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TERMS.

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THE DARKNESS AND THE LIGHT.

“Ye were sometime darkness, but now ye are light in the Lord.”—Eph., v. 8.

“Let there be light,” Jehovah said, The beam awoke, the light obeyed; Bursting on chaos dark and wild, Till the glad earth and ocean smiled.

Formless and void, and dark as night, My heart remained, till heavenly light, Obedient to the word divine, On my dark soul began to shine.

Light broke upon my rayless tomb, The day-star rose upon my gloom; And with its gentle new-born ray Brightened my darkness into day.

Glory to Thee by all be given; Of light the light, in earth and heaven; Of joys the joy, of suns the sun, Jesus, the Father’s chosen One.

H. Bonar.

The Jews.

(Concluded.)

We now pass on to the next great division of the Jews, or remaining seed of Abraham, at the time of Christ and his apostles—the one part owning Christ as the promised Saviour; the other rejecting him, and calling him an impostor. This division still remains; and, from the nature of that division, there can be no reunion, except as the Jews join those who follow Christ. Now, since, according to our author, both these parties are not, and cannot be the heirs of the promises made to the seed of Abraham, and yet due, which are? The party which did, and still do reject Christ, are the present scattered Jews. The party which received him, were, by his direction, organized into the Church of Christ, by the apostles. Into this Church, or Jewish tree, as Paul calls it, the Gentiles were ingrafted. Both these parties still exist under the names they then assumed, with no change of identity. Both were circumcised Jews, and both claimed to be the true heirs. Now, which of these parties were and are the lawful heirs of Abraham, and all the promises made to his seed? Our author says, those Jews who rejected Christ, and still reject him; we say, No: but those who did and still receive him. Keep in mind that the Church of Christ was organized of Jews only; and the ingrafting of Gentiles after that, no more altered it from being the literal Church of Is-

rael, than the reception of foreigners in great numbers, changes this nation from what it was when our Constitution was adopted.

Let us now try the title of those Jews who rejected Christ, by their own laws and by their own judges. Did that part of the Jews who received Christ forfeit their title to the inheritance by their obedience? and did those who denounced Christ as an impostor, and rebelled against his authority, secure to their descendants, thereby, the inheritance yet due to the seed of Abraham, on condition that they continued to reject Christ till his second coming? So our author seems to hold. Then, rebellion must have been the condition of being heirs; for then all who then believed, or who have since, or should now, and cease to circumcise their children, cut them off from this great inheritance yet due to the seed of Abraham—so that rebellion must have secured the promise, and obedience forfeited it. Would not this be a strange conclusion, and in direct opposition to all the laws and promises of God? We say, then, that the rebels against Christ are not the heirs, but have wholly forfeited that inheritance by rebelling against Christ, as the Ten Tribes did theirs, by their idolatry. But let them and our author have a fair and impartial trial. Moses referring to the coming of Christ (Deut. 18:18,19), gives us the law by which this question was to be definitely decided; and the apostles explain and act upon it. Peter referring to this law of God, by Moses, says (Acts 3:22, 23): “Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you, of your brethren, like unto me. Him shall ye hear in all things that he shall say unto you; and it shall come to pass, that every soul that will not hear that prophet (Christ), shall be destroyed from among the people.” This is a plain law, with a plain penalty, from which there was no appeal. The rejecters of Christ were, by this law, to be destroyed (excised) from the people that obeyed Christ, and no more to be counted as the seed of Abraham, to whom the promises were made, than the Ishmaelites; and no more to be styled, “my people Israel and Judah,” than the Edomites. On this principle the apostle acted in the reorganization of the Israel of God, after the resurrection of Christ.

But Peter is not alone in this exposition of the law of Moses. When the opposers of Christ claimed to be the lawful seed of Abraham, Christ says, in reply, (John 8:39): “If ye were Abraham’s children, ye would do the works of Abraham;” and then adds (verse 44): “Ye are of your father, the devil.” Christ was not mistaken; and the prophets never said that God would bring back the captivity of the children of the devil, to the land that he gave to Abraham and his seed. These children of the devil, then, were not the people of whom the prophets spoke. Again, Paul says (Rom. 2:28,29): “He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly”—that is, as we suppose, he is a Jew, an heir to the promise made to Abraham, who is a true believer; all the rest being excised, by the penalty of their own laws, for refusing to obey Christ. “He is not a Jew which is one outwardly;” and yet upon this outward circumcision the author bases the

claim he sets up for all his rebel Jews.” But further: Paul in his Epistle to the Gal. 3:7, says: “Know ye, therefore, that they which are of faith, the same are the children of Abraham;” and, in verse 29: “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” What language could be plainer? But, no, says our author—if we understand him the rejecters of Christ are the recognized seed of Abraham, called by the prophets, in the name of the Lord, “my people Israel and Judah,” and heirs of the promise. Which is right—Paul or our author? But still further, in Gal. 4:28, contrasting the condition of Ishmael and Isaac, Paul says of himself and other believers in the Church of Christ, “The Jewish Tree:” “Now, we brethren, as Isaac was, are the children of promise.” And they acted upon that principle in reorganizing the literal believing house of Israel, excluding from it all the rejecters of Christ, as the Lord had commanded by Moses. Is it not manifest, then, that the penalty for rejecting Christ, as explained by Christ, Peter, and Paul, excludes them from all right to the promises made of God to the seed of Abraham, or of the promise?

A. W.

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Messianian Tracts.

WILL THE WORLD EVER BE CONVERTED TO CHRIST?

Never! It never can be, consistently with the Scriptures. First. The Bible nowhere teaches that it will be converted. The texts usually quoted to prove it to do no such thing. Psalm 2:8, “I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession,” will be seen on reading it, to promise only a subjection of the heathen to the Messiah for conquest and destruction that he may reign on Zion’s Hill and possess the earth in peace. The same is true of Isaiah 11:9, “The earth shall be full of the knowledge of the Lord, as the waters cover the sea.” The whole chapter predicts the coming of Christ to destroy the wicked, to restore nature, gather Israel, and reign.

Jer. 31:34. “For they shall all know me, from the least of them unto the greatest of them,” is only made as a promise to the “House of Israel and the house of Judah,” and not to the Gentiles, and will only be fulfilled in the regeneration at the second advent of Christ. Matt. 19:28.

Matt. 24:14. “This gospel of the kingdom shall be preached in all the world for a witness to all nations.” “Then shall the end,” not the world’s conversion, “come.” These, with the rolling stone, often prayed about, but which is not spoken of in the Bible, are the principal texts quoted to prove the conversion of the world to Christ. Now, let us look at the other side of the picture, the positive testimony against it.

Secondly. The Bible does teach that the world never will be converted.

I. The 2d of Daniel teaches that the four empires shadowed forth by the image, the last of which is Rome, will exist till God shall set up a kingdom to fill the whole earth and stand forever, destroying and succeeding all these kingdoms. Till then the world cannot be converted; but will then be destroyed.

2. The little horn, Dan. 7:21, is to make war on the saints and prevail against them till the Day of Judgment.

3. The 24th of Matt., 13th of Mark, and 21st of Luke, each profess to give Christ’s prophetic history from his day to his second coming. No intimation is given of such an event as the world’s conversion, and no place left for it. But, on the contrary, he describes a state of increasing wickedness and distress until he comes.

4. “That day shall not come except there come a falling away first, and that man of sin be revealed; . . . whom the Lord shall consume with the spirit of his mouth and destroy by the brightness of his coming.” 2 Thess. 2d chap. How different from the modern teaching that “That day shall not come except the world be first converted.”

5. The parable of the tares, Matt. 13, shows that the righteous and wicked will grow together till the end of the world.

6. “As it was in the days of Noah and Lot, so also it shall be in the day when the Son of Man shall be revealed.” It was then a state of universal wickedness and carelessness. Luke 17:26.

7. “In the last days perilous times shall come.” 2 Tim. 3:1. “In the last days there shall come scoffers, &c., saying, Where is the promise of his coming?” 2 Pet. 3:2. “In the latter times some shall depart from the faith,” &c. 1 Tim. 4:1-5. All these have come.

8. The seven trumpets. Rev. 8,9,10, and 11, all describe a state of distress and sin till the seventh sounds, when Christ’s everlasting kingdom will be given him, and the dead be judged. Rev. 11:15-18.

9. The Millennium will be introduced by judgments on all the enemies of Christ, and his coming to desroy them, to raise the righteous, who shall reign with him a thousand years. Read Rev. 18th, 19th, and 20th chapters in connection; 1 Cor. 15:23-25. Why then teach a doctrine so adverse to the Bible? “To take out of the Gentiles a people for his name” is God’s design by the gospel. “If by any means I might save some of them,” was the motive to apostolic labor: is it not also sufficient motive for us?

[Bro. Litch will send 500 of the above tract to any one who will send him \$1.]

A Wholesome Caution.

A writer in one of our contemporaries complains, on behalf of the clergy, against the religious press of the country. He says that “there was a time when Satan sought to despoil the ministers of the gospel by means of outward persecution. But this only served to express in brighter colors all the Christian graces. Grown wiser by experience, the same agent of evil has now adopted a more subtle method to accomplish his end. Transforming himself into an angel of light, he meets every faithful minister with a low bow of respect, and with a smile of approbation. He knows that pride is the master-sin of the human heart, that self-complacency will certainly beget lukewarmness and inefficiency, and hence his ingenuity is centered on accomplishing this grand result.”

In this the adversary has a host of fellow-workers in the religious journals, who seem to

take it for granted that all ministers have in their heads a morbid thirst for praise, to which it is their duty, as good Samaritans, freely to minister. The writer then gives the following as an illustration of his meaning. These are drawn from his own communion; but, mutandis mutatis, the same will apply to all other denominations.

"The Rev. Mr. A., of such a place, preached a most profound and elaborate sermon from some queer text or other. The Rev. Mr. B. enchain-ed a large audience, in an eloquent and able exposition of the harmony between science and Scripture. The Rev. Mr. C. will preach on Sunday night at St. Silas's Church. Subject: Passage of the Red Sea by the Israelites. Even the services are divided up in order to duly advertise the reluctant officiators. "Rev. A." read the first lesson; Rev. B." the second; "Rev. C. gave out the hymn; "Rev. D." the psalm; "Rev. E." gave the minor, and "Rev. F." the greater benediction.

