and upright manliness ruined; he must blindly obey, and submit himself to the most degrading oppression, for the first injunction laid on him is unconditional obedience. He sees that the arrangements and decrees of the hierarchy are contrived for the degradation, and not the improvement of his country; and that he himself, as the servant of a foreign power, is expected to assist in the oppression of the land which gave him birth. He is also doomed to bear the weight of infamy which accompanies every state of slavery, and the disgrace which now attaches to the entire priesthood, from the immorality of many among them, whose celibacy is a false profession.

Can glittering coin, wrung from starving poverty and pious fanaticism, or wines and dainty viands, make amends? Yes, if he prefer the life of a gluttonous animal to that of a man. Who can sustain him? The hope alone that he may one day aid in breaking the chains which bind his native country! That thought it was which animated me, and kept me upright and secure under the pressure of my fearful servitude. But must not the nature and the disposition suffer from the depression, and will the moral vigor take no sear? Ah! what if one were to give way to the pressure, to settle down into a hypocrite, to become an object of contempt to one's self and the rest of mankind! All these doubts and apprehensions forced themselves, even at the first, before my mind, and filled my spirit with ineffable sadness, and they were and are justified—but too well justified.

Then the time was skillfully divided between attendance at ceremonies, and the repetition of lip-prayers, for from four to six hours daily, (including the breviary prayers.) Five hours of prayer daily, and such prayer! for young men of twenty-four years, designed to be the salt of the earth. Rome uses devotion as a means of enslaving men. I tried by every means to escape from the debasing feeling, from the reproach of conscience, that I had done nothing. After the breviary prayers were concluded, there were only about three hours left for private study; and the spiritual work was to be performed in the midst of twenty youths, who had no farther examination for office to undergo, and who besides were otherwise finished! It was with horror that I contemplated the possibility that my moral strength might be weakened by the influence of idleness and dissimulation. My case, was, therefore, often desperate; and many a time, in fever heat, have I out-watched the night, and prayed in spirit, "if it be possible, let the bitter cup pass from me." I was forced to drink it; but a gleam of prophetic brightness lighted me through the night, and showed me in dreams the day of my emancipation. Miserably diseased in mind and disposition, I left the seminary in 1840.

The Resurrection.

If, as is commonly supposed, the earth contains, at any one given period of time, no less than four hundred millions of souls, what a congregation must all those generations make which have succeeded each other for six thousand years!

What an immense harvest of men and women springing up from the caverns of the earth, and the depths of the sea!—Stand awhile my soul, and contemplate the wonderful spectacle. Adam formed in paradise, and the babe born but yesterday; the earliest ages and the last generations, meet upon the same level. Jews and Gentiles, Greeks and Barbarians, people of all climes and languages, unite in the promiscuous throng. Here those vast armies, which like swarms of locusts, covered countries; which, with an irre-

sistible sweep overran empires; here they all appear, and here they are all lost—lost, like the small drop of a bucket, when plunged amidst the boundless and unfathomable ocean. Oh! the multitudes which these eyes shall behold, when God calleth the heavens from above, and the earth, that he may judge his people!

The time draws on,

When not a single spot of burial-earth,
Whether on land, or in the spacious sea,
But must give back its long-committed dust,
Inviolable; and faithfully shall these
Make up the full account, not the least atom
Embezzled, or mislaid, of the whole tale.
Each soul shall have a body ready furnished,
And each shall have his own. Hence, ye profane!
Ask not, How can this be? Sure the same power,
That reared the piece at first, and took it down,
Can re-assemble the loose scattered parts,
And put them as they were. Almighty God
Has done much more; nor is his arm impaired
Through length of days; and what he can, he will,
His faithfulness is bound to see it done.
When the dread trumpet sounds, the slumbering
dust

Not unattentive to the call, shall wake,
And every joint possess its proper place,
With a new elegance of form, unknown
To its first state.

As the day dies into the night, so doth the summer into the winter. The sap is said to descend into the root, and there it lies buried in the ground. The earth is covered with snow, or crusted with frost, and becomes a general sepulchre; when the spring appeareth, all begin to rise; the plants and flowers peep out of their graves, revive, and grow, and flourish.—This is the annual resurrection. The corn, by which we live, and for want of which we perish with famine, is notwithstanding cast upon the earth, and buried in the ground, with a design that it may corrupt, and being corrupted, may revive and multiply. Our bodies are fed with this constant experiment, and we continue this present life by a succession of resurrections. Thus, all things are repaired by corrupting, are preserved by perishing, and revived by dying. And can we think that man, the lord of all these things, which thus die and revive for him, should be detained in death, as never to live again?

Is it imaginable, that God should thus restore all things to man, and not restore man to himself? If there were no other consideration, but of the principles of human nature, of the liberty and remunerability of human actions, and of natural revolutions and resurrections of other creatures, it were abundantly sufficient to render the resurrection of our bodies highly probable.—Bishop Pearson.

The Portuguese Jews.

"The Portuguese nation," says the Duchess of Abrantes, "is three parts Jewish." Obligated to conform outwardly to the Church of Rome, so strong was their attachment to the religion of their ancestors, that the government, through motives of policy, was obliged from time to time to acknowledge the existence of the feeling; and at length by an edict, in the year 1773, allowed the children of Moses to hold their festivals—relieved them from taxes levied on them as Jews—and made honorable mention by name of certain officers of state who were Jews, yet had been prime ministers and treasurers, and finally declared that "the blood of the Hebrews is the blood of our Apostles, our deacons, our presbyters, and our bishops."

Prior, however, to this act of toleration, the flames of the *Autos de Fe*, and the dungeons of the Inquisition, had, by the terror they inspired, driven from their homes great numbers of the Portuguese Jews. These, generally speaking, fled to England and Holland. They were composed of all ranks,—noblemen, officers, learned physicians and opulent merchants;—many carried with them great wealth, and there were individuals who

maintained in England a Ducal establishment. The first names of the Portuguese may still be traced among their present descendants, who occupy very different situations. The Villa Reals, the Alvarizes, the Mendez, the Francos, the Rebellos, the De Salvas, the Garcias, the D'Agulans, the Souzas, the De Castros, the Salvadors, and a long list, betray their Lusitanian lineage.

These distinguished persons constituted for many years what is called the community of Spanish and Portuguese Jews of London. The nobler families who brought wealth, assumed their rank in society. The mercantile class opened new sources of commerce—many of their physicians obtained great practice in England; and Jews have excelled in that science from remote ages.

The Portuguese Jews of London could never drop their national characteristic; they were remarkable for their haughtiness, their high sense of honor, and their stately manners. Subsequently, Jewish emigrants flocked from Germany, Poland, and Barbary, a race in every respect of inferior rank. The Portuguese shrank from all contact with them; different synagogues separated them; and the Lusitanian Jew would rather have returned to the fires of Lisbon than have intermarried with the Jew of Alsace or Warsaw. The latter was humiliated by indigence, and pursued the meanest and not unfrequently the most disreputable crafts.—The former, opulent and high-minded, indolent, polished and luxurious, splendid in dress and equipage, felt himself disgraced by the beard and gaberdine of the Polanders.

As the property of the Jews was formerly entirely personal, and they were prohibited from holding real estate, the wealth of Jewish families, it has been observed, never outlasted two generations. This has been the fate of the Portuguese Jews. By the chances and changes of fortune, some of the German Jews, emerged from their lowly state,—skilled in the arts and the artifices of finance, and the wealth of the Jewish nation is depicted in their coffers; and these northern Jews are even courted by the humble descendants of their haughty Portuguese brethren.

Before leaving the subject, it may be stated for the information of the curious, that at the time of the first great expulsion of the Jews from Spain, fifty thousand families were driven into Portugal. Of these, those whose fathers had received baptism, were known as *Christianos novos*; they were numerous, and secretly Judaized. Under the administration of the great Pombal, the priests persuaded King Joseph to renew that badge of Judaism, the yellow hat, to mark the *Christianos novos* among his subjects. The edict was prepared; Pombal the next morning appeared before his majesty with three yellow hats; one he offered to the King, one to the *Grand Inquisitor*, and put the third on his own head; saying, "I obey your majesty's order, in providing these badges, to be worn by those whose blood has been tainted by Judaism."—*Genius of Judaism*.

O. A. Brownson.

"It has ever been in the order of Providence that evils should be met by remedies, and heresies, the greatest of evils, by sturdy champions of the truth. Thus, to the Arians was opposed St. Athanasius, to the Pelagians and Manicheans, St. Augustine, to the Albigenses, St. Dominic, [!] and to Lutherans and Calvinists, St. Ignatius [Loyola, the founder of the Jesuits] and his companions."—*Brownson's Rev., Ap., 1846, p. 178*.

The above allusion to Saint Dominic, the founder of the Inquisition, and the immediate instigator of the the wholesale

system of PLUNDER and MURDER which was practised upon the Vaudois, is completely astounding. It is one of the possibilities, we acknowledge, that even O. A. Brownson could be so transformed by blind fanaticism as to regard Dominic, that bloody and blood-thirsty demon, who descended to his grave with his hands reeking in the blood of widows and orphans slain for conscience' sake, as a *Saint*; but certainly, no live man could have calculated such a thing as among the list of *probabilities*.

