

ADVENT



HERALD.

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

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Words of Peace.

Thy chariot wheels, O God of love!
Are ling'ring yet in heaven above;
Weary and sad, thy children wait
Till angel hands unfold the gate.

Those chariot wheels will grind to dust
How many a shape of earthly trust!
They will not crush the pearl that lies
Deep hid in faithful souls and wise.

Weary and sad thy children stand,
Their murmur spreads from land to land.
"How long—thou God of love, how long—
Shall hate and scorn on earth be strong?"

The envious hate, that will not see
Thy truth, is truth, if crowned it be;
The zealot scorn, that far aloof
Breathes doom on many a Christian roof.

Kindle, O God, thy fire within,
To brand our own most cherished sin,
In home-spun weeds altho' it hide,
Or goodly raiment, purple-dyed.

The sin that keeps thine own apart,
Pluck thou that evil from our heart,
While yet we hearken for the cry
At dead of night—"The Lord is nigh."

Didst thou not say that love should wane,
E'er thou from heaven wouldst come again?
O Lord of truth, it falleth now,
Now let the heavens beneath thee bow.

Now bring thy glorious kingdom near,
Thy chariot wheels, we long to hear;
For severed hearts will join as one
To hail thee, God's Eternal Son!

W. T.

The Shadows of the Evening:

OR THE

Signs of the Lord's Speedy Return.

BY MATTHEW HABERSHON.

(Continued from our last.)

XX.—The next prophecy is that of the "seven trumpets." The epochs of history to which these belong, do not refer, like the seven seals, to acts of legitimate empire, but to the most fearful wars and invasions. Those of this character which stand pre-eminent in history, as having carried in their train the greatest and most permanent ruin and misery to the visible church and to the empire, have been the wars of—1st. The Goths under Alaric. 2d. The Huns under Attila. 3d. The Vandals under Genserich. 4th. The Heruli in the overthrow of the Western Empire under Odoacer. 5th. The Saracens; and, 6th. The Turks. The sounding of the 7th is future, because "the kingdom of our Lord and of His Christ," which the prophecy declares it shall be when the seventh trumpet shall sound.

Previous, however, to the commencement of this great "Sabbath of mankind," there are direct as well as collateral notices given as signs or warnings of its approach. The first is chronological. In describing the overthrow of the Eastern Empire by the Turks, it is declared that they were "prepared for an hour, a day, month, and a year." Down to little more than a twelvemonth from the pre-

sent time, the writer agreed with the majority of commentators in supposing that the term "year," as used in this passage, signifies the same as "time" in other places—that is, 360 days—and that the whole chronological term hence signified 391 years. The event having proved that this is a wrong supposition, the writer now concludes with Faber, Elliott, and some others, that it ought to be considered a Julian year, or 365 1-4, making the whole period 396 1-4 years. This reckoned as formerly, from the 29th of May, 1453, the day when Mahomet II. took Constantinople, and overthrew the Eastern Empire, will bring its termination to the autumn of 1849. Although it is not wished to lay undue stress on this conclusion, yet it commends itself to the writer's own deliberate judgment.

XXI.—Another direct notice or shadow of the evening, here occurring to give notice of our Lord's coming, and of the day of vengeance, consists in those particulars which are connected with the slaying of the two witnesses: and here there are certain internal marks which show that the events of the French Revolution are again signified. In the first place, they were to happen when the 1260 years' duration of Popery should be about to terminate. Secondly, when there would be a great earthquake, in which one of the ten kingdoms would fall, and in which all titles of honor and distinction would be abolished. And, thirdly, when a successful attack would be made on the religion of Jesus Christ, in "the street of the great city," the central kingdom of the empire, and be there successful for three years and a half, after which it would resume its former standing.

These things all happened when "the signs appeared in the sun, in the moon, and in the stars; when the sea and waves roared, and men's hearts failed them for fear of those things that were coming on the earth," spoken of by our Lord as being preparatory to His coming; all of which, we have seen, refer to the above great catastrophe—the French Revolution—and were then fulfilled. Nothing, therefore, now remains but that "blessed hope," the glorious appearing of the great God and our Savior Jesus Christ, when "a great voice" will summon his church, and they will "ascend to heaven in a cloud."

"The end of the second woe," which is "the time of the end," both the one and the other being described as the end of the Turkish or Mahometan power, will then have arrived, and the third and last woe will come "quickly!"

XXII.—The general and concluding apocalyptic prophecy commences at the twelfth chapter, and gives the combined effects of all the former epochs, both of the Seals and Trumpets, as they have borne towards and settled down upon the interests of the Church of Christ, explaining particularly the Papal rule, both secular and ecclesiastical, and the invis-

ible satanic agency by which it was produced and supported; identifying the whole by means of Daniel's symbols of the ten-horned beast, with the Roman Empire both in its undivided and divided state.

It commences with the persecutions of the Church under the heathen emperors—the ultimate and complete triumph of Christianity over Paganism—and the subsequent barbarian invasions. After this, it proceeds to give (1) a full description and character of the ten Papal kingdoms into which the Western Empire was divided; and (2) of the Papacy itself; identifying in the closest manner the existence and doings of the one with those of the other; and giving to the former the same duration as had been previously given to the latter, viz. forty and two months, or 1260 real years.

At the termination of this predicted period of their mutually relative existence, (and notwithstanding all human speculations and schemes to the contrary, neither the Papacy nor the Papal nations will last one hour longer than is here decreed) the rescued and translated Church, now so despised by the powers that be, is represented as rejoicing in the presence of God in heaven. It is described under the symbol of 144,000, the same as in Rev. 7, whereby we are to understand that the general course of events had reached the point of time which that chapter treats of, and of which the events of the sixth seal were the wide-spread signs.

Here we have another proof that the immediate event connected with the close of the 1260 Popish years, will be the coming of the Lord and the translation of his saints, fulfilling the prophecy of Paul, who, speaking of "that wicked," says, "whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming;" which coming is afterwards described in the same chapter as that of the Son of Man coming in the clouds of heaven, and reaping the harvest of the earth.

The intermediate verses contain new and appropriate signs, or evening shadows.

The first—and which is confessedly the most prominent feature in what is called the religious world, while it distinguishes it from every former age—is the preaching of the Gospel throughout the whole world. Although, generally, those engaged in the work of Missionary and Bible Societies persist that this is for the conversion of the world, yet its object is here declared to be that it may "proclaim with a loud voice, the hour of his judgment is come." This, therefore, must be the right meaning of it!

The second announcement is, that "Babylon is fallen,"—not that we are thereby to understand that the fall has actually taken place, any more than in the preceding verse that the precise hour of his judgment is arrived. The information conveyed is, that when the everlast-

ing Gospel shall be preached in all nations, then will have come the season for such fall of Babylon and for such judgment. From Rev. 17th we learn that Babylon signifies Papal Rome, the wine of whose fornication all nations have drunk, and therefore it is the season of her judgment that is come!

It is possible that in the short interval of her remaining existence, like a wild beast struggling for life, Popery may once more be permitted to bite and devour, and thus manifest her real character before those who are so unwilling to be convinced. Most assuredly there is yet danger from her. This appears by the awful and impressive warning of the third and next angel, against joining in her worship, or being in any way connected with her. Whether this danger will be confined to her present most wily and seductive course, such as is exhibited in Tractarianism and the Maynooth question, or whether, as the words of this warning seem to imply, it will extend to severe persecution, time will soon unfold.—Danger, however, and that of no common magnitude, assuredly there is, otherwise there would be no point in such emphatic warnings. Hence the true followers of Christ are called upon to entrench themselves in the strong-holds of their faith, and prepare themselves for the conflict, let it assume whatever form it may.—"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Let the Church remember for her guidance in these perilous times, that the commandments of God here spoken of; nor its faith of Jesus.

XXIII.—We have now come to the last and most definite of the evening shadows—not, indeed, altogether fresh ones, but those that have gone before, arranged in regular consecutive order, expressed as the symbolical outpourings of seven vials; or the seven last plagues!

These possess one great advantage over the preceding, in the almost unanimous consent of eminent commentators to the first five of them signifying the five distinct acts, or phases, through which the French Revolution passed from 1789 to 1815; since whatever difference of opinion there may be among the most eminent modern interpreters as to the import of other parts of the Apocalypse, they here all agree. This is a circumstance which give the highest sanction to applying that expression "the king," in Dan. 11: 36, 39, to Napoleon,—to the interpretation which the writer of this has given to the "signs" of our Lord's prophecy and the sixth seal; as also, to applying the slaying of the two witnesses to the same great event.

It is further remarkable, as a concurring fact, that just this prophetic division of the distinct scenes in the French Revolution is marked out by historians who make no reference to prophecy; an instance of which has been given at large

in our "Exposition," from the great work of Alison. A similar one occurs in Koch's History of Europe, lately published in English from the German.—This writer commences by observing, that "The French Revolution forms one of the most extraordinary events recorded in the annals of Europe—that it does not comprehend more than twenty-five years, but that in the course of that time the condition of Europe was entirely changed. The political system which it had cost the combined labors of 300 years to rear, was overturned from its basis, burying kingdoms and whole nations in its ruins."

He thus proceeds, "The twenty-five years of which we are now to give a brief outline, are so crowded with events, that for the sake of perspicuity, it will be necessary to divide them into separate periods. In the history of France the natural divisions are the following, viz. :—

"1st. From the opening of the States-General, May 15, 1789, till the abolition of the Monarchy and the Constitutional Government, August 10, 1792.

"2nd. The Reign of Terror, from August 10, 1792, till October 26, 1795, when the Convention ceased to govern France.

"3rd. The Republican Government, from Oct. 26, 1795, till May 18, 1804, when Bonaparte was declared Emperor.

"4th. The Reign of Napoleon Bonaparte, from May 18, 1804, till March 30, 1814, when the Allies entered Paris.

"5th. The Restoration of the Bourbon Dynasty, after an exile of more than twenty years."

The only point, and it is but a slight one, wherein this division varies from prophecy, is, that the 4th ought to be limited to the prosperity of Napoleon's reign, "The scorching of the sun," which ended about the middle of 1812; making the 5th to refer to his defeats, misfortunes, and dethronement—when that sun became shrouded in darkness.

XXIV.—The above are shadows of the evening which have passed—those of the present time are contained in the next, or *Sixth Vial*, which affords a test still in active operation, pressing on the attention of all, and giving the clearest additional signs, for anticipating that the next great political epoch which shall arrive, will be in immediate connexion with our Lord's second coming.

The space of time which this *Sixth Vial* occupies, is that during which the four angels are represented in chap. 7th as holding the winds of heaven, which was immediately to follow the entire cessation of the French Revolution in 1815. It describes that during this period, thirty years of which have passed, (1) The Ottoman Empire shall waste away to its extinction; and (2) That the three Spirits of Despotism, Infidelity, and Popery, denominated "the Spirits of Demons," should be in a remarkable degree rampant in society, for the purpose of gathering all kings together to the greatest of all battles.

The first of these striking political features of the present moment, viz., the gradual weakening and dismemberment of the Mahometan powers, has since, and within the above period, stood forward most prominently to public recognition. Up to the period of the peace of 1815, apparent power and almost unbroken territory remained to the Ottoman government. It is now so utterly destitute of all that constitutes the stability of an empire, so entirely do its vital parts seem as it were paralyzed and struck with dissolution, and with so much certainty is its fall anticipated, that the great powers of Europe have constant rivalries and diplomatic collisions, heart-burnings and jealousies, in every movement that is made respecting it—a state of things which has on more than one occasion ren-

dered an appeal to the sword apparently inevitable. Like birds of prey hovering over a carcase, they each contend for sway in the East, hoping to bear away rich portions of its spoils, yet each fearful to strike the blow; while in the mean time the Turkish government is so prostrated, that it is ruled at the caprice of England, France, or Russia, as the case may be, and often knows not which to obey.—(To be continued.)

