



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 700.

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## The Pilgrimage.

BY REV. A. C. THOMPSON.

GIVE me my scallop-shell of quiet,  
My staff of faith to walk upon,  
My scrip of joy, (immortal diet!)  
My bottle of salvation,  
My gown of glory, hope's true gage;  
—And thus I take my pilgrimage.

Over the silver mountains,  
Where spring the nectar fountains,  
There will I kiss  
The bowl of bliss,  
And drink mine everlasting fill,  
Upon every milken hill;  
My soul will be a-dry before,  
But after that will thirst no more.

SIR WALTER RALEIGH.

"A voyage to a distant land,"—such is the life of every true believer, and a sanctified association of ideas naturally suggests "thoughts on heaven." "They that say such things declare plainly that they seek a country, that is, a heavenly. Not having received the promises, but having seen them afar off, they are persuaded of them, and embraced them, and confess that they are strangers and pilgrims on the earth,—that they desire a better country, that is, a heavenly."

It is too late in the history of a race groping in darkness, to embark in an attempt to find the garden that was planted eastward in Eden. In former times there was, to be sure, no geographical problem which awakened so much interest as that ancient locality. No other has given rise to such extravagant opinions. Some of the allegorizing fathers believed there never was, actually, any Paradise; that it existed only in metaphor. Others, allowing it a local reality, placed it in the third heaven, in the moon, in the air, under the earth, where the Caspian Sea now is, and under the equator. Classical nations pictured their traditional Paradise, the Garden of Hesperides, as an island, or islands, somewhere in the ocean. There have been those who supposed that the primitive abode of man was in Ceylon, in Tartary, in Sweden, on the Danube, in Ethiopia, or among the Mountains of the Moon in Africa. There are, indeed, other and comparatively probable theories; but it must be confessed impossible to identify the precise spot of the present globe where our first parents were originally placed. The sooner men give up searching for a terrestrial Eden and direct their inquiries after the Paradise of God, the better.

"And Joshua sent men, saying, Go up and view the country." "And now we are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good." It appears from the great Guide-book that not much is needed for this life alone—merely something for travelling expenses; that investments are not to be made here by the way; but that bills of exchange on a capital the other side are wanting. We are enjoined to lay up treasures there, and we find that, with a munificence surpassing description, the best of securities are proffered, and that we are supplied with promissory notes "exceeding great and precious."

"Let me depart, that I may go to mine own country," "because the king's business requireth haste." On our way to the Better Land, to the celestial city, we would not stop at every poor, paltry village this side and be greatly taken with the miserable shows that present themselves. We would go unencumbered, for he that goes lightest goes fleetest. It was happy in the Romans to call baggage *impedimenta*. "Wherefore, laying aside every weight, and the sin which doth so easily beset us, let us run with patience the race set before us."

In leaving the literal home, and in prosecuting a literal journey, travellers should cherish a prayerful desire that all they meet with may be sanctified. There is a religious use to be made of the eyes and ears, and all the incidents of an excursion. The very conveniences and in-

conveniences of travelling, the impudence and imposition encountered, bring hallowed hints to a devout mind, touching the Better Land. There will be no noise, no rudeness, no fatigue there; no want of suitable accommodations; no perilous locomotion, nor one jarring vehicle in all that world; no deceptive, petulant, profane guides; angels never ask for fees. In our Father's house are many mansions, but no confined, ill-ventilated, infectious rooms. Bolts are not required; bills are not presented; police are not needed in the new Jerusalem.

Even the high enjoyment of the objects, scenes and events of earth, if devoutly managed, is no part of worldliness; it is using the world as not abusing it; it belongs to conversation in heaven. Appropriate prayerful use of what passes before us will only foster a keener relish for things unseen. Cultivating such a habit, we shall be laying up treasures in heaven. We would, then, have our senses all on the alert; we would drink in the living colors that float at daybreak, at noontide, and in the softening hour of fading day. We would stamp on our memory an image of the enchanting, glorious garniture of sky, rivers, lakes, sea, mountains and valleys, and would let praise and prayer to God hallow all. Beholding thus with open face as in a glass the glory of the Lord, we shall be changed into the same image, glory to glory.

"And their brethren said unto them, What say ye? And they said, Arise, for we have seen the land, and behold, it is very good." In declaring plainly that we seek a better country, we do not consider ourselves to be on a voyage of discovery. Our knowledge of the other world is derived from sources very different from those which carried hints concerning the existence of this western continent to the shores of Europe,—floating trees and plants, borne by the gulf-stream from the tropics. He, who alone came down from heaven, who is himself the way, the truth and the life, has declared, "If it were so, I would have told you: I will come again and receive you unto myself, that where I am, there ye may be also." In the midst of our toiling and rowing, Jesus cometh to us, about the fourth watch of the night, walking upon the sea; and presently the shipmen deem that they draw near to some country. "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed; the night is far spent, the day is at hand."

"Our life is like the hurrying on the eve Before we start on some long journey bound, When fit preparing to the last we leave, Then run to every room the dwelling round, And sigh that nothing needed can be found; Yet go we must, and soon as day shall break; We snatch an hour's repose, when loud the sound For our departure calls; we rise and take A quick and sad farewell, and go ere well awake."

## The Heathen Oracles.

WE now direct attention to THE SACRED ORACLES of the heathen. These were everywhere regarded as means of obtaining from the Deity some solution of difficult cases, or information respecting events in distant places, or at future times, beyond that which merely human wisdom could possibly furnish. The fact of their institution and prevalence is, therefore, a testimony borne by all antiquity to the fact of the divine omniscience, and to the certain existence of a primitive revelation.

If, as some would-be philosophers are anxious to make us believe, mankind began their career in a semi-bestial state and by gradual and successive improvements worked their way up to their present elevated intellectual position, whence could possibly have originated a belief in the divinity of oracles? We might as reasonably calculate on a herd of baboons seeking such illumination, as that man would do so in such circumstances. No; it stands confessed, that heathen oracles, however vain, false, or guileful were but corruptions of a true and real revelation from God to man.

It was, indeed, the crowning glory of the patriarchal times, that they had access unto God. The few elements of information which have reached us respecting this period, do not explain, as fully as could be desired, the manner and means by which this boon was realized: but it speaks to the fact in such a way as to place it beyond all doubt. Rebekah was driven by her distress to seek divine succor, she was at no loss for the means of obtaining it: "*She went to inquire of the Lord.*" The puerile exposition of commentators, that this was an appeal to some patriarch, or a simple exercise of prayer, is altogether inadmissible: the clear, ample, explicit, and prophetic answer which she received, decides the case, and proves that she had access to an oracle of God. Gen. 25:22, 23.

When, therefore, Satanic guile and power had succeeded in diverting the minds of men from the only true object of worship to deified men, and brutes, and elements, it became necessary that the false, idolatrous religion thus introduced should possess a real or pretended power, equivalent to that afforded by the oracle of Jehovah in patriarchal times. Hence we find everywhere, among the cultivated heathen nations of antiquity, oracles established which professed to give responses dictated by Deity in answer to the inquiries of the worshippers; and, as the learned Banier affirms, "every nation where idolatry prevailed had its oracles." Egypt, Greece, Rome, and other countries, afford abundant evidence in proof of this assertion.

The important question is then suggested, What was the real character of these oracles? Were they the result of combined fraud and ingenious contrivance? or did they in any measure emanate from, and were sustained by, Satanic influence? In the solution of this question, the learned of our own as well as of other countries are much at variance with each other. Bishop Sherlock is so confident of the Satanic character of the heathen oracles, that he does not hesitate to state that he regards those who deny that the devil gave out the oracles to the heathen world, as evincing "a degree of unbelief" which deprives them of all right to debate questions of this kind. (Works, vol. 4, p. 49. London 1830.) While, on the other hand, Dr. Middleton pleads guilty to this degree of unbelief, and maintains that these oracles were "all mere impostures, wholly invented and supported by human craft, without any supernatural aid or interposition whatever." (Miscel. Works, vol. 5, p. 262. London, 1755.) When such divines stand thus opposed to each other, nothing can be hoped for in respect of authority. Our only resource is, therefore, to investigate the subject for ourselves, under the guidance of such aids as its nature affords.

It may be observed in *limine*, that an objection has been taken to supernatural interposition in respect to oracles, which appears to be most unsound and unreasonable. It has been asserted that numerous proofs exist of fraud, deceit, and corruption, in the agency by which they were administered: and hence it is argued, that they could not have emanated from diabolical influence. It is difficult to conceive of a more inconsequential conclusion. If it had been alleged that these oracles were the result of divine prescience, then the proof of positive guile and wickedness in the agents might be held sufficient to disprove the claim. But surely there is no such obvious antagonism between Satanic influence and fraud, guile, and wickedness, that the presence of the one must necessarily prove the absence of the other. On the other hand, I am free to confess, that this asserted guile and fraud, instead of disproving the presence Satanic influence, rather inclines me to infer the operation of such agency.

In the investigation of this subject, then, it appears to me, we have to decide on these important questions:—First, have we any certain knowledge that a fallen spirit, at any time, or under any circumstances, has been permitted to dictate superhuman knowledge to mankind? And, secondly, if this has been done, is the case of heathen oracles one which reasonably justifies

the belief that such influence was exerted in respect of them?

1. Passing by other and more doubtful cases, I call attention here to a clear and indubitable instance of the communication of superhuman knowledge by a agency. The case I refer to has been noticed for another purpose in a note; it is that of the Pythoness of Philippi. We have here (Acts 16:16-19) an unquestionable proof of such a communication of superhuman knowledge. It may be first observed, that the term used by the sacred writer to describe this woman's occupation, *mantewomai*, and which our translators have rendered "soothsaying," signifies "to foretell, divine, prophesy, DELIVER AN ORACLE." It is precisely the same word which is used by Herodotus when referring to the divination of the Scythians, (Lib. 4, cap. 67.) and which is also employed by him when speaking of the famous oracle at Delphi. (Lib. 6, cap. 76; et lib. 8, cap. 38.) The case is, therefore, strictly in point.

In this instance, then, it is clear that an evil spirit gave to the woman the power of making superhuman, or *oracular*, communications. The presence and power of this spirit were absolutely necessary to the production of those results: for, when the demon was expelled, her masters "saw that the hope of their gains was gone," and their chagrin and rage led to a fierce persecution. It is vain to urge that this was a mere mercenary affair; and that it is not to be supposed that Satanic influence would be permitted in such a case. The Holy Ghost has declared it to be a fact. Whatever fraud or wickedness might have been employed in connexion with this business, it is, therefore, an acknowledged truth by every believer in revelation, that oracular answers, communicating superhuman knowledge, were in this case given by diabolical agency.

2. We have to inquire, in the second place, whether the case of the heathen oracles is such as to justify the opinion that this diabolical influence was sometimes used in respect of them.

(1.) It seems reasonable to suppose, that if such Satanic influence was employed in what appears to have been merely a private and mercenary effort, it might surely be expected in those great national institutions which stood associated with idolatrous delusions, and which had all been brought into operation by the same infernal power.

(2.) It is important to consider the fact, that these oracles were sustained in high credit, and trusted with implicit confidence, by the wisest statesmen and sovereigns of the nations of antiquity most celebrated for their high state of civilization. Not only did this continue under particular circumstances and for a season or an age, but it lasted throughout successive centuries. This is an argument which all candid minds have felt. Hence the learned Banier asks, "Is it, then, credible that if the oracles had been nothing but the offspring of priestcraft, whatever artful methods they may be thought to have used, and however successful in pumping out the secrets and schemes of those who came to consult them;—is it credible, I say, that those oracles would have lasted so long, and supported themselves with so much splendor and reputation, had they been merely owing to the forgery of the priests? Imposture betrays itself, falsehood never holds out. Besides, there were too many witnesses, too many curious spies, too many people whose interest it was not to be deluded. One may put a cheat for a time upon a few private persons, who are overrun with credulity, but by no means upon whole nations for several ages. Some princes who had been played upon by ambiguous responses,—a trick once discovered,—the bare curiosity of a free thinker,—any of these, in short, was sufficient to blow up the whole mystery, and at once to make the credit of the oracles fall to the ground. How many people, deluded by hateful responses, were concerned to examine if it was really the priests by whom they were seduced! But why? Was it so hard a matter to find one of the priests themselves, capable of being bribed to betray the

cause of his accomplices, by the fair promises and more substantial gifts of those who omitted no means of being thoroughly informed in a subject of such concern?"—*Mythology*, vol. 1, p. 328.