Mr. Brownson has wheeled square about from the most ultra Liberal Christianity to the most benighted Catholicity. And, (as it seems to us,) as if to efface from the tablets of his own memory the records of his former opposition to Catholic principles, he seems to be seeking to purge them from him by swallowing as sovereign balms, anodynes, and elixirs, those very monstrosities in the history of the Roman Catholic Church which still chill the great heart of Protestant Europe with their bare remembrance!—He vies with the most ancient fanatic and devotee in the church, in his obsequiousness and abject submission!—No slave, no creature before its creator, can seem more supple and pliant. He proclaims himself ready and eager to swallow whatever doctrines his spiritual teacher and father confessor administers: yes, he, Orestes A. Brownson, scarcely the second philosopher and metaphysician alive,—he who could teach these lordly Catholics whose great toe he seems almost willing to kiss, their a, b, abs, in the scientific and philosophic mind,—he stoops before a mitred bishop,—confesses his sins to, comparatively, a child before him,—buys an *indulgence*,—craves *absolution*,—believes in the *Real Presence*,—writes a Review,—and lauds *Saint Dominic*!!!

We give it up. "He that exalteth himself shall be abased," and *vice versa*, saith certain books. Both extremes of this proposition have certainly been illustrated in Mr. Brownson. He imagines he is enormously exalted by his conversion to Romanism. We really cannot see nor *imagine* the bottom of that Hell of mental degradation, to the depths of which he seems trending with the speed of forty centripetal forces!—*Boston Investigator*.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!!"

BOSTON, JULY 1, 1846.

The Office.

We are now receiving for the paper, not near enough to pay our current expenses.—We have, besides our usual expenses, several heavy bills to meet the first of July. We are in the last quarter of the volume—a volume covering six months, and yet less than half of our subscribers have paid for the present volume, while a large number of them are many volumes in arrears. We wish not to complain; but unless those in arrears respond to the call, we shall have to throw ourselves on the charity of that portion of our readers, whose accounts are balanced for some time to come, and to whose good offices we have been so much indebted for aid in many a dark and trying hour. Reader, permit us in all kindness to enquire if you have paid for the present and past volumes of the "Herald?" If you have, we thank you much. If you have not, the little sum due from you, added to like sums due from hundreds of other subscribers, would enable us promptly to discharge all our obligations, and to comply with the Apostolic injunction, to "owe no man anything." Do not lay us under the necessity of breaking that commandment.

Wicked or Ignorant.

We regret that we have so frequent cause to complain of the injustice of the remarks of those who attempt to represent our views and feelings. The remarks of most of those who speak of our views either shows a great obtuseness on their part, a perfect ignorance of our position, or a fixed design to slander and malign us. A writer in the "Christian Herald," who signs himself "S." which is understood to signify Elijah Shaw, says:—

Important Avowal.—Conversing a few days since with one of the Advent preachers, he complained that we *scoffed*. I replied, that for one, I did not complain at all that they thought different from me relative to the particular time of the coming of Christ; but I was not satisfied that they should constantly do all they could to break up every church, and to get every person they could to leave the church. He then replied, "That is correct; that is what we are doing." This I call an *important avowal*.

It seems to be a general principle on which they act; and when they give their reasons for so acting, they are obliged to show in word as well as deed, that they have no Christian fellowship or sympathy with any church or people but themselves. It ought to be understood that what is here stated refers, not to the wild fanatical factions, but to the most moderate and regular Adventists.

And yet I believe there are many sincere Christians among them, who, I am hoping will yet be able to see Christians elsewhere, and not remain so narrow and prejudiced as at present they appear.

That there are those who have no Christian fellowship with any who think differently from themselves, as well among the Adventists, as among the Methodists and Baptists, we know; but it is as unjust to ascribe the feelings of individuals in one body to the body, as it is to do the same in other bodies. The Adventists as a body sympathize with all who love the Lord Jesus Christ in sincerity, wherever they may find them. But they have no sympathy for those who call themselves Christians, who attribute the views of individuals to the body, when possessed of the means for better information. Individual opinions express the views of a body only so far as they go. To get the views of a body, we must go to the published acts of the body. What have the Adventists as a body published? Mr. Shaw will find in the published proceedings of the Conference of Adventists at Boston, May 27th, 1845, the following resolution, which was offered by Elon Galusha, and adopted unanimously, viz:—

Resolved, That this Conference being a voluntary deliberative body, meeting for mutual benefit and the aid of a common cause, has no right or disposition to interfere with any one's church relationship—and that belonging to any one of the evangelical churches so called is no barrier to an individual who is an Adventist participating in the deliberation of the Conference.

In the Address put forth by the Conference of May 4th, 1843, is the following:—

We have no controversy with any of the religious sects of the day, or existing ecclesiastical organizations, as such. Our standard of Christian character and fellowship is, to love the Lord our God with all our heart, and strength, and mind, and our neighbor as ourself—walking soberly, godly, and righteously in this present evil world, doing good as we have an opportunity.

Second Advent believers are found in all branches of the Christian Church; and when we come together we all meet on common ground.

The Conference, just held in this city, in their Address published the following declaration on this very point:—

We have one great mission of love to all men; it is paramount to all others; "the Lord it at hand;" "the Judge stands before the door." And knowing the terrors of the Lord we persuade men. Instances of undue severity on the part of some who have identified themselves with us, toward existing churches, there have been. But such is not our work. With churches we have no

contention; we love all who love our Lord Jesus Christ, and evince that love by a holy life. We feel bound, however, to reprove and expose sin and error, whether in our own ranks, or others, whether in churches, or individuals; and thus like the apostles, in our measure, we would warn every man, and teach every man in all wisdom, that we may present every man perfect in Christ Jesus.

With Mr. Shaw's opportunity for knowing the position of the body of Adventists, we cannot believe him ignorant on that point. It looks more like an attempt to justify himself for the course he has pursued,—in committing himself against the doctrine of the Advent night, in a fourpenny neological tract—a lot of which we have on hand, not being able to give them away,—in withdrawing all sympathy from those who differ from himself on this question,—in misrepresenting the Adventists,—and in doing all he could to break up the churches of the Adventists and get them into his church,—even by insinuating to brethren and sitters his doubts of Mr. Himes' honesty, and other unchristian means. And now, he would justify himself, by accusing the Adventists, of the things of which he is himself guilty, on the avowal of some one individual, contrary to the published declaration of the body.

Our Heresy,

IN WHAT DOES IT CONSIST?

The "Pittsburg Catholic," referring to the "Protestant Alliance," asks if it is to include Millerites, Mormons, Universalists, Unitarians, &c.

The "Presbyterian Advocate," published in the same city, says in reply:—

"You are more ignorant than even priests are commonly, if you do not know that the 'Protestant Alliance' has as little to do with Mormons, Millerites, &c., as Romanists."

We wish to enquire of the "Presbyterian," if this is an auricular intimation that the doctrine of the Second Advent, as believed by the church in all ages since the first advent, is to be regarded by the "Protestant Alliance" as so great a heresy, that the believers in it are to be cast out of the pale of their sympathies, and regarded as Mormons and heretics? If this is to be the case, we think we have the right to demand that our great heresy be pointed out. This is not to be done by pointing to the hallucinations, and peurile dreams of individuals, for which Adventists are not responsible; nor is it to be done by referring to the fanatical course of those who have gone out from us because they were not of us. But it is to be done by pointing out in the acts and belief of the body, that which is subversive of Scriptural teachings. What we believe as a body, is before the world. By Millerites, all understand those who believe with Mr. Miller, are referred to. Mr. Miller, and those who believe with him, met at Albany more than one year since, and published a declaration of the principles, for which we contend, and which embrace everything essential in which we differ from any of the churches,—while in all things some of the churches agree with us—some of them agreeing in one thing, and some in another. While our distinctive principles are thus before the world, we have the right to demand, that when we are denounced as heretics, the finger of reprobation should be placed on the principle which is of infidel tendency. When this is not done, we can but regard the wholesale system of denunciation which is indulged in, as unchristian, and derogatory to every principle of candor and good neighborhood. For the benefit of those who may not have seen the document referred to, we again re-publish the

Declaration of Principles, by the Mutual General Conference of Adventists, at Albany, N. Y., April 29th, 1845.

In view of the many conflicting opinions, un-

scriptural views, leading to unseemly practices, and the sad divisions which have been thereby caused by some professing to be Adventists, we deem it incumbent on us to declare to the world our belief, that the Scriptures teach, among others, the following

IMPORTANT TRUTHS.

1st. That the heavens and earth which are now, by the word of God, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. That the Lord will create new heavens and a new earth, wherein righteousness—that is, the righteous—will for ever dwell. 2 Pet. 3:7, 10, 13. And that the kingdom and the dominion under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Dan. 7:27.

2d. That there are but two advents, or appearances, of the Savior to this earth. Heb. 9:28. That both are personal and visible. Acts 1:9, 11. That the first took place in the days of Herod, Mat. 2:1, when He was conceived of the Holy Ghost, Mat. 1:18, born of the Virgin Mary, Mat. 1:25 went about doing good, Mat. 11:5, suffered on the cross, the just for the unjust, 1 Pet. 3:18, died, Luke 23:46, was buried, Luke 23:53, arose again the third day, the first fruits of them that slept, 1 Cor. 15:4, and ascended into the heavens, Luke 24:51, which must receive him until the times of the restitution of all things, spoken of by the mouth of all the holy prophets, Acts 3:21. That the second coming or appearing, will take place when he shall descend from heaven at the sounding of the last trumpet, to give his people rest, 1 Thes. 4:16, 17; 1 Cor. 15:52, being revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel. 2 Thes. 1:7, 8. And that he will judge the quick and the dead at his appearing and kingdom. 2 Tim. 4:1.