The Bible a Sufficient Creed.

BY CHARLES BEECHER, OF THE PRESBYTERIAN CHURCH.

2 Tim. 3:16, 17—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

(Concluded.)

Accept the Bible and the book, and you may put your own private construction on both, as every one does. Accept the Bible, and put your own private construction on that—the great paw of the Beast is on you. This is what I call taking the Bible out of the hands of the ministry.

Will it be said that these fears are imaginary? Imaginary? Did not the Rev. John M. Duncan, of Baltimore, in the year 1825—6, or thereabouts, sincerely believe the Bible? Did he not even believe substantially the confession of faith? And was he not, for daring to say what the Westminster Assembly said, that to require the reception of that Creed as a test of ministerial qualification, as an unwarrantable imposition, brought to trial, condemned, excommunicated, and the pulpit declared vacant?

There is nothing imaginary in the statement that the Creed-Power is now beginning to prohibit the Bible, as really as Rome did, though in a subtler way. During the whole course of seven years' study, the Protestant candidate for the ministry sees before him an authorized statement, spiked down and stereotyped, of what he must find in the Bible, or be martyred. And does any one, acquainted with human nature, need be told that he studies under a tremendous pressure of motive? Is that freedom of opinion?—"the liberty wherewith Christ maketh free?" Rome would have given that. Every one of her clergy might have studied the Bible to find there the Pontifical creed on pain of death. Was that liberty?

Hence, I say, that liberty of opinion in our Theological Seminaries, is a mere form. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuff, or the Methodist, Baptist, Episcopal, or other Evangelical handcuff. Hence, it has secretly come to pass that the ministry themselves dare not study their Bibles. Large portions thereof are seldom touched. It lies useless lumber; or if they do study and search, they dare not show their people what they find there. There is something criminal in saying anything new. It is shocking to utter words that have not the mould of age upon them.

For through the ministry the same spirit has been conducted to the people.—The same penalties hang over them. The denominations are so nearly balanced, the strife for power is so keen between them; that every fancied departure from that creed, is seized to make political capital, as really as in any political campaign. Houses must be built; salaries must be raised. This requires wealth. Wealth requires numbers and patronage. This creates a servile dread of novelty, for every thing that another party can get hold of, strikes at the gold.

Therefore, the people watch their minister, and the minister is afraid of his people. For if he studies independently, if he goes outside of the book, if he slips the handcuff, the people tremble—it will not please—the opposition will seize it—we shall be unpopular—we shall not succeed!

Oh, woful day! Oh, unhappy church of Christ! Fast rushing round and round the fatal circle of absorbing ruin! Thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art poor, and miserable, and blind, and naked!

Thus are the ministry of the Evangelical, Protestant denominations, not only formed all the way up, under a tremendous pressure of merely human fear, but they live, and move, and breathe, in a state of things radically corrupt, and appealing every hour to every baser element of their nature, to hush up the truth, and bow the knee to the power of apostasy.

Dimly does every one now and then see that things are going wrong. With sighs does every true heart confess that rottenness is somewhere, but ah, it is hopeless of reform. We all pass on, and the tide rolls down to Night.

The time has come when men, having itching ears, and forms of godliness without the power, are heaping to themselves teachers, when they will not endure sound doctrine, but are turned aside unto fables. And the whole has come about stealthily, nobody knows how, among good men, out of good motives!

Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead? Another General Council! A World's Convention! Evangelical Alliance! and Universal Creed!

And what then is to be done? I know not what others may say, but if ever I shrink from declaring that the Bible, the whole Bible, and nothing but the Bible, is the perfect and thorough furniture of the Christian minister, and the Christian church, then may my right hand forget her cunning, and my tongue cleave unto the roof of my mouth.

Brethren, you see the standard, that has been unfurled this day. What will you do? It is the standard of the Cross. It is the banner of the Spirit of the Lord! Rally around it. Away with your fears of other denominations! Away with false policy! Rally around this central principle, look to the Lord, and you are impregnable. The waves of the coming conflict which is to convulse Christendom to her centre, are beginning to be felt. The deep heavings begin to swell beneath us. "All the old signs fail." "God answers no more by Urim and Thummim, nor by dream, nor by prophet." Men's hearts are failing them for fear, and for looking after those things that are coming upon the earth. Thunders mutter in the distance. Winds moan across the surging bosom of the deep. All things betide the rising of that final storm of divine indignation which shall sweep away the vain refuges of lies. When "the Lord shall cause his glorious voice to be heard, and shall show the lightning down his arm, with the indignation of his anger, and with the flame of a devouring fire; with scatterings, and tempest, and hail-stones;" in that day, what shall save us? For judgment will begin at the house of God. What shall be our defence? Put your trust in Him, whose eyes are as a flame of fire, on whose head are many crowns, who is clothed with a vesture dipped in blood, whose name is called THE WORD OF GOD! For, "behold! a king shall reign in righteousness, and princes rule in judgment, and A MAN shall be as a hiding-place from the wind, and a covert from

the tempest!" Even so, Lord Jesus! Come quickly! AMEN.

The Sacred Mountains.

BY J. T. HEADLEY.

MOUNT SINAI.

Standing in the midst of some of the most desolate scenery in the world, Mount Sinai lifts its huge form into the heavens, like some monster slumbering in conscious strength. Its bald and naked summit—its barren and rocky sides, and all its sombre features, correspond perfectly to the surrounding scene. It is a wild and desolate spot, and were there even no associations connected with it, the loneliness and gloom that surround it would arrest the traveller, and cause him to shudder as he pitched his tent under its shadow. But Mount Sinai has associations that render it chief among the Sacred Mountains. The moral, the divine instructions given to man from its summit, are of course the things of chief importance, but as these are always wholly dwelt upon, I speak only of the outward scenes amid which they were imparted. Nor is this without its use; for we, half the time, lose the freshness, I might say the *naturalness* of much that is said in the Bible, by involving it in a sort of supernatural indefiniteness. We remove the persons and the objects, and in doing it lose the power which familiar scenes always have over the mind. There can be a no more striking illustration of this truth than in the different effects produced on a congregation by the different manner in which some descriptive scene in the Bible is read. One will read in a strained, monotonous voice, as if *naturalness* betokened too great familiarity with sacred things, and is astonished that men care so little for the reading of the Scriptures. Another, as if he himself were narrating the facts for the first time, and every eye and ear is fixed. If the crucifixion could be made definite as a common murder scene, and the agony in the garden as familiar as the throes and torture of a friend in the extremest agony of human nature, they would not, they could not, be read with so little feeling as they are. Said a lawyer to me once, "You Christians lose half the beauty of the Bible by putting your minds into such a strained, solemn attitude the moment you open it. I take it up as I would a law book, and new truths, new beauty, and new sublimity appear on every page." Our senses are the inlets to our minds. The Deity acts on this principle when he accompanies all developments of himself with such remarkable outward appearances. Even the Son of God must die amid the throbs of an earthquake, the rending of graves and the blotting out of the sun. The giving of the law, too, was done amid scenes that were designed never to be forgotten.

Behold the white tents of Israel scattered like snow flakes at the base of that treeless, barren mountain. The hum of a mighty population is there, and those flowing tents on which the parting sun is leaving his farewell glories are the only pleasing objects that meet the eye in this dreary region. A solemn hush is on everything as the moon sails up the heavens, flooding with her gentle light the tented host. Moses has declared that on the third morning the eternal God is to place his feet on that distant mountain top in presence of all the people. Awestruck and expectant, the sons of Jacob go from tent to tent to speak of this strange event, and then come out and look on the mysterious mountain on which it is to transpire. Unconscious of its high destiny, the distant summit leans against the solemn sky, and nothing there betokens preparation for the stupendous scene.

But at length the morning comes, and

that vast encampment is filled with the murmur of the moving multitude, all turned anxiously to distant Sinai. And lo! a solitary cloud comes drifting along the morning sky and catches against the top of the mountain. So have I seen a cloud caught by an Alpine summit and held firmly there. But the most vivid impression I ever got of this scene was from Mount Vesuvius. The mysterious cloud it wraps around its own head, concealing the brightness and terror within, always reminded me of the cloud on Sinai. And then the tenacity with which it would cling there. When the midnight heavens were black with tempests, and the sea was one wild waste of waves, and the clouds were dashing like maddened spirits over the sky before the blast—with every flash of lightning that illumined the gloom, I have caught the distant top of Vesuvius with that cloud around its head, moveless as a rock amid the furious blast, while thunder and flame and motion were within. So did the cloud rest on Sinai as the people looked, and suddenly the thunder began to speak from its depths, and the fierce lightning traversed its bosom, gleaming and flashing through every part of it. That cloud was God's pavilion; the thunder was its sentinels, and the lightning the lances' points as they moved round the sacred trust. The commotion which from the first arrested every eye and chained every tongue, grew wilder every moment, till the successive claps of thunder were like the explosion of ten thousand cannon shaking the earth. Amid this incessant firing of heaven's artillery, suddenly from out the bosom of that cloud came a single trumpet blast. Not like the thrilling music of a thousand trumpets that herald the shock of cavalry; but one solitary clarion note, with no sinking cadence and rising swell, but an infinite sound rising in its ascension power, till the universe was filled with the strain. The incessant thunders that rock the heights cannot drown it, for clearer, fuller, louder, it peals on over the astonished spectators, till their hearts sink away in fear, and nature herself stands awe-struck and trembling before it. And lo! columns of smoke begin to rise fast and furious, from that mysterious cloud, as if a volcano had opened in its bosom, and the pent-up elements were discharging themselves in the upper air; and the steady mountain racks to and fro on its base, as if in the grasp of an earthquake. "And the smoke thereof ascended as the smoke of a great furnace, and the whole mount quaked greatly."

Amid this rapid roll of thunder, and flashing of lightning, and fiercely ascending volumes of smoke, and convulsive throbs of Sinai, and while that trumpet strain still "waxed louder and louder," Moses led the trembling Israelites forth to the foot of the mountain. Suddenly the uproar ceased, and the thunders hushed their voice, and the last echo of the trumpet died away, and all was still. And from that silent cloud came a voice more fearful than they all—the voice of Jehovah calling Moses up into the mount. The great lawgiver of Israel parted from his people, and with solemn step was seen scaling the rocks and climbing the heights, till at last the cloud received him in its bosom.

The moral law was given, and also the civil code, which men have so learnedly traced to the social compact. The first act in the mighty drama was ended, and Moses was ordered to bring up Aaron and Nadab and Abihu, and seventy of the elders, to worship in the mountain; and God showed himself in his glory to them.

When this strange worship was ended, the voice of Jehovah was again heard issuing from the cloud; but what a change

in the mean time had passed over its dark form. A serene and pure radiance began to play around it, quivering like a bright light with its own intensity. Brighter and brighter it grew till the eye turned away dazzled by the sight. Brighter still it gleamed till it seemed a glowing furnace, shooting forth living fire on every side. Its wrathful streaks streamed down the mountain, filling the cavities with deeper gloom, touching every rock and crag with flame, and bathing the white tents in a lurid light. And when the night came on, and darkness wrapped the world, that mountain was one blaze of glory, shedding a strange lustre on the barren scene, and revealing every face and form of that immense host, as if they stood beneath a burning palace,—painting with terrible distinctness, and in line of fire, the surrounding landscape. The stars went out before its brilliancy, and the moon looked dark in its splendor. For six days and nights did the glory flame on, shedding such a baptism on the wondering camp as was never before witnessed by mortal eye, for "the sight of the glory of the Lord was like a devouring fire on the top of the mount in the eyes of the children of Israel." Little sleep was in the tents of Jacob then, for each one held his breath in awe, wondering what next would happen in this succession of strange scenes. At length that voice, before which nature herself seemed to change, again issued from the cloud, calling Moses to a second interview. Taking Joshua with him, he again ascended the hill, and was wrapped from sight "forty days and forty nights."