Obscure little country parishes are not suffered to rest in peace. Every weekly paper brings us a list of such places, a description of the "neat little church edifice," an account of the last confirmation, on which occasion the Right Rev. the Bishop of the Diocese preached a most impressive sermon, and the Rev. Mr. K. read prayers, assisted by the Rev. Mr. E. Then follows a summary of what great things have been accomplished in the parish since the Rev. Mr. K. was called to the charge. Besides these, a thousand other occasions are seized to speak a word to what are assumed to be itching ears. Removals, calls, tours for health, or for pleasure, deaths, &c.—these all are hailed as noble opportunities for ministering to an unworthy love of the praise of man."

The writer then proceeds to contrast this remorseless daubing of all parties, on all occasions, with the noble simplicity and manliness of apostolic times. "See how St. Paul speaks of his associates. He stops not to tell of all their mighty works, or of all their many excellencies. "Timotheus, my fellow-helper;" "Marcus, Aristarchus, Demas, Lucas, my fellow-laborers." "Luke, the beloved physician;" "Epaphras, who is one of you, a servant of Christ;" "Bring Zenas, the lawyer, and Apollos, on their journey diligently." And, in another place, the same Apostle, instead of stopping to acknowledge, as modern courtesy would demand, the eminent abilities and gifts of Apollos, bluntly asks, "Who, then, is Paul, and who is Apollos, but ministers?" &c. Another Apostle, who has occasion to mention St. Paul, finishes the noble subject with these words: "Our beloved brother, Paul."

The same coarse habits seem to have prevailed during the infancy of the Church. Witness the inscriptions upon the tombstones of such faithful ministers and martyrs as were buried within the catacombs of Rome. "The place of Valentinian, the presbyter;" "Acatius, the pastor;" "The place of Exuperantius, the deacon." "Launus, the martyr of Christ, rests here."

The subject is worthy of consideration. This habit of compliment has become so inwoven with the present modes of journalism, that the praise really means nothing, and might just as well be omitted. It does not advance the subject's real reputation; while if he have even a spark of self-sufficiency, the puff, however worthless in the eyes of others, may suffice to blow this into a flame.

Christ Everything or Nothing.

Our age has been fruitful in efforts to point out the precise relation of Jesus Christ to the rest of mankind. Unbelievers will not receive his Apostles, but wish to practice an eclecticism of their own, and to accept what meets their own views and wishes in reference to His character and his work. But such an eclecticism is impossible. He will accept no divided homage of the intellect or the heart. The Bible demands faith in the Saviour as revealed, and one must take the revealed Christ or reject Him. Prof. Mansel, in his *Limits of Religious Thoughts*, states the issue very eloquently:

Our right to criticise at all depends upon this

one question, "What think ye of Christ? Whose son is He?" What it is that constitutes our need of Christ? Is it a conviction of guilt and wretchedness, or a taste for Philosophy? Do we want a Redeemer to save us from our sins, or a moral teacher to give us a plausible theory of human duties? Christ can be our Redeemer only if he is what he proclaims himself to be, the Son of God, sent into the world that the world through him might be saved. If he is not this, His moral teaching began with falsehood, and was propagated with delusion. And if he is this, what but contempt and insult can be found in that half allegiance which criticises while it bows—which sifts and selects while it submits—which approves or rejects as its reason or its feelings or its nervous sensibilities may dictate—which condescends to acknowledge him as the teacher of a dark age and an ignorant people bowing the knee before him, half in reverence, half in mockery, and crying, "Hail, King of the Jews." If Christ is a mere human teacher, we of this nineteenth century can no more be Christians than we can be Platonists or Aristotelians. He belongs to that past which cannot repeat itself; his modes of thought are not ours; he may be our teacher, but not our Master; for no man is master over the free thoughts of his fellow man; we may learn from him, but we sit in judgment while we learn; we modify his teaching by the wisdom of latter ages; we refuse the evil and choose the good. But remember we can do this only if Christ is a mere human teacher, or if we of these latter days have received a new and a better revelation. If now, as of old, He speaks as never man spake; if God who at sundry times and in diverse manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son—what remains for us to do but to cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and to bring into captivity every thought to the obedience of Christ? The witness which Christ offers of himself either proves every thing or it proves nothing. No man has a right to say, "I will accept Christ as I like and reject him as I like; I will follow the holy example; I will turn away from the atoning sacrifice; I will have nothing to do with his mediation; I will believe him when he tells me that he came from the Father, because I feel that his doctrine has a divine beauty and fitness; but I will not believe him when he tells me that he is one with the Father, because I cannot conceive how this unity is possible." This is not philosophy, which thus mutilates man; this is not Christianity which thus divides Christ. If Christ is no more than one of us, let us honestly renounce the shadow of allegiance to a usurped authority, and boldly proclaim that every man is his own Redeemer. If Christ is God, no less than man, let us beware, lest haply we be found even to fight against God.

The Benevolence of Neander.

Neander's love of his fellow men, and especially of good men, was ever active and self-sacrificing. His charities were unbounded. He allowed his sister to manage his domestic affairs, according to her pleasure; but in regard to his charities he was most decided. He would suffer none to interfere here; and of the amount of his givings, he would never render any account. Vast multitudes were benefited by him, the particulars of which will never be known. One example may be given as a specimen. During the illness of a student, which proved to be fatal, he was unable to obtain all that was necessary in this condition. A friend went to Neander and informed him of his state. As he was entering into details, Neander suddenly interrupted him, and inquired how much was needed? The friend named the sum. Neander wrung his hands in agony; he had no money at his command. He paced the room, glancing eagerly at his books. At length he stopped before a large volume, splendidly bound, one of the most valuable books in his library; and the more precious, as but few had been printed and distributed by the author among his friends. He seized the book, put it into the hands of the student, and said—"I

have no money, but take this, and try to sell it. Do it secretly, I beg; no body must know it."

Sabbath Physiology.

The Almighty rested one-seventh of the time of creation, commanding man to observe an equal repose. The neglect of this injunction will always, sooner or later, bring mental, moral and physical death.

Rest is an invariable law of animal life. The busy heart beats, beats ever from infancy to age, and yet, for a large part of the time, it is in a state of repose.

William Pitt died of apoplexy at the early age of forty-seven. When the destinies of nations hung in large measure on his doings, he felt compelled to give an unremitting attention to affairs of state. Sunday brought no rest to him, and soon the unwilling brain gave signs of exhaustion. But his presence in Parliament was conceived to be indispensable for explanation and defence of the public policy. Under such circumstances, it was his custom to eat heartily of substantial food, most highly seasoned, just before going to his place, in order to afford the body that strength and to excite the mind to that activity deemed necessary to the momentous occasion. But under the high tension, both brain and body perished prematurely.

Not long ago, one of the most active business men of England found his affairs so extended, that he deliberately determined to devote his Sabbaths to his accounts. He had a mind of a wide grasp. His views were so comprehensive, so far seeing, that wealth came in upon him like a flood. He purchased a country seat, at the cost of thousands of dollars, determining that he would now have rest and quiet. But it was too late. As he stepped on his threshold, after a survey of his late purchase, he became apoplectic. Although life was not destroyed, he only lives to be the wreck of a man.

It used to be said that a brick-kiln "must" be kept burning over Sabbath; it is now known to be a fallacy. There can be no "must" against a divine command. Even now, it is a received opinion, that iron blast furnaces will bring ruin if not kept in continual operation. Eighteen years ago an Englishman determined to keep the Sabbath holy as to them, with the result, as his books testified, that he made more iron in six days than he did in seven; that he made more iron in a given time, in proportion to the hands and the number and size of his furnaces, than any establishment in England which was kept in operation during the Sabbath.

In our own New York, the mind of a man who made half a million a year, went out in the night of madness and an early grave only two years ago, from the very strain put upon it by a variety of enterprises, every one of which succeeded.

"It will take about five years to clear them off," said an observant master of an Ohio canal boat, alluding to the wearing out influences on the boatmen, who worked on Sundays, as well as on other days. As to the boatmen and firemen of the steamers on the Western rivers, which never lay by on Sundays, seven years is the average of life. The observance, therefore, of the seventh portion of our time, for the purposes of rest, is demonstrably, a physiological necessity, a law of our nature.—*Hall's Journal of Health*.

The Bible and Science.

Whether the ancient Hebrews had any scientific notions or not, I cannot tell; I find no trace of them. But this is to me one of the most striking proofs that the writers of the Bible always composed under the direct influence and control of the Spirit, that we never find them mixing up the crude and erroneous science of the time (such as prevailed among contemporary nations) with their own references to natural objects. They keep entirely clear of the blunders, the vulgar errors, the absurdities, and the prejudices that we find thickly scattered over the pages of other writers of antiquity, who are pretenders to science. These men lay no claim to learning or culture; yet we never find them so much as alluding to

the fabulous animals and races in which the Greeks and Romans believed. In the Bible we have no nations of Pygmies, or Cimmerians, who live in perpetual darkness; no men "whose heads grow beneath their shoulders;" no griffins, or phoenixes, or other monsters.

While the stars are frequently introduced in Scripture language, in magnificent comparisons, or sublime allusions, there is no mention of their benign or malign aspects; we have none of the nonsense of astrology, which pervaded all reference to the heavenly bodies in the books of learned men until within two centuries ago. There is not a shadow of this in the Bible; star-gazers and prognosticators are mentioned there only to be derided.

Now, the studied exclusion from the Scriptures of all these figments of human folly—once deemed scientific—is the more instructive, because the grand error of all heathen religion was this—that they founded their religious beliefs on their scientific theories. Religion and science were with them commingled and identified, as they are at this day in India; so that it has been well said, that the spread of European science is the sure downfall of Brahminism; it undermines its foundations.

Do we not then see the infinite wisdom of God overruling the thoughts and guiding the expressions of these writers; guarding their ignorance against intruding into a domain foreign to their subject? so that, whether they pursue the course of sober narrative, or pour forth the outburst of prophetic song, they never imperil or degrade the truth of God, by entwining around it the foreign growth of human prejudices and misconceptions in science.

In their writings the tree of life shoots up, like the palm tree in the desert, with straight tapering stem, free from every meaner undergrowth and from all parasitical appendages, waving its verdant crown in the pure air and the calm light of heaven.—*Thompson's Lectures on Inspiration*.

The Glory of Christ.

The depths out of which Christ delivers his people, will manifest, at that last day, (2 Thess. 1:10), that he is worthy of admiration and illustrious in glory.