3d. That the second coming, or appearing, is indicated to be now emphatically nigh, even at the doors, Mat. 24:33, by the chronology of the prophetic periods, Dan. 7:25; 8:14; 9:24; 12:7, 11, 12; Rev. 9:10, 15; 11:2, 3; 12:6, 14; 13:5, the fulfilment of prophecy, Dan. 2d, 7th, 8th, 9th, 11th, and 12th, chaps.; Rev. 9th, 11th, 12th, 13th, 14th, and 17th, chaps., and the signs of the times. Mat. 24:29; Luke 21:25, 26. And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh, Luke 21:28; 1 Thes. 4:18, and the last be warned to flee from the wrath to come, 2 Cor. 5:11, before the Master of the house shall rise up and shut to the door. Luke 13:24, 25.

4th. That the condition of salvation is repentance toward God and faith in our Lord Jesus Christ. Acts 20:21; Mark 1:15. And that those who have repentance and faith, will live soberly, and righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. Tit. 2:11—13.

5th. That there will be a resurrection of the bodies of all the dead, John 5:28, 29, both of the just and the unjust. Acts 24:15. That those who are Christ's will be raised at his coming. 1 Cor. 15:23. That the rest of the dead will not live again until after a thousand years. Rev. 20:5. And that the saints shall not all sleep, but shall be

changed in the twinkling of an eye at the last trump. 1 Cor. 15: 51, 52.

6th. That the only Millennium taught in the word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in the 20th of Revelation, Rev. 20:2-7. And that the various portions of Scripture which refer to the Millennial state, are to have their fulfilment after the resurrection of all the saints who sleep in Jesus. Isa. 11th; 35:1, 2, 5-10; 65:17-25.

7th. That the promises that Abraham should be the heir of the world was not to him, or to his seed through the law, but through the righteousness of faith. Rom. 4:13. That they are not all Israel which are of Israel. Rom. 9:6. That there is no difference under the Gospel dispensation between Jew and Gentile. Rom. 10:12. That the middle wall of partition that was between them is broken down, no more to be rebuilt. Eph. 2:14, 15. That God will render to every man according to his deeds. Rom. 2:6. That if we are Christ's, then are we Abraham's seed, and heirs according to the promise. Gal. 3:29. And that the only restoration of Israel, yet future, is the restoration of the saints to the earth, created anew, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles, who have been grafted in with them into the same olive tree—and shall cause them to come up out of their graves, and bring them, with the living, who are changed, into the land of Israel. Ezek. 37:12; Heb. 11:12, 13; Rom. 11:17; John 5:28, 29.

8th. That there is no promise of this world's conversion. Mat. 24:14.—That the Horn of Papacy will war with the saints, and prevail against them, until the Ancient of Days shall come, and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom. Dan. 7:21, 22. That the children of the kingdom, and the children of the wicked one will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father. Mat. 13:37-43. That the Man of Sin will only be destroyed by the brightness of Christ's coming. 2 Thes. 2:8. And that the nations of those which are saved, and redeemed to God by the blood of Christ, out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, to reign forever on the earth. Rev. 5:9, 10; 21:24.

9th. That it is the duty of the ministers of the Word, to continue in the work of preaching the Gospel to every creature, even unto the end. Mat. 28:19, 20,—calling upon them to repent, in view of the fact, that the kingdom of heaven is at hand, Rev. 14:7,—that their sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts 3:19:20.

And 10th. That the departed saints do not enter their inheritance, or receive their crowns at death. Dan. 12:13; Rev. 6:9-11; Rom. 8:22, 23. That they without us cannot be made perfect. Heb. 11:40. That their inheritance, incorruptible and undefiled, and that fadeth not away, is reserved in heaven, ready to be revealed in the last time. 1 Pet. 1:4, 5. That there are laid up for them and us crowns of righteousness, which the Lord the righteous Judge shall give at the day of Christ, to all that love his appearing. 2 Tim. 4:8. That they will only be satisfied when they awake in Christ's likeness. Ps. 17:15. And that when the Son of Man shall come in his glory, and all

the holy angels with him, the King will say to those on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25:34. Then they will be equal to the angels, being the children of God and the resurrection. Luke 20:36.

A Case of Over Excitement.

The article under the above head on another page, was communicated by Mr. Lester, the United States Consul at Genoa, in Italy, and is doubtless authentic. It was written by Mr. Lester in Europe soon after the interview referred to. Mr. Lester has since been to this country, and remarked that after the article was written, he had farther intelligence from him. The young man went to Rome, and entered St. Peter's church during some high service, denouncing the Pope as the Man of Sin, who was to be destroyed by the brightness of Christ's coming, and uttering anathemas against all his adherents. The priests had him arrested immediately, and imprisoned. After detaining him in prison a few weeks, they became satisfied that he was insane and released him. He then started for Jerusalem, where Mr. Lester understood that he died. Mr. Lester is a believer in the personal coming of Christ at the door, in connection with the return of the Jews, and had no intention of speaking lightly of this solemn question. Those facts we received from brother David Campbell, the proprietor of the Water Cure establishment at Lebanon Springs, N. Y., who conversed with Mr. Lester on the subject. Since our conversation with brother Campbell, we have received a line from him, in which he says that he is informed that the person who went to Jerusalem, was Elijah Thayer, of Mendon, who has returned home, having visited Rome, Jerusalem, &c., so that Mr. Lester may have been misinformed as to his death. Mr. Lester had forgotten the name of the one he described, and may have referred to another person. While we deplore the over excitement of any, we should regard them only with kindness and affection; for such may be as sincere, and their feelings as real to them, as those of the more judicious and cautious.

Horrid Effects of Presbyterianism!—A Presbyterian preacher, son of Rev. Shepherd Kollock, committed suicide by cutting his throat, in Elizabethtown, N. J., on the 11th inst.—He was engaged as a school teacher, and no cause has been assigned for the act, unless it be the doctrine of Presbyterianism. Shall not public indignation be aroused to put down a doctrine which is thus spreading its deadly venom through our land? Shall the vile miscreants, promulgating such a doctrine, escape the vengeance of ruined families and disgraced communities? Now, though no one thinks of attributing to *Presbyterianism* the cause of this suicide, yet, had the unfortunate young man been a "*Millerite*," the above, or similar doleful lamentations and calls for vengeance would have been heard from Maine to Oregon. How long ere the public mind shall be disabused on this point? What! the religion of Jesus cause suicide? Never! The prospect of future, and especially of near judgment could never induce it. T.

✠ The article entitled "The Meaning of Days in Prophecy," on page 167, was received and handed to the printer a long time since, and we had forgotten it, till he found it, and put it in type. It is nearly out of date.

✠ Bro. I. H. Shipman wishes us to state, that he cannot consistently fulfil the appointment at Bolton, C. E.

✠ H. H. is informed that anonymous communications are not published.

Correspondence.

LETTER FROM BRO. I. E. JONES.

Dear Bro. Bliss:—In my recent visit at Boston and Worcester, Mass., and Portsmouth, N. H., I was greatly cheered with meeting many old and very dear friends, and also with the manifest prosperity of the Advent churches in those places.

From my peculiar afflictions for a year past,—the sickness and death of Mrs. Jones, and sickness of all my five children twice each, and two of them several times,—I have not been able to spend but two Sabbaths out of New York in that time. The seeing my family all well, or nearly so, and myself pretty much restored, visiting old friends and places, endeared to me by a thousand interesting and hallowed associations, formed a contrast to the long months of weary watchfulness and care which had passed over me like a deluge, which seemed to be rather a dream than a reality.

But as I walked the streets where once hung upon my arm the mother of my children, my "help-meet" indeed, the sad change which had since come over me, would stare me in the face, and turn my thoughts to that better city, whose streets I hope ere long to walk with her again.

Afflictions, which break up the hopes and joys of this life, if sanctified, make one feel the more anxiously with his feet, for the Rock of Eternal Ages,—and to settle in his mind with greater care and interest, that "his Redeemer liveth, and shall stand upon the earth in the latter day." No unreality, no vague indefiniteness, no spiritualism, no repealed covenant; nothing but the "blessed hope of the glorious appearing of the great God and our Savior Jesus Christ," to raise the dead in Christ first, and change the righteous living, and take them all up to meet him, and to be for ever with him—can comfort one at such a time. That hope, and none but that, "is like an anchor to the soul." All attempts to heal the wounded heart with any other hope, are but "miserable comforters." We have heard too much of Jesus, ever to be satisfied with anything but seeing him. The same is true respecting our departed friends. They who sleep in the dust must awake and sing, before our mourning can end. Every feeling of indescribable loneliness which steals over me, every increase of difficult responsibility and care, induces me the more earnestly to groan with the whole creation for the liberty of the sons of God to be realized, at the coming, and in the kingdom of the Lord. My whole being cries, "Come Lord Jesus."

If any are sighing for a place in a respectable church where this hope, if found at all, is cherished only by a few, let me assure them that it is not induced by the fire of affliction, unless it be affliction growing out of "persecution for the word's sake." Any other affliction, would sooner induce them to "wait for God's Son from heaven," with all who have "turned from idols to serve the living God."