But as week after week passed by, and there were no farther exhibitions, and Moses did not return, the people passed from idleness into pleasure, and from pleasure into infidelity, and at length emboldened by their own numbers, assembled tumultuously together and demanded another God, saying, "As for this man Moses, who has brought us here, we do not know what has become of him." The golden calf was made, and the intoxicated throng danced around it. What a scene was there! Right at the foot of Sinai, where a month before they had heard the thunders and trumpet, and voice, and seen the lightnings and the glory; danced, and shouted, and sung, in bacchanalian frenzy the naked multitude—hailing in boisterous shouts a golden calf as their god! What a contrast to the scene passing on the top of the mountain between Jehovah and Moses!!

In the midst of this wild and blasphemous revel, Moses was seen descending, with thoughtful step, the distant slope, bearing in his arms the tables of the law. At length, as he and Joshua, in serious converse, passed along, they came within hearing of the tumult below. Suddenly stopping, they turned their anxious eyes to the white tents, far, far down in the valley, and Joshua said, "There is fighting in the camp: I hear the sound of battle." But the practised ear of Moses knew too well the meaning of that confused murmur. "No," said he, "that is not the shout of victors in the pursuit, nor the shriek of the vanquished flying in fear, but the noise of them that sing do I hear." As he drew near and saw the shameless revel and blasphemous worship, he cast the tables at his feet, and rushed into the camp. The naked throng paled before him as if he had been a messenger of death; the dancing ceased, and the song and deafening shouts were suddenly hushed. Turning neither to the right hand nor the left, he passed, with a brow dark as wrath, to the golden idol, and hurling it into the fire trampled it under foot. Then turning to Aaron, he asked an explanation of this strange scene.

As soon as it was given, he hastened to the gate of the camp, and sending his

voice like a trumpet call through the host, cried out, "Whoever is on the Lord's side, let him come to me!" The sons of Levi separated themselves from the crowd and flocked about him. "Seize now, (said he to these,) every man his sword, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his brother." Amid the silence that followed were heard sobs and cries of despair; and lo! that terrible band, with drawn swords press into the throng. There is no shout of battle, no cry of anger, though the sword drinks blood at every step. The moan of despair and the sudden death-shriek alone tell where those stern warriors pass.—And now, enveloped in the dense mass, the eye can tell where they move only by the flash of dripping swords, as they sweep in angry circles above their heads. Though their hearts bleed at every stroke, and a deeper paleness is on their brow as they sheathe their weapons in their brethren's bosoms, and the lip quivers before the beseeching look of a once beloved friend, their steadfast hearts must feel no relenting. The dead lie in swaths where they go, and their weary arms droop beneath the protracted slaughter, yet on, on they press, till three thousand corpses cumber the field. Terrible scene—terrible vengeance—but the sword of Divine Justice is ever awful.

Why speak of the after repentance and consecration—of the second ascent into Sinai—of the passing of Jehovah before Moses—of the still radiance that beamed from his face as he came once more unto the people, until they turned dazzled from his presence. The mighty pageant at length closed—the cloud-column rose from before the tabernacle and moved into the desert; the tents were struck; and the host, headed by that mysterious pillar, in one long column disappeared in the wilderness, and that fearful mountain was left once more alone amid the bleak and barren scenery.

Turned into sapphire by Jehovah's feet, consecrated by his touch, and baptized by the cloud of fire and of glory, Mount Sinai stood the third *Sacred Mountain* on the earth.

Future Probation.—Ely.

Dear Bro. Himes:—The letter you sent me last week from ELY, I have mislaid, and cannot find it. I was engaged at the time it came to hand, just glanced at its contents, and laid it by for a leisure hour, to read carefully and reply to it. But as it is, I cannot do so. The impression I received from my hasty glance, was, that he was perplexed with some ideas respecting probation after the advent of Christ. On that subject I will make some remarks, and if they should meet the questions of Ely, so much will be gained, if not, if he will favor me with further information, I will endeavor to give him all the light I have on the subject.

I cannot believe there will be a period of probation after the Second Advent:—

1st. Because Christ will leave the Holy of holies, in heaven, at his second advent, having completed the atonement. I gather this from Lev. 16, where all who were to be benefitted by the atonement were required to afflict their souls, i. e., repent, while the sacrifice was being offered, or be cut off from among the people. But our high priest has "entered the holy place once for all." Heb. 9:24—26; 10:10—18. If, therefore, we do not obtain pardon while our High Priest is in the holy place, before he comes forth to pronounce an eternal absolution on all his people, and say "their sins and iniquities will I remember no more," we are beyond hope. For where remission of these is, there is no more offering for

sin. This single view is enough to settle the question. But I pass to other arguments. I cannot believe it—

2d. Because the positive teachings of the New Testament are, that at the Second Advent, Christ will separate the righteous and the wicked of all nations, and pronounce the final doom of the two classes. Matt. 25:31—"When the Son of Man shall come in his glory, then shall he sit on the throne of his glory, and before him shall be gathered ALL NATIONS, and he shall separate them one from the other," &c. What nation is here excepted? No one. But that this is at the coming of Christ in his glory is expressly declared. The plea, that this is not till the close of the Millennium, is of no force, because it is contradicted by the plain letter of the text, which affirms, "WHEN the Son of Man shall come in his glory."

Is it argued, that "all" is frequently used in a limited and qualified sense? The reply is, it does not appear in either the text or context; nor yet in parallel texts of the New Testament. If it is so, it is most singular that the Savior or some of his apostles did not thus explain a question which by some moderns is considered so important. But what said the Savior concerning the field or world (*kosmos*)? That both should grow together till the end of the age, or dispensation, and then the tares or wicked be gathered and bound in bundles to burn. (Matt. 13.) Again, is it urged, that the Jews will be an exception to the general rule; and that when Christ comes, and they see him and repent, that then he will have mercy on and save them. Christ answers that very people by saying, "When once the master of the house is risen up, and hath shut to the door, ye shall begin to stand without and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not, whence ye are," &c. Luke 13:25. "Many will seek to enter in, and shall not be able." The decision, in reference to the Jews, therefore, is clear.

But, say some, the heathen who never had the gospel, will have a future probation.

I reply, not if Paul understood the gospel. Rom. 2:11—16—"For there is no respect of persons with God. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law. (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." Every soul of man, Jew and Gentile, is included in this sweeping judgment.—Those who have sinned without law, and those who have sinned under the law. Such are some of the plain teachings of the New Testament on these points. There is nothing on the other side of the question at all. And the only two texts that can present even the show of an argument in favor of probation after the advent, are Rom. 11:35, "And so all Israel shall be saved," &c. And this any one will see, by comparing it with Isaiah 59:19, 20, is only a declaration of the eternal salvation of all who have turned from transgression in Jacob, when the Redeemer comes to Zion;—and Acts 15:16, 17—"After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it

up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

The tabernacle of David is reared up, by the resurrection of Christ, as heir to David's throne, and his exaltation to be a Prince and a Savior. This text, according to the view of James, was fulfilled by the taking out from the Gentiles a people prepared for his name.

THE OLD TESTAMENT TEACHINGS.

I think there are no texts in the Old Testament that will not receive a perfect solution by admitting the principle, that the period after Christ's advent, say the whole 1000 years, if you please, is a period of judgment, instead of mercy and probation. Admit what is claimed, that certain texts teach that the wicked will not all of them be destroyed immediately, are even in the great battle. Admit that God will send those not thus killed, (Isa. 66:19.) to the nations who have not heard his name and seen his glory; and that they shall declare his glory among the heathen! Does not every reader know that glory, and mercy, and grace are distinct things; and that being overawed by the declaration of God's glory, and victory over his foes, and conversion, are two very different things?

It is said, however, that they shall take and bring all the Jews for an offering to the Lord. This is a mistake. Isa. 66:20.—"And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord."

The promise is, that from, or out of all nations the people who declare and those who hear of the fame and glory of God will bring offerings for all your brethren, to offer to the Lord, and the Lord will take of your brethren for priests and Levites to offer them. Leave out "for," and it is plain that the offerings are brought for the brethren i. e., the saints, and not the Jews for, or as, offerings.

That all the wicked will be compelled to worship God and serve him, or be terribly scourged, appears from various texts, but that one soul will be converted to Christ after his appearing does not find support from God's word. Kings, queens, princes, and people, will bring their offerings and service to the Holy City, and render obedience and homage, until "every knee shall bow, and every tongue shall confess to God." I do not know as I have met the inquiries of "Ely" at all, if not, he must write again.

The present dispensation is all any sinner can hope for, in which to obtain favor with God. Now is the accepted time and day of salvation. What we do for a sinful world must be done now. The Lord help us to improve the time.

J. LITCH.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!" BOSTON, MARCH 3, 1847.

Another Attack on the "Herald."

By the request of a brother, in No. 20, vol. 12, we quoted an article from Josephus, as illustrative of the word "Hades." We do not know whether the brother who requested us to copy it, is, or is not, a believer in the unconsciousness of the departed. We have, and do suppose he favors that view of the question; and we copied the article with that supposition and, as evidence of the meaning attached to the word Hades in the days of the first Advent. In that article is the

following paragraph, in which Josephus alludes to Plato:—

"This is the discourse concerning Hades, wherein the souls of all men are confined until a proper season which God hath determined, when he will make a resurrection of all men from the dead; not procuring a transmigration of souls from one body to another, but raising again those very bodies, which you Greeks, seeing to be dissolved, do not believe [their resurrection]. But learn not to disbelieve: for while you believe that the soul is created, and yet is made immortal by God, according to the doctrine of Plato, and this in time, be not incredulous, but believe that God is able, when he hath raised to life that body which was made as a compound of the same elements, to make it immortal; for it must never be said of God, that he is able to do some things and unable to do others."

Bro. J. B. Cook, seeing this, comes out in Bro. Crary's "Advocate" of Feb. 20, with a flaming article headed,

JOSEPHUS RATHER THAN JESUS—AND PLATO PREFERRED TO PAUL.

He then speaks of the heathen view of the soul, affirming that it was received by Jews and Christians from the heathen,—not knowing that the heathen view was a corruption of the views held by, and received from the Jews, as many of their notions of the future were. He then exclaims:—

"Now tell it not in Gath, it is copied into the 'Herald' to shed its radiance on Inspiration."

What is copied into the "Herald?" Bro. Cook gives us to understand that the views of Plato are copied into the "Herald"—"with evident gratification." Did we quote Josephus to oppose Christ or Paul? Bro. Cook when he thus represents us, knows, or ought to know, that we did not, and is, therefore, the more inexcusable.

He knows, or ought to know, that we referred to Josephus to prove that the word Hades, as used in the time of the Savior, denoted an intermediate state of conscious existence between death, and before the resurrection. He knows, or ought to know, that we referred to Josephus, the same as he, and all Baptists refer to the heathen Greek classics to prove the meaning of baptizo. When they have established the meaning of the word, then they know what the Savior meant when he commanded his disciples to go and baptize. He knows, or ought to know, that if it can be shown that the word Hades, denoted among the Jews and Greeks a conscious intermediate state, that it must follow, that when the Savior made use of the same word to denote the place of the departed, and spoke of them as conscious there, that all his efforts to pervert the language of the Savior, will be ineffectual. The Savior says, that in Hades the rich man lifted up his eyes being in torment. We have been shocked to read in a contemporary from two writers, "there is no such place as Hades," when the Savior has expressly affirmed that there is. Bro. Cook knows, or ought to know, that we did not endorse a single opinion that we quoted by request, and that to establish the usage of the word, was the sole object of its quotation. How then, his conscience would permit him to come out with an article thus headed, in reference to it, is more than we can divine; unless it was that he knew of no other way to stultify the force of the argument.