Lempriere echoes the same argument, and says, "Imposture and forgery cannot long flourish, and falsehood becomes its own destroyer."—*Dictionary, s. v. Oraculum*. Yet it is an undeniable fact that, "during the best period of their history, the Greeks, generally speaking, had undoubtedly a sincere faith in the oracle, its counsels and directions."—*Smith's Dict. of Greek and Roman Antiq.*, p. 670. Hence Lucan, who wrote his *Pharsalia* scarcely thirty years after our Lord's crucifixion, laments as one of the greatest evils of the age, that the Delphic oracle was become silent. From the general credit which the oracles maintained in an enlightened age, and during a very lengthened period, it is extremely improbable that they should have been nothing more than the base results of fraud and fiction.

(To be continued.)

### Elijah's Sacrifice at Carmel.

The following paragraphs, which we find quoted in *Blackwood*, are from a recent work on Palestine, by Lieut. VAN DE VELDE. In our judgment, this sagacious traveller has given the best illustration of the locality of Elijah's sacrifice, hitherto published. Every student of Holy Writ will be gratified with it. It will help him to a better appreciation of the inspired description of that most remarkable miracle. It will confirm his faith in the historic truthfulness of the Bible narrative.

A Dr. Kalley was the companion of Mr. Van De Velde in his exploration of Mr. Carmel. Both these gentlemen agreed in the opinion that the spot pointed out as the *locale* of the miracle by the Carmelite monks, did not meet the necessities of the Scriptural narrative. Hence, they followed the traditions of the Arabs concerning it and arrived at the conclusions detailed in the following passages:

"Having seated ourselves beneath the shade of a huge oak, we once more opened our Bibles at chap. 18th of 1st Kings, and examined what was required in the place of sacrifice, in order to its agreement with the account given in the Bible. According to verse 18th and 19th, it must have been able enough in size to contain a very numerous multitude. El-Mohhraka must at that time have been quite fitted for this, although now covered with a rough dense jungle. Indeed, one can scarcely imagine a spot better adapted for the thousands of Israel to have stood drawn up on than the gentle slopes. The rock shoots up in an almost perpendicular wall of more than two hundred feet in height on the side of the plain of Esdraelon. On this, therefore, there was no room for the gazing multitude; but, on the other hand, this wall made it visible over the whole plain, and from all the surrounding heights, so that even those left behind, and who had not ascended Carmel, would still have been able to witness at so great a distance, the fire from heaven that descended upon the altar.

"According to verse 30th, there must have been an altar there before, for Elijah repaired 'the altar of the Lord that was broken down.' It was well known that such altars were uniformly built on very conspicuous eminences. Now there is not a more conspicuous spot on all Carmel than the abrupt rocky height of Mohhraka, shooting up so suddenly on the east. Verses 31st and 32d point to a rocky soil, in which stones were to be found to serve for the construction of the altar, and yet where the stones must have been so loose, or so covered with a thick bed of earth, that 'a trench' could have been made round the altar, whilst not of so loose a composition of sand and earth as that the water poured into it would have been absorbed. The place we were examining met these requisitions in every respect; it showed its rocky surface, with a sufficiency of large fragments of rock lying around, and, besides, well fitted for the rapid digging of a trench.

"But now comes the grand difficulty of both believers and unbelievers, who have seen this place: Whence could Elijah have procured so much water as to have it to pour over the offering and the altar in barrels, so that he filled the trench also with water, at a time when, after three years of drought, all the rivers and brooks were dried up, and the king in person, and the governor of his house, divided the land between them to pass through it, to see if, per-adventure, any fountains of water might be found, and grass to save the horses and mules alive?—(Verses 1-6.) To get rid of this difficulty, some pious travellers, with imaginations stronger than their judgments, have said, 'O as for the water, the thing speaks for itself; it must evidently have been got from the sea.' But less religious persons, who were sharp enough to perceive that the place where Elijah made the offering could not have been at the seaside, have rightly remarked,

that it must have been impossible, from every other point of Carmel lying more inland, on account of the great distance from the sea, to go hither and return on an afternoon, much more to do this three several times, as is expressly stated in the 34th verse. Such persons, therefore, have rejected altogether this absurd explanation, without, however, themselves arriving at any better solution of the difficulty; and this has led unbelievers, in their prejudiced haste, to assert that the Bible narrative is a mere fiction that being the view which best suited their purpose. Dr. Kalley and I felt our mouths shut in the presence of this difficulty. We saw no spring, yet here we were certain the place must have been: for it is the only point of all Carmel where Elijah could have been so close to the brook Kishon, then dried up, as to take down thither the priests of Baal and slay them, return again to the mountain and pray for rain, all in the short space of the same afternoon after the Lord had shown, by His fire from heaven, that He, and He alone, was God. (See verses 40-44.) El-Mohhraka is 1635 feet above the sea, and perhaps 1000 feet above the Kishon. This height can be gone up and down, in the short time allowed by the Scripture. But the farther one goes towards the middle of the mountain, the higher he ascends above the Kishon, because Carmel rises higher then, and the plain through which the river flows runs lower down. Add to this that the Kishon takes a course more and more diverging from the mountain, and the ravine by which people descend to the river's bed is exceedingly difficult to pass through, so that full three hours are thought necessary for traversing the distance from Esfieh to the stream. Nowhere does the Kishon run so close to Mount Carmel as just beneath El-Mohhraka. Pious expositors, who would transfer the scene to the seaward side of the mountain, seem quite to have left out of sight the required condition—that it must be near the brook Kishon.

"Well, then, we went down to the Kishon through a steep ravine, and, behold, right below the steep rocky wall of the height on which we stood—250 feet, it might be, beneath the altar plateau—a vaulted and very abundant fountain, built in the form of a tank, with a few steps leading down into it, just as one finds elsewhere in the old walls or springs of the Jewish times. Possibly the neighborhood of this spring may have been the inducement that led to that altar which Elijah repaired having been built to the Lord in former times. Possibly too, the water of this spring may have been consecrated to the Lord, so as not to be generally accessible to the people, even in times of fearful drought. In such springs the water remains always cool, under the shade of a vaulted roof, and with no hot atmosphere to evaporate it. While all other fountains were dried up, I can well understand that there might have been found here that superabundance of water which Elijah poured so profusely over the altar. Yes, the more I consider the matter, the more am I convinced, that from such a fountain alone could Elijah have procured so much water at that time. And as for the distance between the spring and the supposed site of the altar, it was every way possible for men to go thrice thither and back to obtain the necessary supply.

"Further, the place of Elijah's offering—the same probably, where he cast himself down upon the earth and put his face between his knees, in offering thanks to the Lord for the divine power He had hitherto displayed, to beseech Him for the future fulfillment of His promises; that of rain for the parched ground—the place of Elijah's offering, I say, behoves to have been so screened by a rising ground on the west or north-west side as to intercept a view of the sea; for he said to his servant, 'Go up now, and look toward the sea.' Moreover, the distance to that height must not have been great; for the passage runs—'Go again seven times,' (verses 42-44.) Now, such is the position of El-Mohhraka, that these circumstances might all quite well have been united there. On its west and northwest side the view of the sea is quite intercepted by an adjacent height. That height may be ascended, however, in a few minutes, and a full view of the sea obtained from the top."

### Religion of the Tyrol.

THE whole country is full of churches, chapels by the wayside, in the woods and meadows, crosses, crucifixes, and saints and angels painted upon the houses, and even upon the outer walls of the stables. Sometimes St. Christopher is represented of gigantic stature, supporting his steps across the river with a pine tree, while the infant Saviour, planted upon the shoulder of his Christian Goliath, smiles into the huge upturned visage. Sometimes St. Florian is the painted patron of the dwelling, and you read the petition, "St. Florian protect this house and all who here go in and out." Usually a somewhat melancholy-looking Virgin and Child are painted in fresco over the door. Each mira-

cle or wonder that has ever taken place has made the spot sacred as a pilgrimage, and you can scarcely walk an hour without coming upon some one of these holy places. To-day I was in a church in the little village of Absam. In the year 1797 a peasant girl discovered upon a window-pane a picture of the Virgin Mother, and no one knew how it came there. Connoisseurs thought it might have been painted at some forgotten time, covered with dirt, and now by a hard rain or unusual washing, brought to light again. However, this natural explanation was not at all agreeable to the feelings of the people. The girl had discovered the painting during a time of war, and almost universal sickness. Soon after, peace, and the restoration of health, followed, and both blessings were at once ascribed to the immediate and miraculous interposition of the blessed Virgin. Accordingly, with great pomp and ceremony, the window-pane was solemnly removed from its obscure position, and amid the rejoicings of the people carried in procession to the church, where it was placed upon an altar set apart for the purpose, and now for more than half a century it has received the adorations and the offerings of the faithful. The holy coat at Treves would find a willing believer in almost every inhabitant of these mountains and valleys. The walls were covered with the usual offerings of arms, legs, hands, and hearts of wax, while a vast number of votive tablets displayed in the rudest paintings the mode of the particular deliverance. The offerer is falling from a high window, legs and arms sprawling in the air, while the Virgin sits peaceful and smiling above, with the child in her lap, and of course delivers her faithful worshipper from impending destruction. In another, man and horse are rolling over into an impossible position and a speedy deliverance. A woman describes herself as having been deserted by God and the world, when she received comfort and consolation from a dove that flew to her, and she calls upon her neighbors to thank God and adore him for "this astounding miracle." A father and mother, he with his hat under his arm, and she with the queer round fur cap which they wear here even in summer, kneel by the side of their little swaddled baby, that looks like a stick of wood, and record their story: that all other means having failed, they resorted in the last necessity to this "Mercy Picture," and their child recovered. One of these offerings was apparently new, and, as it attracted great attention from eight or ten women, who came in while I was there, I looked at it, and found it to be from the priest himself, who, having tried all other means, medicines, and doctors, had finally applied himself to the picture, and instantly recovered. In the same church I found a printed prayer, from which I translated a few extracts:—

"PRAYER TO ST. JOSEPH, PATRON OF TYROL."

"O holy Joseph, true foster-father of Jesus Christ, powerful protector of our Empire, and especial patron of our fatherland Tyrol! look down upon a believing people, who, trusting to thy mighty intercession, have placed themselves under thy protection. Withhold the avenging arm of thy Divine foster son. Keep us, by thy intercession, in the only true Roman Catholic faith, that we and our posterity, through the one faith, and the true Christian charity which springs from it alone, may be united with our departed fathers in this faith, both here and above. Give us all strength and courage to contend fearlessly unto death for this our highest good."

But, upon the other hand, there is a view of the picture which it would be untrue and unjust to conceal. Upon inquiry in one of these villages I was told there was not an unbeliever, either man or woman to be found. Thinking that this statement might be somewhat overdrawn, I went on to say that such a person would probably be shunned by all, and would perhaps become an object of persecution. With great simplicity, however, the woman replied, she "did not know, because there was no such person in this neighborhood; but there might be in the Zillerthal, where the people went abroad more, and brought home foreign money and manners, and perhaps also foreign or new notions in religion." Thinking myself sufficiently answered, I desisted from further inquiries.

Tyrol has long been a kind of fighting outpost of the Romish Church. Placed between Italy, the country of the Holy See, and Northern Germany, the original foundation of modern Protestantism, the people cling with the greater tenacity to the faith and the practices of their fathers. Every battle which they have fought, to use their favorite expression, "fur Kaiser und fur Vaterland"—for the Emperor and their Fatherland—has been counted a holy war; for the invasion has often sprung from those who professed none or an opposite faith.

It is a touching sight, when the peasants come in at noon, the village bells everywhere ringing up the dinner at the old-fashioned hour of twelve! Every eating-room in the hotel,

except those appropriated to strangers, and almost every room in the cottage, is furnished with a crucifix, and often this is decorated with pictures, and made into a house altar. It has been so from age to age. Before this the hardy and hungry peasants stand in a row, and with a devout demeanor, and in an audible voice, beseech Almighty God to bless what they are about to receive from his bountiful hand. This continues for several moments. If a stranger appears, one of the first questions asked is, "is he Catholic?" I have heard this inquiry anxiously made about me when I was supposed to be asleep, and especially after I had presented the "House Mother" with a piece of wood that grew on the banks of the Jordan, the gift being immediately wrapped up in a picture of St. John the Baptist, and placed among the relics on the family altar.