The friends here have been extremely kind through my long and dreary affliction. They took me upon their shoulders as it were, and bore me through it; or I should now have been sleeping by the side of my companion, and my little ones would have been without a human guide and protector. May the blessing of the orphan's God be upon them. Besides all this, they have taken care of their own poor, and helped several of the other poor, besides helping many from abroad; and some of them considerably. And yet nearly all of them are what would be called poor in this world: but they surely have been rich in good works. To be more judicious and effective in their works of charity, they took the Bible for their guide, and chose out seven men from among them who were full of faith and of good report, to attend to this work. Till then, they would often bestow too much in one case and not enough in another. But very few have since then taken it upon themselves to beg direct-

ly, or employ one to do it, of the congregation, without submitting the careful examination of their case to the board of stewards, or deacons, and having it introduced by them. And, in the few cases of this character which have occurred, we have generally been grossly imposed upon. I speak more particularly of the church at Croton Hall: but the churches at Brooklyn and Hudson streets, N. Y., have adopted similar regulations. Some call this "organization," but we, preferring "the words which the Holy Ghost teacheth, to those which man's wisdom teacheth," call it Bible order. We have, moreover, determined to call things by Bible names, as preachers, instead of lecturers; deacons, or stewards, instead of committees; churches, instead of bands, &c. I am aware that some sincere brethren are afraid of these names, because that those use them who have turned away from the truth to fables; but, if we wait for a true bill, till we find one just *unlike* the counterfeit, we shall never find it. Besides, if we allow others to spoil these Bible names, so that we cannot use them, we may as well throw the names of God and Christ, of faith and hope, in with them! We cordially invite those who think that we have followed the Bible in these things, if they have not already, to go and do likewise.

I. E. JONES.

New York, June 24th, 1846.

Bro. J. Weston writes from Orrington, Me., June 21st, 1846:—

Bro. Bliss:—Yesterday (June 20th) we finished our Conference at Frankfort; and though the weather was very unpropitious, yet there was a good gathering, and it was truly a refreshing season to the saints. Several confessed their former errors of the "shut door," &c., and I do think that the cause has an appearance of rising in Maine. The brethren generally take a deep interest in the "Herald," and the English Mission.

We design to have a Conference at this place, to commence next Friday, and one on the following Friday, at South China, to continue over the Sabbath. The brethren are invited to attend. Afterwards, I think I shall return home, and if the Lord direct, prepare to go out to the island of Jamaica, to proclaim the gospel of the Kingdom there.

LETTER FROM BRO. E. L. BLAKESLEE.

Bro. Himes:—The Apostle Paul informs us that he had perils among false brethren, and he says moreover, that evil men and seducers shall wax worse and worse, deceiving and being deceived. This doubtless is the reason why he continues, in the language of prophecy, to speak of the perilous times that should come in the last days. We are not left in the dark concerning those perils. The Lord has described the character and conduct of false brethren, so that we are without excuse, if we suffer ourselves to be controlled by their influence, or fellowship the unfruitful works of darkness. Many times have I been to a meeting with a desire for instruction, when the meeting has been confused, and every evil work has followed; and this is caused, pretty generally, by those who make the greatest professions of godliness. Those who seek to produce confusion, are false apostles—deceitful workers, transforming themselves into the apostles of Christ. Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness.—The apostle speaks of such in 2 Tim. 3:6.—We do not suppose any one individual will be possessed of all those traits of character, but they belong to false brethren. Of this sort, says the apostle, "are they which creep into houses, and lead captive silly women laden with sin, led away with divers lusts; ever learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobates concerning the faith. But they shall proceed no further; for their folly shall be made manifest unto all men, as theirs also was." If we ascertain how Jannes and Jambres withstood Moses, we shall be well able to detect false brethren. In Exodus 7:11, 12, we find that they withstood Moses by working miracles. Are there any such now? Yes. Look at those passages which they quote to sustain their pretensions: Mark 16:15-18—"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised, shall be saved; but he that believeth not, shall be damned. And

these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." On this the false brethren plant themselves, and resist the truth. This command of our Lord, together with the promise of the accompanying signs, was uttered just before he was taken up into heaven. Has this been fulfilled, together with the signs following? Says Paul, Rom. 10: 18, "Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world."—And again, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." Col. 1: 23. Did those signs follow that preaching? The last verse of Mark 16th says, "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen." And Paul says, Heb. 2: 3, 4, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" In 1 Cor. 13th we have the conclusion of the whole subject. Says the apostle, "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." When?—the apostle tells us presently, "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." Is any ready to enquire how that which is in part shall be done away?—turn to 2 Tim. 3: 16, 17—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Now if all scripture is necessary to perfect men in holiness, he was not thoroughly furnished, until all scripture was revealed. Therefore, he could not be perfect, until that which was perfect had come.

We have shown from the "sure word of prophecy," that the speaking in unknown tongues, and the working of miracles, has no place among God's people now, and that whosoever preaches that it has, is preaching another gospel. Says the Revelator, "And the beast was taken, and with him the false prophet that wrought miracles before him. . . . These both were cast alive into a lake of fire burning with brimstone."

I perceive from the word of God, that the Lord's people have become righteous, just in proportion as the righteousness of Christ has been revealed. And this view of the subject abaseth man, divests him of his own righteousness, and magnifieth the righteousness which is of God. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled:" and that the time has come to put away childish things, is evident; for the apostle, in speaking of the means by which God communicated these things to the world, says, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, not walking according to those who being past feeling have given themselves over to lasciviousness, to work all uncleanness with greediness." But it is to be hoped that some who are under the influence of this spirit may see their error, and repent, and turn to the Lord who is merciful, and he will abundantly pardon. Yours truly, E. S. BLAKESLEE.

Prospect, (Ct.), June 11, 1846.

The Western Conferences.

Dear Bro. Bliss:—Your readers will be interested in hearing the result of the several Conferences which have been held in the West, as the tone of the meetings indicates the general feeling among the brethren in this region.

TORONTO.—The meeting at this place was well attended by brethren and sisters from different parts of the province and the States. Brethren Pearson, Porter, and Bywater, were present from the States, beside most of the ministering brethren in Canada West. There was once a very considerable number of professed believers in the Advent doctrine

in that city, but the number is now quite small? Yet those who remain are very devoted in the cause, and a more happy and loving congregation of brethren can hardly be found. They have had many severe trials, but have adhered as yet to the truth. Brethren from other parts of the province brought a good account of "the congregations of the saints" in their respective places, and were encouraged to labor for the salvation of souls, and several camp-meetings and conferences are appointed; the one at Sidney you will please notice in the Herald, see "Voice of Truth." One of our most excellent and efficient brethren in Toronto has made arrangements to visit his native land, Scotland, and spread as far as possible, the evidences of the "blessed hope," and was desirous that I should accompany him, but the want of pecuniary means, deprived me of the privilege; I trust, however, that our brethren who have gone to England will visit Scotland, if time permit.—We feel that the Conference in Toronto was a very profitable and blessed meeting, and trust that the savor of it will be felt until the Lord come.

BUFFALO.—I was deprived the privilege of enjoying the entire Conference in this city, it seeming duty to supply Bro. Robinson's place in Cleveland on the Sabbath. The brethren however bring a good report of the meeting, both in respect to numbers and interest. Bro. Pearson, Robinson, Porter, Bywater, Morley, and Hoyt, were present, as also sisters Seymour and Parks. They hoped to have enjoyed the labors of Bro. Galusha and Miller, but were disappointed. A large and interested audience were in attendance on the Sabbath. There have been a few cases of defection from the truth in this city, but there is still a good number of firm believers and warm liberal hearts. Bro. Porter has remained with them, but has been unable to preach some of the time on account of ill health; it is now better, and he is in the field, with his accustomed vigor of body and devotion of heart, and will spend several weeks in attending conferences.

CLEVELAND.—The severe trials through which our brethren in this city have passed, have resulted, as you are aware, in a very painful disavowing of the members of Christ's body, for the time being; but the prospect is now favorable for a re-union of many of those who have been separated for several months. A kind and affectionate spirit pervaded the conference, and its influence, I have no doubt, will be salutary. Brethren from Akron, Norwalk, and other places, were present, and were very much blessed in the meeting. The hope of our blessed Lord's appearing in the present or next year was fully presented by Bro. Pearson and was listened to with solemn interest by a large audience. The brethren and sisters generally feel strong confidence in this position, and hope very soon that we shall have evidence of the correctness of this last calculation on time, by the occurrence of the event. There are many interesting Christians in this city and region who really love the Lord's appearing, and who gladly stand upon the platform upon which we placed ourselves years since—i. e. "That God has revealed the time of the advent of our Lord," and feel that it is as strong as ever, and even stronger. I do feel that the arguments in favor of the Lord's coming in 1846 or 7 are more conclusive than any we have before had, and while we avoid all dogmatism and assumption of spiritual guidance so as to be infallible in our calculation, we are at liberty to expect the calculations will prove to be correct, and Christ will appear in accordance with them, and I do expect we shall find the declaration true, "the wise shall understand," even if they mistake many times. The ministering brethren who attended the conference at Buffalo and this place, separate here—some go to Michigan, and some to Cincinnati. The field at the West is very large and much to be done, and calls for other fields are pressing. Bro. Livingstone, from Oberlin, who several years since resided in the West Indies, and emancipated his slaves there, is now anxious to return and spread the tidings of the coming kingdom in those Islands. He is anxious to have me accompany him, or some other lecturing brother. I can hardly decide to do so at present, but hope the Lord will direct; my heart is fixed to labor and toil in this cause until Jesus comes. May the blessing of God rest upon our brethren who have gone to England; they will have the sympathies and prayers of many in our land.