But this is not all. Bro. Cook says that he will aid us "by a comparison in a few points," which he thus illustrates:—

- 1. "Plato, who is quoted by Josephus. 1. While you believe that the soul is made immortal by God, according to the doctrine of Plato, &c.
- 2. "Every demon is a middle person between God and man. All the commerce and intercourse between God and men is performed by demons." So speaks Plato.
- 3. "Plato says, in confirmation of what Herod said before him.—When good men die, they attain to great honor and dignity, and become demons."
- 4. "Paul. 1. Christ hath brought life and immortality to light by the gospel.
- 2. "There is one God, and one Mediator between God and man, the man Christ Jesus. 1 Tim. 2:5. Seducing spirits and doctrines of demons or devils. 1 Tim. 4:1.
- 3. "These all, patriarchs, prophets, &c., died in faith not having received the promises.—not accepting deliverance that they might obtain a better resurrection." Heb. 11:13-35.

* We know not what can be meant by this. For Plato died at Athens, B. C. 348—300 years before the time of Herod.—Ed. † The word DEMON, is used in both a good and bad

There is more of the same import, but the above must suffice. Now let us analyze it.—Would not the reader suppose that all of the above was quoted by Josephus from Plato, copied by us in the article we quoted from Josephus, and endorsed by Josephus and us? We can conceive of no other idea that could be derived from it. Now the facts are, 1st, That none of the above sentiments ascribed to Plato, are in the article we copied from Josephus, excepting the first section. 2d, That the first section is not a quotation from Plato, but only a reference "to the doctrine of Plato." 3d, That we have expressly taught that immortality is only attainable at, and by those who have part in the first resurrection; and 4th, That Josephus, in referring to the doctrine of Plato, gives no assurance that his views on that point, are in accordance with those of Plato: on the contrary, he expressly dissents from many of Plato's notions. In opposition to the views of Plato, he expressly says, as Bro. Cook knew, or ought to know, that we quoted:—

"Minos and Rhadamanthus are not the judges, as you Greeks do suppose, but he whom God and the Father hath glorified, concerning whom we have elsewhere given a more particular account, for the sake of those who seek after truth. This person, exercising the righteous judgment of the Father towards all men, hath prepared a just sentence for every one, according to his works; at whose judgment-seat, when all men, and angels, and demons shall stand, they will send forth one voice, and say 'Just is thy judgment;' the rejoinder to which will bring a just sentence upon both parties, by giving justly to those who have done well, an everlasting fruition; but allotting to the lover of wicked works eternal punishment."

And in the same article, Josephus also denied that souls transigrate from one body to another, as the heathen taught.

We will now inquire, for what purpose Josephus made the reference that he did to Plato? By referring to our first quotation, the reader will see, that Josephus is addressing the Platonians, endeavoring to convince them of their errors, and of the resurrection which Plato denied. In doing this, he reminded them that they believed Plato's doctrine respecting the immortality of the soul, and, without endorsing it, he says, "while you believe that," "be not incredulous, but believe that God is able, when he hath raised to life that body which was made as a compound of the same elements to make it immortal." Thus will every intelligent reader see, that the reference of Josephus to Plato, was for the purpose of showing that the doctrine of the resurrection which Plato denied, was no more incredible than other things which the Platonians did believe: the same as Paul laid hold of the altar with the inscription "to the unknown God," to unfold to the refined Athenians, the true God. While Josephus makes the above allusion to Plato, the other quotations from Plato, are in no way alluded to in the article we copied, and we know not that they are in any of Josephus' writings.

Now—because we quoted Josephus, to show the usage of the word Hades, without endorsing his opinions, and because Josephus made allusion to, without endorsing the doctrine of Plato—how Bro. Cook could go on and make such quotations from Plato, which he knew, or ought to know, Josephus would not sanction, and place them in connection with the Advent Herald, under the head of "Plato preferred to Paul," we leave him to settle with his God. Because we quote an article which makes a single allusion to Plato, are we to be made responsible for all Plato's absurd notions? "Tell it not in Gath." If it were an avowed enemy that had done this, we could afford to have been silent. We are ashamed that we should thus have to expose a professed Adventist. But here is another thrust. He says:—

4. "Heathenism defiled [we suppose he meant deified] its great men. Catholicism canonized its devotees, and each Protestant sect follows in the wake. The leaders [the italics is ours] of the Advent 'sect' not excepted. (The last are a little the most modest, that's all—the FOUL heathen thing [the italics are his] is there nourished—in defiance of God's truth, which now shines out on this subject.")

The thrust in that carries its antidote with it, so that we need not remark on it. We will, however, state, that it was arrayed in a semi-column sense, as is the word angel: it is in a good sense here.—Editor.

under the head of "Plato quoted by Josephus,"—when there is no allusion in it to Plato or Josephus,—as opposed to the Scriptures: in 1 Cor. 15:17, 18—"If Christ be not raised, your faith is vain, ye are in your sins. Then they also, which are fallen asleep in Christ are perished." [If they are perished if Christ is not raised, does it follow that they are perished when he is?] 1 Thess. 4—"The dead in Christ shall rise first; then we who are alive, shall be caught up together with them; to meet the Lord in the air, and so shall we ever be with the Lord." After the above parallelism he exclaims:—

"Who is on the Lord's side? Who!! let each one be decided. 'He that is not with me, is against me,' saith our coming King. We cannot believe both Plato and Paul. The very attempt indicates a vast advance in apostasy. It is as impossible to blend the abominations of earth with the purity of heaven. Let those who will go to Plato, go; but let those who will follow Paul as he followed Christ, be decided for truth and heaven."

Let us enquire of Bro. C., who, he would insinuate, has made that "vast advance in apostasy" as to go to Plato? He knows, or ought to know, that it would be a falsehood to insinuate that the "leaders" he refers to, of the Advent sect have done it. We will, therefore, charitably suppose that he intended the above should pass as a meaningless rhapsody. He well knows, or ought to know, that we lay close hold of the language of Christ and Paul to prove our position, that with their declarations we entrench ourselves. Let no man talk of appealing from Paul to Plato, without first giving at least, some plausible answer to the unanswerable arguments which have been adduced from the words of the Savior and Paul.

Bro. C. then gives another tabulated arrangement, in which he places Josephus in opposition to Jesus. We will give an illustration.

"Josephus says"— "Jesus says"—"Fear Him who is able to destroy both soul and body in hell." Matt. 10:28. He will burn up the chaff with unquenchable fire. Matt. 3:12—worn never dying, and God out of heaven, and devoured them"—utterly consumed them. [Bro. Cook's addition to God's word.] "The Lord God shall wipe away tears from off all faces"—"all tears from their eyes, and there shall be no more death, NOR ANY MORE PAIN."—Rev. 20:10; 21:4; Isa. 25.

The above is quoted to show that we preferred "Josephus rather than Jesus." This language of Josephus will doubtless oppose Bro. Cook's understanding of the words of Christ, and may be incorrect in some particulars. But we marvel greatly that Bro. C. brings such language as opposing the declarations of the Savior, when the Savior has expressly declared in almost the very language of Josephus, that the wicked "shall go away into everlasting punishment"—the very word that is rendered eternal in the same text. Matt. 25:46—"Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." V. 41—"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." Mark 9:43, 44—and repeated twice in the same chapter. Why did not Bro. C. quote the above as the words of Christ which the language of Josephus opposed? Ah! why did he not? The reason is obvious. Had he quoted that, the difference between his own language, and the words of Christ, would have been ten times greater, than that between Jesus and Josephus. Now we leave it to any man of competent judgment, possessed of a sound head, and an honest heart, whether,—when the belief of the Jews was what Bro. C. has shown it to be by his quotation from Josephus,—the Savior would have used the very language, that the Jews used to express their opinion, when speaking of the punishment of the wicked, if he had designed to teach that the wicked would not go away into everlasting punish-

ment. It would be doing violence to all rules of language thus to suppose.

Bro. C. refers to Rev. 21:4—"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain," &c., as evidence that the last extract from Josephus of the "everlasting punishment" of the wicked is opposed to Scripture. We would enquire by what warrant a Scripture, which is given entirely to the righteous, is applied to the wicked? It is with the righteous that there are to be no tears or death. That death will then be still on the wicked is proved by Rev. 22:15. For at the very time—when there is no more pain, tears, or death, and the righteous have right to the tree of life, and may enter in through the gates into the city,—we find that "without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." If death is a cessation of being, as Bro. C. claims, and there is no more death on the wicked, then it will follow according to his own reasoning, that there will be, on the part of the wicked, no more a cessation of being. Is he prepared for this conclusion?

There are some other things in the article, which, perhaps, we ought to notice, but we must be content with the following. Bro. C. says:—

"The question may then be asked again, 'Who is on the Lord's side—who?' 'No man can serve two masters.' Josephus lived in that generation which crucified Jesus. If he did not do it, he had pleasure in them that did. Josephus was one of those who could not 'escape the damnation of hell.' It is as certain as 'Holy Scripture' can make it that the generation then living drew down on them Divine wrath to the uttermost."

"How, then, dare any Adventist appeal to Josephus to illustrate, or explain away Jesus—take a smoky lamp to illuminate the sun! If our brethren did this ignorantly, they should repent, and not repeat the insult to the Sun of righteousness—if they did it understandingly, it must be because they 'love darkness rather than light'—are more in sympathy with Josephus' quoting Plato [which he did not do] in that 'sinful and adulterous generation,' than with Jesus whom they crucified. It is with unfeigned grief that I note these things. [?] Once it would have excited surprise; but now it would be surprising if those whose light leads them to Josephus rather than to Jesus—to Plato prior to Paul, should be able to reflect the light of truth; if the light that is in them be darkness, how great is that darkness!"

If, because Josephus lived in that generation, and for no other reason, he must perish, then Paul, Peter, and a host of worthies must perish for the same reason. That Josephus delighted in those who crucified the Savior, is, as far as we can see, a gross misapprehension, and does great injustice to Josephus, whom we should be very cautious of consigning to perdition with the readiness Bro. C. does. Remember that "With what measure ye mete," &c. Now Josephus, instead of rejoicing in the crucifixion, ascribes to that wickedness the miseries that came on the Jews. He says:—

"These miseries befel the Jews by way of revenge for James the just, who was the brother of Jesus that was called Christ, because they had slain Him who was a most Righteous Person."—Quoted by Origen—See Com. on Matt., p. 234.

Josephus also affirms that "Herod lost his army, not by deceit of men, but by the anger of God, and that justly, as an effect of revenge for what he did to John the Baptist, a just man, who had said to him, it is not lawful for thee to have thy brother's wife."—See Ambrose, de Ex. cid. Urb. Hierosolym lib. ii. cap. 12.

We also copy from Isidorus Pelusiota, about A. D. 416, the Scholar of Chrysostom, lib. iv. epist. 225:—

"There was one Josephus, a Jew, of the greatest reputation, and one that was zealous of the law; one also that paraphrased the Old Testament with truth, and acted valiantly for the Jews, and had showed that their settlement was nobler than can be described by words. Now, since he made their interest give place to truth, for he would not support the opinion of impious men, I think it necessary to set down his words. What then does he say? 'Now there was about that time one Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at first did not forsake him, for he appeared to them the third day alive again, as the divine prophets had said these and a vast number of other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day.' Now I cannot but wonder greatly at this man's love of truth in many respects, but chiefly where

he says, 'Jesus was a teacher of men who received the truth with pleasure.'

We hope our friends will be cautious about receiving Bro. Cook's misapprehensions of those who differ from him.