London Daily News.

### Missionary Intelligence.

At the Oct. monthly concert at the Bowdoin-street church, the following religious intelligence was communicated by Mr. Treat, one of the Secretaries of the A. B. C. F. M.—as reported in the Boston Traveller. It will be seen by the reference to China, that the revolution there does not give any hopeful promise of the speedy conversion of that empire to a pure Christianity.

"Mr. Treat first alluded to the school for Jewish children, established by Mr. Parsons at Smyrna, which has been commenced under favorable auspices. Cesarea has now become a regular station of the Armenian mission, Messrs. Farnsworth and Ball having arrived there on the 17th of June. Their reception was very cordial. The street was thronged with curious crowds, and the yard of their house with friends gathered to welcome them. A church is already organized at Cesarea with eight members.

"From a letter just received from Mr. Schneider, it appears that eighteen persons were to be admitted to the church at Aintab, August 20, and others were candidates for the same privilege. There is certainly a very remarkable state of things at this station. The reformation has made such progress that the old Armenians will not hear from their preachers such discourses as were once satisfactory. Of one of the Vartebeds the people say, "Does he not know that such preaching will not answer here?" On the Sabbath prior to the date of his letter, Mr. Schneider says, There were between a hundred and one hundred and fifty new hearers, all professing the intention of becoming Protestants. The death of Mr. Nutting was briefly referred to.

"From Karash and Ressab the intelligence continues to be favorable. At the former place it is expected that a Church will be organized very soon. At a village near Kessab, all the inhabitants (save one, perhaps), have renounced their former faith. This result was brought about, it is said, mainly by the influence of a pious Armenian female.

"Mr. Williams, of Mosul, died on the 1st of July. His loss will be felt severely. The readiness of the Moslem to hear the gospel at the Mosul dispensary still continues. In reference to this subject, Mr. Williams says:

"Nothing in the strange ways of the 'Americanees,' has so astonished the native Christians, as listening to a distinct avowal and enforcement of the peculiar doctrines of the cross in the presence of Moslems; and more than once have we seen them pale with fright at such temerity."

"On the 1st Sabbath in July, four persons were admitted to the Church at Ahmednugger; on the following Sabbath seven were admitted to the church at Madras. In both cases, some of the converts are quite promising. The death of Mrs. Vrooman at Canton on the 18th of June was mentioned. Mr. Treat then read a portion of a letter just received from Dr. Bridgman, who is stationed at Shanghai, giving an account of a late visit to the Insurgents at Nanking, &c. As he is peculiarly competent to speak on the subject, we will quote what he says:

"The government of the insurgents is a theocracy, the development of what is believed by them to be a new dispensation, like that to the Israelites under Moses. They most distinctly avow a personal intercourse between the heavenly Father and the heavenly Elder Brother, on the one hand, and their two principle leaders, on the other.

"Their government is a mixed form, half political and half religious. It has an earthly, as well as a heavenly, or at least a divine magistracy. Their government, moreover, is a royal despotism. The old Imperial style is laid aside. They have no emperor, but a fraternity of kings, composed of a heavenly king, an eastern king, a western king, a southern king, a northern king, and an assistant king. These six royal personages, according to the testimony given to us by their "brethren," are all now resident at their new capital, which they call Tien King, or "Heavenly Capital," and also Shing-ching,

the "Holy City." The name of the first king is Hung Siutsuen, or Tai-ping-wang, "great peaceful king." The name of the second is Yang Siu-ting. While Jesus is the heavenly Father's first born son, they say that Hung Siutsuen is the heavenly, Father's second son; and, most shocking to relate, Yang Siu-ting has, to his other titles, taken two terms, which in the New Testament are applied to the third person of the adorable Trinity, namely, Kiuen-wei-sz, Gutzlaff's translation of the Comforter, and Shing-shin-fung, Morrison's term for the Holy Spirit.

This royal brotherhood claims universal sovereignty on earth. This claim they put forth in language unequivocal. As the heavenly Father, the supreme Lord, the august high Ruler, is the only one true God, the Father of the souls of all nations under heaven; so the heavenly King is the true sovereign of all nations under heaven; and as they ought reverently to worship the one, so ought they to bow submissively, and bring tribute, rare and precious gifts, to the other!

This new government is characterized, as we saw it, by remarkable energy, order, and devotion. There was, to a certain extent, a community of interest. Wealth and stores were in abundance, and seemed consecrated to the one great purpose of working out their great revolution. Their numerical strength and the extent of territory, already acquired, are great, much greater than is generally believed by foreigners. Hitherto and at present theirs is in a great measure the process of breaking down, demolishing the old order of things. Truly the "Breaker has come up."

As to their religious creed, I have time now to say but a few words. While they have acquired much light and knowledge, these are intermixed, as you see, with gross darkness and ignorance. When writing you in May last year, I did not hesitate to say that they recognized the doctrine of three persons in the Godhead. This I said because they had in their hands a version or versions of the Holy Scriptures, and formulas which they held as true, and in which it was taught. But as now informed, I am constrained to doubt if they have any distinct knowledge of the divinity of the Holy Spirit.

### The Worship of the Virgin.

Our readers have already been made aware that Pope Pius IX. has summoned a great concave of the chief dignitaries of the Roman Catholic Church to meet at Rome, during the month of October, to settle the question whether the Virgin Mary was herself conceived without sin, free by birth from every taint of human impurity and imperfection, and thus a divinity who may properly be made an object of human adoration. Hitherto this dogma has not formed an authoritative part of the Roman creed, and has been stoutly disputed within the bosom of the Church itself, but it is expected by the more zealous adherents of the doctrine that it will now be finally adopted and made obligatory on all the faithful.

As far as it can be ascertained by historical investigation, the worship of the Virgin was totally unknown among the early Christians. Neither the disciples of Christ, the Apostles, the founders of the first various churches, nor the early Fathers, allowed of any such worship. The first signs of it appear about the end of the fourth century among some Thracian or Scythian Christian women living in Arabia. These women were called in Greek, Collyridians, from a small cake, *collyris*, offered by them to the new Christian goddess. But even at that time the example given by Irene, Tertullian, Origen, Basil, and Chrysostom, was followed, and Mary was considered as any other mortal, and spoken of by theologians with the faults and her virtues. Still, the special worship began to extend beyond Arabia, and was accepted, to a certain degree, by the church in general, and in the following centuries various church-festivals were established in honor of the Mother of Christ.

In the twelfth century, however, the practice of Mariolatry acquired a certain disheveled and extravagant character through various orders of monks and nuns. The immaculate nature of the Virgin, however, having thus been recognized in this twelfth century, some canons of Lyons took up the idea of the immaculate conception from her mother, and at once marked a day in the almanac for its commemoration. This invention, however, proved too much for the hard-hearted order of the Dominicans, those bloody off-shoots of the persecution of the Albigenses and of Vaclouse in the south of France. The gloomy Dominican founder and those friars were the authors of the Holy Inquisition, and the Dominicans were ordained by the Popes to be the managers, purveyors, and masters of ceremonies to the auto-da-fes. To the present day the Dominicans are the official inquisitors at Rome, and the Censure—the Index—is principally in their hands. As we have mentioned, the Dominicans

protested against the notion of the immaculate conception, and Papal edicts allowed them to dispense with this theological subtlety. Thomas Aquinas, a disciple of Aristotle, wrote likewise against it, treating it as an absurdity; but Duns Scotus raised his voice in its favor. The order of Franciscans, founded by one of the least intellectual Italian enthusiasts contained the leading defenders of the immaculate conception. In the fourteenth century, the Sorbonne, or University of Paris, decided in its favor, thus clothing it with a kind of high theological authority. The Council of Basilea, the Popes Sixtus IV., Alexander VI. of infamous memory, the Council of Trent, and Gregory XIII., decided for maintaining the commemorative festival without, however, making of the question a dogma for the church.

The Jesuits, those antagonists and mortal enemies of the Dominicans, espoused from the start the cause of the Virgin against them. In course of time, the Jesuits gave to this worship in general a feverish intensity, surrounding it with a sentimental and mystical halo, bestowing on it the most varied explanations and significations, and uplifting it among their adepts, and especially the lower classes and women. Thus they secured to themselves a closer and stronger hold over excited imaginations. Under the new overwhelming influence and impulse of the Jesuits, the present Pope seems to have determined to immortalize his name by finally settling the question, and eventually inscribing the immaculate conception among the binding dogmas of the Church. That decision we shall probably be able to announce within a few weeks.

### Henry Longden—His Conduct as a Class-leader.

[Bro. HIMES:—I forward you the following article taken from the *Wesleyan Journal*. It was handed me by one of my flock. I think it may benefit my brethren in the ministry as it has me. I. H. SHIPMAN.]

"The first objects of my attention were to convince the people of the necessity of punctual attendance, to conform to all the rules of society, and to acquaint myself with every member, as much as one man may know another; and when I had used every human effort of which I was capable, then frequently to commend them to God in my closet.

"The Lord gave me the desire of my heart in behalf of most of them, and great was our prosperity. They were very conscientious in their attendance: so much so, that we have sometimes been the winter quarter, and we have not had one absentee, unless detained by sickness, although we lived a quarter of a mile out of the town.

"I made it a duty to call upon those members of my class who were heads of families, to know the state of their domestic economy, family regulations, and family religion. I never found one involved in difficulty and debt, but they were first deranged in their plans of economy; and I never found one defective in regular attention to family worship, that prospered in personal piety. Verily, 'godliness with contentment is great gain.'

"By various means I became acquainted with each, nearly as with my own soul, with their besetments and temptations, arising from their age, sex, circumstances, and situations in life. It was often sounded in my ears, 'Bid the people that they go forward;' and, blessed be God! many of us did

"March hand in hand,  
To Immanuel's land."

"In my frequent intercessions for the people, God took me into his pavilion. It is not proper to relate the answers to prayer which I received, respecting those who unfortunately began to relax in prayer and watchfulness, in love and obedience, and who had begun again to live in indulgence of some secret sin. The detection broke the snare, led to humiliation of soul, which often ended in restoration and healing.

"Every few months we had a trial, arising from that which in itself was a cause of thanksgiving. The Lord increased our numbers, and the room became too small, and it was necessary to divide our company. This occurred again and again.

"My experience in my nervous fever taught me to bear with the infirmities of the weak; but I ever made a proper distinction between infirmities and sins. I could not, dare not, palliate or soften the sins of the unfaithful; and I knew a true penitent would always run before me, in self-abhorrence and crination. I loved my people, and sought to build them up, but only upon a good foundation; and few come among us, but those who loved and sought plain dealing. When I had confidence of a professor, I loved to administer a sovereign balm for every wound by the Spirit of truth, the Comforter, and all the consolatory promises of the Gospel. These soldiers of Christ nobly stood, bearing the

burden and heat of the day: primitive Methodists, hardy Christians, who denied themselves, took up their cross, and followed their Lord and Master.

### Foreign News.

NEW YORK, Oct. 6.—The *Canada* arrived this morning with Liverpool dates to the 23d.

The news is important. The *Petrel* steamer put back to the Clyde on the 18th, dismasted, her decks swept and leaking. Five of her passengers out of 111 had died.

It is officially announced by the French and English governments that on the 14th, 58,000 men landed without opposition at Eupatoria, and immediately marched upon Sebastopol; the transports returned to Varna for 14,000 more Frenchmen.

The instructions issued to the troops at Varna at the moment of embarkation had been published, and display evidence of the most minute care and forethought, and indicate that the intention is to make an immediate attack upon Sebastopol.

A dispatch dated Varna 22d, says from Russian sources it had been ascertained that the Russians did not oppose the landing of the allies, because their entire force in the Crimea numbers only 38,000 men, besides the garrison in Sebastopol 2000 strong. The Russians have 30,000 men and forty-eight guns on the heights leading to Sebastopol, and they will defend these heights to the utmost.

The allies march upon Sebastopol by way of Simmerssol. The first encounter was anticipated to take place about the 21st or 22d, unless the Russians advanced from their position to meet the allies.

The Russian fleet had again run into Sebastopol, and part of the allied fleet had arrived off that fortress. It was stated from Constantinople, but as yet unconfirmed, that the Czar at the last moment assented to terms, and that a steamer was despatched to postpone the landing, but at last advices she had not reached the fleet.