That we may be a holy, united, and laborious

company of saints, is the prayer of your affectionate brother,

L. DELOS MANSFIEED.

Cleveland (O.), June 13th, 1846.

P. S. My address for the present is Cleveland, Ohio. Sister Parks wishes to be addressed by her correspondents, Milwaukee, W. T.

LETTER FROM BRO. B. G. GETCHEN.

Dear Bro. Bliss:—Having a few leisure moments at this time, I thought to communicate a few lines to you. Many are the afflictions of the righteous, but the Lord delivereth him out of them all. Yes, I can say, blessed be his holy name, he is a strong tower into which the righteous run and are safe. That innumerable company which John saw, came up out of great tribulation, out of the Gentile kingdoms, and we must be among that number, if ever we are saved. I have my trials in common with all the dear saints, to which we are subject to in these last days, yet I feel that the blessed hope and glorious appearing of my Savior, to deliver his people from this curse, sustains me in all my afflictions. Yes, glory to his blessed name for this blessed hope which I have in my soul, of soon seeing Jesus, and being made like him. I can truly say, I have long been waiting; and yet it has been but a little while since the vision began to tarry, though it seems long to us. My soul cries out sometimes, How long, O Lord, how long wilt thou tarry; and still I want to be resigned to the will of God. I can adopt the language of Bro. Miller, "If I could have seen the way we have been led, beforehand, since the vision tarried, I should have fainted by the way. But O how good God is in keeping these things from us." I should have been glad to have met with the dear brethren and sisters at the last Conference in Boston, but I could not conveniently; yet I feel that God was with you, to bless all your endeavors in his holy cause. I feel now it was the will of God that our dear brethren should go to England, or the way and means would not have been provided. But time is very short—the kingdom of God is very near; yes, I believe within a few months. We ought to watch and pray every moment, lest we be found without the wedding garment, when he shall appear to make up his jewels. Jesus says, "First gather together the tares in bundles to be burned, then gather my wheat into my barn." Does it not look as though they were being gathered in parcels through the kingdoms? for it cannot be all in one place, as it is said that the slain of the Lord in that day will be from one end of the earth even to the other end of the earth. I will give the wicked to the sword, saith the Lord. And he says to the righteous, Thou shalt see it with thine eyes, but it shall not come near thee. Therefore I think the saints will be delivered before the battle commences, and while they are gathering for the battle. Our Savior in his instructions to his disciples concerning his coming and kingdom, after enumerating the signs this generation should see, nowhere has said that such a great battle should occur. He leaves that out, and stops where the saints are delivered. Therefore, I think the time of trouble when the saints are delivered, will be the shaking of the powers of the heavens, and the sign of the Son of man, at, or about the same time, which will be as literal as the falling of the stars, and which will cause all the tribes of the earth to mourn. Surely that will be a time of trouble such as never was, for that never has been seen yet. But battles and bloodshed we have had a plenty of, ever since the world began. I see a great many of the wicked are looking and talking about these things. They say the Millerites preach them, and that they must come before the world ends, and therefore, if these things come before the end, we shall understand as well as they, although they pretend to be so wise. This is the language of many, and it is complete peace and safety to them. Now Jesus said it should be as it was in the days of Noah and Lot. Was there any great battle or bloodshed then, or any destruction before the saints were delivered? Certainly not. It was peace and safety. But some say, that in Luke 21st, between the falling of the stars and the shaking of the heavens there shall be distress of nations with perplexity, and men's hearts failing them, &c., and does not this constitute the time of trouble? I answer no. These are the last signs—these are fulfilling now. See the distresses of Ireland, China, Poland, and others; and many a heart has failed them for fear, and

for looking after those things which shall come upon the earth. Then Jesus tells them what is coming on the earth: and the first is, the heavens shall be shaken, or pass away with a great noise, or roll together as a scroll, as the apostles have it. Then the day of God begins, and not till then. Then will be the time of trouble such as never was. Then the saints will be delivered. I wish our brethren would all preach this, and then the wicked would not feel so much at ease.—Bro. Gates and Jones have visited us lately, which revived us much. Tell Bro. Hale, or Bro. Clayton to come down and preach the blessed hope to us. B. G. GETCHEN.

Portsmouth, (N. H.), June 21, 1846.

Bro. M. CHANDLER writes from Milwaukee, W. T., June 10, 1846:—

Dear Bro. Himes:—I am now at my place of destination. On my way here, I visited the brethren in a number of places, and found them generally strong in the faith of the coming of the Lord at hand. We had a very interesting time. Some places have been infested with spiritualism. The churches at Cleveland and Akron, O., have suffered much. We arrived here May 30th. We found a small company of brethren waiting to receive us, whose hearts were warmed with the love of God, and looking for their King. I have spent two Sabbaths with them, and preached in the court-house. I think there is a prospect of good being done here. Bro. D. I. Robinson, from Cleveland, had just made them a visit, and the brethren were much edified.—I expect next week to go into the country to visit the brethren. This is a large field of labor. I feel like doing all I can for God.—Time is short. What is done must be done quickly.

It would have been very gratifying to me to have been with you at the Conferences in New York and Boston. My heart was with you. I am happy to hear of such harmony as prevailed among the brethren. United we stand. It is God's cause—it must go forward. The brethren here are all with you, heart and hand, and are all much interested in the mission to England. I believe God will go with you. Soon you will be discharged. O may we have a joyful day when the King of kings shall come. The Lord hasten the day.

P. S. I have Advent books. The brethren in the West can be supplied by sending to me likewise. I will attend to all the calls in this part of the country, as far as practicable. If the brethren anywhere in the West wish to have me attend Conferences and Camp-meetings, just write me. My Post Office address is Milwaukee, W. T. M. C.

LETTER FROM BRO. C. B. TURNER.

I yet love the Advent cause, and the idea of a coming Savior. My soul is yet absorbed in the all important subject. Although my labors are usually circumscribed, yet I am acting as will, in my view, under the circumstances, most subserve the cause of Christ.—I am yet, with humble patience, waiting the coming of Jesus, which I anticipate soon.—The cause is suffering much, as I learn by correspondence from different parts of the field of my former labors; but the Savior will soon come to the rescue.

I suppose you are aware of the cause of my remaining, for the present, where I am. It is not "having loved the present world," yet there are duties that I must discharge; and whenever the way shall be open, I am prepared to labor wherever it may most subserve the cause. The small pox is producing considerable excitement from the few severe cases among us, which, if nothing else, would seem to demand my attention at present.

In haste, yours in love,

C. B. TURNER.

Elizabethtown, (N. J.), June 13, 1846.

Bro. E. RABER writes from Middletown, Ct., June 13th, 1846:—

The "Herald" is truly a welcome messenger to us, and more especially at this time, when deprived of such preaching as is meat in due season. We might have preaching, and be able to sustain a minister, if we were not so much divided. But we share the same deplorable fate of many others of our Advent brethren scattered abroad. But we bless the Lord for the promise that the scattered ones of the Lord shall be gathered together from the four winds of heaven, and that the signs of the times indicate that auspicious morn high, even at the door; when not only those that remain alive unto the coming of the Lord, but also those which fell asleep in Jesus, yea,

those that have been taken from our side, shall also come forth and put on incorruption and immortality, and we shall be caught up together to meet the Lord in the air.

Bro. I. R. GATES writes from Exeter, N. H., June 13th, 1846:—

Dear Brother:—My visit to New York was one of much interest. I spent three weeks in and about the city. I divided my time equally between the congregations in Brooklyn, Hudson-street, and at the Croton Hall. Bro. Whiting, Jones, and Curry, who have steadily ministered the word of life to the brethren for the year past, have been much blessed of the Lord, and are highly esteemed for their work's sake. The cause in New York and its vicinity has had its reversion of fortune, but Providence again smiles, and the fog and mist are cleared away, as before the bright rising sun.

I arrived home on Tuesday in good health, although much fatigued from my labors. I am now rested, and ready for another campaign, whenever God in his providence shall open the way.

In reply to Bro. S. Foster's request for me to visit Canada, I would say, that the Lord willing, I will preach at Stanstead, Friday evening, Aug. 14, and at Derby Line on the 15th and 16th. I shall expect to spend one month in Canada. The brethren therefore are at liberty to make appointments as they think best, (not, however, to exceed more than one day in the week, and three on the Sabbath,) and where they think proper.

L. M. RICHMOND writes from Lebanon, Madison county, N. Y., June 13th, 1846:—

Dear Bro. Himes:—Amidst the darkness that surrounds us, and the troubles that thicken and press upon us on every side, happy is he who has made the Lord his trust, and the Most High his confidence; who trusteth not in an arm of flesh, but in the living and true God: for "in due time we shall reap, if we faint not." Let us remember continually, and let it be our consolation, that "God is not a man that he should lie, nor the son of man that he should repent." Hath he said, and will he not do it? hath he spoken, and will he not make it good? God is not slack, as some men count slackness, for he will surely come at the time appointed, and perform those promises made unto our fathers. Nothing shall fail of all that he hath spoken. God will in wrath remember mercy, and will reward every man according to his works.

Praying at all times for the continuance of your faith, for your complete sanctification, and success in every good work, I remain affectionately your companion in tribulation, waiting for the speedy redemption of Israel.