It will be with more than "unfeigned grief," that he will have, that he ever made this wanton, wicked attack, if he shall ever realize how false the position is in which he has attempted to place us. We, however, feel truly grateful to an overruling Providence, that we have been enabled so soon, and so effectually, to turn the tables on the one who sought to entrap us, and waited for our halting. When those who seek to stab our very vitals, have thrust at us, God has thus far, ever ordered it, so that the arm which has sought our ruin, has been made impotent of evil. Those who continue faithful in the service of God, he will watch over. He will never leave or forsake those who put their trust in him. We will, therefore, not distrust his promises, but will feel that he will protect us from foes without, and from foes within, while He has any labor for us to perform in his vineyard.

It is with grief unfeigned that we have been compelled to write with the severity we have in this; but we felt that God would be angry with us, if we shrunk from thus exposing this attack. We cannot, however, give up a lingering hope, that Bro. C. thought he was doing God's service, and that he did not design to represent us as he has done. Should such prove to be the fact, it will be with the greatest pleasure, that we shall make all amends in showing that his intention was not to make the article speak as it does.

It would be our greatest grief to cherish the belief that the authors of these attacks must also "perish in the gainsaying of Kore." Where such things are intentional they demand thorough repentance.

The Personal Advent.

The following are an array of Scriptures, which must be met, to refute this doctrine, which we referred to in our last, for the consideration of the New York "Evangelist":—

Matt. 24:3, 27, 29, 30—"What shall be the sign of thy coming? * "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming * of the Son of Man be." "Immediately after the tribulation of those days, shall the sun be darkened, and the moon not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn. And they shall see the Son of Man coming in the clouds of heaven, with power and great glory."

Matt. 24:37-39—"But as the days of Noah were, so shall also the coming * of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming * of the Son of Man be."

Luke 17:26-30—"Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of Man is revealed."

Luke 19:11, 12—"And as they heard these things, he added and spake a parable; because he was nigh to Jerusalem, and because they thought that the kingdom of God should

immediately appear. He said, therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return." This nobleman must be the Lord Jesus Christ; and this parable is evidently spoken to correct the impression that his coming was to be an event of that day.

Mark 13:34—"For the Son of Man is as a man taking a far journey, who left his house and gave authority to his servants and to every man his work: and commanded the porter to watch."

Matt. 25:31, 34—"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." "Then shall the King say unto them on the right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

John 14:3—"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, ye may be also."

Acts 1:11—"Which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven."

Acts 3:20, 21—"And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

I Cor. 1:7, 8—"So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ."

I Cor. 15:20, 23—"But now is Christ risen from the dead, and become the first fruits of them that slept." "But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming."

Phil. 3:20—"For our conversation is in heaven; from whence also, we look for the Savior, the Lord Jesus Christ."

Col. 3:4—"When Christ who is our life shall appear, then shall ye also appear with him in glory."

I Thess. 1:9, 10—"Ye turned to God from idols, to serve the living God and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

I Thess. 2:19—"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

I Thess. 3:13—"To the end that he may establish your hearts unblamable in holiness before God, even our Father, at the coming * of our Lord Jesus Christ with all his saints."

I Thess. 4:14-17—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say by the word of the Lord, that we which are alive and remain unto the coming * of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

I Thess. 5:23—"I pray God your whole spirit and soul, and body be preserved blameless unto the coming * of the Lord."

2 Thess. 1:7, 8—"And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

2 Thess. 2:1—"Now we beseech you, brethren, by the coming * of our Lord Jesus Christ, and by our gathering together unto him."

2 Thess. 3:5—"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

2 Thess. 5:8—"And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming."

I Tim. 6:14, 15—"That thou keep this commandment without spot unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords."

2 Tim. 4:1, 8—"I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing."

Titus 2:13—"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

Heb. 9:28—"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation."

James 5:7, 8—"Be patient therefore, brethren, unto the coming * of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts, for the coming * of the Lord draweth nigh."

1 Pet. 1:7, 13—"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ."

"Wherefore gird up the loins of your minds, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

1 Pet. 5:4—"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

2 Pet. 1:16—"For we have not followed cunningly devised fables, when we made known unto you the power and coming * of our Lord Jesus Christ."

2 Pet. 3:3, 4, 12—"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? *—"Looking for, and hastening unto the coming * of the day of God."

1 John 2:28—"That when he shall appear, we may have confidence, and not be ashamed before him at his coming."

1 John 3:2—"Behold, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."

Jude 14, 15—"Enoch, also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all."

Rev. 1:7—"Behold, he cometh with clouds, and every eye shall see him; and they also which pierced him; and all kindreds of the earth shall mourn because of him."

Rev. 11:15, 18—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

"And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them that destroy the earth."

Rev. 21:3—"And I heard a voice from heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Rev. 22:20—"He which testifieth these things, saith, Surely I come quickly; Amen. Even so, come, Lord Jesus."

If the "Evangelist" believes "the Lord will not come," we would like an exposition of all those texts, Scripture by Scripture. If we are in error, are we not worth being saved from it? We are open to conviction; and why will not some one show us the truth on this momentous question?

When the "Evangelist" quoted Matt. 24:23, 27, why did it not also quote verses 29-33, of the same chapter?

A. BRUTE, Esq., P. M. of Mount Pleasant, Mo.—In answer to your enquiry, we send you the following form of receipt, which the P. M. here has furnished us, and which if you sign and send us, and also notify the P. M. here that you have received the given sum for, and request him to pay to us, will secure our receipt of it, viz.:

MT. PLEASANT (Mo.), Jan. 30th, 1847.
Received of G. B. Sooter, three dollars, for his subscription to the "Advent Herald," to be paid to J. V. Himes, publisher.
\$3 00. (To be signed by you.)

The above can then be franked by you, and come to us free of postage.

We designed in this No. to have proceeded with the prophecies of Daniel, and taken up the third universal empire; but we have been compelled to reply to attacks in this No., which have prevented us from devoting time and space to those more profitable and agreeable studies, which must be deferred to our next.

Correspondence.

Letter from Bro. T. J. Harris.

(Continued from our last.)

John had a sight of paradise, Rev. 21st and 22d, and so had Paul when he was caught up to the third heavens, into paradise. 2 Cor. 12: 1-4. [Note 10.] Peter tells us that the heavens of old, and the earth, being overflowed with water, perished. This was the first heavens. And the heavens and the earth which are now, are reserved unto fire. This is the second heavens. And he also looked for a new heavens and a new earth, which are to be the third heavens. This is what Paul and John had a sight of. Has Paul gone to heaven, or did he expect to go before the coming of the Lord? Peter tells us, 2 Pet. 3: 15, 16, there are some things in Paul's epistles hard to be understood. We must therefore take care that we do not wrest them to our own destruction. [Note 11.]

Paul does not tell us he expected any reward before the coming of the Lord Jesus.—He tells us, 1 Thess. 4: 13-18, we shall be with the Lord when he descends from heaven with a shout, and that we shall be in his presence, at his coming. 1 Thess. 2: 19. And also that we shall be saved when Christ appears the second time. Heb. 9: 28. Peter tells us, 1 Pet. 1: 3-9, we shall receive the salvation of our souls at the appearing of Jesus Christ.—But some say that Paul tells us he expected to be present with the Lord when absent from the body, and before the resurrection. Paul does not say so. He says, 2 Cor. 5: 8-10, that he was willing to be absent from the body, and to be present with the Lord, when he stood before the judgment seat of Christ. [Note 12.] Yet again we are told that Paul says, Phil. 1: 21, for him to die is gain to himself. But I am satisfied Paul means for him to die would be gain to Christ (see v. 20); for he was determined Christ should be magnified in his body, whether it should be by his life, or by his death. All the advantage it would be to Paul is, that all his sufferings and trials would be ended. [Note 13.] Paul tells us, 1 Cor. 15: 12, 14-18, that if Christ had not risen from the dead, his preaching was vain, and our hope was also vain; and that the dead in Christ have perished. And of course they would never rise and have any reward. [Note 14.]—In the 32d v. he asks, "What advantageth it me, if the dead rise not?" He tells us, Phil. 3: 11, that he strives to attain to the resurrection of the dead. And in Heb. 11: 32-35 he tells us, that all the ancient patriarchs suffered afflictions that they might obtain a better resurrection. It is evident they did not expect any reward before the resurrection. Job (14: 10-15) says, "So man lieth down and riseth not till the heavens be no more." Chap. 17: 13—"If I wait, the grave is mine house."—Chap. 3: 11-19—"Then had I been at rest with kings and counsellors of the earth, . . . or with princes that had gold. . . . There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there."—Chap. 31: 23-25—"The clouds of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him." [Note 15.] Gen. 37: 35—"I will go down into the grave unto my son mourning." [Note 16.] Ps. 89: 48—"What man is he that liveth and shall not see death? Shall he deliver his soul from the grave." Acts 2: 29, 34—"David is dead and buried. . . . David is not ascended into the heavens." But he said himself, Ps. 17: 15, "I shall be satisfied, when I awake, with Thy likeness."—Our Savior said, John 3: 13, "No man hath ascended up to heaven, but he that came down from heaven." (Enoch and Elijah must of course be excepted, as the Scriptures tell us they have gone.) [Note 17.] How then can we expect to go to heaven at death? when David, and Hezekiah, and Samuel, and Paul, and John, have not gone yet, and will not until the resurrection, unless they were of the number of those that came out of their graves, Matt. 27: 52, 53, and ascended with him on high, Eph. 4: 8, and were glorified. Rom. 8: 28-30. [Note 18.]

We had hoped that these doctrines had been embraced and decided upon by the Albany Conference, but we were disappointed when Mr. Miller declared at the Boston Conference they had not so decided, and that they had no fellowship for these views. We are however glad now that you have become more liberal, and have opened your columns to a discussion of these questions. Go on therefore. Hear both sides, and the truth will come out. We have been subscribers for the "Herald" since

1842, and intend to continue to support it as long as it contends for the truth. The brethren here send their love to you all, and to all them that are in Christ Jesus. [Note 19.] T. J. HARRIS.

Note 10.—The evidence on this point was fully presented in No. 25 of Vol. 12 of the "Herald."

Note 11.—Peter tells us that the things in Paul which are "hard to be understood," are in danger of being "wrested," by those who are "unlearned and unstable." It therefore becomes us to learn the import of the language Paul used, at the time he used it. If we use it in any different sense, we wrest it.

Note 12.—Brother, study well Paul's language: that he expected to be present with the Lord when absent from the body, cannot be denied, without doing violence to his words.

Note 13.—Something more than that, according to his own showing: Paul expressly affirms that he has "a desire to depart, and to be with Christ, which is far better." Better than what? Than to remain here in the flesh. It could be no gain to Christ for Paul to die: the gain would be Paul's. MACKNIGHT, in criticising the original of this, says, that Paul could have had no expectation of a "state of insensibility between death and the resurrection. For if he had known of any such state, he would have thought it better to live and promote the cause of Christ and of religion, than by dying to fall into a state of absolute insensibility. Besides, how could he say that he had a desire to be with Christ," [which he gave as the reason for wishing to depart,] "if he knew he was not to be with him till after the resurrection?" Now, brother, we must not give a meaning to the English, which contradicts the import of the original.

Note 14.—Of course they could not; for if Christ was not risen from the dead, he was an impostor, making all faith in him vain, and leaving those who have fallen asleep in him still in their sins; and if so, they had perished like other wicked—in the same sense that all the wicked perish—in the sense that the earth which was before the flood, being overflowed with water, perished.

Note 15.—There is no dispute on this point: our bodies are consigned to the grave, and we have not our reward till the resurrection.