Depravity of nature is as a horrible pit, in whose miry clay the feet of men are sunken. It is not as the result of corrupting education, nor through the force of evil example, that our race drifts away from God upon the currents of this life. No. "They go astray as soon as they are born;" because they are born with hearts prone to straying. All incline to lovers of themselves more than lovers of God; and to prefer the things of the world before spiritual things. Over and above this estrangement from holiness which inhabits every bosom, natural tendency prompts one to pride and ambition; a second, to anger and revenge; a third, to careflessness, distrust and avarice; a fourth, to prodigality and recklessness; a fifth, to sensual pleasures of the baser sort. In fine, there is no soul of man but has a constitutional proclivity to some evil, or class of evils,—some ruling passion strong to drive it onward in the way that goeth down. So was it, at the outset, with Christ's people, all: but out of that depravity of nature his almighty arm has raised them.

Nor is this the worst of the case. Actual transgression is a lower depth still; and men have descended into that. The law has been known; and, when known, broken by voluntary disobedience to its precepts. The soul thus takes side, deliberately, against God. It sets the seal of its volition and preference, upon the evil that is in it; and makes its own corruption, its choice. It decides for itself the question of allegiance to him whose kingdom ruleth over all, and its decision is—to be a rebel. Christ's people were in this state; but he broke the bands of actual transgression, and set them free.

The case has a sadder, darker aspect. Men confirm themselves in evil habits, through long years of guilt. Not only does innate aptitude to sin obtain development in sinful feeling, sinful speech, sinful action, the web of life is woven day by day, continually.

The restraints of conscience are torn loose and cast away. The disappointments and the sorrows which make the way of transgressors hard are disregarded. The judgments of heaven, even in the shape of pestilence and famine, pass by without heed. Life warns in vain, whether by its brevity, or its uncertainty.

The teachings of the word, and the influences of the Spirit of God, are like water spilt upon the ground. And the heart goes on hardening against righteousness and truth. Christ's people have stood just here, "next door to death" and to perdition: but he has wrested them out of the hands of Satan, often in the eleventh hour of this mortal life, and made them his, forever. Oh, surely, when the last day shall proclaim in the case of all the saints, how they have been lifted from the depths of natural depravity, actual transgression, and confirmed evil habits, it must be felt that Christ is worthy of admiration and illustrious in glory! *Richmond Religious Herald.*

Forgive your Debtor,

The following incident, related recently in a prayer-meeting at Boston, is said to have occurred not long since in New York:

"A merchant of New York, son of a well-known deceased Baptist minister, was passing from his place of business, when his eye suddenly glanced upon a familiar form.

It was that of a debtor, who under false pretences had bought a large quantity of goods. A warrant for his arrest was already in the hands of an officer, but all attempts to find the offender had failed.

When the merchant, accidentally as he thought espied the debtor, his first impulse was to seize him and demand payment. However, remembering the want of authority to exact payment in this way, he followed at a short distance determined to keep sight of the man till an officer should appear. One street after another was passed, till at length the debtor entered a house of prayer, whither, firm in his purpose, the pursuer followed. But scarcely had he set his feet within the door when the hand of God arrested him, and showed him that his own life had been contracting a debt of sin against a holy, and just and gracious God, and that he had naught wherewith to pay.

He saw that while his fellow-creature was a debtor to him, he himself stood in far greater need of forgiveness from God. The project of arresting the delinquent debtor was dropped from the moment, and he cried out, 'Forgive me my debts, as I now forgive my debtor.' And God heard that prayer."

Great Men and the Bible.

The words of great men in favor of the truths of the Bible are frequently quoted as very important testimony as to their value and genuineness. It is certainly pleasant, especially upon their own account, to know that such men are not skeptics, but unless they have made the Bible a study and guide, their judgment respecting it is of little more value than that of other men. The legal opinion of a tyro in law is comparatively worthless but the tyro in truths that take hold of the Infinite, no matter how brilliant he may be in intellect, is infinitely less worthy of consideration. Testimony in favor of God's Word by the humblest disciple who intelligently and diligently explores its sacred pages, is of more value, a thousand times over.

We don't know when we have been more amused at what, after all, in some of its aspects is a melancholy exhibition of ignorance, than by reading the following illustrations of the Biblical knowledge of some of our public men. And yet it is by no means impossible that "distinguished testimony" from some of these very men in favor of the reliability and authenticity of the Bible, may yet be given in the newspapers, or at a Bible anniversary. Well, better for than against, but such testimony should be estimated at its true value.

We are more and more satisfied, from several samples of Bible reading which have come under our observation, that our public men, espe-

cially politicians, ought to be careful how they meddle with Scripture.

Gov. Wise, of Virginia, in his recent letter to Hon. David Hubbard, says: "The Reubens have tried to sell me into Egypt for my dreaming." Whereupon the New York Express says: "The governor has reference, doubtless, to the story of Joseph being sold into Egypt—but, unfortunately, he has got it all wrong. Reuben, it so happens, was the only one of the brothers who did not want to sell him. The governor should join a Bible-class right off and let Goggin go."

A member of Congress from Illinois, a few years ago, (Mr. Hoge) is reported as quoting in debate the following lines, as coming from the Bible:

"While the lamp holds out to burn,
The vilest sinner may return."

Col. Benton, in the United States Senate, is reported as speaking of our Savior having cast seven devils out of a certain man; and Waddy Thompson, a former member of Congress, and Minister of Mexico, in his "Recollections" of that country, speaking of the Hospital of Lazarus, says: "The inmates would have rivalled, in sores and rags, the brother of Mary and Martha."

It is recorded that two members of a certain State Legislature, at the close of the session, addressed a circular to their constituents, in which they said: "We hope the course we have pursued, and the votes we have given, will meet your approbation. We hope you will say to us as Nathan said to David, 'Well done, good and faithful servants.'"

Another member, earnestly opposing a measure before the House, said: "Mr. Speaker, I would no more vote for that measure than I would fall down and worship the golden calf that Abraham made." A brother member corrected him saying: "Mr. Speaker, it was not Abraham that made the golden calf, it was Nebuchadnezzar."

That "great men are not always wise," is still further exemplified in an anecdote of a distinguished English Judge. Lord Kenyon, who understood law better than the Gospel, closed one of his charges to a jury as follows: "Finally, gentlemen, I would call your attention to the example of the Roman Emperor Julian, who was so distinguished for every Christian virtue, that he was called Julian the Apostle."

That editors should occasionally be at fault in the Scriptures, is not perhaps, very strange. We have room for only one example. In giving an obituary notice of a worthy man, it was remarked: "We may say of him, as the Holy Scriptures have so beautifully expressed it, 'An honest man is the noblest work of God;' and, in regard to the afflicted family, convey to them the consoling assurance from the same blessed source, that 'God tempers the wind to the shorn lamb.'" —*Bangor Whig and Courier.*

Do You know Jesus?

I was walking hastily along a crowded street, in one of the great cities of the North, during the past summer, when my steps were suddenly arrested by a voice behind me, uttering the words, "Sir, do you know Jesus?" For the time and place it was a strange question. It was high noon, and many were hastening to the Exchange near by. It was in the centre of a busy thoroughfare, through which hundreds were pressing, each intent upon his own particular errand. In the midst of the temples of Mammon and of the throngs of His worshippers, I heard the strange, thrilling question, "Sir do you know Jesus?"

Stranger still, when I turned to see the person who uttered these words, I could not fix upon any one of the numbers behind me as the speaker. I did not see either to whom it had been spoken. If it had fallen from the clear sky above me, it could not have had less of personality about it. The air had borne it to my ear, but from whom I could not discern, and the words, so unusual in that place and at that time, seemed to have become doubly strange, that their speaker had so quickly vanished.

I turned away and passed up the street, pondering over the question which I had so mysteri-

ously heard. I thought of the declaration of Jesus that "to know" Him "aright" is "life eternal," and then I forgot the strangeness of the query, in the sense of its overwhelming importance. I questioned my own soul, "Dost thou know Jesus," the eternal Life? I applied it mentally to those who passed me so hurriedly, eager in their pursuit of present good. One I recognised as a shrewd and practised financier. He knew the secrets of the banking-house. He understood the vast system of exchanges which spread over our country like a net-work. He could discourse fluently upon the crisis and its causes. Did he know Jesus? If not, he had missed the highest knowledge. He knew not him in whom infinite treasures of wisdom and grace are found.

I passed on farther, and I saw a well known merchant ascending the steps to the custom house. He was an adept in his business, thoroughly well versed in all the departments of trade. He knew the value of commodities at a glance, and could predict the turn of markets, and speculate wisely upon the changes in commerce made by the manifold changes of the times. He was an oracle in the counting-house and upon 'Change. But did he know Jesus, was my thought. In his calculations, has he ever computed the worth of his soul, or the value of Christ's sacrifice offered for its redemption? Did he know Jesus as a Savior, and heartily receive him as his advocate with God? If not, what was his acquired knowledge but a guide for a few years, to become utterly useless when God should call him to give up his possessions and his soul?

Further on, I met another familiar face. It was pale, and an air of abstraction was spread over it. The man of science was conning some new problem, or pondering over some novel facts. He had much various knowledge. He knew the laws by which the stars move, and the waters flow. He had analyzed and combined until he understood many things in their elements, and the processes by which these elements were united in widely different forms. He knew the history of the past, and could tell how mountains had built up, and seas spread out. Did he also know Jesus? That is the great question. This knowledge is the crown of all other knowledge. The mystery of the Cross, understood, is the beginning and sum of all wisdom. Had he this wisdom? I could not answer, and my heart grew sad at the thought that his knowledge might be of that kind which is to perish with the world and not of that which endureth unto eternal life.

Reader, do you know Jesus? Do you know his power to save from sin, and the fear of impending judgment? Do you know how free his mercy is; how full his grace? You must know him or perish. You must know him, or miss eternal life.

Athanasia.

"I will ransom them from the power of the grave; I will redeem them from death: O death I will be thy plagues; O grave I will be thy destruction: repentance shall be hid from mine eyes."—Hosea 13:14.

We like the spirit of this prophecy. According to the personification, the great Plaguer shall himself be plagued!

"Prone to the dust, Oppression shall be hurl'd; Her name, her nature, withered from the world."

"For we know that the whole creation groaneth and travaileth in pain together until now.—And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the Redemption of our body." "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage."—Virtually, the great vindication of God's honor and man's dignity is already accomplished.—"Our Savior Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel." Now, therefore, we are waiting—just waiting—all waiting—whether liv-

ing or dead, still waiting for the glorious change which is to pass upon the body and make it fit for the redeemed spirit.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory? The sting of death is sin and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." The victory is already ours! God gives it to us, pointing to his risen and ascended "Son, our Lord," and assuring us that he will "change our vile body, that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself."

O, ye men of the world! will ye never be attracted by this high philosophy?

EXPOSITORY.