Bro. W. D. COOK writes from Sodus Point, N. Y., June 7th, 1846:—

Dear Bro. Himes:—It gives me much joy to know that you have concluded to respond to the Macedonian cry, "Come over and help us." Go, and may the Lord bless and prosper the mission. I hope that "near, even at the door," and "before the generation" that was living on the earth in the year 1780 shall pass away, will be as definite as the mission from the new world will proclaim to the old the time of the Lord's advent. I hope also, that Bro. Himes will not forget the conversations I had with him at Rochester during the last Conference there. Brother, point out and remove the "stumbling blocks."

Miscellany.

The Meaning of Days in Prophecy.

Mr. Editor:—We are commanded to "search the scriptures"—and to "prove all things; and to hold fast that which is good." When therefore any advance sentiments, or put forth expositions of scripture, it is our duty to prove them, and not to adopt them without examination, though their authors may be ever so respectable. And the authors themselves should be more concerned for the maintenance of the truth, than of their own views, and should be willing that these views should be examined. And if rational and scriptural, they can undoubtedly maintain them.

Since Mr. Miller published his absurd notions about the "Second Advent," and his strange application of prophetic numbers, Prof. Stuart has published his "Hints on the Prophecies," in which he contends, that days in Daniel and the Revelation are to be explained literally,

i. e. 1260 days mean three years and a half, and so on. And others have followed him.

As I understand that Prof. S. is writing a Commentary on the Revelation, it is peculiarly desirable and important, that his views should be correct. Very serious objections to his expositions have, however, occurred to my mind, which perhaps he, or some of his friends, will obviate, if they are unfounded. I will therefore suggest a few of them.

He says, that the Apocalypse is not "a kind of syllabus of civil history, or of civil and ecclesiastical history, disclosing the leading events that are to take place down to the end of time among nations and kingdoms. A very small portion of the book (strictly speaking only chap. 20) has respect to the distant future." I have not time to state the many objections which appear to lie against this supposition. If the expression, *shortly come to pass*, Rev. 1:1, proves that "a very small portion of the book has respect to the distant future," it will prove that none of it has, not even chap. 20. The meaning therefore seems obviously to be, the things revealed will shortly begin to come to pass. And this explanation Prof. Stuart himself gives in one place.

This limitation of the prophecies in the Revelation is contrary to the opinions of nearly all the expositors whom I have consulted, as Henry, Doddridge, Newton, Faber, Scott, Edwards, Bellamy, Hopkins, &c. And so is the literal explanation of the numbers 1260 days, 42 months, time, times, and a half, &c.—I believe that a longer time than a year is nowhere in scripture expressed in days, except in these places, and in Ezek. 4:5, where 390 days are mentioned. And there God said expressly, "I have appointed thee each day for a year," verse 6. Instead of expressing a longer time than a year, or even two or three months by days, it is expressed by months, or by years and months. Thus we read of 2, 3, 4, 5, 6, 7, 9 and 12 months—and 1 year and 4 months, 1 year and 6 months, 7 years and 6 months, and 3 years and 6 months.

Now, if 1260 days meant literally 3 years and 6 months, why was it not so expressed?

The prophetic part of the book of Revelation is not written in plain, but figurative, or symbolical language. It would therefore have been contrary to the general use of language in the book to have expressed time literally by years.

Prof. S. says, "the holy city," Rev. 11:2, means Jerusalem—the temple in the literal temple—that the two witnesses were the Christians in Jerusalem and Judea, when invaded by the Romans, who, while they were subduing the Jews and taking Jerusalem, were treading "the holy city under foot 42 months," i. e. three years and a half.

But would the Holy Spirit call Jerusalem "the holy city," and the temple then, "the temple of God," after the Jews had rejected and crucified their Messiah, and were broken off from the good olive-tree, Rom. 11:17—21; and their dispensation was superseded by the gospel dispensation, and their ritual and temple service was abrogated? How was John directed by the angel to measure the Jewish temple, &c.? And what was meant by his leaving out the court, because it was given to the Gentiles? If the Gentiles here mean the Romans, was only the country given to them? Did they not take and destroy the whole temple? And did they tread Jerusalem under foot only three years and a half? Did they not keep possession of it many years, and even centuries? How did the two witnesses, or Christians in Jerusalem, "prophecy 1260 days," or according to Prof. Stuart, "three years and a half, clothed in sackcloth?" And how were they slain, "when they had finished their testimony?"

Prof. S. says, that "Christians during that period would be persecuted and slain." If they would be slain during three years and a half, how could it be at the end of that period? Some, he says, remained in Jerusalem, and were slain by the Zealots. Henry, Dr. A. Clarke, Bp. Porteus in Scott, and Marsh, in his Ecclesiastical History, says, that in obedience to the command of Christ, Matt. 24:15, 16, all the Christians retired from Jerusalem to Pella and other places. But if any, disregarding the command of Christ, remained, were they the two witnesses? And did "the people, and kindreds, and nations see their dead bodies lie in the street of the great city three days and a half, and not suffer their dead bodies to be put in the graves? And how did "they that dwell upon the earth rejoice over them," who were lying dead in Jerusalem? And if they were literally slain, their death was a literal death. Consequently their resurrection must be a literal resurrection. And did they, "after three days and a half," rise literally, and "ascend in a cloud to heaven?"

Prof. Stuart says the woman, Rev. 12 chap. 1, is "the Church," and that her fleeing into the wilderness, where she was nourished 1260 days, referred to the Jewish Christians fleeing from Jerusalem to Pella, &c. But how were these few Christians the Church, when the Church was at this time spread over the known world, and flourishing churches had been planted in Europe, Asia and Africa?—And did these

Christians who fled from Jerusalem, remain at Pella &c., three years and a half, according to Prof. S.'s interpretation of the 1260 days? And what were "the waters which the dragon cast out of his mouth after the woman," i. e. the Christians who fled from Jerusalem? And how did "the earth swallow up the flood?" And who were "the remnant of the woman's seed," i. e. the remnant of the seed of those Christians who thus fled?

Prof. Stuart says, the beast with 7 heads and 10 horns was the Roman empire, and the 7 heads were the 7 first emperors, and Nero was the 6th head, which was "wounded to death, and whose deadly wound was healed," Rev. 13:1—3. But does not this description imply that this beast has but seven heads? There were however many emperors. Prof. S. supposes that the wounding to death of the 6th head refers to a "prediction by soothsayers of Nero, that he should be deprived of his office, flee his country, go to the East, and there recover dominion, especially in Palestine. In consequence the great mass of the commonality, at that period, do not appear to believe in the reality of Nero's death." Prof. S. seems to think that it "is quite plain," and "almost certain," that John referred to this prediction, and these reports about Nero, and that this affords proof that the Apocalypse was written before the reign of Nero. But is it reasonable to suppose, that the Holy Spirit would have referred to these false predictions of heathen soothsayers, and represented their predicted events as real facts?—It is said that this beast should continue 42 months, i. e. according to Prof. S.'s explanation of the time, three years and a half. And did the Roman empire continue but three years and a half?

Many other difficulties occurred to my mind in reading Prof. Stuart's Hints.—But if these can be removed, perhaps their removal will obviate others.

Prof. S. made one remark which the Millerites seized upon with avidity. "I do not say the world will not come to an end in 1843; for I do not know this."—If the Bible predicts the future conversion of the Jews, and that "the fulness of the Gentiles shall come in," then we may know that the world will not come to an end, till these predictions are fulfilled. Rom. 11:25—27.

INQUIRER.

Blessed is the Man Whom Thou Chastenest.

The following beautiful and instructive lines are from the pen of the late Right Hon. Sir Robert Grant, late Governor-General of India, and brother to Lord Glenelg.

O Savior, whose mercy, severe in its kindness,
Has chastened my wanderings and guided my way,
Ador'd be the power which illumined my blindness,
And weaned me from phantoms that smiled to betray.
Enchanted with all that was dazzling and fair,
I followed the rainbow; I caught at the toy;
And still in displeasure, thy goodness was there,
Disappointing the hope, and defeating the joy.
The blossom blashed bright, but a worm was below;
The moonlight shone fair, there was blight in the beam;
Sweet whispered the breeze, but it whispered of woe;
And bitterness flowed in the soft-flowing stream.

So, cured of my folly, yet cured but in part,
I turned to the refuge thy pity displayed;
And still did this eager and credulous heart
Weave visions of promise that bloomed but to fade.
I thought that the course of the pilgrim to heaven,
Would be bright as the summer, and glad as the morn;
Thou show'dst me the path; it was dark and uneven,
All rugged with rock, and all tangled with thorn.

I dreamed of celestial reward and renown;
I grasped at the triumph which blesses the brave;
I asked for the palm-branch, the robe and the crown;
I asked—and thou show'dst me a cross and a grave.

Subdued and instructed, at length, to thy will,
My hopes and my longings I fain would resign;
O give me the heart that can wait and be still,
Nor know of a wish or a pleasure but thine!
There are mansions exempted from sin and from woe,
But they stand in a region by mortals untrod;
There are rivers of joy—but they roll not below;
There is rest—but it dwells in the presence of God.

Impotency of Popery in Brazil.—The following paragraph is from a letter written at Rio De Janeiro, dated January 6th, 1846.