Ships with troops were off the fortress of Kimbura, and Island of Tendra, Odessa, doubtless with a view of intercepting Russian reinforcements for the Crimea.

The English are said to have captured a Russian express steamer with important despatches, off Sebastopol.

Anapa and Kersch were closely blockaded. The evacuation of Moldavia was now complete.

Gen. Guyon was recalled from Asia.

Greece makes submission to the Porte, and offers a treaty of commerce.

The rupture with Persia was officially contradicted.

Spanish affairs were unchanged.

The Belgian Ministerial crisis is over. Ministers remain.

English officers have been sent to the Turkish army at Kars.

Prince Napoleon has sent 12,000 muskets to Schamyl.

Persia is menaced by the Turkomans, who have taken the fortresses of Mero and Meschid.

The Grand Duke Constantine was expected at Limeropol.

It is said that the Emperor of the French is to visit England shortly before Christmas.

A diabolical outrage had been perpetrated in Ireland. About 900 inhabitants of the town of Enniskillen and the adjoining neighborhood proceeded by railroad to Derry on the 15th, and had a grand Protestant and Orange celebration. As they were returning the train came in contact with a large fragment of rock placed upon the rails, instantly killing the Stoker, and wounding numerous others, including Lord Enniskillen. The deed is stated to have been done by the Catholics, and suspicion of it was entertained before hand, so that unusual precautions were taken, and the train was going at a very slow rate at the time, otherwise the loss of life must have been frightful.

ATHENS, Sept. 16.—The French commander has again demanded that 2000 troops be received at Athens. The King refused, declaring he would leave his capital should the Ministry accede to the demand.

VIENNA, Wednesday.—The *Fremden Blatt* states that on the 13th all the Strand batteries recently erected at Odessa, were destroyed by part of the allied fleet. On the 12th, a powder magazine exploded at Perkop. There is said to have been a great loss of life on the part of the Russians. Two vessels of the allies were also damaged. This despatch needs confirmation.

ST. PETERSBURG, 14th.—A number of regiments have been inspected by the Emperor, and marched to share in the campaign of the South.

CONSTANTINOPLE, 17th.—While the embarkation at Varna was being proceeded with, a Turkish steamer upset two gun boats, and twenty zonaves were drowned.

The fleet which left the mouth of the Danube the 9th of Sept., met with a serious accident, an English and two French transports having foundered.

The Greek ambassador has returned to Constantinople.

At length we have decisive news from the Crimea, being in brief the landing of the great expedition upon which the eyes of the whole civilized world are now fixed. We have but few details, but the statement is that on the 14th of September 25,000 French, 25,000 English, and 8,000 Turks, landed successfully, and without resistance, at Eupatoria. These troops commenced the march on Sebastopol, and the transports returned to Varna for more troops. The allied fleet, arranged in the order of battle, were at the time before Sebastopol, in the expectation that the Russian fleet would come out and commence the attack. Eupatoria, or Kasolv, is situated on Kalamita Bay, and is described as a town of 8000 to 10,000 inhabitants. There are two routes to Sebastopol; the coast route would occupy about six days marching, and the route by the interior about twelve days. There, will undoubtedly be a battle at some point on the route, but with a force of from 80,000 to 90,000 of the best troops in the world, the allies do not expect any serious resistance. Indeed, the English speak of the taking of Sebastopol as a fixed fact. It seems to be generally believed that Omar Pasha will checkmate the Czar in Bessarabia, by carrying the war there, and thus prevent the concentration of an overwhelming Russian force in the Crimea.

The second expedition to the Crimea is to sail and reinforce the first as soon as the necessary steamers can be spared. It is already collected at Varna, and will be composed of 20,000 men, including a large cavalry force.

The Crimea is nominally under the command of Prince Menchikoff. From various sources, we learn that the Czar is pushing all his disposable forces into the Crimea.

A letter from a resident at Odessa says that that port was bombarded by the allies on the 7th of September, and adds the following in regard to the preparations made to receive the enemy by the Russians:

"Prince Menchikoff had exhausted every means of defence in order to render Sebastopol impregnable by sea and land. Between Sebastopol and Balaklava, five strong detached forts have been built, which are manned by a corresponding number of troops. The road from Balaklava to Jalta has been broken up here and there, and mined. The reach of coast from Sebastopol to Eupatoria is defended at irregular intervals by six batteries. Round Eupatoria three forts have been built—north, south, and east. This place is garrisoned by 15,000 men. The heights around Sebastopol are surrounded with trenches and ditches, crowned with 18 batteries, and defended by 20,000 men. The garrison of Sebastopol amounts to not more than 10,000 men; and if you add to them the crew of the fleet, the place itself will be defended by 25,000 men. Prince Menchikoff has prepared his people for the worst in a proclamation he issued on the 3d inst."

Some of the English papers are inclined to doubt the statement that Odessa has been bombarded. It is stated that there is not now a Russian soldier either in Wallachia or the Dobrudsha, and the Austrians are in possession of both provinces. From the Baltic fleet we have the following:

"Her Majesty's cruisers having towed the French ships and British transports, with the troops on board, returning back to France out of the Baltic, returned to their cruising ground immediately. In the Gulfs of Finland and Bothnia, a number of Dutch vessels sought to enter the blockaded ports. They were, however, speedily intercepted, and Her Majesty's ship *Archer* sent one, the *Minima*; into Memel. She is laden with Hollands, cheese, and miscellaneous produce, and with her cargo, will be sent home to England for condemnation.

The fleets have entirely left Aland."

A large number of persons in South Wales have left, and others are still preparing to follow, for the Mormonite settlements in North America. These persons are principally from the counties of Carmarthen and Glamorgan, and many have given up a comfortable home and subsistence, in order to seek their paradise on the banks of the Salt Lake. A very large exodus of these deluded people has taken place from South Wales, and, if anything, the movement is on the increase. The emigrants are principally small farmers, mechanics, iron-workers, colliers, &c., with here and there persons of a better class. They make their way to Liverpool, Bristol, or Plymouth, and thence start for New Orleans, where they ascend the river to their new settlement.

The Madrid journals of the 16th and 17th have nothing important in them, and no allusion is made to the search after M. Soule, mentioned in a private telegraphic despatch from Bayonne. The capital of Spain is represented by a private letter to be tranquil as regards the surface of things, but the government has to contend against both Republican and Carlist intrigues, and doubts are expressed of the firmness and en-

ergy of Espartero. The Republicans in Madrid although not very numerous, are very active; and as long as French political refugees are allowed to reside there, this party, although numerically weak, will be strong in influence. It appears, however, that the Spanish Government is aware of its danger, and has commenced measures of precaution. On the 16th, says one of the letters from Madrid, three well-known refugees were ordered to quit Madrid, and it was expected that the expulsion of persons of this kind would soon become general.

A letter from Paris of the 19th Sept., says, Mr. Soule, the American ambassador at Madrid, who, according to the yet unexplained telegraphic despatch of yesterday, was hiding from the Spanish police, arrived at Toulouse on the 17th, accompanied by Mr. Sickles, the U. S. Secretary of Legation at London.

ITALY.—In the month of December Pio Nono intends to decide *ex cathedra* upon the immaculate conception of the Holy Virgin; he has already collected the written opinions of the most eminent prelates living on the subject, most of whom—indeed, I believe, all—agree with himself in admitting the immaculate conception; he has sent an encyclica to all prelates “in grace and communion with the Holy See,” requesting their prayers, and authorizing them to institute jubilees and grant indulgences on the occasion; and, finally, he has invited two bishops at least to repair to Rome from every Catholic country to be present at the great ceremony. The rumors of upwards of a thousands bishops being convened in council by his holiness are much exaggerated; it being the policy of the Holy See to avoid councils, in whatsoever shape, as much as possible.

INDIA AND CHINA.—By the overland mail, dates are received of Calcutta Aug. 5; Bombay Aug. 1; Madras Aug. 11; and China July 22. We quote from the summary in an English paper:

“Numerous pirate fleets are cruising all over the east coast, and one numbering fifty junks, crowded with men, had lately congregated within forty miles of Fu-chau.

“Amoy remains quiet; and at Swatow an extensive trade in sugar is fast springing up.

“From Shanghai we have news by the Baracouts, from which we gather that the affairs of the rebels were gradually growing more desperate. They had received some re-inforcement in numbers, but want and sickness were making sad havoc within the walls, and dissensions were fast springing up amongst them.

We have also further news from Nankin, giving a still blacker shade to the very dark picture already presented. New books and new revelations have been brought down, a translation of one of which has been sent to the *Herald*, and we may judge of its nature when the editor assures us that it is so “blasphemous, silly, and absurd,” that he even hesitates to allow a line to sully his columns, while he regards it as containing such an admixture of error, pride, and presumption as to “paralyze the hopes entertained for missionary labors, and the extension of Christianity, for a long time to come.” The fanaticism and blasphemy of both leaders and people are reported to be of the most revolting kind. The eastern and western kings respectively personate the Holy Spirit and Jesus Christ, and among the chiefs generally ignorance and impudence contend for mastery.

scribes.” And they said, (Matt. 13:54,) “Whence hath this man this wisdom, and these mighty words?”

A “word” is put by a synecdoche for the words of consolation which he should speak to the sorrowing—for which “weary” is put by substitution. He said to such, (Matt. 11:28-30,) “Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”

To waken morning by morning, is to awaken every morning. To waken the ear as the learned, or as those who learn, as some render it, is put by substitution for his being made attentive to the reception of the teachings which he was commissioned to impart—the ear, an inlet to the mind, being a metonymy for the mind which thus becomes attentive. The figure is taken from the acts of teachers who rouse up their scholars early in the morning, to communicate to them the lessons of wisdom which they are to impart to others.

The Lord hath opened my ear, And I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.—vs. 5, 6.

Opening the ear, according to Wm. Lowth, was a Hebrew metaphor for making known something to another. The Saviour did not decline the commission communicated to him—not to turn away back being put by substitution for not refusing to fulfil the sacrificial office. He did pray, (Matt. 26:39,) “O my Father, if it be possible, let this cup pass from me;” but he immediately added: nevertheless not as I will, but as thou wilt.” And so, (Phil. 2:8,) “he humbled himself, and became obedient unto death, even the death of the cross.” For he said, (Heb. 10:7,) “Lo I come (in the volume of the book it is written of me,) to do thy will O God.”

He gave his back to the smiters, &c., when Pilate, (John 19:1-3,) “took Jesus and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with the palms of their hands.” Matt. 26:67—“Then did they spit in his face, and buffeted him; and others smote him with their hands.”

This being the only scripture where there is a prediction that he should be spit upon, the Saviour must have had reference to it when he said, (Luke 18:31-33,) “All things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and put him to death: and the third day he shall rise again.” And this proves that the Saviour was the subject of this prediction.

To submit to being spit upon, was to submit to the grossest indignity that could be offered—it being considered insulting by the orientals even to spit in the presence of another. “To spit in the king’s presence, or in the presence of each other, was an act of indecency.” (Herod. v. i. 99.) It was also considered an unpardonable insult even to touch the beard of another contemptuously; and an Oriental will resent nothing sooner than an insult offered to his beard. But such, and greater insults, the Saviour, for our sakes, voluntarily endured. He willingly undertook a work which he knew would be attended with such indignities.

For the Lord God will help me; therefore shall I not be confounded. Therefore have I set my face like a flint, and I know that I shall not be ashamed.—v. 7.

When the Saviour prayed, if it were possible, for the removal of that cup, “and his sweat was as it were great drops of blood falling to the ground,” (Luke 22:43,) “there appeared an angel unto him from heaven strengthening him.” And so he was Divinely sustained amid all the cruelties heaped on him. To assume a determined expression of the face, is put by substitution for decision of the mind; and its comparison, by a simile, to a flint, illustrates the unyielding nature of this determination. Thus God said to Ezekiel, (3:8, 9,) “Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant, harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks.”

He is near that justifieth me; who will contend with me? Let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up.—vs. 8, 9.

This is a prediction that his innocence of the things of which he was falsely charged, should be made apparent. Even Pilate called him, (Matt.

27:24,) “that just person;” and declared, (Luke 23:4,) “I find no fault in him.” And the wonders which God wrought at his crucifixion, compelled the Roman centurion to exclaim, (Luke 23:47,) “Certainly this was a righteous man.”