Note 16.—The Hebrew word which denotes the place where the body is deposited in the ground is *Keber*, which signifies "the receptacle of the dead body." The Hebrew word which is here translated *grave*, is *Sheol* which signifies the same as the Greek *Hades*, "the place of departed spirits." As Jacob supposed his son was devoured by wild beasts, he could not have expected to have gone to his son by going to *Keber*; for he thought Joseph had no grave. He therefore expected to go to him only by going to *Sheol*, the place of the departed spirit. If he had meant the place where his body was to have been laid, he would have used the Hebrew word *Keber*, as it is in Gen. 34: 20—"And Jacob set a pillar upon Rachael's grave." Here it is not *Sheol*, but *Keber*. We read of the ancients being gathered to their fathers, even when the ashes of their fathers had been scattered to the four winds. In such case their bodies could not be thus gathered. When Jacob died, we read that "he gathered up his feet into the bed, and yielded up the ghost, [his spirit,] and was gathered unto his people." And yet his body did not leave Egypt for the land of Canaan till after forty days of mourning.

Note 17.—"They must be excepted;" for the Savior asserts that no man hath ascended there.

Note 18.—We cannot expect to go to heaven before the resurrection. Eph. 4: 8, however, only asserts that Christ ascended on high. And Rom. 8: 38-30 cannot refer to any who are now glorified, but that they are to be glo-

ried. The Greek words here are not in the past tense, as in the English, but in the *aorist*, or *indefinite* tense. Le Clerc translates it, "them he also glorifies." McKnight says that that translation is not improper; yet he says, "Nevertheless, the common translation may be retained, because, though some of the things mentioned are future, they may, according to the usage of Scripture, be represented as past, to shew the certainty of their happening. Thus, before his death, Christ spake of his body as already given, Luke 22: 19; and broken, 1 Cor. 11: 24."

Note 19.—The following is the action of the Albany Conference on this question. It takes a position respecting the state of the dead, to which we can all subscribe.

"And 10th. That the departed saints do not enter their inheritance, or receive their crowns at death. Dan. 12: 13; Rev. 6: 9-11; Rom. 8: 22, 23. That they without us cannot be made perfect. Heb. 11: 40. That their inheritance, incorruptible and undefiled, and that fadeth not away, is reserved in heaven, ready to be revealed in the last time. 1 Pet. 1: 4, 5. That there are laid up for them and us crowns of righteousness, which the Lord the righteous Judge shall give at the day of Christ, to all that love his appearing. 2 Tim. 4: 8. That they will only be satisfied when they awake in Christ's likeness. Ps. 17: 15. And that when the Son of man shall come in his glory, and all the holy angels with him, the King will say to those on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25: 34. Then they will be equal to the angels, being the children of God and of the resurrection. Luke 20: 36."

Letter from a Brother to his Minister.

March 25th, 1846.

Rev. E. H.—Dear Sir:—For the perusal of your "Inquiry Respecting the Future History of the World," and the kind letter accompanying it, you have my sincere thanks.

As there is a possibility that we may yet understand the Scriptures nearer alike than we have done on this subject, I will venture to reply to some of your remarks, and endeavor to explain some of the "reasons of the hope" of the Adventist, trusting that it may help on this interesting "Inquiry."

If I have understood you in our conversation heretofore, you agree with Adventists with regard to the chronology of the prophecies.—You believe that the prophetic periods were given to be understood by those immediately interested in understanding them, and that the 2300 years of Daniel are about ending, and at the end of this period you look for the destruction of the Papal Antichrist, and the conversion of the rest of the world. If this is the event next and immediately to be looked for, I think that I can say from my heart, Amen to it. But if the hope and belief of the Adventist is true, I feel, as I have often expressed to you, that it is very important that all Christians, and especially ministers of the Gospel, understand, and act accordingly, on this subject. I believe there is an additional Scriptural motive to be given, why men should immediately repent. Rev. 14: 7.

From what you say on the judgment of Antichrist as foretold in Dan. 7: 26, I would think that you did not understand the views of Adventists on this subject. They also believe that the judgment here spoken of is previous to the coming of Christ, and that the same judgment is spoken of by John in Rev. 17: 16. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." The "burning her with fire" yet remains to be done.

It is believed that the 1260 years' reign of Antichrist ended with the subverting of his power by Bonaparte, and that the so called Holy Alliance, or council of nations, which was called when Bonaparte had "come to his end," for the purpose of regulating the political concerns of these nations, which Bonaparte had so greatly disarranged, and the subsequent treatment which the Pope has received, and is still receiving from the nations, is what Daniel and John foretold in the Scriptures referred to. A part at least, if not all of the "ten horns of the beast," were represented in this Holy Alliance, which (as I understand it) confirmed rather than disannulled the acts of Bonaparte in depriving the Pope of the greater part of his power.

In your "Inquiry" you labor to show that the resurrection of the righteous and wicked will be at one and the same time. The Adventist believes that they will be a thousand years apart, as taught in Rev. 20th. As I understand it, your view on this point must be sustained, or your whole theory falls.

In your explanation of the resurrection spoken of in Rev. 20th, you say, that only a part of the righteous are raised, and that they are not raised bodily, but only their souls are raised, and that these souls do not reign on the earth with Christ, as taught in Rev. 5: 10, but over the earth, or in the heavens with Christ.

With regard to a part only of the righteous being raised, I would say, that we are told by those who ought to be judges, (and if I am not mistaken you have admitted the same to me in our conversation on this subject,) that the word "which," in Rev. 20: 4, might be rendered "whoever." If this word may be so rendered, the resurrection there spoken of is not necessarily confined to a part of the righteous.

As to the meaning of the word "soul," I am aware that it is understood in our day (generally, though not always) to mean the spirit of man. But you are also aware that in the Scriptures it is repeatedly used to denote the spirit and body of man united. See Gen. 2: 7; Acts 2: 41; 7: 14; 27: 37; Rom. 13: 1; 1 Cor. 15: 45; 1 Pet. 3: 20; Rev. 16: 3.

With a becoming seriousness and respect, I would say that you must fetch more unquestionable proof than you have, or the Adventist will still find his hope and belief strengthened by reading Rev. 20th.

Before leaving this chapter, I want to refer to a part of the 6th verse, which I do not recollect of your noticing in your "Inquiry." "On such the second death hath no power." Is not the plain common sense inference to be drawn from this expression, that on all such as have not a part in this first resurrection, the second death hath power? If so, I consider your theory overthrown by this single expression.

With regard to your rendering the expression (Rev. 5: 10) "and we shall reign on the earth," to mean that the saints should reign "over" the earth with Christ in heaven, and also your "literal translation" of the last verse in Daniel, I must say that I am sorry to see it. That our present translation of the Scriptures might be improved in many places, I have no doubt, from what commentators, and learned men in general, say on the subject.—And when I see a new rendering which does no violence, but throws light upon an obscure text, I am pleased with it. But to see an apparently plain passage of Scripture, and one full of interest, so translated as to entirely subvert, or destroy its meaning, looks to me like serious business, and should not be attempted unless it so contradicts the connexion in which it stands as to render it absolutely necessary.

I want to consider the idea of two resurrections still farther. You quote 2 Tim. 4: 1, and similar passages, to prove that the righteous and the wicked will be raised at the same time. I admit that we might infer that there would be but one general resurrection, from some of the passages which you quote, were there not other passages more plain on this point, which in my mind clearly establish the other view of the subject. You say that the expression, 1 Thess. 4: 16, "And the dead in Christ shall rise first," does not mean that they shall rise before the wicked, but that they shall rise before the living are changed. I find nothing said in this connexion that implies that the wicked will ever be raised, only that "the dead in Christ shall rise first."—The apostle was endeavoring to comfort his brethren with the thought that at the coming of Christ they would all be resurrected and changed. In 1 Cor. 15: 4 there is a resurrection spoken of,—but who are to be raised?—"They that are Christ's at his coming." And from the 35th v. to the end of the chapter the apostle is evidently speaking of the same resurrection, in which the wicked have no part. In Phil. 3: 11, Paul says, "If by any means I might attain unto the resurrection of the dead." If the righteous and wicked are to be raised at the same time, did he not know that of course he should be raised with the whole human family? The resurrection to which he would "by any means attain," was undoubtedly that which would be at the coming of his Lord, in which he saw that the wicked

Rev. E. H., in his "Inquiry," says, "To perceive the bearing of Dan. 12: 13 upon this question, it is only necessary to present a LITERAL translation: 'But go thy way to the end, and thou shalt rest, and thou shalt stand to thy lot, to the end of the days.'"

would have no part. In John 6:39, 40, 44, 54, our Savior speaks four times of certain persons, who, from the manner of his expression, we understand are to be peculiarly favored by being "raised up at the last day." Now if at the time spoken of there is to be a general resurrection of all the dead, why is it a peculiar favor to be raised at that time? Will not the wicked share in that favor? But if at the time spoken of the righteous only are raised, we see the meaning and the preciousness of the promise. In Luke 14:14 our Savior says, "For thou shalt be recompensed at the resurrection of the just." Why are the words "of the just" here added to the promise, if there is to be but one resurrection? In Luke 20:35, 36, we read, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Here again I ask, Do the wicked share in this resurrection?—Can I be mistaken in understanding our Savior as teaching, in v. 36, above quoted, that all of those who have a part in the resurrection spoken of, "are the children of God?" The resurrection of the wicked I believe is always mentioned, where the order of time is noticed, as being after that of the righteous. In Isa. 24:21, 22, as I understand it, we have the destruction, the imprisonment, and the resurrection of the wicked foretold, and are given to understand that they will be shut up in prison for "many days," or a long time, before they are visited by Him who is to open their prison, and call them forth to receive the judgment which has been written (Ps. 149:9) against them during the interval between the first and second resurrections. In the passing or executing of this judgment, all of the saints have the honor of concurring. Ps. 149:9; Dan. 7:22; 1 Cor. 6:2, 3; Rev. 20:4.

I do not know what your views are regarding the "New Jerusalem," spoken of in Gal. 4:25, 26; Heb. 11:10; 12:22; 13:14; Rev. 3:12; 20:9; and 21:2, 3, 10; also repeatedly alluded to in the Old Testament. For my part, I do not know how to understand it only as it is represented to be, a real city in the heavenly world, of which old Jerusalem was a type. If this be the case, you will find it located on the earth at the resurrection of the wicked, Rev. 20:9, and consequently is against your theory.

In Rev. 20:7-10, we have, as I understand it, an account of the resurrection of the wicked, or the loosing of Satan and the prisoners from the pit, where they have been shut up for "many days," (Isa. 24:22), even a "thousand years." Rev. 20:1-6. And when they "came up on the breadth of the [new] earth," Satan again deceives them; evidently with the idea of conquest; for we find them "compassing the camp of the saints about, and the beloved city." At this crisis is executed upon them the "judgment written," by fire coming down from God out of heaven and devouring them. I can see here no possible chance for putting in a day of judgment between the loosing of Satan, and the "devouring" of the wicked—the casting of them, with Satan, into the "lake of fire and brimstone, there to be tormented day and night for ever and ever." Nor can I see any more impropriety in applying the term "nations" (v. 8) to the wicked after the resurrection, than in applying the same term to the righteous in the heavenly world. Rev. 21:24, 26; and 22:2.

With the 11th verse of this chapter (Rev. 20th) commences another distinct vision of the judgment, which, when compared with what all the prophets have said on this point, will be found, I believe, not to clash with the views above given.

In your seventh objection you say, that it requires the misinterpretation of Matt. 24:1-34. Were the whole of this chapter so translated as to make it mean nothing at all, the Adventist need not give up his hope; for there is yet "a firm ground of Scripture truth" on which he may stand.

You will see of course, by what I have written, that I consider your eight objections to the pre-millennial advent of Christ as groundless.

Your charge against the editors of the "Advent Herald," for an erroneous quotation from Eusebius,* I wish you had sent in a let-

ter to them; for I have charity enough for them to believe that when they are convinced of being in error, they will retract and make suitable acknowledgment. Had they had an opportunity, and neglected to have done this, it might have been duty for you to have noticed it in the way that you have.