"The Brazilians, in their legislative policy,

are less trammelled by superstition than most countries where the Roman Catholic religion prevails. The Papal See, a few years since, sent a Legate to this country. It is expected in such cases that the salary of the Legate will be paid by the country to which he is accredited. But the Brazilian Legislature, not having the fear of the Vatican before their eyes, voted that the Pope might pay his own representative." He was of course recalled. Such has been the abuse here of ecclesiastical sway, such its interference in temporal matters, such its onerous exactions, that the civil power even of the Pope is set at defiance. As for the priests here, should they attempt to set up any secular authority, they would only expose their weakness to contempt. There is more reverence among the Roman Catholics of the city of New York, with Bishop Hughes at their head, for the authority of the Pope, than there is in this empire of Brazil. Were a Roman Bishop here to interfere at elections, he would be hurled from his episcopate. It is for us, Protestant Americans, to tolerate such an outrage upon the sanctity of the ballot box."

Christian Union.—It seems that the project for an alliance of Evangelical Christians meets in England with considerable opposition. Many clergymen of the Established Church decline all co-operation, on the ground that they cannot thus countenance dissent. Among these are several from whose friendly aid a strong influence was confidently anticipated. On the other hand, many prominent Dissenters withhold their sympathy, lest they should weaken the force of their own objections to the establishment. On both sides they are fearful that they may compromise their principles. Dr. Campbell, of London, the battle-axe of dissent, it is said, has addressed a powerful appeal to Sir Culling Eardly Smith, himself a Dissenter, and the prime mover of the scheme, denouncing, in severe terms, the whole plan of union. Rev. Hugh McNeile, of Liverpool, an evangelical churchman, and one of the most popular clergymen in the kingdom, has published a protest, strong in its hostility to the enterprise.—Chris. Alliance.

The Gospel.—"And seeth the stone taken away from the sepulchre." John 20:1.

The resurrection of Christ is the argument and claim of our happy resurrection; for God chose and appointed Him to be the example and principle from whom all divine blessings should be derived to us. "Because I live ye shall live also." Our nature was raised in his person; and in our nature all believers; therefore is he called "the first fruits of them that sleep;" because as the first fruits were the pledge and assurance of the following harvest, and as the condition of the first fruits being offered to God, the whole harvest was entitled to consecration; so our Savior's resurrection is called "the first-born among the dead," and owns the race of departed believers as his brethren, who shall be restored to life according to his pattern. He is "the head," believers are "his members," and therefore shall have communion with him in his life.—W. Bates.

Lord Erskine, was distinguished through life for independence of principle, for his scrupulous adherence to truth. He once explained the rules of his conduct, which ought to be deeply engraved on every heart. He said, "It was a first command and counsel of my earliest youth, always to do what my conscience told me to be a duty, and to leave the consequence with God. I shall carry with me the memory, and I trust the practice of this paternal lesson to the grave. I have hitherto followed it, and have no reason to complain that my obedience to it has been a temporal sacrifice. I have found it on the contrary, the road to prosperity and wealth, and shall point out the same path to my children for their pursuit."

The Strong Points.—In the controversy with Romanism, it is well to keep in view the following strong points.—1. The sufficiency of the Holy Scriptures. This Romanism denies, by setting up tradition as a joint and co-ordinate rule of faith. 2. The right and duty of every man to judge of and interpret the scriptures for himself. This Romanism denies, by setting up an ecclesiastical council, or teaching church, to do the individual's thinking for him. 3. Justification by faith only in the atoning blood of Christ. This Romanism makes of non-effect, by teaching that fasting, a partaking of the sacraments, confessing to the priest, and the like, will avail to salvation.—Chris. Alliance.

The Evangelical Alliance.

We are glad to perceive by the following article from the "Christian Alliance," that some of the difficulties in the way of the expected World's Conference are beginning to be perceived. We wish all success to every effort for preaching the gospel to every creature. But the conversion of every creature, we have no promise for.

The Rev. Dr. Bacon, of New Haven, has just published in the New York Evangelist, a most important article in reference to the great movement now on foot for the promotion of Christian union. The article opens with the declaration of pleasure that the movement is making progress, and that there is likely to be a full representation from the churches of this country, and then advances with the expression of wise and precautionary fears for the result.

These fears, Dr. Bacon states as arising from an "apparent want of a clearly defined purpose" on the part of those who are managing the preliminaries of the convention, from "the largeness of the body assembled, and its consequent incapacity of deliberate discussion," and from the fact, that "this great gathering, if it shall be great, will be essentially an English meeting." He thinks it highly desirable that these sources of danger should be looked fairly in the face, and that the best minds, both in Europe and America, should be diligently employed between this and the meeting of the convention, in devising means for breaking their force.

With these preliminary remarks and precautions, he proceeds in an able manner, to unfold his "conception of what such a meeting ought to be, and what it ought to do." It should be a meeting in which the various countries and communities of evangelical Christians shall be, to as great an extent as possible, fairly represented. A formal representation by appointed delegates, would be impracticable. Many of these ecclesiastical bodies in various countries would be slow to commit themselves to such a convention in advance. "The only representation practicable is an informal one, consisting of individuals who recognize each other, not as acting with any delegated power, but as witnesses competent to testify to each other, concerning their respective countries and communities, and competent to carry back to their respective countries and communities the result of the convention." "The one leading object of the convention," says Dr. Bacon, "the unity and character of all its proceedings, should be evangelist. All the inquiries and discussions should be conducted with reference to the one object of promoting that aggressive movement against the kingdom of darkness, which gives character to the Christianity of this nineteenth century. All the faithful symptoms in the present condition of the church, this waking up to a more active and scriptural kind of piety—these tendencies towards common sense and the Bible in distinction from scholasticism—and, most of all, these yearnings in every quarter, towards a general manifestation and recognition of the living unity of Christ's followers—are plainly connected with the great effort for the conversion of the world. Is it not plain that the one object of the proposed meeting should be evangelism? By this, I mean, not missions merely, for that word is far from conveying all that I wish to express—but the entire movement of the church towards the subjugation of the world."

The Dr. then proceeds to state the following particulars as proper subjects to come up for examination before such a body.

1. What is the actual strength of evangelical Christianity in each country, and in each community? He would have Tholuck, and other delegates from the German states, tell the meeting about Germany; Monod, De Felice, and Audeberg about France; Merle D'Aubigne and his associates about Switzerland, &c.

2. What is, in each country, the strength of opposing influences, that is, of influences positively hostile to the gospel? This subject of inquiry includes the power, political and moral, direct and indirect, of anti-Christian churches, sects and parties, traditionalists, or rationalists; it includes infidelity, and the limitations of religious freedom in various countries.

3. What fields the providence of God has set open for evangelical effort.

4. The influence of emigration and col-

onies, at the present day, upon the advancement of the gospel.

5. The extent and actual agreement among evangelical Christians as represented in the conference.

6. All these topics, and others, are summed up in the comprehensive inquiry, Can we do any thing which we are not doing, for the conversion of the world to Christ? How can we act most wisely, most harmoniously, most effectually? And what reasons have we to hope for speedy and wide success in this preaching the gospel to every creature?

Awful Calamity at Quebec.

Burning of a Theatre—Seventy Lives Lost.

—The "Montreal Herald" of the 15th contains the following:—

It has again pleased the Almighty to afflict our chastened city.

Last night at 10 o'clock a fire broke out in the Theatre Royal, St. Louis street (formerly the riding school,) at the close of Mr. Harrison's exhibition of his Chemical Dioramas. From the information we have been able to glean, a camphene lamp was upset from some cause or other, and the stage at once became enveloped in flames.

The house had been densely crowded, but some fortunately left before the accident.

A rush was at once made to the staircase leading from the boxes, by those who, in the excitement of the moment, forgot the other passages of egress.

In an incredibly short space of time the whole of the interior of the building was enveloped in one sheet of flame—the newly erected platform covering the pit, and communicating at each end with the stage and boxes, favored the progress of the flames.

The writer of this article was one of the earliest on the spot, and present at the closing moments of the hopelessly beings who perished from their over exertions to escape.

The staircase communicating with the boxes was a steep one, and we are of opinion it had fallen from the weight of those who crowded upon it. At least such was our opinion at the moment.

One foot was interposed between the hapless crowd and eternity! and on that space we, with five or six others stood, the fierce flames playing around us, and the dense smoke repelling all efforts to extricate. As far back as we could see there was a sea of heads, of writhing bodies, and out-stretched arms. *Noise there was none: but a few moans escaped the doomed.* At the extreme end in view there were faces calm and resigned; persons who, from the funeral veil of smoke which gradually enshrouded them, appeared calmly to drop into eternal sleep. By our side was one brother striving to extricate another, but abandonment was unavoidable. One poor creature at our feet offered his entire worldly wealth for his rescue; the agonizing expression of the faces before us can never be effaced from our memory.

The flames were above and around us—but human aid was of no avail. In five minutes from the time of which we make mention, the mass of human beings who had but a short interval previous been in the enjoyment of a full and active life, were exposed to our view a mass of calcined bones!

Up to this hour, *forty-six bodies have been recovered from the ruins!* Most of them have been recognized:—a greater loss of life than in the two dread conflagrations of last summer.

Sad wailing pervades the city. Scarcely a street can be traversed in which the closed shutter or the hanging crape do not betoken a sudden bereavement. Fathers, sisters, children, of both sexes, indulge in the deepest lamentation. Woe has fallen upon many, for those who were thus suddenly and awfully summoned into the presence of their Creator.

Signs of the Times.

The careful observer of the signs of the times must be impressed with the thought, that we are threatened by evils which are painful in their character. Storms seem to gather in opposite points at the same time. The various forms of infidelity make hostile demonstration on the one hand, while superstition, bigotry, and intolerance marshal their forces on the other. The practical development of infidel principles, would be the destruction of all moral restraint. Prevalent skepticism is an evil to be dreaded, even while held in check by a large amount of good; but when there is reason to fear that it accumulates power more rapidly than the good is gathering strength, it assumes the aspect of an impending evil, which threatens to devastate the scene over which it breaks.