Those who would bring charges against him, are challenged to stand with him for the trial of their accusations before an impartial judgment: to stand together, and to come near, being put by substitution for the mutual submission of such charges to such a tribunal. Rom. 8:31, 33—“If God be for us who can be against us. . . Who shall lay anything to the charge of God’s elect? It is God that justifieth.”

While the Messiah should come off victorious over all his foes, they would become old and perish. A garment that is cast aside soon becomes moth-eaten and worthless: by a simile their decay is illustrated by its waxing old; and by a metaphor their being eaten by moths, affirms their destruction.

Who is among you that feareth the Lord, That obeyeth the voice of his servant, That walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God.—v. 10.

To walk in darkness, is put by substitution for mental sorrow, a sense of depravity, or affliction and gloom of any kind. All such by the apostrophe, are exhorted to put their trust in Jehovah. The Psalmist said, (23:4,) “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.”

The “name of the Lord” is put by metonymy for the Lord; and to “stay” upon him is a metaphor expressive of firm reliance on him.

Jehoshaphat said to Israel, (2 Chron. 20:20,) “Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And David said, (Psa. 20:7,) “Some trust in chariots, and some in horses; but we will remember the name of the Lord our God.”

Behold, all ye that kindle a fire, that compass yourselves about with sparks: Walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.—v. 11.

The former verse was addressed to all who sought Divine consolation. This is addressed to those who seek to remove the darkness from their path-way by efforts of their own. To kindle a fire and to compass themselves with sparks, are put by substitution for the adoption of plans for their salvation, and to walk in their light, is a figure of the same kind for abiding by them. The direction thus to walk is ironically spoken; the consequences of so doing being immediately announced. Thus we read in Eccl. 11:9—“Rejoice, O young man, in thy youth; and let thy heart cheer thee in days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.”

“Hand,” the instrument of action, is put by a metonymy for God himself: and the declaration that they shall lie down in sorrow, is a substitution for the wretched end which will overtake all who forsake Jehovah. Psa. 16:4—“Their sorrow shall be multiplied that hasten after another God.” Matt. 25:4—“These shall go away into everlasting punishment: but the righteous into life eternal.”

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“FOR BIBLE CLASS AND FAMILY INSTRUCTION. The Westminster Shorter Catechism. With Analysis, Scriptural Proofs, Explanatory and Practical Inferences, and Illustrative Anecdotes. By Rev. James R. Boyd, Author of ‘Elements of Rhetoric,’ and ‘Eclectic Moral Philosophy,’ Editor of ‘English Poets, with Notes,’ etc. New York: Published by M. W. Dodd, Brick Church Chapel, City Hall Square. 1854.”

The Catechism on which this work is based is now three centuries old, and all are supposed to be familiar with it. The peculiarity of the present volume consists in its Scriptural proofs, illustrations, &c. There is no want of ability or good judgment indicated in the arrangement and execution of these.

“THE OLD FARMER’S ALMANAC, calculated on a new and improved plan for the year of our Lord 1855. Established in 1793 by Robert B. Thomas. Published by Jenks, Hickling and Swan.”

This standard publication has again made its appearance, to tell the people all about the rising and setting of the sun and moon, the tides, weather, eclipses &c. &c., for the coming year, with other new and interesting matter.

“TWO DISCOURSES delivered at Stoneham, Mass., Sept. 7, 1851, occasioned by the death of Rev. John H. Stevens. By Wm. Chalmers Whitecomb, Pastor of the Stoneham Orthodox church.”

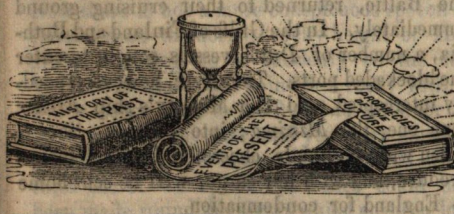
We are indebted to the author for a copy of these discourses, which are in a measure historical and biographical; but exhibit talent, research, ability and a liberal mind.

“THE GENTILE NATIONS: or, The History and Religion of the Egyptians, Assyrians, Babylonians, Medes, Persians, Greeks, and Romans: collected from ancient authors and Holy Scripture, and including the recent discoveries in Egyptian, Persian, and Assyrian inscriptions: forming a complete connexion of sacred and profane history, and showing the fulfilment of sacred prophecy. By George Smith, F.A.S., Member of the Royal Asiatic Society of Great Britain and Ireland, of the Royal Society of Literature, of the Irish Archaeological Society, etc. New York: Published by Carlton & Phillips, 200 Mulberry-Street, 1854.” 663 pp. 8 vo.

This is a new work by Dr Smith and is valuable as a treatise on ancient history in fulfilment of prophecy. The late researches and discoveries at Ninevah, Babylon, and in Egypt, have tended to make clear some things which were before obscure, and all these new sources of information are made use of by Dr Smith in his compilation of the history of those times. This volume presents in a very compact and readable form a very desirable work on ancient history. We also get from it a very good idea of the religion of those times. A dissertation on the Oracles of the heathens is copied from it in another column.

“CONFESSIONS OF A CONVERTED INFIDEL; with Lights and Shades of Itinerant Life, and miscellaneous sketches. by Rev. John Bayley, of the Virginia Annual Conference. New York: published by M. W. Dodd, corner of Spruce Street and Cit’ Hall Square. 1854.”

This illustrates how the author became an infidel, and how he was converted from it and became a minister of the Gospel. Then follows dissertations on various appropriate subjects. The whole furnishes a volume of very pleasant reading; and would be useful to put in the hands of those



The Advent Herald.

BOSTON, OCTOBER 14, 1854.

These 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 PROPHECY OF ISAIAH. CHAPTER I.

The Lord hath given me the tongue of the learned, That I should know how to speak a word in season to him that is weary. He wakeneth morning by morning, he wakeneth mine ear to hear as the learned.—v. 4.

The speaker here, is evidently the Messiah. The “tongue of the learned” is put by a metonymy for an ability to instruct,—a fitness to impart knowledge. His teaching was so wonderful that even the Jewish officers were deterred from taking him, saying (John 7:46,) “Never man spake like this man.” For. (Matt. 7:28, 29,) “The people were astonished at his doctrine: for he taught them as one having authority, and not as the

skeptically inclined.

"THE THEOLOGICAL AND LITERARY JOURNAL.— Edited by David N. Lord. Number XXVI. October, 1854. New York: Published by Franklin Knight, 138 Nassau-street. 1854."

We have received the October Number of this valuable Quarterly, which now needs no commendation of ours. The following are its Contents.

ART. I.—*The Truth of the Laws of Symbolization and the Importance of their Results.*

The question whether they are true or not of great moment.

The principle on which symbols are used.

Distinction between analogy and exact sameness.

The main laws of symbols.

Their chief characteristics.

The spheres from which they are taken.

The false principle on which they proceed who misinterpret them.

Conclusion.

ART II. *The Exposition of Romans 11. 12, 15, 25.*

ART. III. *The Parables of the New Testament.*

The principle on which they are employed.

The sphere from which they are taken.

Their characteristics and laws.

Their two classes.

The scene of the kingdom of God they are chiefly employed to illustrate.

The reason that Christ taught by parables.

The parable of the two builders; its object.

The sayings of Christ to which it refers.

The analogy of the two buildings to Christ's hearers.

The analogy of the trial of the buildings to the trial of Christ's hearers.

Lessons taught by the parable.

The parable of the sower.

The principle on which it is framed.

The hearers represented by the way-side ground.

Those denoted by the rocky ground.

Those represented by the thorn ground.

Those devoted by the good ground.

Truth taught by the parable.

ART. IV. *The Apostolic Commission.*

ART. V. *The Plurality of Inhabited Worlds.*

ART. VI. *Notes of Scripture.*

ART. VII. *A Designation and Exposition of the Figures of Isaiah, Chapter XXVIII.*

ART. VIII. *Hints to Orthodox Antimillenarians.*

ART. IX. *The Tactics of a Class of Antimillenarians.*

ART. X. *Literary and Critical Notices.*

1. Dr. Lord's Essay on the Millennium.

2. Dr. Cooper's Lectures on Odd-Fellowship.

3. Dr. Cumming's Lectures on Romanism.

4. Dr. Upham's Religious Maxims.

5. Mr. Nicholson's Discourse on Christ's Ascension.

6. Conversations on the Office of Ruling Elder.

7. Symbolic Prophecy.

8. Defence of the Eclipse of Faith.

9. The British Periodicals.

10. Mr. Goodell's Changes in the East.

11. The Characteristics and Laws of Figurative Language.

LETTER FROM ELDER JONATHAN COLE.

BRO. HIMES:—I want the privilege of conveying my feelings to the Advent brethren.

DEAR BRETHREN:—Are we firm in the belief that the Advent cause originated, and has thus far succeeded by the agency of the Holy Spirit? If so, are we not actually withholding that assistance which the cause requires and our duty to do at this time. Is it not as much as brother Himes ought to bear, to stand in the front of the battle and expose himself to all of the artillery the enemies of the cause can muster, without being embarrassed for want of means to honorably sustain the printing of the *Herald*, and himself and family in his arduous missionary labors. Is it not giving the enemies of the cause occasion to think we are not sincere in what we profess to believe? It looks so to me.

Now for a proposition. I will be one of twenty to raise one thousand dollars, payable by the fifteenth day of January next; to be appropriated for the uses above mentioned. And as others may concede, let them send in their names for insertion in the *Herald* to encourage others. I do think it is not only taxing brother Himes more than he in Christian charity ought to bear, but the cause itself is now suffering in consequence of our neglect. Brethren let me have the pleasure of seeing your names inserted in the *Herald* soon. Yours truly,  
JONATHAN COLE.

Salisbury Center, N. Y., Oct. 2d, 1854.

I received the above letter with joy and surprise. It was difficult to account for such a movement in the mind of our father in the gospel. I had laid my case, and that of the office before God. And there I left it, trusting in Him by whom I had been sustained thus far. I had one more duty to perform, in connexion with my humble prayers. That was to address a note to such friends of the cause as would be likely to appreciate my case and render me aid. The appeal of father Cole supercedes this, as all who are interested will be likely not only to see it, but also to sympathise in his benevolent spirit.

I have said but little of the financial condition of the office for some time past, I had hoped by untiring devotion to the cause, and economical management, to free the office from all embarrassment and to sustain myself and family. But during the last year, active and virulent influences have been at work, much to the injury of the office.

I regret to say, that nearly all the old slanders against me have been revived, revamped, and others added. These wicked and false reports have been used to injure the circulation of the *Herald*, and the publications of the office generally. I forbear to repeat any of these things. I would have avoided a reference to them, if I could in justice to a suffering cause. My warfare with these elements closed in their utter defeat in their attempt to break me down in the memorable suit at Providence, R. I. While this class of persons have been doing what they could to cripple and break down this office, it is due to truth that I should say that the friends of the office have been mindful of the interests of the office, and have kept up the list of the *Herald* in a good degree. But in other respects very little help has been received to aid my free distribution of tracts and papers; or in my missionary labor. While I bear testimony to the liberality of brethren in all the places where I have labored, I have also to add that it has not been in their power, in many places to do more than meet my traveling expenses. While in others a competency has been raised. As I know no other work, or interest on earth, then that of the *Advent cause*, I am obliged to look to the fruits of my labor, in this work for the support of those depending upon me.

While I make no claim, or even appeal for aid, having made the above statement, which I believe is due to me, and the cause I serve, I only add a few facts relative to the state of the office.

There is now due the office, from those who have gone into definite time, the Saturday Sabbath, and other things, who withhold or refuse to pay, more than \$500.

The office has expended during the past year in sending the *Herald* to the poor, and in donations of books, above receipts for those objects, about \$300.

There is now due from subscribers to the *Herald* for past volumes ending July 1st, about \$2,000.

There is also due on book account, besides that enumerated in the first item, about \$200.

Making about \$3,000,

now due the office, which on every principle of honor and honesty, should be paid. By the rise in the price of paper, our expenses for that article alone have been about \$300 more the past year than they would otherwise have been; and other things, expense of living, &c., have been proportionally increased, without any increase of income from the paper. I must have immediately, from the above or other sources at least \$2,000, to meet the wants of the office—my debt for paper alone, being over one thousand.