With regard to the erroneous views of Ne-pos, which were so happily disposed of by the Conference to which you have alluded, I believe (if I understand aright) that all the error there combated, which relates to the reign of Christ with his saints on the earth, was the sensuality of that reign.* Now let us see where we stand on this subject. I believe that Christ is about to ascend the throne of his "father David," on this earth new created, and to reign for ever. That the first thousand years are occupied in the general judgment. That at the end of this period the wicked are raised and receive their doom.—That in this new earth the inhabitants "neither marry, nor are given in marriage; but are as the angels which are in heaven." Mark 12:25. You believe, if I understand you aright, in a sensual spiritual reign, for one thousand years previous to the judgment.

Which of us is upholding error, is yet, and I trust soon, to be decided. You seem to think that the Adventists lay great stress on the opinions of ancient Christians, in order to prove their doctrine. But I think you mistake their motives in quoting as much as they do the opinions of Christians on this subject from the time of the apostles down to the present. Adventists have been charged by the religious press with introducing a new *ism* into the churches. It is to repel this charge, which is being so often repeated, that Adventists quote as much as they do from the writings of Christians in different ages on this subject. By carefully looking over the writings of Adventists, it seems that you would be convinced that they do not look to the opinions of any man, or set of men, for the "reasons of their hope," but to the "firm ground of Scripture truth." They are grateful for the light that historians and others have thrown on the fulfillment of the prophecies, and are endeavoring to publish this light to the greatest extent of their power.

And now, in conclusion, I would say, that wherein you see a want of Christian spirit in what I have written, I trust you will forgive; for my conscience does not as yet accuse me of writing from improper motives. And I would respectfully entreat you still to pursue your investigations of this subject, with an eye single to the glory of God. I have written in haste. Truly yours, F. S.

LETTER FROM BRO. ALVA N. SEYMOUR.
DEXTER, Jan. 30th, 1847.

Dear Bro. Himes:—The 17th of June found us in the State of Michigan. From that time to the present (with the exception of about nine weeks of ill health, caused by the Western fevers), we have travelled some fourteen hundred miles, and in the name of our coming Redeemer, have tried to proclaim the gospel of the kingdom that ushers in the consummation of the Christian's hope to the joy and rejoicing, we trust, of some precious souls. In many places an interest has been created, we believe, that never will be extinguished. Some will persevere, and walk in the light until the Master appears. Dead formality prevails throughout the State; but wherever we meet with the truly devoted saints, of all denominations, the message is received joyfully. This is touching a tender spot; but our observations will not deceive us. The more we travel, the more we are convinced that few Christians, in comparison to the multitude that profess, grace our earth. Our labors for a few weeks past have been confined to Plymouth, Northville, and some of the adjacent towns. Our last meeting was at Salem, where a healthy and happy interest was awakened by the truth. We commenced our meeting as usual, by presenting the successive chains of prophecy relative to the Advent question. We gave nine lectures. During these lectures seven arose for prayers—as many more were willing to pray for them. We tried, by the presentation of truth, by exhortations, prayers, and tears, to awake the slumbering church; for they, like the scribes and Pharisees, stood in the way of the salvation of souls; but did not succeed. Duty and the word of God required us to withdraw ourselves from those that had the form of godliness, and we did so. A meeting was appointed for all that would labor for the salvation of souls, and a request was made for all that wanted to seek the Savior, to come and engage with us. In obeying God, we received a blessing. The first evening prayer

* Will the person who makes any such charge, show us wherein we have misquoted? We have never seen the work to which this letter is a reply. A friend writes, that this reference is to the Supplement of the Herald, Dec. 4th, 1844, p. 30, where we say, that "Eusebius relates that Dionysius, in attempting to disprove the reign of Christ on earth, was led to question the canonical authority of the Apocalypse;" "whereas," says our friend, "Dionysius did not express a doubt of his belief of the inspiration of the book, but only that it was not

meeting some twelve or thirteen sinners and wanderers arose and confessed the Savior—a very solemn time. Another social meeting was appointed at the commencement. It was rather dull, but we continued wrestling with God until a flood of glory rested upon us. O the salvation that was exhibited. Angels can only tell the story. One professed Christian, that said we ought to be kicked out of the school-house before our lectures commenced, came through curiosity to hear what we had to say. Finding no fault, he continued coming, until the last evening we staid in the place, when he arose in tears, and gave us a history of his feelings for a few days that had passed, and he desired God and us to forgive him of what he had said. It was hard parting with those dear brethren and sisters, who never knew anything about our blessed hope only by way of ridicule, but knowing we should soon meet again in the immortal kingdom, we felt as though we could endure the trial. They wanted we should stay till the Savior came. It would have been gratifying to have complied; but no, the souls of our fellows we love, therefore we will submit to remain wandering like pilgrims and strangers over the earth, seeking a bride for Christ, until our change comes, and that will be soon. For I believe that the 2300 years is the length of the vision, that the 70 weeks is the first part of it, that 69 weeks of the 70 terminated with Christ's manifestation as the Messiah, consequently A. D. 1847 the Savior must appear for the cleansing of the sanctuary, and the restitution of all things spoken of by the prophets.

ALVA N. SEYMOUR.

LETTER FROM BRO. CARMİ HOKOMB.
ISLE LA MOTTE (Vt.), Feb. 4, 1847.

Dear Bro. Himes:—We have had very good meetings for about three months past. There have been several conversions of late, and some backsliders have been reclaimed. There are some in the Methodist church who are trying to live and look for the Savior; but there are many who, to all appearance, possess nothing but the form of godliness; and there are some who do not even possess that.

I think that those who are looking for the Savior, were never more strong in the faith than they are now. Oh, how much we need the spirit of Jesus. All our profession will not profit us anything, unless we are what we profess to be. There never was a time when we needed the spirit of Christ more than we do to-day. Oh, my brethren, are we ready for the scenes of the judgment? Have we done all that we could for the salvation of our friends and neighbors; and are we trying to live every day, prepared to meet God? We may be called upon to give an account of our stewardship to-day, or to-morrow. I tremble in view of the day that is just before us. It will be an awful day to those who are unprepared; but O how glorious to those who are prepared to meet Jesus, and to reign with him and all the saints on the new earth. Nothing but a pure heart in the sight of God will prepare us for a place among the redeemed. Oh, brethren, let us who profess to be looking for the Son of God from heaven, see that there is nothing contrary to love in our hearts; for we ought to love our enemies, as well as one another with pure hearts fervently.

There are many things that we ought to guard against in these days. We should not have our affections placed too much upon things in the world, and not enough on things above. There are too many who profess to believe that the judgment is just before us, and yet can buy almost anything beside Advent books and papers; but we are glad they have any disposition to read. If we believe that Christ is coming so soon, let us show our faith by our works, and do our duty in supporting the "Herald" and "Voice of Truth," and in supporting God's ministers.—There are some here who read the "Herald" with glad hearts; and who we least expected six months ago. Let us do our duty, and we may be the means of doing some good, by getting our neighbors to read and converse about the coming of Christ. Let us do all we can to save ourselves and others, and be prepared every moment to see Jesus, and dwell with him for ever.

Your brother in the Lord, C. HOKOMB.

LETTER FROM BRO. H. BARRINGER.
TAOY, (N. Y.), Feb. 11, 1847.

Bro. Himes:—When you have leisure time, will you answer the following questions? namely, 1st. Does history furnish us with any evidence to show that the sun was darkened, at any time, since Christ was crucified, in the manner it was in 1780? I know there have been eclipses of the sun since Christ spake the words contained in Matt. 24, &c., but I am ignorant of any evidence to show that the sun was ever darkened in an unaccountable manner as at 1780. We are often told by men, that the sun has often "been darkened" previous to the last mentioned time, and therefore the darkening in 1780 does not answer to the sign given by our Lord, any more than at any other time. If the last assertion is true, I cannot see how we are to decide when we may expect the sun to be darkened for the last time previous to Christ's coming.

2d. Have we any account of the moon's being darkened, at any time previous to 1780, in the manner it was at that time? 3d. Have we any account that the stars, or meteors, ever fell in such numbers, and in such a singular manner, at any place, or at any one time as they fell in 1833, in this country?

I am induced to propound the above questions from the consideration that, because the assertions of those who oppose the doctrine of the immediate coming of Christ, most men suppose the same phenomenon, which we consider to be the signs, of the immediate coming of Christ in the glory of his Father, have often been witnessed previous to 1780, &c. To have the truth in the case concerning the above, presented in the Herald again, if it has already been presented previous to this, may be interesting to your readers generally, and perhaps attract the notice of some passer-by, and induce them to search the Scriptures concerning the highly important subject of the soon coming of the King of Israel, to judge the quick and dead.

Your brother in tribulation.

REMARKS.—We have no recollection of any historical facts that point to any previous times when the events referred to occurred in any manner so striking as to militate against the view we have adopted, that is, that they are the signs spoken of by the Savior, Matt. 24. If any assert that like occurrences have transpired at previous times, in a manner commensurate with the prediction, on them rests the burden of proof. Let them therefore bring forth their evidence, by which they substantiate their opinions, or else forever hold their peace.

Bro. E. L. CLARK writes from Waitfield, (Vt.), Feb. 5th, 1847:—

Dear Bro. Himes:—I feel truly thankful to God that he puts into your mind, and so orders events, that you was permitted to visit Waterbury in your recent tour in Vermont. The ideas so prevalent in these last days, of the world's conversion and a spiritual millennium, which are operating like the powerful opiate, to stupify and benumb the sensations of the Protestant church, were irrefutably met, and most conclusively shown to exist without Scripture authority. A brother who was present and listened to your arguments, has since remarked, "that it was folly in the church to hold on to the conversion of the world, and that it must be given up." I am convinced that there are many yet in connection with the churches, who, if they could have the subject fairly set before them, would gladly exchange the phantoms for the truths. I hope the Advent brethren will take effectual measures to circulate as extensively as possible the letter to Dr. Raffles, which is well calculated to give light upon this subject.

Last Lord's day I attended the Conference at Essex. Owing to a severe snow storm on the day previous, which rendered the roads almost impassable, the attendance was not as full as it would otherwise have been; but a goodly number of the faithful got together and listened to the Gospel of the Kingdom, by Bro. G. W. Bunnham, and we felt that it had lost none of its power to edify, comfort, and quicken the children of God. The brethren in Essex are still looking for the coming of that same Jesus, and in like manner as he went away.

Yours in the blessed hope.

Bro. E. C. WILLIAMS writes from Rochester (N. Y.), Feb. 6th, 1847:—

There has, much to my surprise, been considerable opposition raised on account of the stand you have taken on the sleep of the dead, &c. Although a believer in that doctrine myself, I can with pleasure read any good arguments on the subject. It was by examining both sides that I became convinced of the truth of the Advent doctrine. I want to be rightly and firmly grounded in all truth, more particularly that immediately essential to our own and others' salvation.

[No candid consistent man will be offended because he is told the truth; or because arguments are advanced which do not tally with his preconceived views. Especially he will not when both sides are fairly presented. It is only by looking at both sides that we can know what is truth.]

"Deal meekly with the hopes that guide The lowest brother straying from thy side; If right, they bid thee tremble for thine own; If wrong, the verdict is to God alone!"—Chicago Dem.]

Bro. WILLIAM B. SCHERMERHORN writes from Schenectady, (N. Y.), Feb. 11th, 1847:—

Bro. Himes:—The "Herald" cheers and rejoices my heart at its arrival; may it be well sustained while we need it. It appears to me it cannot be very long, till the King himself shall come to cheer and raise our drooping spirits to despond no more. This is a time of real trial to those who are looking for the speedy coming of the Savior. Outward signs have all gone by, the shadows have all flown, and we are now called to stand by faith, and wait for the blessed Master himself, the consummation of all our hopes.

Yours in the blessed hope.

Foreign News.