No Christian can reflect upon the evident growth of skeptical propensities in his own land without being painfully impressed with the thought that there is danger.

We are threatened however at the same time by superstition, bigotry, and intolerance.

Papery in somewhat varied forms is advancing

at many points. It has discerned the signs of the times.

It has marked the tendency to lax notions and practices; and speciously proposes its own principles and discipline as the effectual remedy.

We seem to be approaching a most difficult and dangerous point, and our situation becomes the more critical, as mists and storm clouds thicken around us: but very soon we shall at once emerge from the gloom and the danger, and see before us the land of promise, stretching forward into the distance, and opening her scenes of beauty to the unclouded sun-light. "Violence shall no more be heard in thy land, wasting nor destruction within thy border; but thou shalt call thy walls salvation and thy gates praise."—*Repository.*

A Warning to Church Pic-nics.—A picnic excursion of the young of both sexes attached to the First Baptist Church, occurred recently upon the banks of the Wissahicon, but the enjoyment usually attending such occasions was abruptly terminated by an event which terminated the life of one of the most joyful of the party. While the males of the party were enjoying dinner, a young lady about eighteen, Miss Matilda Wethan, proceeded to stroll along the banks with four of her female companions. Two of the lads started after them, and they were followed shortly by a third, but before either of the three reached the party they perceived Miss Wethan, who was walking on the shelving rocks which border the stream, slip and fall into the water. The two nearest the spot not being able to swim, could afford no assistance. The third returned in great haste to where the company were mostly congregated, and crying out that Miss Wethan was drowning, was so overcome with his feelings as to fall fainting at their feet. In the mean time, a young gentleman, on the other side of the stream, but not belonging to the party of the picnic, saw the danger of the lady and rushed into the water, though unable to swim; he reached Miss Wethan and caught hold of her hair, but in her struggles, she defeated his efforts to sustain her, and after remaining in the water until exhausted, he was forced to leave her and struggle to the shore. The unfortunate young lady thus perished in the sight of her companions, who were utterly unable to render her any succor.—*Phil. Ledger.*

Benj. H. O'Neil and Thos Risley were shot in one of the southern counties of Kentucky on the 1st inst. by W. D. Dun, deputy sheriff, for resisting a process about to be served on them.—The grand jury refused to find an indictment against the sheriff.

The British Bishops.—The Rev. E. N. Kirk, in a letter from Edinburgh to Henry Mason, Esq. editor of the Protestant Telegraph, published in this city, says—"I have many fearful convictions in regard to the selfish and unchristian influence of the bench of bishops in the House of Lords."

THE "CHILDREN'S HERALD."—As we before noticed, we expect to issue the second number about the first of July. Where more than one number is sent to any one town, we wish to send them to one address. We shall print two copies on a sheet, so that if we send them before we cut them apart, the postage will be only half what it would be otherwise. Therefore where several papers are wanted, we want some one individual who will be responsible to keep a list of those who wish for them, and who will let us direct the given number to him, and then he can distribute them, at half the expense of postage.

BUSINESS NOTES.

L. D. Mansfield—You did not say whether E. F. Brewster and George Cary, Jr., were new, or old subscribers. Their names were not on the lists of the respective towns which you gave as their address. We have put them on.

D. Campbell, \$3.—It will do.

B. Cooper—We sent the Testament.

Wm. Ongley—Your letter was not received till Bro. Himes had sailed for England. We can give you no explanation respecting the Bibles. It is the first we knew of them.

T. L. Hawkins—When the "Herald" is as highly prized as it is by you, we do not discontinue it through the inability of any to pay, especially in the case of an aged servant of Christ. You will see that for the sum you have sent, we have balanced your account to the end of the present volume.

F. Beckwith—We had nothing of the kind you refer to, and credited it all on the paper, as you will see.

D. Reynolds—We have changed the direction as per order.

CONFERENCES.

There will be a meeting in North Scituate, R. I., to commence on Friday, the 3d of July, and hold over the Sabbath. Elder Hunting, of Brookline, Ct., is expected to attend. It is hoped that the brethren in the adjacent towns will come to this meeting.

By request, I shall attend a Conference at the Tabernacle in Holderness, N. H., commencing the first Friday in July, at 10 o'clock A. M., and continuing over the Sabbath. Preachers and brethren in that region are earnestly requested to attend.

EDWIN BURNHAM.

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.]

The paper sent to R. Thompson, of Peekskill, West Chester Co., N. Y., has been returned to be stopped, there being due on it \$2 75.

The Postmaster of Royalton, Vt., writes, that M. Brewer has moved to the West, and that the paper is not taken out. He is in arrears \$3.

Orlando Beer, of Prospect, Ct., stops his paper, owing \$3 76.

ENGLISH MISSION.

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

Whole amount previously acknowledged,	\$582 56
Received since our last, from S. F. B.,	1 00
Sister Maynard, Lowell,	5 00
Ira Fancher,	5 00
A Friend,	2 00
B. Cooper,	62
O Hewett,	1 00
P. F. Green,	1 00
E. H. Sherman,	1 00
	16 62

Whole amount received - 599 18

The whole amount expended for the present mission, as noticed last week, is 1207 25

Amount of expenditures over receipts, for which this office is responsible 608 07

NOTICES.

MEETINGS IN NEW YORK are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square, and on Sunday, 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 Christopher and Hudson-streets. The meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillary-streets.

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.

* 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 Chesnut-sts. J. LITCH.

* The Report of the Rochester Conference, now received. It is contained in a neat pamphlet of 36 pages. It is published by Bro. Marsh, 20 1-2 State-street, Rochester, N. Y.—\$2 per hundred; 3 cts. single.

"SECOND ADVENT LIBRARY."—We have a few sets of the "Library" on hand, bound in sheep, which may be had for \$5 a set. The "Library" consists of eight volumes, and contains nearly all that we have ever published on the doctrine of the Second Advent of Christ. Our friends, by furnishing themselves with a set, would not only materially assist us, but obtain a large amount of useful and interesting matter (to the Bible student) rarely combined in so cheap a form.

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. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cents retail, 33 1-3 wholesale.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

CRUDEN'S CONCORDANCE.—We have on hand a neat edition of this valuable work, bound in sheep, to correspond with the "Harp" and one in boards; the former at \$1 50, and the latter at \$1 25.

* We wish that all who return papers would be particular and give their Post-office address, as otherwise we cannot stop their paper. We have no other means of finding their names on our books.

* All letters or communications designed for this office should be directed (post paid) to "J. V. HIMES Boston, Mass."

* Bound books cannot be sent by mail.

AGENTS

FOR THE "HERALD" AND S. A. PUBLICATIONS.

ALBANY, N. Y.—G. S. Miles.
BUFFALO, N. Y.—J. J. Porter.
CINCINNATI, O.—John Kiloh.
CLEVELAND, O.—D. I. Robinson.
DEBBY LINE, Vt.—Stephen, Foster, Jr.
HARTFORD, Ct.—Aaron Clapp.
LOWELL, Mass.—M. M. George.
MORRISTOWN, Vt.—L. Kimball.
NEW BEDFORD, Mass.—Henry V. Davis.
NEW YORK CITY—R. R. Hollister, 91 Delancy-street.
ORRINGTON, Me.—Thomas Smith.
PHILADELPHIA, Pa.—J. Litch, 3 1-2 North Seventh-st.
PORTLAND, Me.—Peter Johnson, 24 India-street.
PROVIDENCE, R. I.—George H. Child.
ROCHESTER, N. Y.—J. Marsh, 20 1-2 State-street.
TORONTO, C. W.—Daniel Campbell.
WATERLOO, C. E.—R. Hutchinson.
WORCESTER, Mass.—D. F. Wetherbee.

Letters & Receipts for Week ending June 26.

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

E. F. Brewster, 281; G. Cary, 287—each 50 cts.—H. Parmelee, 287; J. Danforth, v 10; I. Hopkins, v 11; A. Hubbard, 294; S. R. Hathorn, v 9; C. Gilman, v 11; W. C. Gilman, 282; J. Mott, v 11; J. French, 307; L. L. Tuttle, v 11; A. Y. Culver, v 11; O. Grinnel, v 11; H. Simons, v 11; M. L. Sikes, 294; E. J. Allen, 269; G. Burrows, 285; Z. Whitney, v 12; M. Wilson, v 12; P. F. Green, v 12; E. H. Sherman, v 11; L. Richardson, 296; L. Morley, 287; W. Sterling, v 11; J. Hues, 262; M. Fisk, 286; T. Hudson (with pamphlets), 293—each \$1.—P. Richardson, v 11—\$1 50.—G. Rittenhouse, 291; L. Dickson, v 12; L. M. Richmond, 321; H. Briggs, v 10; T. L. Hawkins, v 11; W. Bell, 288; W. Rice, v 11; B. W. Leonard (as directed), v 12; B. H. Osborn, 294; J. Read (as directed), v 12; A. Lewis, 269; F. Beckwith, v 13; J. Perkins, v 11; J. Hawley, 308; N. M. Gregor, v 11—each \$2.—C. Northrop, v 11—\$2 36.—G. G. Freeman, 321—\$3.—A. Andrews (as directed), v 12—\$5.