The Book of Daniel.

BY THE EDITOR.

Continued from our last.

"And the Lord sent against him hands of the Chaldees, and bands of the Syrians, and bands of the Moabites and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets." 2 K. 24:2.

How long a time it was after Jehoiakim rebelled, before Nebuchadnezzar came up against him, is not any where stated. There is no evidence that the king of Babylon besieged Jerusalem when Jehoiakim first became his subject.—And the Duke of Manchester supposes that "the third year of the reign of Jehoiakim" is the third from that rebellion; which would synchronize with the seventh year of Nebuchadnezzar. And we find that "Nebuchadnezzar carried away captive, in the seventh year three thousand Jews and three and twenty." Jer. 52:28.

As the first of Nebuchadnezzar's sole reign would synchronize with Jehoiakim's fifth, the seventh of Nebuchadnezzar's would synchronize with Jehoiakim's eleventh. "Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem. Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon. Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon." 2 Chron. 36:5-7.

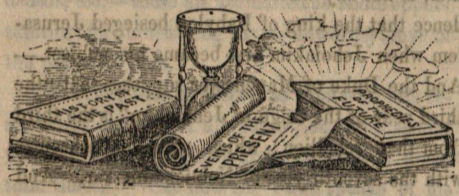
This is the first account given in the Scriptures of the deportation of any of the Jews to Babylon. Jehoiakim was bound in fetters, preparatory to being carried to Babylon, according to a prophecy in Ezek. 19:8,9. "The nations set against him on every side, from the provinces, and spread their net over him: he was taken in their pit. And they put him in ward in chains, and brought him to the king of Babylon; and they brought him into holds that his voice should be no more heard upon the mountains of Israel."

Although bound to be taken to Babylon, Jehoiakim does not appear to have been removed there. He "slept with his fathers; and Jehoiachin his son reigned in his stead." While it is said he thus "slept," there is nothing said of his burial. Jeremiah had prophesied: "Thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him saying, Ah my brother! or Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem," Jer. 22:18,19. Also, "He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost." Ib. 36:30.

Jehoiakim, therefore, died a violent death, and was cast out unburied. And though Jehoiachin his son "who was eighteen years old," "began to reign," he reigned in Jerusalem only "three months and ten days." "He did that which was evil in the sight of the Lord. And when the year was expired, king Nebuchadnezzar sent and

brought him to Babylon, with the goodly vessels of the house of the Lord," 2 Ch. 36:9,10. "Jehoiachin the king of Judah went out to the king of Babylon, he and his mother and his servants and his princes, and his officers; and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord; as the Lord had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen, and smiths; none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon.—And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon," 2 K. 23:12-17.

Thus was fulfilled the word of the Lord by Isaiah to Hezekiah, for having shown his treasures to ambassadors from Babylon, "Behold the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried unto Babylon, nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon," 2 K. 20:17,18.



ADVENT HERALD.

BOSTON, DECEMBER 17, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards the completion of the payment of the purchase of the office by the A.M.A.; and to make the Association an efficient instrumentality for good.

Our Wants.

The "A.M.A." has a Note of \$400 due Jan. 1; for the means to pay which the Association will be dependent on the contributions and donations of its friends. There is therefore an urgency for prompt and energetic action, on the part of all who desire the prosperity of this agency. Donations should be distinguished from subscriptions to the *Herald*—both of which are greatly needed, at this emergency.

Per order of the Finance Committee.

THE AMERICAN MILLENNIAL ASSOCIATION. A PROPOSITION. I perceive by the call of the Finance Committee of this Association that there is an urgent necessity for prompt action in raising funds for its relief. I propose that each minister, who is interested in the *Herald*, be requested, immediately on reading this, to take a subscription paper and call on all the friends of the paper in his field of labor and obtain what he can for this purpose, and forward it at once. Some will give, perhaps, a large sum, and others less; but whatever they have to give in cash, do it at once. Sums of from one dollar to 25 cents from each subscriber of the *Herald* will meet the immediate demand. Where there is no minister, let some brother or sister take it up and see that it is done. Do not leave it to take care of itself, but let some one undertake to do it.—"God loveth the cheerful giver." "Give," but give "heartily as unto the Lord." "Give, and it shall be given unto you again; good measure, pressed down, shaken together, and running over." Let it all be in for a New Year's gift.

J. LITCH.

The above proposition is just to the point. What

is now needed is action,—prompt, energetic, decided, and effective action.

To the Friends of the Advent Herald.

You can bear witness that when the Association was in funds, sufficient to meet its wants, the patrons of the *Herald* were apprized of the fact; and now, that the condition of the office calls for assistance, the finance committee feel confident that they will have an immediate, encouraging response to their appeal for aid. \$600 must be obtained by Jan. 1—\$400 of it to meet a note at bank, due Bro. Himes, and \$200 to purchase paper, &c. So you see, that the character, and legitimate operations of the Association, demand aid at this time. It must not be forgotten, that the A.M.A. has no one at the present travelling and collecting funds for it. Will not the churches take up collections, and individuals send their mites or amounts to the office? We propose doing all we can in Providence. Brethren, let us now show our faith by our works.

L. OSLER, for Finance Com.

Providence, Dec. 2.

Encouraging Letters.

The appeal made for the help we shall need on the first day of January, is beginning to be responded to in the right spirit. The following notes may inspire others to "go and do likewise."

Bro. Erastus Parker writes:—Bro. Bliss:—I have just read the letter of Bro. Anthony Pearce; and as he has seated himself over against the Treasury, I thought perhaps he might get weary unless he saw something passing into it.

I will therefore request you to appropriate to the benefit of the A. M. A. five dollars due me from the dividend of the Boston Advent Association.

I am aware that it would better meet present necessities to forward the money and let the dividend lie, but it is the best I can do. If this is considered of sufficient importance to allow me to take my seat by the side of Bro. Pearce, I should like to watch a while and see the Lord's Treasury replenished.

And now, my brethren in Waterbury, Cabot, Bristol, Brooksville, Burlington, Montgomery, Derby Line and other places in Vermont, will you not immediately respond to the appeals of the *Herald* office, equal at least to one dollar for each brother belonging to your respective churches? To the sisters of the churches we have no occasion to appeal. They are liberal in every good cause almost to a fault, according to their ability.

One thing more, brethren: What we now give, goes directly to the object. The Agent we employ is the United States Mail. The fee for collecting and forwarding is three cents.

I am highly pleased with the management of the *Herald* Office, and sincerely hope no change will be attempted either in managers or mode of operations, unless it is to follow the example of those papers who discontinue when the subscription runs out.

ERASTUS PARKER.

Waitsfield, Dec. 11th, 1859.

We have also an encouraging note from sister Parker:

Brother Bliss:—Since my husband has given "the sisters" such a compliment, respecting their liberality, I am thinking that Bro. Pearce and others, will be looking for a demonstration on their part.

I enclose one dollar for the benefit of the A. M. A., hoping other sisters will respond to this call, remembering that small streams make large rivers.

My prayer is, that the cause of our coming Savior may prosper in every department.

WELTHA R. PARKER.

Waitsfield, Vt., Dec. 4, 1859.

Another donor writes:

Bro. Bliss:—Imitating the example of some, I enclose two dollars in supply of the current into your treasury; and I trust the example will be followed up by others, until the stream shall become a flood, and the wants of the Association be entirely relieved.

Yours truly, S. S. CARROLL.

Providence, Dec. 12, 1859.

Another sister writes:—Bro. Bliss:—I have thought for some time past I would send on some money to help to clear the A. M. A. Association from debt, and as I was reading the *Advent Herald* I saw what was duty from Anthony Pearce. I now enclose \$2.00 to help.

Yours as ever, LYDIA FOWLER.

This makes a very good beginning. Let the river continue to flow, until the debt shall fly away; and let all remember that *singing* "Fly away," &c., will not make it fly.

The Jerusalem Above.

A symbolic city being significant of the church, it follows that when Paul wrote (Gal. 4:26) of the "Jerusalem which is above," "which is the mother of us all;" and, (Heb. 12:22.) of "the heavenly

Jerusalem," he could not have referred to a material structure in the heavens, afterwards to descend to the earth, but to paradise, the future descent of whose residents to earth, when resurrected and glorified, was symbolized by the descending city that John saw.

This conclusion, is confirmed by the connection in which Paul uses those expressions. In the 4th of Galatians he makes use of the birth of Abraham's two sons—the one by a bond woman and the other by a free,—as an allegory; which he interprets as illustrative of the two covenants—the one dating from mount Sinai, and answering to the Jerusalem that now is, and the other dating from Calvary and answering to "the Jerusalem above, which is the mother of us all."

These two metaphors,—the denominative "Jerusalem," and its being styled our "mother,"—are indicative of what is thus denominated. The Sinai covenant, can answer to Jerusalem, only in the sense that there were observed the rites and ordinances prescribed in that covenant; and that there dwelt, or periodically assembled, the people whose existence as a nation was by virtue of that covenant—their civil polity being ended and that site made desolate, because of their apostasy from it. Being thus under law, it is denominated, by a metaphor, "Agar," or the bond woman. And those who lived under that covenant, were said to come (Heb. 12:18-21), to "the mount that might be touched, and that burned with fire," and "unto blackness and darkness and tempest, and the sound of a trumpet, and the voice of words," &c.—the terrors that accompanied its introduction, and that threatened death, for the least infraction of its provisions.

In like manner the covenant of grace, which was sealed by the blood of Christ on Calvary, and relieves the penitent believer from all the terrors of the law, is a covenant of promise, and is denominated, by a like metaphor, "the free woman" or Sarah. It can answer to the Jerusalem above only because there "in paradise" (Luke 23:43) or in "Abraham's bosom" (Luke 16:22), as the Saviour variously denominated it, are the departed worthies, saved by that covenant. Their place of immediate rest, is thus denominated, by metaphors, (Gal. 4:26) the "Jerusalem which is above;" and (Heb. 12:22) "mount Zion," and "the city of the living God, the heavenly Jerusalem;" because it sustains a relation to the saved, analogous to that of old Jerusalem and the mount Zion on earth, to the literal Jews. And hence when we now look to God for pardon and sanctification, we come not to him through the terrors of Sinai, but through the promised grace of Calvary: we come, not to the "blackness and darkness and tempest," but (Heb. 12:22-24) "to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel."

The church of the past is the mother of the present, because our spiritual life, which constitutes us children of the "new birth," has resulted from God's covenant of grace committed to her keeping; and which answers to it, as Sarah did to Isaac, as Hagar to Ishmael, and as the covenant at Sinai did to the Jewish nation and the old Jerusalem.