To add to the general distress arising from scarcity of food, a severe pressure has weighed upon the money market. The Bank of France itself has been so seriously embarrassed for money, as to be obliged to borrow 20,000,000 f. from the Bank of England.

Altogether, the present position of France is really alarming. Its relations with all the great powers are unfriendly, not to say hostile; thousands are literally starving; food is unprecedentedly dear; and there is an extraordinary scarcity of money.

The misery in Flanders, and other parts of Belgium, is dreadful—as bad as it is in Ireland.

At Elberfeld, 438 heads of families, almost all well off in the world, have determined to emigrate to the United States. The emigration from different parts of Germany to the States, is expected to be greater this year than it has ever been heretofore.

All throughout Germany great distress exists. Corn and bread are very dear. The Governments do all they can, but they cannot prevent great suffering.

The official newspaper at St. Petersburg, of Jan. 15, gave an account of the repulse of the mountaineers in their attack on a fort occupied by Russian troops. The mountaineers made proof, it appears, of the most extraordinary and daring bravery; but were finally unsuccessful.

The Russian Government is concentrating troops on the Polish frontier of Galicia—for what purpose it is not stated; and it is whispered that it is preparing for some grand coup in the provinces of the Danube.

Switzerland.—Russia, Austria, and Prussia, have addressed a note to the Canton of Berne, on its assuming the post of Directing Canton of the Confederation, in which they say that they will maintain friendly relations with it as long as it shall respect, in spirit and letter, the pact of 1815.

A meeting composed of English and Irish was held on the 13th ult. at Rome, for forming a committee for the relief of Ireland.—The pope has sent to the committee 1000 Roman crowns from his privy purse.

The Lord Mayor of London is now distributing £500 to the poor of the metropolis, left in his hands by Ibrahim Pacha.

Germany.—The Bavarian government, as a special mark of favor, has allowed the editors of certain Bavarian newspapers to receive copies of the English, French, and German journals that are forbidden entrance into the kingdom; but it has enacted from them a solemn oath not to allow them to go out of their offices for a single moment, to be seen by any other person than he who has need of them.

It is believed that the three courts of Russia, Prussia, and Austria, have replied in exactly the same terms to the protests of England and France, against the suppression of Cracow.

The trial of the Poles, concerned in the events of Cracow, will shortly commence, and from the number of prisoners—about 250—will, it is believed, occupy three or four months.

Hungary.—According to an official report, several thousand persons are in danger of dying from hunger before next spring. A demand for 50,000 florins was made to the aristocracy, but only 8,000 florins were accorded; and yet that aristocracy takes all the wealth of the country, and keeps the people in slavery and misery.

Italy.—The celebrated Gonfalonieri is dead; and his interment has taken place at Milan, with every demonstration of respect from the population. He was a martyr to Italian liberty.

On New Year's Day, all the people in Rome went in grand procession to pay their respects to the Pope. They were accompanied by flags and bands of music, and sung hymns in his honor. The Pope appeared on the balcony of his palace, and was received with an immense shout of joy.

The Pope has introduced important reforms in

the administration of criminal justice, and continues to manifest the same liberal opinions as on his election. The love of the people towards him appears to increase every day.

There have been some disturbances occasioned by the scarcity of corn, and the consequent dearth of food. In Tuscany and Naples, the discontent of the people is very great, and the Governments are continually in dread of an outbreak.

News had been received to the first of December; when it was hoped the war in Kaffirland was near a close, and that the annexation would be completed by running the boundary from the sources to the mouth of the river Ker. Rear-Admiral Cochrane has taken possession of the island of Labuan, on the north-west coast of Borneo, in the name of England, and that two ships of war, the Iris and Wolf, have arrived at the island.

The cholera has disappeared in Persia, except at Ormiah, but fears were entertained that it would make its appearance again in several places in the spring. It was reported that the plague had broken out on the frontiers of Persia, and great uneasiness was felt at Trebisond.

Accounts from Constantinople, dated Jan. 13th, announces that the Circassians have gained a brilliant victory over the Russians. Dec. 19th they stormed Marquki, having completely defeated the Russians, and killed great numbers of them. The loss of the Circassians was 300 men. When the accounts left, they were preparing to attack Abouhour.

We learn that some potatoes grown near Fort Philip, Australia, have been received by a lady at Newington, which are the first, we believe, that have arrived in Scotland from that distant colony. As the disease so prevalent elsewhere among that useful root had not made its appearance in that country before the potatoes were shipped, we hope that they are in good condition, and fit for planting, and if propagated they will succeed in introducing here a new and uncontaminated seed, so that we may be indebted to New South Wales for other imports than wool and tallow.—Edinburgh Advertiser.

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do the best I can. It will be necessary that I should rest for a time after my return home, if possible.

There has never been such an interest here on the Advent question since the time of the big Tent meeting. I trust the result will be both good and lasting. Yours truly, J. V. H.

TO CORRESPONDENTS.

L. L.—The brother referred to does write. Wm. E. Hitchcock—In answer to your first inquiry, we think they can be no other than the same. A prefix of "the" before the latter, shows that it is one before referred to.

Bro. J. Weston—We have already quite a list of articles on file, which would have to take precedence of yours. We should have to append copious answers to your questions, which would take much time and room.

ENCOURAGING.—Notwithstanding the extraordinary exertions which are being made to destroy the circulation of the "Herald," by some whom we had looked on as its friends, we are happy to inform those who are interested in its support, that our list is slowly, but steadily increasing.

NOTICE.—The P. M. of Delevan, N. Y., informs us, that our paper sent to Seth L. Hollister, at that place, is not taken out. As we do not send it, it must be sent by some friend, who, seeing this, will act accordingly.

BUSINESS NOTES.

P. White—You were credited on book to end of v 12. J. S. White—80 cts. due. F. A. Rew—Very well—it will come. U. Thompson—All right.

DELINQUENTS.

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

Table with columns for names and amounts. Includes entries for M. L. Wilkinson, N. Y., and others.

ENGLISH MISSION.

(Receipts for English Mission—Continued from our last.) Received since our last—A friend from Canada East. 20 00

APPOINTMENTS.

It may be expected, Providence permitting, that Bro. Hale will meet with the brethren at Worcester the first Sabbath in March; at Newburyport the second; at Portsmouth Tuesday and Wednesday evenings following; and at Portland the third and fourth Sabbaths in March.

CONFERENCES.

Providence permitting, a conference will be held at Vergennes, Vt., to commence on Friday, March 5th, half past 10 A. M., and close Sunday evening following.

NOTICES.

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

TESTIMONIAL. Mr. S. BLISS—Sir:—After a hasty perusal of your "Analysis of Geography for the use of Schools, Academies, etc.," I have no hesitation in saying, that I deem it a work well designed to aid any one wishing to acquire a practical knowledge of Geography.

It differs from other similar works in the arrangement of the topics to be studied. Your classification of the Rivers, Chief Towns, Cities, etc., is good; so is your arrangement of "Descriptive Geography." The tabular arrangement is well applied to this subject.

The maps are colored, and present to the eye of the learner, in juxtaposition, the natural and political divisions, enabling the scholar to view the earth as it was before the political divisions were made.

I think, from a hasty examination of your book, that the classification of topics is such as will enable the learner better, with the aid of the "Synthetical Key," to arrange and combine his geographical knowledge, than any work of the kind which I have seen.

Yours, with due respect, LEANDER WETHERELL.

Rochester Collegiate Institute, Feb. 1st, 1847.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version.

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

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

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble.—This is a small bound volume, containing profitable and instructive stories for children, of which we have just received 50 copies. For sale at 37 1-2 cts.

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

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

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

AGENTS FOR "HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—T. M. Preble. Buffalo, N. Y.—J. J. Porter. Cincinnati, O.—John Kileh. Cleveland, O.—D. I. Robinson. Derby Line, Vt.—Stephen Foster, Jr. Hartford, Conn.—Aaron Chip. Lowell, Mass.—M. M. George. Low Hampton, N. Y.—L. Kimball. New Bedford, Mass.—Henry V. Davis. New York City—Wm. Tracy, 54 Forsyth-street. Orrington, Me.—Thos. Smith. Philadelphia, Pa.—J. Litch, 3 1-2 South-Seventh street. Portland, Me.—Peter Johnson, 24 India-street. Providence, R. I.—Geo. H. Child. Rochester, N. Y.—J. Marsh, Talman Block (third story), Buffalo-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell. Waterloo, C. E.—R. Hutchinson. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending Feb. 26.

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

If any old subscribers have the words "if N. Sub" connected with their name in the receipts below, will they write us, and give in their address? For if they are old subscribers, we have not credited them right, and send their paper to two places.

Mrs. Jewell (if N. Sub.), 313; M. W. Spenser, 312; O. R. L. Crosier, 313—each 50 cts.—J. Orock, 313—e2 1-2 cts.—D. Burns, v 13—\$1 50.—T. B. Lamb, v 13—\$1 25.—C. Story, 282; Jonathan Smith, v 13; J. Clewley, v 13; A. Kenny, v 13; J. Brooks, v 13; A. M. Conant, v 12; C. Johnson, v 13; I. Kenny, v 13; M. M. Maxwell, 255; A. Avery, 334; M. S. Wilds, 320; M. Green, v 13; A. L. Burwell, v 13; C. Conant, v 13; M. Duffee, 321; D. Body, 330; R. E. Hulse, v 12; G. Edworth, 313; A. Fox, v 13; R. P. Harriman, v 13; D. Barber, v 13; Valentine, 256 (\$1, 67 due); C. B. Hitchcock, 282; B. Keith, v 13; M. W. Burhigame, v 12; A. F. Penman, v 12; H. H. Hall, 287; Miss L. Johnson, v 13; Wm. Luther, v 13; L. D. Allen, v 13; E. R. Parks, v 13; J. Berry, v 13; H. Tripp, 334; C. F. Stevens, v 13; J. Chase, v 13; G. Sumner, v 12; G. Brownson, v 12; R. Clamper, 160 (is regularly mailed); J. M. Gove, 313; J. Umberlin, 317; Wm. Sears, v 11; A. Irish, v 13; R. Renfew, v 13; Wm. Hongrave (if N. Sub.), v 13; Geo. Watson, v 13; L. H. Doud, v 13; Wm. Brown, v 13; S. W. Rogers (if N. Sub.), v 13; Mrs. E. T. Whittier, v 13; R. Prescott, v 12; L. Wade, v 12; D. Chatterton, 338; Geo. Murphy, 332; C. Sawyer, v 12; M. Merrill, v 13; D. Crane, v 13; R. L. Baker, 327; C. Hitchcock, 12; S. L. Sprague, v 13; W. C. Hall, v 12; J. Philbrick, v 13; E. Smith, v 12; L. Smith, v 13; S. Ball, v 13; S. Speight, v 13; L. Taylor, v 13; E. Taylor, v 13—each \$1.—P. White, v 14; P. Davis, v 13; C. Bullock, v 14; G. Penfield, v 12; S. Cook, v 12; J. Lyon, v 14; M. I. Barringer, 288; H. Caswell, v 13; O. Hitchcock, v 12; J. Harris, v 11; J. Kimball, v 14; Mrs. D. Watkins, v 13; M. C. Wedd, 339; G. A. Aveyary, v 12; J. W. Philbrick, v 11; H. H. Gross, 283; L. Coles, 367; J. Cole, v 13; J. Patten, v 12; L. H. Gordon; Miss P. Sprague, v 13; J. Y. Butt (with &c.), v 13—each \$2.—A. P. Converse, v 13; C. Dutton, v 13; J. Pike, 282; Geo. Gibbs, 290; J. McClure, v 13; E. Sprague, v 13—each \$3.—J. Titus, paid by L. Titus, v 10 (\$2 more due)—\$4.—Wm. W. Patten, 347; Wm. E. Arnold, 359; A. Sherwin, on account, and the amount of balance as directed—each \$5.