If these sums due the office could be collected, it will be seen that brother Cole would have no occasion to make a proposition to aid me, or make so liberal an offer to make up the sum he has proposed. If those indebted to the office will withhold their dues, then the friends of our bleeding cause, if they mean it shall live and prosper, will have to render liberal aid. And why should it not be sustained. Is not the Saviour soon to come? Have we not got the truth on this great subject? Do we not hold it in a healthful gospel purity? And is not this the work, and just the work our Saviour requires at our hand? So I think, and what ability I have, henceforth I hope to be able to devote to this glorious cause.

The Paschal Moon.

BRO. HIMES:—My motto is, "owe no man any thing."—honor to whom honor is due; and as you have laid me under obligations by faithfully exposing my error in supposing there was a pass-over full moon on Friday, A.D. 37. I hasten to return you my thanks for so doing. A good cause never is benefitted by error, and I am always glad to exchange error for truth. I made up my mind several years since to be honest in my religion, believing that would keep me so in other things. And in no way can a person more surely obtain my gratitude than by exposing my errors in my religious faith.

I am satisfied my error arose from the fact of Ferguson's placing the crucifixion in the true era, A.D. 37 \* which I had confounded with the vulgar era; and as necessity required a paschal full moon on Friday of the same year, I therefore inferred one in A.D. 37 on the authority of Ferguson, in which error I was confirmed by the declaration of the same by a writer in the *Crisis*. When I wrote that article (which was more than five months since,) and which I supposed long ere this lost in the rubbish of the office of *The Crisis*, I looked for my table of authority, but could not find it. I wrote therefore from memory. The fact is, not expecting to have use for my Advent statistics and publications, I have during my long illness kept giving them away until I have but very few left.

My Advent library is all gone except vols. 1 and 2. I consequently wrote from memory, or a dependence (in many things) upon others statements. I mention these things not merely as an apology, but as the facts in the case.

In view of the above, I cheerfully renounce my error, and acknowledge that with the present light, I see no authority for extending to, or terminating the 2300 day-period this year. And hope that any and all who have been influenced by my statement to adopt the argument, seeing its error, will at once promptly reject and expose it. We have true reasons enough for expecting Christ soon, yea, this year, without depending upon false ones. But I close, brother H., by resuming my expression of thanks for your faithful and lucid exposure of my error.

Yours in hope of seeing Jesus soon,  
S. Falls, Oct. 3d, 1854. E. R. PINNEY.

N. B. I hope you will let my infirmities excuse me for not copying this. I expect to leave for Rochester on a visit. I have been permitted by God's blessing to visit my aged parents once more and probably for the last time. My general health is much better than it has been and I am at present quite comfortable not having had a swelling for some weeks. But my cancer grows worse very fast, it has got to be a fearful looking sore. My family are all quite well. Yours,  
E. R. PINNEY.

REMARKS.—The above is frank and Christian, and is just what might be expected from one actuated by Christian principles. It is always a pleasure to spend time and labor to enlighten those who can, like brother Pinney, appreciate, and like him have candor to acknowledge the correction. In the present case brother Bliss feels amply paid for the complicated calculation which was necessary to arrive at the astronomical position of the moon at the time referred to.

We sincerely sympathize with brother P. in his sufferings. There is however deliverance in prospect.

—A.D. being a chronological technicality, should never be used only in connection with the vulgar era. When we refer to the true epoch of Christ's birth, it should be omitted.—Ed.

Convocation of Catholic Bishops.

The first Council of the Catholic Bishops and other Ecclesiastical dignitaries of the province of New York, assembled in New York on Sunday, the 1st inst.

The ceremonies of the occasion were imposing and novel in that latitude. The Council assembled at the house of the Archbishop, and dressed in the full regalia of the Church, proceeded to the Cathedral in Mott street. The procession was headed by a priest carrying the cross, and Archbishop Hughes carrying the pastoral staff, or crozier, brought up the rear. The Pontifical High Mass of the Holy Ghost was performed, after which the Archbishop delivered the inaugural sermon. The performance of the service lasted four hours without intermission.

The business of the convocation, which will be conducted in private, will commence to-day. The *Tribune* referring to the Archbishop's sermon, remarks:

"The Bishop does not distinctly declare the objects for which the Convention was called, but the tenor of his discourse leaves no room to doubt that the convocation was dictated, or at least much hastened by the Know-Nothing movement and the street preaching disturbances here and in other cities."

It may sound somewhat strange to American ears to hear the term *province* applied to independent States in this republic. Yet they are regarded by the papists only as *provinces* of the Papal See—the Pope claiming spiritual sovereignty over every one who is in communion with the hierarchy of Rome. And the allegiance which every Papist recognizes as due to that foreign potentate is such, that he cannot intelligently take the oath of allegiance to this country without being guilty of perjury. It is true that they claim that the Pope is only their *spiritual* guardian, but yet their spiritual allegiance to him is such, that he has only to ignore any or all enactments of this government, and the conscience of every Catholic feels bound to obey the Pope's mandate. The Pope thus wields a *veto* power over the doings of every State in America—so far as the obedience of Papists is concerned. And thus Brownson Jesuitically says:

"I owe no duties to my country but such as are prescribed by the law of God; and the only authority the Pope has over me as a citizen is his authority as the spiritual guardian and judge of that law as binding on my conscience. He, at the very lowest, I think, is as likely to interpret and apply that law justly, as is Franklin Pierce, or Chief Justice Taney, or as I should be in my own

private judgment. My political sovereign has no right to demand my obedience to any order contrary to the law of God, and he has not been constituted my judge to interpret authoritatively that law for me, or for any one else."

The Concord Grape.

We were much interested, some weeks since, in a visit to the nursery grounds of Mr. E. W. Bull of Concord, Mass.—the originator of the justly celebrated "Concord Grape"—a new variety. And now we have been doubly gratified in the receipt of a box of the clusters of the ripe fruit. It is a seedling of the second generation, from the fruit of an old and valuable vine on his estate, and of course a native. Its wood is therefore hardy and adapted to this climate; while it is celebrated as a prolific bearer, and an early ripener. The fruit is delicious and fully equal to the Isabella grape in flavor, while it exceeds the Catawba in the abundance and excellence of its juice, and it is therefore a desirable *wine*, as well as *eating* grape. Cuttings from it are being sought for by grape growers in all directions; and at \$5, each, Mr. Bull is unable to supply the demand.

We learn that he has some thousands of them in process of rooting for the demand of the coming season. Did we own a foot of ground, where we could sit under our vine, we should have one growing over our head.

Sebastopol.

The last advices from Europe mentioned that the main body of the allied army of the Western powers had landed at Eupatoria, and commenced its march on Sebastopol. The strength of the army is stated at 25,000 French, 25,000 English, and 8000 Turks. The transports had returned to Varna for the reserve. It was stated that the army would advance by the way of Simferopol, instead of by the shorter route along the coast. The distance to be traversed if the interior route is taken cannot be less than one hundred miles. The *London Morning Chronicle* considers it probable that the adoption of this route will secure the troops against their most formidable difficulty—the water. For about the first twenty miles, the line of march appears to run along the banks of the lakes, without any vestige of a running stream; but, further on, there are everywhere rivers at no great distances; and beyond Simferopol, the road passes successively near the sources of the Alma, the Katcha, and the Belbec.

The allies have ere this undoubtedly measured their strength with the Russian army, the main body of which it is stated, had been concentrated on the heights about Sebastopol. A letter from Odessa says: "The heights in front of Sebastopol, which are encircled by redoubts and trenches, are armed with eighteen batteries, and defended by 20,000 men. The garrison of Sebastopol is only 10,000 strong, but, if we add to this number the crew of the fleet, the fortress is defended by 25,000 men." This is probably not the whole disposable force of the Russians. The Czar has had ample time to prepare for the defence of his most important military and naval station on the Black Sea, and the invading army will have to cope with a strong and determined foe. Advices from that quarter must be awaited with the deepest anxiety. The defences of Sebastopol are so strong that its capture, except by an overwhelming force, would be one of the greatest military achievements of the age.

GENERAL CONFERENCE OF ADVENTISTS IN MAINE.— There is a desire for a general gathering of Adventists in Me., on the part of many of the early, steadfast, and faithful friends of the cause. It is proposed, therefore, to hold a conference, to commence Nov. 9th, and continue over the Sabbath.

Some of the objects of this meeting will be to form a better acquaintance with each other—to learn each other's views, and also to hear reports of the state of the cause within the bounds of the State, and to provide for the destitute, &c. The meeting will be held at Richmond. Brethren will be provided for, and it is hoped that there will be a general gathering, from all parts of the State. The "reasons of our hope," and the evidence, of the speedy coming of Christ, will be fully given.

J. V. HIMES.

ORDINATION AT LAWRENCE, MASS.—Bro. William Eustis Burnham, will be set apart to the work of the ministry, on Wednesday evening, Oct 18th. Preaching on the 19th in the evening.

Brethren in the ministry, and members of the churches in the vicinity are respectfully invited. The church is much revived and encouraged under the labors of Brother B. J. V. HIMES.

## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

## THE SIGNS OF OUR LORD'S RETURN.

BRO. HIMES:—Your answer to the "inquiries" of sister Burnham in relation to the "darkening of the sun" after "the tribulation of those days," excites in my mind a desire to say a few words on that vexed question. I have for many years held decided opinions which I think are very clearly sustained by the testimony of the prophets, and of Christ in Matt. 24th, Mark 13th, Luke 21st, and subsequent history; and which to my mind are unequivocal, which lead me to the conclusion and confirm me in it, that the signs of the Lord's coming, "the darkening of the sun," "the fall of the stars," the sea and waves roaring, men's hearts failing (expiring) within them for fear, for looking after those things that are coming upon the earth, are all and entirely in the future; that when they are fulfilled, or come to pass, they will be fulfilled completely as a whole scene, not as portions covering ages; and, I trust, I may be permitted to give some of my reasons for differing so widely from you and so great a number of Adventists in this matter.

To be sure my opinion is not worth a rush as such; and I would not obtrude it before your readers but for the consideration that the affirmation of the "signs past" is making such havoc among the simple minded of our brethren and sisters, and, taught by experience in the past, what moral disasters and erroneous interpretation of the prophetic scriptures can produce, and conceiving it to be more conformable to my duty not to withhold anything which may tend to prevent such disasters, if I have any means of correcting such interpretations, and feeling persuaded in my own mind, I have in this case, although very ill qualified for the task, I therefore would with a deep feeling of modesty, proceed to a brief examination of the question proposed by sister Alice Burnham, (in all deference to you, because I object to your answer.) 1. Has the sun been darkened to fulfil Matt. 24:29? I would answer unhesitatingly, no, certainly not.

My reasons are, 1st, because the powers of the heavens have not been shaken so as to make men's hearts fail [or expire within] them for fear, &c.

2. Because by "seeing" these things—the darkening of the sun, &c., we have not "known" that his coming was "even at the door."

3. Because the tribulation of those days have not yet in any sense had an "afterwards," the "sorrows" are yet severe in the "wringing out the dregs" of it.

4. Because it is not like the predictions of God for the instruction of his people, to fulfil his all important signals in portions covering a period of 150 years—those signals to be "seen" too in one season, any more than the fig-tree's budding covers portions of many years to indicate one ensuing summer.

5. Since the pretended darkening of the sun, or darkenings, we have lived a long time and have not "seen" the remaining signs of the series, and the plainest rules of language oblige us to conclude that the whole series occur in consecutive order.

6. Because (I believe) there is no record of the sun having been darkened since the crucifixion. The Lord declared the "sun shall be darkened"—dark days in certain localities make out no proof of the darkening of the sun.

Permit me to attempt to sustain each of my reasons by God's word, and common sense.

1. The powers of the heavens shaking is given as a reason why men's hearts fail for seeing the distress of nations with perplexity, the tribes of the earth mourning, &c., which is evidently occasioned by the darkening of the sun, &c., so we read. Now what are the heavens? Is not the "heavens" here identical with the word atmosphere? I believe all assent to that. Well, is there a power in the atmosphere by which alone we effect our lying down, and our rising up; our standing still, and our locomotion; for ourselves and all animated creation, as well as things inanimate. Is it by the same power that the tower of Babel and all other edifices are reared? and the ark of Noah,

and all other vessels are floated and managed on the sea? I believe all will agree that such is a fact.