The church of the past was, in its day, the depository of God's word and served as a connecting link to the church now living; by which its members have come into the relation of a new life—like a mother, who is the medium for giving life and supplying nourishment to her offspring—and therefore it is properly denominated our mother. By a like metaphor, also, the great and good men of past ages, are metaphorically denominated the fathers of the church; but as a collective body, embracing all the departed pious, the term "mother" is more appropriate.

No inanimate structure, could sustain a relation to us analogous to the maternal; and hence no such could be thus denominated, but as the redeemed sustain such a relation, they must be the subject of that metaphor. And when resurrected and glorified, their descent to the regenerated earth could be no more appropriately symbolized, than by the descent of a magnificent city, a new Jerusalem, beautiful and adorned; and which is thus properly termed "the Bride" and "the Lamb's wife."

Daniel's People.

The "One like the appearance of a man" who came and "strengthened" Daniel, when his sorrows were turned within him and he retained no strength, because of the great vision that he saw, said to him of the time when there should stand up Michael, "The great Prince which standeth for the children of thy people," that,

"At that time thy people shall be delivered,

every one that shall be found written in the book," Dan. 12:1.

In commenting on this passage, Dr. Cumming says of the phrase, "Thy people," that is, Daniel's people, that it signifies "the Jews." He then enlarges on their antiquity, the gift of Palestine to that nation, the length of their wanderings, their wide dispersion, and their deep degradation: and says, "One cannot help seeing even on their faces an air of melancholy, as if it were the shadow of a great ancestral crime, which eighteen hundred years of suffering have been utterly unable to wash away;" and that they seem "running from themselves, as if to get rid of the recollection of some deed that has stained their hands, and left its indelible imprint upon the hearts of even the most benevolent of them all." But he adds: "At this period of trouble Christ interposes. . . and stands up amidst stupendous miracles of mercy and of unobliterated love in behalf of a people persecuted, a by-word, a scoff, and a hissing among all nations; restores them to their own land, replaces them in their ancient and illustrious capital; and oh! it is a sight that one would travel from London to Jerusalem to see—a whole nation restored to Palestine, prostrate at the feet of the Prince of peace."—*Great Tribulation*, pp. 1923.

This view may be regarded as the type of that held by the majority of the adherents of mixed millenarianism; but we regard it as greatly unscriptural, and as holding out a hope to Jews who persistently reject Christ, as illusory as is the hope of the Universalist to the finally impenitent sinner, or that of the world's conversionist to those who defer repentance in the hope of being gathered in, in some near approaching great awakening.

It is admitted that Daniel's people, as Dr. Cumming says, "are primarily the Jew." But does the promise, "Thy people shall be delivered, every one that shall be found written in the book," give any assurance of deliverance to those Jews who are not there written? To affirm that it does, is as great a disregard of the qualifying condition, as in that of the Universalist, who quotes, "As in Adam all die, even so in Christ shall all be made alive," and overlooks the addition, "but, every man in his own order, Christ the first fruits, afterwards they that are Christ's at his coming";—which shows that it is not conversion, but the resurrection that is referred to, and that in the resurrection there is a discrimination between those who are Christ's and those not his.

The promise made to Daniel has respect to "every one that shall be found written in the book," and to none else. And of what the "book" is, there can be no doubt; for the revelator unfolded its meaning, when he said of the city, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life" (21:27); "and whosoever was not found written in the book of life was cast into the lake of fire," (20:15).

Every one of Daniel's people, then, that shall be found written in the book, can no more include any impenitent Jew than it can any impenitent Gentile. And the deliverance of those there written, is shown by the context, to be at the epoch of the resurrection; for "many of them that sleep in the dust of the earth shall awake." All of Daniel's people who are written in the book, and all people there written, will then be delivered, whether they wake or sleep. And as not all who then sleep will then awake, but the "many of them" who are numbered among the wise, and who "shall shine as the brightness of the firmament," and "as the stars for ever and ever"; so of those who do not sleep, whether Gentile or Jew, if they are not written in the book, they have no promise of deliverance then.

When the Savior came to Daniel's people, and to "his own, and his own received him not," it was only to "as many as received" him that he gave "power to become the sons of God, even to them that believe on his name." Moses as interpreted by Peter, prophesied of Christ, "that every soul which will not hear that prophet, shall be destroyed from among the people." (Acts 3:20). Our Saviour denied that those who rejected him, were in any available sense the children of Abraham. The apostle has limited the Jewish pedigree to those who are Jews "inwardly." The rejectors of Christ invoked his blood on themselves and posterity. Because of their great crime, they were banished from the land given to Abraham, and doomed to wander in all lands; and shall these "children of the devil," who persistently deny Jesus as the Messiah, while they justify the crime for which they were banished, and glory in their rejection of Christ, suddenly find themselves delivered from punishment for crime that is unrepented of? Shall it be found that God banished them for their sins, and then restored them while in the same sins, so as to make such restoration the means of their conversion? Nay, verily; their punishment can have no remission except to

those who first repent. Those who will exchange allegiance to Satan for allegiance to Christ, will be "written in the book;" and then, if they wake or sleep, they will have deliverance, and be numbered with Daniel's people. And, surely, the scene will be full as glorious,—to see Judea's capital peopled with the redeemed worthies of all ages, ransomed from the buried dust of centuries, restored to more than their former glory, and dwelling forever the willing subjects of the Prince of peace, as it will to see a race of persistent rebels forced to recognize the One they spit upon, denied, and crucified. The only way to extend salvation to Jews, is to induce them to look to the Lamb of God who taketh away the sin of the world. They can be saved only as other sinners are; and to hold out any other hope to them is illusory, and unscriptural, and will encourage their continuance in the rejection of Jesus.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

Have rec'd accepted articles from S. Judson, I.C. Wellcome, H. Bundy.

J. Crawford. We have inserted the notice of your wife's decease: but the account you give of the Crisis' refusal to publish it, because of her change of view, when dying, might lead to a controversy, unprofitable to all concerned.

Protestantism in Rome.

From the Pope's dominions there are many indications that the political features of the Papacy have become so odious in many places as to give Protestantism a decided advantage. A recent letter in the Newark Advertiser, dated at Florence, Oct. 20, says:

"Here in Tuscany the dissenters are organizing for the diffusion of their doctrines, which are those of the Vaudois of Piedmont. They number, I understand, about nine thousand of the native population. Since the proclamation of freedom, large and respectable churches have been organized in Leghorn and Florence, which have fitted up convenient buildings for public worship. Bibles and tracts are industriously and freely circulated. But while the government thus secures the fullest liberty of worship, it feels constrained to exercise a strict surveillance over the expression of political opinion. Many arrests have been made within a few days of persons, including several priests, charged with being concerned in some supposed plot of reaction."

A letter of a later date from Florence, in the Providence Journal, confirms this statement. The writer says:

"I am surprised at the number of Italians I meet who frankly declare that they have not a particle of respect for the authority of the church in which they were born. Some of them go such lengths in their denunciations, that one who wishes to be governed by principles of fairness, is obliged to warn them not to get so far beyond the bounds of moderation as to do violence to religion itself. There are others, who as good Catholics, maintain their fidelity to the purely religious rites of the Church, but at the same time exhibit a spirit of protest which is every way noble and admirable. They love the faith of their fathers, but are able to distinguish between what that requires and the arbitrary exactions of an ecclesiastical authority which has little respect for the rights of the individual intellect. A society of Italians recently organized, has taken a large room in one of the best localities in Florence, and meetings for communion and worship are now held three or four evenings every week. I am told that several hundreds sometime assemble, and the worship is conducted after the somewhat simple style of our Methodists or Quakers. It is said that the interest and the numbers in attendance are increasing."

European Affairs.

Two or three events have recently put a new face upon the great question of European politics. The treaty of Zurich has at length been ratified, notwithstanding the evident disinclination of Austria. It appears that her objection lay in the proceedings in Central Italy, resulting in the choice of Prince Carignan. It was so strong that the Prince was obliged to withdraw. But in doing so, he transferred the honor over to the Chevalier Buoncompagni; while it was the thing, and not the particular man, that Austria disliked. How, then, was she persuaded into the signing of the treaty of Zurich? Accounts differ, but that which is most amusing, is quite as plausible as any of the others. It is reported that at this juncture the Emperor of the French had those threatening articles inserted in the Paris journals, which caused such alarm in Italy and so much complacency in Vienna, and secured the desired result. At the same time, however, that this new commotion

was at its height, the Emperor telegraphed from Compeigne to Victor Emmanuel: "Do not regard the papers; go on."

But if there is anything to confirm this explanation, it is undoubtedly the Emperor's change on the Regency question. He, too, opposed the acceptance of the office by Prince Carignan, and the opposition was not understood to be on personal grounds. But when Buoncompagni took the place, and the King of Sardinia boldly supported him therein, Louis Napoleon gracefully acquiesced. Do not these things show that the Emperor is still bent upon carrying out his programme for the independence of Italy? Undoubtedly it was in his power to suppress the very plan of the Regency of Central Italy, by which the people of that section will as surely prepare themselves for substantial self-government, although it be under monarchical forms, as our fathers were conducted by the old confederacy to the constitution. And had he become pro-Austrian in the slightest degree, he would have yielded his power to that effect. But he has steadily shaped his policy, with the view of securing, at the hands of a European Congress, the consummation of his plans when he opened the war in Italy.

GERRIT SMITH ON HELL.—"Eternal hell! No man does, and no man can believe it. It is untrue if only because human nature is incapable of believing it. Moreover, were such a belief possible it would be fatal. Let the American people wake up with it to-morrow, and none of them would go to their fields, and none to their shops, and none would care for their homes. All interest in the things of earth would be dead. The whole nation would be struck with paralysis, and frozen with horror. Even beginnings of such a belief are too much for the safety of the brain; and every step in that direction is a step towards the mad-house. The orthodox preacher of eternal hell, would himself go crazy did he believe his own preaching. Did he see his wife, or children, or friends, or neighbors in danger of falling into it, he would be overpowered by the sight. He saves his sanity only through his sincerity. To be sincere in his preaching he must first be insane."

The above is from a discourse given a short time since by Gerrit Smith on Hell. He did not believe it, and yet has gone crazy. His steps have brought up at the mad-house—showing that a disbelief of it is not a sure preventive of insanity.

THE UNION SAVED.—It would appear, if all that is said in the papers may be fully credited, that the union of these states has been very near falling to pieces during that last few weeks; but there was a great meeting held at Faneuil Hall in this city on the 8th Inst. which patched it all up again, and made it as good as new, so that the union may last several months longer. Some folks now breathe more freely.