Does not the prophets declare out of the mouth of the Lord, and in his name, that "once more he will shake the earth," (as at the giving of the law to Moses) and not the earth only, [as then] but "also heaven?"—to what purpose I ask? I answer with Paul, to the purpose that all things that are "made" may be "shaken" and "removed." When does the prophet say that will take place? When the "desire of all nations shall come," in other words, as Paul, when we shall receive a kingdom which cannot be removed [shaken], (see Haggai 11:6; Heb. 12:26, 27 and parallels.)

Are not these shakings identical? I think so. Then we see what the powers of the heavens, or atmosphere are, and when the shaking is to take place, in connection with the advent of the King of kings.

Now let us digress a moment to look at one or two important facts. First, our atmospheric heavens is a medium of elasticity of great power, having a pressure upon every man of moderate size equal to four and a half ton's weight. It extends from all points of the body of the earth for at least forty miles from its surface. At the poles the air is dense and heavy, because cold. Under the tropics the air is constantly greatly rarified by the direct rays of the sun. The cold air of the poles has a constant tendency to rush and roll over to the middle region of the earth—the tropics, but is kept in equilibrium by the rays of the sun; and this tendency is relieved by its rolling over in limited currents in one direction one part of the year, and in another, another part—these currents are called trade winds. Any local interruption of these currents are followed by those awful eruptions in the heavens called hurricanes, or tornadoes, the destructive power of which are slight indications of the shaking of the heavens.

Now, to resume, let me ask what keeps the cold air of the "heavens" at the poles, and the hot air of the tropics in equilibrium? I answer, the constant activity of the sun's direct rays.

What would be the effect of an obstruction of the sun's rays arresting their direct force upon the tropical atmosphere? It would, I conceive, be a cessation of the equilibrium; and since the tendency of the cold air of the poles to roll in upon the tropics is constant, the cessation of equilibrium would be followed by such tempest and storm as would be best calculated to bring dismay. This effect would necessarily follow a "darkening of the sun," a temporary obstruction of his rays, for only one day. This shaking of the heavens has not yet taken place; therefore, the "sun" has never been "darkened."

2. The plainest rules of language, I conceive, oblige us to understand the Lord to say, in effect, that as sure as ye know by seeing the buds on the fig-tree that summer is nigh at hand, so surely shall ye "know" of your own selves—having no need for another to teach you, that my coming is near, even at the door. This seems clear. Well now, those persons who saw those dark days could not know the Lord was near, even at the door. We know they could not know any such thing—the season passed, and the lesson of the parable of the fig-tree proves that therefore those dark days were not the "darkening of the sun" signified by the Lord. Then, again, we have not "seen" any of them. We were not then born, consequently, they were no signs of the Lord's coming, else his language is at fault; for how can we then "know" his coming is at the doors not having "seen" the signs, they not having occurred in our lifetime.

3. The tribulation of those days has not in any sense had an "afterwards."

Let me ask 1st, what "days" are "those" in the which there should be great tribulation, such as there never was since the beginning of the world to that time, nor ever shall be afterwards? And 2d, what is the tribulation; and upon whom, and what?

1. Are they not the "days" in which it should be a woe to "give suck?" the "days" of vengeance, that all things should be fulfilled upon this people that had been written by Moses, by Micah, by Daniel, and the other prophets? the "days" in which they should fall by the edge of the sword, and be led away captive into all nations, and Jerusalem be trodden down of the Gentiles until the times be fulfilled? You admit in answer to sister Burnham, these are the "days." Then they are not yet ended, for Jerusalem is yet trodden down by the Gentiles.

2. What is the tribulation, what was it upon, and upon whom? I answer, upon Jerusalem and her people; the overspreading of abominations that was decreed to make her desolate till the consummation—this the tribulation—greater than any

other since the beginning of the world, severer, more complete.

What! was this tribulation arrested by the Protestant Reformation? What shall we "forget" Jerusalem and her degradation, and tribulation and substitute another case, another issue, of which the disciples who asked for the information could have not by any possibility have had the remotest idea? Peter, James, John, and Andrew asked of the Lord questions of certain import. The locality of the subject was Jerusalem; the all-engrossing interest in their minds was her overthrow and the long recorded coming of Him who was to be her restorer. Do you suppose they were ignorant of the prophets? Assuredly not. Did they not know that Micah had testified that she should become heaps—"plowed as a field." Had they less interest in Jerusalem than others of their nation before them? Had they not learned of the desolations denounced against the "pride of the whole earth," the "city of defences," the "city of David," which "the Lord had chosen to place his name there;" the most important spot to them of all God's creation. Had they not learned what was to come upon her, as written by Moses, and David, and Micah, and Isaiah, and Daniel? Most assuredly they had. Cannot we realize how their interest would be excited at the bare mention of her desolation? Then how can it be supposed that the Lord after he had excited their interest about the "sorrows," the desolations, the tribulations of their holy city, that he would jump away from that to discourse about a tribulation, the locality, and nature of which, as men, (and they were men, uninspired too, at that time,) they could not have any conception of? Would the blessed Master mock his poor dejected disciples? What did they want to know about any other tribulation, in a far off land, and even among and upon, Gentiles by birth and nation? I warrant you they thought of nothing but what they inquired about; Jerusalem and her King, and Restorer, whom they believed Jesus to be.

And I may be permitted to express my conviction that any interpretation of prophecy that proceeds upon a "forgetfulness" of Jerusalem is erroneous and will fail.

"If I forget thee, O Jerusalem, let my right hand forget her cunning, and my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy," is not an isolated expression, but the sentiment of the prophetic Scriptures.

Then my conclusion is, that the "tribulation of those days"—is the tribulation upon Jerusalem; which "sorrows" had their "beginning" in the life-time of the disciples whom he addressed in the wars and rumors of wars, &c., which preceded their overthrow by the Roman enemies—when abominations overspread her with desolations which yet continue. Therefore the "sun has not been darkened," because the tribulation is yet in its operation.

I will only remark on my 6th reason for the present, and close with my view of the darkening of the sun as I expect to see it before I see Him who is all my hope.

6. I deny that there has been a solitary "darkening of the sun" since the crucifixion. That any of the recorded dark days in the last century were darkening of the sun I deny; because, 1st, I find that to the east and the west of the locality of such darkness the same rays of the sun which usually illuminated such locality was illuminated as usual; at least there is nothing shown to the contrary and I infer there would have been if the darkness had extended there. For illustration take the dark day of May 19th, 1780. The locality of the darkness is claimed to have been Massachusetts, Rhode Island, Connecticut and a part of New Hampshire; and that the darkness continued 16 hours, commencing about 10 o'clock in the forenoon. Now if the "sun" had been darkened it would have been darkened in England from 2 1-2 P.M., for 16 hours, because the same identical rays of the sun which light up these regions light up England; but there was no unusual darkness there at that date, therefore, it follows, that the "sun" was not darkened. Whatever occasioned the darkness of those days it is certain it was not the darkness of the sun or obstruction of his rays to our atmosphere.

2. I deny it because this very information about the "darkening of the sun," "immediately after the tribulation of those days" is a part of the gospel [good news] of the kingdom which should be preached in all the world for a testimony to all nations—whosoever the children of men dwell—that expresses universality; then, shall we suppose that this most important sign of the kingdom coming, which shall be preached universally shall be "done in a corner," or repeated in corners successively? I can never believe such a thing. Surely, if language has a certain meaning it is in-

dicated clearly that the "seeing" of the sign will be co-extensive with the "testimony" in relation to it. Why should it not be? Nor could an aggregation of repetitions be the sign by any means. Just as soon could the budding of the fig tree putting forth leaves twelve times last century signify that the summer of 1855 is at hand.

But permit me just to say what I expect in the future, since I deny what so many of my brethren believe is past. I expect the tribulation as indicated above, to continue upon Jerusalem until the seventh trumpet sounds—then her Lord will rise up to take to himself his great power and reign—the messages of Isaiah 40 and 57 will be appropriate—the power of her desolation will be broken without hand and "none shall help him"—the tribulation—the treading down legally cease.—"Immediately after" the sun shall be darkened; yet in "those days" previous to the kingdom, but still, "after that tribulation." Briefly, to save space I expect it to occur on this wise, and I think I have good reason. The coming King is preceded by a pageantry of glory, (Matt. 15:31). His heraldry, the angels—thousands of thousands, "even many thousands." Let me remark the angels are corporeal persons; this host will be a solid phalanx; in their stately progress I suppose them to obstruct the rays of the "sun"—perhaps at a very remote distance from the earth, the focus of the rays of their glory will not be a substitute for the rays of the sun, which they will thus obstruct. The "sun will be darkened." The atmospheric phenomena alluded to above—the "shaking of the powers of the heavens," would then take place—distress of nations with perplexity—"the sea and waves roaring"—as they never learned to roar before—men's hearts failing them for fear, &c. Then as the glorious heraldry approach nearer, the obstructions of the sun's rays cease; and they, constituting the "sign of the Son of Man," are seen in heaven. "And then shall all the tribes of the earth mourn"—and they shall, (next in consecutive order) "see the Son of Man coming in the clouds of heaven in power and great glory," &c. Now learn a parable of the fig tree and all the trees—"So likewise ye, when ye SEE these things, KNOW that it is near even at the doors. Verily I say unto you this generation, you James, Peter, John and Andrew, and your cotemporaries shall not pass away till all these things [began to] be, (as it might be rendered, and is by some,) fulfilled." Be assured of what the Lord adds, Heaven and earth shall pass away but his words shall not pass away.

If I have said aught amiss, pardon me; but so believes your humble servant, waiting still to behold the "darkening of the sun;" and, then, I expect to lift up my head and rejoice in the knowledge of the immediate approach of Him, whom having not seen, we love and adore. As ever yours,  
JAMES WOLSTENHOLM.

## LETTER FROM D. I. ROBINSON.

BRO. HIMES:—I am alive, and well, and here. I have labored here most of the time since the middle of June; but things were much changed when I got back from what they were when I left, and have remained changed to this day; though we have had large attendance and pretty good meetings, yet no special revival. I have visited a good deal among the people, and have been sowing the seed which we hope will spring up and bear fruit. I have been tried, but not discouraged. I have visited Homer twice, and find them holding on and enduring affliction. Brother Gross had been sick; had preached but part of the time, but his health was improved. Bro. Clapp had preached part of the time, and others occasionally supplied the desk. Here I heard Mr. Louguen, one of the "Jerry Rescuers," "a mighty man of valor," a colored man who was once a slave, and saw a brother and sister sold from their mother into the far South; the description was overwhelming, but what must the reality have been? I also visited "N. Y. Central College," open to all; a fine institution at McGrawville, a beautiful village about six miles from Cortland and Homer. It was vacation, but the fall term was to begin that week. Conversated with the President, (who is in his prime, and shows the lineaments of a noble man,) and the preceptress, and went over the building, and saw a few of the fine scholars. It is a retired and inviting place to send students for quietude, health and morals.

I passed through Depuyster and Truxton on my return. At the first is the "seventh-day Baptist College," I suppose the only one in the United States. This is a beautiful flourishing village, and full of business. "A convention of singers" were assembled to spend a week, and they made the village vocal with their music. At Truxton, brother Bates preached once in four weeks. He



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ADVENT HERALD.

BOSTON, OCTOBER 7, 1854.

REMOVAL OF THIS OFFICE.

THE new Chapel is now so far advanced that we expect to remove into it about the middle of this present month of October,—the rooms designed for our occupancy being now near their completion.

The office of the Advent Herald, will then be located over the Chapel at the corner of Kneeland and Hudson-streets,—the entrance to it being from Kneeland-street, which extends from 534 Washington-street, to 151 Sea-street.

We have thus been particular because strangers sometimes find it difficult to find places in the city with which they are not familiar; and we have often had complaints of the difficulty of finding our office where now located.

THE DEDICATION of the Advent Chapel in this City, will probably take place some time in November. Due notice will be given, that all who may wish to attend may have opportunity.

In the mean time we now give a cordial invitation to our brethren and sisters all abroad to come up to the "feast of the Dedication."

NEW TRACTS.—We shall publish the following tracts soon:

COUNSELS TO YOUNG DISCIPLES.
THE CHRISTIAN SABBATH. The First Day of the Week.
THE DELUGE.