Foreign News.

NEW YORK, Dec. 8. Steamer Persia from Liverpool 26th ult., arrived this morning. The news is unimportant.

Austria, it is reported, has raised another decided difficulty in regard to the Congress, and invitations were in abeyance. The Regency question is said to be the cause of the difficulty.

Report states that Lord Cowley has been authorized by Napoleon to propose to England a general simultaneous disarmament. London Journals treat the idea as absurd. Lord Cowley was in London.

The English army is to be increased by additional battalions equivalent to eleven new regiments.

Italian affairs are unchanged. The Sardinian government has issued a circular defending its course regarding the regency.

Spain was chartering steamers and contracting for stores in England.

Austria grants full amnesty to all compromised in the Italian affair.

INDIA. The Bombay mail of Nov. 22 is telegraphed via Adon. The reported death of Nana Sahib is referred to, but the despatch says it lacked confirmation.

Lord Canning had addressed the Lalookdars of Oude with good effect at Lucknow. The Wachars had evacuated Dinarks, after several days bombardment which reduced the town to ashes.

The campaign against the rebels in Bundelcund had been opened, and another upon the Jaumbul was looked for.

LIVERPOOL, Saturday. The mail steamer Phoebe, which arrived at Portsmouth yesterday, brought advices from the Cape of Good Hope to the effect that a fearful storm had prevailed off the coast, and that no less than ten first class ships were completely wrecked.

The steamer Edinburg, at New York, brings us foreign papers of the 23d ult. With the exception of the following items, they contain but very little

additional to the telegraphic summary of that steamer's and the Persia's news:

GREAT BRITAIN. The Times says officers have been employed in surveying the coast in the vicinity of the mouth of the Peiho, and a favorable position for the landing of troops, by which the forts might be taken in the rear, and obviate the necessity of forcing the river's mouth. A report was also prevalent in Shanghai that the Chinese were engaged in raising some of the forts at the entrance of the Peiho. Admiral Hope was rapidly recovering from his wounds.

The Times says the American exploring company are busily engaged in raising the Russian fleet at the entrance to the harbor of Sebastopol. Three hundred men are employed daily, by that company, and they have up to the present time raised thirty of the seventy-one men of war. The largest of the ships they are blowing to pieces, and the entrance to the harbor is now quite navigable.

FRANCE. The Moniteur of the 23d ult. publishes the following statement:

"The French government believing that the delegation of the regency of Central Italy to M. Buoncompagni would prejudice the question which will be submitted to the approaching Congress, had looked on the adoption of the above measure with regret. This impression is now modified by the explanations given by the government of Sardinia, which declare that the maintenance of public order was the sole object and only aim of this delegation to M. Buoncompagni, and that the concentration in his hands of the government of Central Italy had in no manner the character of a virtual regency."

With reference to this question, the article concludes by reminding the public that the Moniteur is the only political organ of the government.

The Moniteur contains a decree to insure the execution of that clause of the treaty of Zurich where-in the giving up of the Austrian vessels captured during the late war, but not yet abjured as prizes is stipulated.

It is stated that the staff of the French expedition to China is under orders to leave on the 15th of January. The second battalion of the foot chasseurs was reviewed at Paris on Monday, preparatory to their embarkation for China. The men are to be provided with cloaks of thick blue cloth, having cape and hood, and high boots to cross marshes.

The Opinions Nationale contains a violent protest against the participation of France in the Chinese war. "Let us not," it says, "shed the blood of our children to assure a gigantic market to our industrial rival with whom we can hardly compete at home."

It is stated that during the whole Chinese war a fortnightly mail is to be organized between Canton and Toulon, via Suez.

HUNGARY. At nearly every meeting which takes place in Hungary, whatever may be its character, there is sure to be some outburst of patriotic feeling and in order to multiply the opportunities for these demonstrations, agricultural and horticultural associations are being multiplied and patronized in a very remarkable manner.

GARIBALDI'S PROCLAMATION TO THE ITALIANS.

The following is the text of Gen. Garibaldi's last proclamation to the Italian people, as published by the Avenir of Nice:

"TO THE ITALIANS."

Finding that by cunning devices and vain pretexts the freedom of action inherent in my rank in the army of Central Italy is continually hampered—a freedom which I have ever used for the object which every good Italian must wish to attain—I leave the military service.

On the day when Victor Emmanuel shall again call upon his soldiers to fight for the deliverance of our country, I shall find an arm of some kind or another, and a post by the side of my brave companions in arms.

The miserable and tortuous policy which for the moment troubles the majestic march of our affairs should engage us more than ever to rally round the brave and loyal soldier of our independence, who is incapable of repudiating the sublime and generous design which he conceived. More than ever we must lay up stores of gold and steel to prepare a good reception for whoever may attempt to throw us back into our former miserable state.

J. GARIBALDI."

ITEMS AND NEWS.

Considerable excitement was produced at Abbeville Miss. a few days since, by a gang of ten peddlers. The neighborhood became greatly alarmed when they appeared, as so many of that kind of traders do not often travel together, and the whole ten were arrested and examined, but no proof was elicited against them, except that several were operating without a license. They were ordered to leave the State within a given time.

On Saturday afternoon, as the express train was passing North Bridgewater, near the brick factory, a Mrs. Barrett, about 60 years old, thinking her grandchild in danger, rushed towards the train, and attempting to cross the track she was struck by the engine and instantly killed.

A lad eight years of age, a son of Mr. John A. Black, gardener to Nahum Stetson, in Bridgewater, sustained a slight fall in a green house on Wednesday evening, but though outwardly unhurt, it appears that he received internal injuries which resulted in his death the following day.

An Irish tailor named Fanary, was found dead in front of the house of John Callahan, in Worcester, on Sunday evening. His neck was broken and there were severe gashes on and under the chin. He was a sober man, and is supposed to have fallen down the steps in going from Callahan's house after dark.

On Saturday evening as the Old Colony and Fairhaven train was near Campello at about sunset, a woman who imprudently attempted to cross the track, was run over by the train and instantly killed.

Mr. George Devereaux of Lowell was killed at the Appleton Mills on Saturday. He was standing on a load on the elevator, when a link in the chain parted and the elevator fell through four or five stories to the cellar. Besides breaking two or three ribs, Mr. D. was injured internally, and survived but two hours.

The Ellsworth American says that a mysterious stranger, with a carpet bag, has been seen in that locality, and suggests that the authorities ought to be on the lookout for dangerous looking persons or the place may be taken some dark night.

At Yonkers, on the Hudson river, on Friday evening last, John Molloy, a plasterer by trade, while in an insane fit as is supposed, made an indiscriminate attack upon his neighbors and several persons in the streets, with a penknife, with which he inflicted some very severe wounds upon three women and a servant girl before he could be arrested.

Mr. George Hale, of Ellsworth, Me. was badly injured in California a short time since. While at work in a claim which he had sunk to some depth, a large rock on the side of the excavation became loose and fell to the bottom of the hole, striking him on the side, tearing the flesh from the ribs and crushing one leg so badly that amputation was necessary.

A CLOCK, having the following lines inscribed on it, was presented to Pomaree, Queen of Otaheite, by the Rev. Rowland Hill:

Master, behold me; here I stand,
To tell the hours at thy command;
What is thy will? 'Tis my delight
To serve thee, both by day and night.
Master, be wise, and learn from me
To serve thy God, as I serve thee.

THE ROMAN SENTINEL.—When Pompeii was destroyed, there were very many buried in the ruins of it who were afterwards found in very different situations. There were some found who were in the streets as if they had been attempting to make their escape. There were some found in deep vaults, as if they had gone thither for security. There were some found in lofty chambers. But where did they find the Roman sentinel?—They found him standing at the city gate, with his hand still grasping the war weapon, where he had been placed by his captain; and there, while the heavens threatened him, there, while the earth shook beneath him, there, while the lava stream rolled, he had stood at his post, and there, after a thousand years had passed away, was he found. So let Christians learn to stand to their duty, willing to stand to the post at which their Captain has placed them, and they will find that grace will support and sustain them.—*Rev. S. Croly.*

MR. SPURGEON.—The real secret of the Rev. Mr. Spurgeon's power and success as a minister of Christ, cannot probably be better explained than in the following paragraph from a letter to the British Standard, by a gentleman in Cheltenham, England, where Mr. S. had been preaching:—

Mr. Spurgeon is a man of real prayer. When engaged in this solemn duty he appears as if disconnected entirely from this world. He seems as if standing on Pisgah's top, "viewing the land that is afar off," though in sight; his soul mounts up as "on angel's wings" to the very throne of God, and, like the "rapt seraph," "adores and burns." His are indeed prayers; no formal mutterings; no dull, sleepy, incongruous, vain repetitions. He stands as Aaron of old before his God, pleading with God with cries and tears, and of a truth God lends his ear. Oh for more of this wrestling spirit with our God, for more of "taking heaven by storm!" Would that all praying men did but hear the converts in the revival pray, for certainly it would teach us "how to pray," as God's Holy Spirit is dictating their earnest cries. My God stir us up to more earnest prayer! The blessing is now at our door, why not seize it?

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Dear Bro. Bliss:—After writing from Providence, R. I., Sept. 15th, I remained there several days, and visiting the brethren from house to house, and was happy to find them steadfast in the faith, "looking and waiting for the coming of the Lord." On the Sabbath (18th) I had the pleasure for the first time of listening to preaching by Bro. R. Hutchinson. His health was feeble, but his arguments were weighty: in brief, it was the pure gospel, and all were refreshed by it. In the evening it fell to my lot to occupy the desk. Our subject was "Modern Spiritualism." Had usual liberty in speaking, and to appearance the word was well received. That church, under the watch-care of Bro. Osler, is truly in a prosperous state.