We shall soon publish several choice pieces of music with hymns, suited to the wants of the churches. Any persons who have choice hymns, or tunes, which they desire to have published, will please send them in.

THE WORLD'S FAIR OF ALL NATIONS.—Among the noticeable things on exhibition at the Crystal Palace, we saw a contribution of New Pills, from the laboratory of Dr. J. C. AYER, the author of the widely known and valued CHERRY PECTORAL.

NEW WORK.

BY J. LITCH.

MESSIAH'S THRONE and MILLENNIAL GLORY.—I design publishing by subscription about the first of December, a volume with the above title, con-

sisting of between three and four hundred 12 mo. pages, neatly bound in black muslin, in the style of Miller's Memoirs. I have already received sufficient encouragement to decide on putting the work to press immediately, or as soon as it can be done.

Those who wish it, are desired to inform me immediately, so that I may know how many copies to order printed. Send one dollar, post paid, to J. Litch, 45 North 11th-street, Philadelphia.

The work is intended to be a clear and forcible illustration of the doctrine of the pre-millennial advent and reign of Christ, unraveling the intricacies and mysteries of the vexed Jewish question in all its lights and shades.

1. The first and second Adam:—the relation of each to the globe we inhabit, and to the human race who did originally and shall finally and forever inhabit the earth.

2. The Jews and Jewish economy—its bearing on and relation to the Christian and future everlasting dispensation.

3. The Jewish relation to the land of promise. A purely conditional relation, to continue only while they conformed to the covenant under which they went in to possess it; Christ being the true heir.

4. The Jewish relation to the kingdom of the house of David, conditional, and might have continued eternally had they conformed to the conditions; not doing so, they lost it.

5. Christ, the true literal king of the Jews; he came to them literally, in his own proper person as king, and asserted his claim; and for that reason was rejected and crucified. And for this rejection the Jews were rejected and ejected from the land of promise, and the sceptre departed from Judah.

6. The Jews: the sense in which they were rejected of God when scattered,—1. the ten tribes, 2. the two tribes.

7. The relation of the Jews to the everlasting kingdom of Christ: they will be restored to the land and kingdom in the resurrection and regeneration; "the house of Israel" to consist of all believing Jews, of all ages and climes, divided into their own tribes; the twelve apostles their chiefs.

8. The Messiah, the Christ, the anointed, synonymous, and belong to prophet, priest and king.—The first two offices are acknowledged to have been filled by Christ at his first advent, in the most literal sense; the last therefore will be as fully realized.

9. The new birth, its nature and absolute necessity in order to inherit the kingdom of God. The means and condition of its attainment.

10. The eternal heaven of the saints to be in the new earth. The regeneration to precede the millennial.

11. The millennial reign, its introduction, nature, end; and the everlasting reign.

12. "Times of the Gentiles," its import, progress and termination.

13. The gospel of the kingdom, its nature, progress and design. The signs of the times.

Many other points will come in incidentally, not here enumerated. Nor should it be expected that all the foregoing, will be considered in the exact order, in which it is here introduced.

The object is as far as possible, to present a connected view of the Advent doctrine, on which we, as a people, are agreed, and which we regard as standard points of doctrine—a desideratum long needed.

To EDITORS.—Editors who will give this prospectus an early insertion in their papers, and forward a copy to my address, shall be entitled to one copy of the work.

Twelve copies sent by express, to one address, for ten dollars; and in proportion for any larger number of copies. JOSIAH LITCH.

IMPORTANT PUBLICATIONS.

Memoir of William Miller.—Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.

Bliss's Commentary on the Apocalypse.—Price, in cloth, 60 cents. Postage, 12 cents.

The Inheritance of the Saints, or the World to Come. By H. F. Hill. Price, in cloth, \$1; gilt, \$1.37. Postage, 16 cents.

Fossett's Discourses on the Jews and the Millennium. Price, 33 cents. Postage, 5 cents.

DR. CUMMING'S WORKS.—By Rev. John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. Viz:

Benedictions, or the Blessed Life. Price, 75 cts. Postage, 15 cts.

Lectures on the Apocalypse—(In two vols.) Price, 75 cts. each. Postage, 21 and 22 cts.

The Church before the Flood. Price, 75 cents. Postage, 17 cts.

Voices of the Night, Price, 75 cts. Postage, 13 cts.

Voices of the Day, Price, 75 cts. Postage, 15 cts.

Voices of the Dead. Price, 75 cts. Postage, 15 cts.

The Tent and the Altar. Price, 75 cents. Postage, 16 cents.

Scriptural Readings on Genesis. Price, 75—16. Do. Do. on Exodus. " 75—18.

Lectures on our Lord's Miracles. Price, 75 cents. Postage, 19 cents.

Lectures on our Lord's Parables. Price, 75 cents. Postage, 19 cents.

Lectures on the Book of Daniel. Price, 75 cents. Postage, 20 cents.

Lectures on Romanism. Price, \$1 00. Postage, 24 cents.

REV. H. BONAR'S WORKS.

Story of Greece. Price, 30 cents. Postage, 7 cts.

Night of Weeping. Price 30 cents. Postage, 7 cts.

Morning of Joy. Price, 40 cents. Postage, 8 cts.

Eternal Day. Price, 50 cents. Postage, 11 cts.

Advent Tracts (in two vols.)—Containing twenty-one dissertations on nearly all the important subjects relating to the personal coming of Christ and the duties connected therewith. Price, 58 cents. Postage, 8 cts.

The Infidelity of the Times, as connected with the Rappings and the Mesmerists. And especially as developed in the writings of Andrew Jackson Davis. By Rev. W. H. Corning. Price, 38 cts. Postage, 6 cents.

"Gavazzi's Lectures," as delivered in New York city, reported by a Stenographer, and revised by himself, with a sketch of his life. Price, \$1.00. Postage, 17 cents.

Infidelity; its Aspects, Causes, and Agencies: being the Prize Essay of the British organization of the Evangelical Alliance. By the Rev. Thomas Pearson, Eyemouth, Scotland. Price, \$2.00.

The Advent Harp—Containing about five hundred hymns on the Advent of our Saviour and kindred subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymn book published. Price, 60 cents. Postage, 9 cents.

Hymns of the Harp (without the music)—New editions of both just out. Price, 37 1-2 cts. Postage, 6 cents.

TRACTS.
The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher. Price, \$2.50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Phenomena of the Rapping Spirits.—This tract will be sent by mail, postage paid, at \$3 per hundred, 30 copies for \$1, or 4 cents single.

Eternal Home. By J. Litch. Price, \$3 per hundred; 5 cents single.

Tracts for the Times—Nos. 1, 2, 3—"Hope of the Church"—"Kingdom of God," and, "The Glory of God filling the Earth." Price, \$1.50 per hundred.

Tracts for the Times—No. 4—"The return of the Jews." Price, \$2 per hundred, 3 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, \$3 per hundred, 5 cts. single.

The Pauline Chart.—By J. W. Bonham. This is a very useful aid to the study of the book of Kelso Tracts—Nos. 1, 2, 3, 4, 5, 6—"Do you go to the prayer-meeting?" "Grace and Glory," "Night, Day-break, and Clear-day," "The City of Refuge," "Sin our Worst Enemy, and God our Friend," "The Last Time." \$1 per hundred—comprising an equal number of each.

Knowledge for Children—a package of twelve tracts. Price, \$1 per doz. packages; single package, 10 cents.

Prophetic View of the Condition of the Nations—which is immediately to precede the Second Advent. By N. N. Whiting. Price 4 cents, or \$2.50 per 100.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1 50 per 100, 3 cts. single.

Glorification. By Rev. Mourant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. \$2.5 per hundred; 4 cents single.

The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. \$2 per hundred; 4 cents single.

The postage on the above tracts is one cent each.

Appointments, &c.

Providence permitting, I will preach at Barnston, 17th, 18th and 19th, as Elder Thurber may arrange; by request, I will deliver an address on the nature, importance, and benefits of Sacred Music, at the last meeting. A full attendance is desired. No meetings on Mondays or Saturdays. Week-day meetings at 7 o'clock, or otherwise as brothers in charge may think best. The above appointments are made by the kind direction of brothers Clark and Eliot.

Outlet, C. E., Sabbath, Oct. 22d; Head of the Bay, 24th and 25th;

Portland, Me., Sabbath, 29th; Essex, Mass., Sabbath, Nov. 5th. N. BULLINGS.

ELDER J. P. FARRAR will preach at Albany, N. Y., Sunday, October 29th. Troy, on the evening of the 20th, and spend several days with the brethren in Troy and Albany. Fort Ann, Friday evening, Nov. 2d. Low Hampton, Sunday, 5th, if desired by Elder Bosworth. Will he write him at Lynn, Mass.?

I would commend brother F. to the confidence and support of Adventists, and hope he will be received and helped on his way. He will do the brethren good. J. V. H.

WILL preach, the Lord will, at Stanbridge, Stone Settlement, 17th. Brother Burden's neighborhood, 18th. Clarencville, 19th and over the Sabbath. Week evening appointments at 7 o'clock. BENJ. WEBB.

ELDER I. H. SHIPMAN will commence a series of meetings at the Forsyth-street chapel, in New York city, the last Sabbath in October.

PROVIDENCE permitting, I will commence a meeting at East Haverhill, Wednesday, 18th, and continue over the Sabbath. Brother Sornberger is requested to attend. B. S. REYNOLDS.

The Lord permitting, I will preach in Manchester, N. H., Oct. 15th. Lynn, Mass., Oct. 22d. J. P. FARRAR.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

N. Dabb—Brother Turnock does not owe us anything; all right. E. S. Loomis—Sent you books by Cheney & Co., the 11th.

To Correspondents.

L. T. We learn nothing more of it. Wm. Ingmire. Yes.

HERALD TO THE POOR.

H. H. James . . . . . \$50.

DELINQUENTS.

The P. M. of Genesee Grove, Ill., returns the paper sent to A. GROW as not taken from the office, he owes—\$1.32.

THE ADVENT HERALD

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CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 25 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay the postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Orange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald therefor \$5 a year, or \$2.50 for six months.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the Herald should be written with care, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be crowded, nor the lines too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private." 5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

Agents.

- ALBANY, N. Y.—W. Nicolls, 185 Lydius-street.
AUBURN, N. Y.—Wm. Ingmire.
BASCOB, Hancock county, Ill.—Wm. S. Moore.
BUFFALO, N. Y.—John Powell.
DERBY LINE, Vt.—S. Foster.
DETROIT, Mich.—Lazerte Armstrong.
EDDINGTON, Me.—Thomas Smith.
MILWAUKEE, Wis.—Dr. Horatio G. Vunk.
NEWBURYPOR, Mass.—Dea. J. Pearson, sr., Water-street.
NEW YORK CITY—Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa.—J. Litch, N. E. cor. of Cherry and 11th streets.
PORTLAND, Me.—Wm. Pettengill.
PROVIDENCE, R. I.—A. Pierce.
ROCHESTER, N. Y.—Wm. Busby, 215 Exchange-street.
ROUGH AND READY, Hancock county, Ill.—Larkin Scott.
SALEM, Mass.—Lemuel Osler.
SHABBONA GROVE, De Kalb county, Ill.—Elder N. W. Spencer.
SOMONAUX, De Kalb county, Ill.—Wells A. Fay.
SHEBOYGAN FALLS, Wis.—William Trobridge.
TAYLORSVILLE, Christian county, Ill.—Thomas P. Chapman.
TORONTO, C. W.—D. Campbell.
WATERLOO, Shefford, C. E.—R. Hutchinson, M. D.
WEST ALBURG, Vt.—Benjamin Webb.
WHITE ROCK, Ogle county, Ill.—Elder John Cummings, jr.
WORCESTER, Mass.—J. J. Bigelow.

RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 659 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

M. D. Farnsworth, 685; J. Crandall, 740, and tracts; L. Ingmire, 685; Mrs. L. Ticknor, 737; A. Brown 685—each, \$1. J. S. Rhodes, 742; J. Cady, 685; S. Milkin, 723; S. Slater, 737; H. H. Tooker, 742; E. S. Loomis, 749—each \$2. George Brownson, 717, and tracts—\$4. George Phelps (six copies), 711; Z. Barber, 742—each \$5. T. W. Brooks, 711, 26 c.; Nancy Wood, 763, and Y. G. and tracts sent—\$2.50.