On Tuesday the 20th took the cars for Hartford, Ct., but left the route at Willimantic and went several miles out of my direct course to visit Mother Lathrop and family in Tolland. When I was there in the spring, I found her a solitary Adventist in that entire section. Her son T., an intelligent man of middle age, resided with her, and had charge of the farm, and although kind to his mother, and faithful in his business matters, yet he indulged in a sinful course, and even in profanity, which grieved that dear mother to the heart. We conversed freely with him on the subject of the Lord's soon coming, the necessity of a speedy preparation of heart to meet the event, and on the resurrection of the righteous dead, when his sainted father, with all the ransomed of the Lord, will come forth with immortal bodies and eternal joy, and enquired what must be the anguish and "wailing" of the wicked at that occasion,—referring him to Isa. 26:19-21, Mal. 4:1-3, Rev. 1:7, and other kindred scriptures. He listened with respectful attention and appeared penitent. When I left, I was encouraged to hope in his case, and when I had arrived at Willington and Tolland station, some three miles east, where I must be detained several hours waiting for the cars, I sat down and wrote to Mother L., expressing my strong conviction that if she continued persevering in prayer for Thomas, she would soon witness a happy change in his condition. After that I heard nothing from Tolland till my late arrival there. Soon after I entered the room, and we had passed the common salutation, Mother L. said, with a smile: "Well, Bro. Chapman, our earnest desire and trembling hopes in Thomas's case are fully realized; for he is not only a converted man, but a decided and ardently devoted Christian; has erected and faithfully maintains the family altar, so that we have religious and I trust acceptable worship every evening and morning in our own humble dwelling." Thomas soon came to the house, and entered directly into conversation with us. The change in him was so manifest, and the interview so refreshing, I stayed and mingled with them in conversation and family worship for two days, and am sure it was not a lost season to the neighbors who came in, or to any of us. Now in relating this circumstance,—the conversion of a single individual,—I am aware it will occupy quite a space in your columns; but the joy it occasioned in heaven and on earth,—especially in that dear mother's heart—renders it worthy of a place there.

Returned to Hartford Sept. 23d, having been absent two months, and found all well. On the Sabbath, 25th, I met with the Baptists in the morning, and listened to a good practical discourse by Doctor Turnbull. In the P.M. to a similar discourse by Eld. C., of New Britain, at the Advent chapel,—where I preached in the evening on a portion of the Lord's prayer, Matt. 6:9, 10. It was on the whole an interesting day.

I then started on a brief tour, 15 to 25 miles S.; spent a few days with the isolated brethren and sisters in Berlin. Had precious seasons with Mother Beckley and brother and sister Parsons. Spent the Sabbath, Oct. 2d, in Meriden, and by respectful request of Dr. H., the Superintendent, I preached to the reform school in the morning. Scholars numbered 150; teachers and neighbors that were present increased the number to about 200. Spoke from Heb. 9:27, 28, and better order and attention I have seldom witnessed. In portraying the sufferings of

Christ, and showing how he "was once offered to bear the sins of many"—"tasting death for every man"—many wept. We then urged the "looking for his second coming," in order to secure salvation when he appeareth. At the close of the services the Doctor took me by the hand, and said: "I am a thousand times indebted to you, Eld. C., for this labor of love. Do visit us again, if you can," &c. Eld. I. Morgan introduced me to the Superintendent and attended the services; was himself much interested, and followed in a few appropriate remarks. On our return to his house, he remarked to sister M., "Depend upon it, much good will result from this morning service. In the afternoon, agreeably to appointment, we met with the isolated Adventists in the house of Bro. Geer, and had a refreshing time. Bro. and sister G. (although they still retain their standing with the Baptists) are decided Adventists of the old school, and patronize the Advent Herald.

Then went to Wallingford, 6 miles south, where I spent a week visiting from house to house. Held a few evening meetings to good advantage. By such means the notice of our appointment at the chapel on the Sabbath, Oct. 9th, was thoroughly circulated, and we had respectable congregations. We reviewed the prophetic periods, "generation," Matt. 24:34, and present age of the world (about 6000 years) with respect to the former, showed the reliable discrepancy in chronology of some 17 to 23 yrs. later than given by Bishop Usher, our Bible chronologist, and made it clear to their understanding that we still have the same, and even more authority to look for and expect the coming of the Lord, than we had in '43. This was received as meat in due season. The church was revived and much comforted, and resolved to establish and maintain extra meetings for social and religious worship.—That, as many testified, was a week profitably improved.

Returned to Hartford, and spent a week with the brethren and family connections very pleasantly, and we trust to some profit. On the Sabbath, Oct. 16, met with the Advent church, and for the first time had the pleasure of seeing Bro. D. T. Taylor, and hearing him preach. Having been much interested in perusing and circulating his tract on "the time of the end," and reading his other writings on the signs in the sun, moon and stars, I had for a long time been quite anxious to see and hear him, and without flattery, or minuteness, I will modestly say, he is just the man I supposed him to be. I spent several hours very pleasantly with him, and his wife, and should think sister T. must be an helpmeet to her husband in his ministerial labors. The church there have given Bro. T. a call to become their Pastor, which, should his health permit, he will probably accept.

On Friday the 21st, failing to be at the Depot in time for the accommodation train, I crossed the Connecticut River, and went to Warehouse Point, some 12 miles, on foot. The brethren gave me a welcome, notified the people and we had a noble gathering at a district school house one mile south of the centre, on the Sabbath, Oct. 23d, rather to the annoyance of some professed Christians in that section. Had preaching A. M., P. M. and evening. The church generally being revived, it was decided that we meet on Monday evening at a private house near by for prayer and conference, and at the close of religious services take into consideration the propriety and expediency of erecting, or attempting to erect them a house for religious worship, where they might hereafter convene at their pleasure, without asking an opponent for the key. The house was full, and our season of worship was refreshing. At 9 o'clock dismissed the congregation to attend to the remaining business, but none seemed inclined to leave. The chapel matter came up, and all who spoke were of one mind, recommending to build and locate the house there. Acting myself rather as secretary pro tem., an instrument was drawn up, expressive of their design and object, to which \$75 were subscribed on the spot; then adjourned to meet again for that object the next Friday evening. This being done, they requested me to be with them on that occasion, and so preach to them again the next Sabbath, and though contrary to my arrangements, I consented to do so.

The next day, went out to see how the brethren prospered at Jawbuck, 12 miles N.E. of there, where we established a promising church of some 20 members in '44. Found them considerably divided, so that they held separate meetings. Wishing to make my visit profitable to all, there being no time for me to investigate the subject of their differences, and most of them being my own children in the gospel, who would, I knew, be pleased with a visit from "father C." I improved my whole time on Tuesday and Wednesday, visiting from house to house through the entire neighborhood. Visited every family, and found it profitable. On Wednesday evening, irrespective of former feelings, all came

together and filled the house. I gave a lengthy discourse, showing the nearness and certainty of the Lord's coming, and the importance of our being in a "waiting" posture, "looking for" and "loving" the event, if we would be saved in that day. After preaching, many spoke with life and animation,—having forgotten, at least for the time being, their unkind feelings one toward another. The next evening met for prayer and exhortation, and had a refreshing time. Lord unite, bless and save that dear people, is my humble prayer.

Returned and met my engagement at the "Point" Friday evening,—the friends there having obtained subscriptions to the amount of \$150, the lot on which to place the chapel being freely given, and having assurances of help from other sources, they agreed on the size of the house (22 by 28 feet on the ground), decided to build, and elected a building committee,—expecting little or no help from some who were abundantly able to give, (on account of the location and for other reasons). It is due to the ladies there to say that their spiritedness and help in the case greatly encouraged the erection of a house for the Lord. Our meetings on the Sabbath, Oct. 30th, were well attended. I preached A. M., P. M. and evening. At the close of P. M. service administered the Lord's supper. It was indeed an interesting day to all. Bro. House, who was sorely afflicted with a cancer, enjoyed the communion season exceedingly, supposing it might be, and probably it was the last he will enjoy here.

On Tuesday, Nov. 1st, I crossed the Connecticut river, and spent a few days with that once flourishing church in Suffield (numbering 40 members.)—Distracting theories having been prest upon them, as I noticed in a former letter, the church was divided, scattered, and driven to the four winds, so that they disbanded, or neglected to maintain meetings of worship by themselves. Some had entirely backslidden, and others had returned to the churches from which they came out. I was thankful, however, to find a few precious souls who remained steadfast in the faith and consistent in their daily walk. Prominent among these was Mother Heath. By request I appointed to preach at her house on Wednesday evening the 2nd. That morning I took it on myself to call on every family that had once sympathized with us in the blessed hope, and converse with them individually, and notify them of our meeting in the evening. I traveled on foot more than nine miles, and talked much. By this means many came out that evening, and filled the house. My mind was doubtless directed to the right subject, I had great liberty in speaking, and to appearance solemn attention was paid to the word by the entire congregation. I then expected to leave the next day, but by the request of a backslidden brother I consented to preach at his house the next evening. After preaching, he and his wife, with others, made frank and hearty confession of their wanderings. All seemed anxious for me to remain longer with them, but other engagements required me to leave.

Returned to Hartford on the 4th, answered several important letters, and then entered upon a visiting excursion among the friends in various directions, at home and abroad, assuring them of my abiding faith in the soon coming of the Lord, exhorting them to be ready, and then taking my farewell leave of them. In this way I spent some ten days, and should I see them no more in time, feel that my skirts are clear of their blood. The Baptists in Hartford have erected a neat and commodious Bethel, and have employed a city missionary who is quite liberal in his views, and mingles considerably with other sects. I attended a prayer and conference meeting with them one evening (Nov. 12th) and supposing I should have no other opportunity, I took the liberty to speak freely on the subject of our hope. At the close of the services Mr. Wells, the missionary, contrary to my expectations, invited me to preach at the Bethel on Wednesday evening, the 16th, to which I did not, of course, object. The house was full. Expecting to address them no more, we gave them "strong meat," and a good impression was produced, as Bro. W. and many others testified. Several respectable young ladies, who had never heard on the subject before the 12th, heartily confessed faith in the doctrines we hold, and were signally blest in so doing.

On the Sabbath, Nov. 20th, I met and mingled with the brethren at the Advent chapel. Bro. Taylor preached A.M. and P. M., and by request I occupied the desk in the evening. As a farewell discourse I gave a minute exposition of Matt. 24th, occupying full two hours, and yet all listened patiently till I was through. Was comforted in hearing several of the prominent members say, "This is meat in due season." Was also pleased to have Bro. T. present to take part in the services, and the more so, as he holds corresponding views with me on that important prophecy.

On Wednesday, Nov. 23, I took my leave of bro. and family connections in Hartford, and entered on my present tour West. Arrived here, some 300 mls.

from H., on Thursday, Thanksgiving day. Have spent the past week in visiting family connections, and isolated brethren and friends here, and in Madison county, some 20 miles east, and think it has not been in vain, for wherever I rove among friends or foes to make any tarry, they are sure to hear on the subject of our faith. Notice is now being circulated, and, the Lord permitting, I shall preach to this people next Sunday. Am now on my way to Springwater, 100 miles west. Expect to make some tarry in that section, and labor where there is an "open door," in connection with our brother Eld. H. B. Hyde. Pray for me, dear brethren and sisters, that my labors be not in vain in the Lord, and fail not to write as you have opportunity. My address, till I write again, will be Springwater, N. Y., care of S. H. Withington. Yours, Bro. Bliss, in hope, assured of deliverance soon,

SAML. CHAPMAN.

PS. This I am aware is a very lengthy letter,—more so than any that I have written for the press. My apology for it is, expecting soon to leave my native State, I have necessarily passed over much ground, and labored almost night and day, as the readers of it will perceive, and could not tell the story on a single sheet. Should I write again, will endeavor to be more brief.

s. c.
Manlius, Onondaga Co. N. Y., Dec. 1, 1859.

Bro. Bliss:—My articles are becoming quite noted, I see; ten "notes" appended to the last one, and one of them, like the horns of the beast a "little" one, "very." Now suppose we admit that said notes entirely overthrew and supplanted said article, how would it do to argue from that fact that my article was divided and resolved into ten parts? Then suppose I threaten to destroy those notes and the paper containing them together, and then destroy a paper containing a lot of other notes published some six weeks hence, and claim to have fulfilled my original threat thereby?

The Goths, Vandals, Heruli, &c., were totally new and foreign nations to Rome, and overthrew it, and yet it is claimed, they became Rome thereby. (Did the Medes and Persians become two horns of Babylon because they supplanted and succeeded it?)

Again these Goths, &c., have long since ceased to exist as "kings," and therefore it is utterly impossible for the kingdom of heaven to be set up "in the days of these kings."

2. The "stone" will be a "human kingdom." The "Son of man" will be kings and "people and nations," subjects, Dan. 7:13, 14.

3. The symbol of the third kingdom is literally "belly and sides" and is consequently a unit, unless nothing that has sides is a unit.

4. You have always insisted that horns symbolize kingdoms, and Medo-Persia is Divinely represented as having two horns (8:7), and yet you say, "Not two kingdoms."†

5. Because Rome is said to be the "fourth kingdom," you will not allow that it could embrace two empires, the Eastern and Western. Yet you make it embrace, ultimately, the French and Austrian empires, and eight kingdoms besides.‡

A. BROWN.

* Our translation is equally literal. Ed.

† It was the kingdom of the Medes, and the kingdom of the Persians,—two kingdoms united in one. Ed.

‡ Because the one kingdom was to be divided into ten, according to Dan. 7th. Ed.

The Kingdom of God in the Heart.

If those who say the kingdom of God is set up in a man's heart, mean what Paul did when he said of the church at Philippi, "I have you in my heart," then we have no objection to the statement:—for the church was not literally in the apostle's heart, neither can the kingdom of God—which is the everlasting inheritance of the redeemed (Luke 43:28, 29; 2 Peter 1:10, 11)—be literally in the Christian's heart; but the church was in Paul's mind—he remembered them with much affection, and in this way may the kingdom of God be set up in the heart of the believer; and if it is, he will feel that he is a "sojourner and pilgrim" (1 Peter 2:11) on the earth. A "sojourner" probably means one who is in a strange house, and a "pilgrim" one is in a strange country, and thus he will feel that he sojourns in the body and is a pilgrim in this world, "looking for a city which hath foundations whose builder and maker is God." Then will he ardently pray, "Thy kingdom come; thy will be done in earth as it is in heaven." Weary with man's rule, he will sigh for God's government. Would to God that more in this sense, had the kingdom of God in their hearts: for then would we have in the church less covetousness, and more liberality,—less worldly-mindedness, and more self-denial,—less clinging to the earth under the curse, and more love for the world to come,—less talk about death, and more

prayer breathing the spirit of the seer of Patmos, "Come Lord Jesus, and come quickly."

J. M. O.

Bro. Bliss:—I have believed in the Second Advent, the resurrection, and judgment soon to come, since 1843; and have tried to live prepared for the constant glory of God.

From my conversion, I have been constrained to think that few will be saved of the many professing. My brother, mere forms of religion will never save. I know forms are required, but if there is no power in us, then have we deceived ourselves, and are anti-christian.

Brother, I know of no better way than to first live with the power of salvation in our souls constantly, and study obedience to the word and will of God. We are apt to think we shall be saved, because we are good.

O, let us ask daily, Is it I, is it I, that shall stand at the judgment, not having a wedding garment on? A dreadful day that will be,—none like it.

Brother, I stand nearly alone in the Advent faith, as you will see—only one Herald is mailed for Albion; yet I am not alone,—Jesus is with me in great power.

I stand aloof from all entangling church alliances, and ever have—having Christian fellowship with the denominations of our town so far as creed-power will permit. I know but one church in Christ; and wherever I find its members, they are my brothers and sisters, and we (and we alone) the Saviour being our head, shall take the celestial inheritance and possess it forever and ever.

Orleans, Albion Co. N. Y.

From Bro. Morris Fuller.

Dear Bro. Bliss:—You will please find enclosed one dollar, for S. R. which he wishes you to cr. on his Herald. He is well pleased with the Herald and thinks it is increasing in interest.

I think there might be more subscribers obtained here, for the Herald, if some able preacher of the faith, could make it convenient to come here and hold a series of meetings, and proclaim the coming of Christ to the people of this section of the country.

I have heard several express their desire, that some good preacher of the Advent doctrine, would come here and preach to the people; and it is my serious impression, that it would be the means of doing much good. I should not be surprised if it would be the means, through God's blessing, of raising up a church of Advent believers in this section.

Now, brethren, who will come? Who among you, whom God has called to stand upon the walls of Zion, will volunteer to "come over into Macedonia and help us?" If any should feel disposed to come, let them give notice in the Herald when they will come, and we will make arrangements, so that they will find an open door to preach, and I trust open hearts to receive them; and to receive the truth also.

P. S. If any one should be disposed to come and wish for any information respecting the way to find us, they can write to me, or give notice in the Herald, and I will try to give them all the information they need.

Dec. 3, 1859.

Bro. Bliss:—As my Herald did not come to me as usual last week, I began to think over the reason of its absence, and finally concluded, you must by this time stand in need of some money to help you furnish me with reading matter; you will please accept one dollar at present from me, on my paper, and I will remit you soon again.

Should any other brother find himself without his paper this week, I hope he will be able to realize the

cause of it and renew it, by remitting his indebtedness to the editor, who will receive it thankfully and continue their paper as usual. Should you think this worthy of putting in your paper, do so; as it may lead others to see what they should do at this time. I expect to remit soon again. From your brother.

Champlain, Dec. 2, 1859.

Bro. Bliss:—I have felt for sometime past desirous to learn why the Herald should be kept silent on the state of the dead and final destiny of the wicked. I know we are told by some that these doctrines are not essential. But if "all Scripture is given by inspiration, and is profitable," it will hardly do to lay any portion of it aside, as non-essential.

It would hardly be considered good policy for those having the command of an army to allow all their guns to be spiked and silenced with ranks full and plenty of ammunition, while a constant fire was being kept up from the invading army.

East Kingston, N. H. Nov. 29th, 1859.

Bro. Bliss:—It is not because we have not felt to respond to the calls of the Herald for aid that you have received so little from us. We believe and rejoice in the blessed truths of the advent near, and bless God for what is being done through the self-denying labors of some of his faithful servants to call the attention of others to a subject of such importance.

We have felt for many years burdened with a weight of obligation, which we seemed to have no means of discharging. People here seem to be too well satisfied with this world, and their hope of a millennium without Christ to reign personally to give heed to such a subject as that of Christ's personal coming.

I enclose two dollars—one for the Herald and one for the benefit of the Association. Yours in Christian sympathy,

Harvard, Nov. 30th, 1859.

Our meetings are prosperous in this city. Some young people and some heads of families have recently indulged hope in the pardoning mercy of God and quite a number who have once indulged hope in Christ, have been revived and reclaimed. We think the prospect quite encouraging, for better days for the church of Christ in Concord, N. H.

Bro. Bliss:—I have always understood the city described by the Revelator, to be a symbol representing its own order.

If the city is symbolic of the church, who are represented by the men it is with? And who, by the nations of them that are saved? who, by the kings of the earth? and what by opening and shutting the gates? Yours seeking truth,

Derry N. H., Nov. 28th 1859.

ANS. If symbols may be representative of their own order, when there are things analogous to their order for them to represent, then the most of the symbols of the Apocalypse may be understood as representative of themselves.

If the city is the church, the men in it, and nations who walk in its light, must be those who will constitute it—they not being presented in vision as a part of the symbol, but spoken of in the interpretation. The gates are a part of the symbol and represent the way of access.

HUMILITY. As the peacock, looking upon his black feet, lets fall his plumes; so the poor soul, when he looks upon his black feet—the vanity of his mind, the body of sin that is in him, his proud spirit—falls low.—Brooks.

DIED, in Roxbury, Oct. 10, 1859, Mrs. SOPHIA B. CRAWFORD, wife of Mr. James Crawford, late of Newburyport, aged 42 years.

She died in the triumphs of Christian faith. Although a believer in the unconscious state of the dead from death to the resurrection, she declared on the morning of her death, that her mother, who died three years before, was present, and waiting her departure. On being questioned, she said she was positive of her presence.

OBITUARY.

JAMES CRAWFORD.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alternative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure.

SCROFULA AND SCROFULOUS COMPLAINTS, ERUPTIONS AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLOTCHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSPEPSIA AND INDIGESTION, ERYSIPELAS, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OF THE BLOOD.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat.

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Ayer's Cherry Pectoral

has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

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FOR THE CURE OF Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetter, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic. Price, 25 cents per Box; Six Boxes for \$1.00.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand AYER'S, and take no others. The sick want the best aid there is for them, and they should have it.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

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AGENCIES THROUGHOUT THE WORLD. Sept 16, 59—lypd

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

Table with columns for Book Title, Price, and Postage. Includes titles like 'Bliss' Sacred Chronology', 'The Time of the End', 'Taylor's Voice of the Church', and 'The End'.

Table with columns for Tract Title, Price, and Postage. Includes titles like 'THE SIX KELSO TRACTS', '1. Do you go to the Prayer-Meeting?', '2. Grace and Glory', etc.

Table with columns for Tract Title, Price, and Postage. Includes titles like 'B. 1. The End, by Dr. Cumming', 'C. 1. Prophetic View of the Nations', 'D. SECOND ADVENT LIBRARY'.

Table with columns for Tract Title, Price, and Postage. Includes titles like 'F. TRACTS FOR THE TIMES', '1. The Hope of the Church', '2. The Kingdom of God', etc.

* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though

