

ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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"BY THE RIVERS OF BABYLON."

PSALM CXXXVII.

BY FITZ-GREENE HALLECK.

We sat us down and wept,
Where Babel's waters slept,
And we thought of home and Zion as a long-gone, happy dream;
We hung our harps in air
On the willow boughs, which there
Gloomy as round a sepulchre, were drooping o'er the stream.

The foes, whose chain we wore,
Were with us on that shore,
Exulting in our tears, that told the bitterness of woe;
"Sing us," they cried aloud,
"Ye, once so high and proud,
The songs ye sang in Zion ere we laid her glory low?"

And shall the harp of heaven
To Judah's monarch given
Be touched by captive fingers, or grace a fettered hand?
No! sooner be my tongue,
Mute, powerless, unstrung,
Than its words of holy music make glad a stranger land.

May this right hand, whose skill
Can wake the harp at will,
And bid the listener's joys or griefs in light or darkness come,
Forget its godlike power,
If for one brief, dark hour,
My heart forgets Jerusalem, fallen city of my home!

Daughter of Babylon!
Blessed be that chosen one,
Whom God shall send to smite thee when there is none to save;
He from the mother's breast
Shall pluck the babe at rest,
And lay it in the sleep of death beside its father's grave.

Too Good to Lose.

Our worthy neighbor, the editor of the "St. Louis Christian Advocate," relates the following anecdote, which will fit in more latitudes than one:

Editing a Paper.—Did you ever know a subscriber to a public paper who did not think he, or she, as the case might be, could improve said paper a little—just a little? In their estimation it would be an excellent paper if a little more of this, or a little less of that were in it. For the benefit of all persons who may be disposed to think that we might do a little better than what we do—as, no doubt, we might in some cases at least, we beg leave to relate the following anecdote:

Some years ago it fell to our lot to travel a district, part of which lay in South Carolina, contiguous to a district in the South Carolina Conference, of which Dr. Wightman, the present editor of the "Southern Christian Advocate," had charge. It so happened that on Bro. Wightman's side of the line there was a zealous sort of brother, who had a wonderful "taking on" about preaching, not doubting that he was called to the work, and was fully competent to its performance. His brethren, however, did not happen to coincide with his views. This was rather a damper—but satisfied that the mistake was in them, not himself, he continued to

"press his suit." He was greatly distressed, —the world was all going wrong, and he had been called to bear a large share in the work of its reformation. But his brethren did not think him qualified! Strange stupidity, thought he, but it must be overcome—they must be enlightened in the matter—hence he asked for an opportunity to preach, that they might hear and judge for themselves. The request was granted—the appointment made—and at length the day,

"Big with the fate of Cæsar and of Rome," arrived, when he was to preach his first sermon.

The congregation assembled, and the preacher (that was to be) ascended the pulpit. He went through the preliminary services—took his text—uttered some half dozen sentences—and—and—stopped short off. There he stood—and there sat the congregation. He looked imploringly at them, and they looked quizzically at him. He turned his eyes toward the ceiling, but saw no relief. He scratched his head—but caught no idea. Then having nothing else to "poke out," he poked out his tongue, but this did not relieve him. The suspense was becoming painful—he saw it, aye and felt it also; at

last in a most lugubrious tone he drawled out—"Bruthren, ef enny ov you thinks it's an easy matter to preach, jest come up here an try."

Reader, make the application. Just such an one as suits your own notions, and we will be satisfied with it.

Nature has her best mode for doing everything, and has somewhere told it. Use has made the farmer wise, and the foolish citizen learns to take his counsel. You must expect seed of the same kind you sow.

A Curious Piece of Antiquity, on the Crucifixion of our Saviour and the Two Thieves.

My God! My God!	I N R I	vers of my tears,
I come to thee,	bow down thy blessed ears	
To hear me, wretch,	and let thine eyes, which sleep	
Did never close,	behold a sinner weep.	
Let not, O God,	my God! my faults, though great	
And numberless, bet	ween thy mercy seat	
And my poor soul be t	rown, since we are taught,	
Thou Lord! remember	est th	If thou beest
I co	me	sought.
Not Lord wit	h	any o
the r merit,		the
Than wh	at I by my S	a
Ch	rist inherit;	viour
Be th	en his wound	s
ri	pes my bliss,	my balm,—his st
My crown his	th orns,—my dea	t
st	in his.	h be lo
And th	ou my bles	t
Sa	viour, God!	Redeemer,
Quit my ac	co unts, with	h
v	engeful rod:	old thy
O beg for	me my h	o
e	are set,	pes on the
Thou Chri	st forgi	v
th	e debt.	e, as well as pay
The liv	in g fount, the li	f
y	I know,	e, the wa
And but	to thee	o
s	hould I go?	whither
All o	th er helps a	r
e	thine to me,	e vain, giv
For by th	y cross my	s
l	th must be.	aving hea
Oh hear	k en then wh	a
f	aitn implore,	t I with
Lest s	in and death sin	k
e	r more.	me forev
Oh Lord! my	G od! my way	e
a	nd keep,	s direct
In	d eath defe	n
n	e'r slip;	d, that from thee I
And at the do	om let	m
d	then,	e be raise
To liv	e with the	e
us	say, amen.	sweet Jes

EXPLANATION.

The middle cross represents our Saviour; those on either side the two Thieves. On the left of the top and down the cross, are our Saviour's expressions, My God! My God! why hast thou forsaken me? And on the top of the cross is the following Latin inscription: INRI—Jesus Nazareus, Rex Judeorum, i. e., Jesus of Nazareth, King of the Jews. Upon the cross on the right hand, is the prayer of one of the Thieves, Lord! remember me when thou comest into thy kingdom. On the left hand cross, is the saying or reproach of the other, If thou beest the Christ, save thyself and us. The whole comprised together, makes an excellent piece of poetry, which is to be read across all the columns, and make as many lines as there are letters in the alphabet. It is perhaps one of the most curious pieces of composition to be found on record.

(For the Herald.)

Sketches of Travel.

No XXVII.—ROME TO FLORENCE.

Tuesday the 2d of July, at about 6 p. m., we took our place in the Malle Poste for Florence, which was standing in the carriage-house in the rear of the Post Office. The baggage and mail had been previously deposited; the horses were then attached, we were dragged out and commenced our journey. The Malle Poste is a stout-built carriage with only one apartment for passengers, which resembles the coupe of a diligence, having but one seat facing the horses and with glass windows in front and at the sides. Outside in front is a seat for the conductor. The team of four horses with bells attached is managed by a postilion in uniform mounted on the rear leader, who improves every opportunity to magnify his office. The whole establishment when in motion, presents quite an animating spectacle—the horses dashing off at full speed, bells jingling merrily, the postilion in his gay costume with a feather in his hat, bobbing up and down, flourishing his whip, and vociferating at the horses. As there is room for only three passengers inside, an early application is necessary to secure a seat. We had secured ours a week before-hand by registering our names and paying half the fare.

We stopped at the "Porta del Popolo," to have our papers examined by the officer of the guard, and an additional impression of the *mitre and keys* stamped upon them, and after travelling some distance upon a straight and dusty road, shut in by the high walls of villas and gardens on each side, we at length came out into the more open country. We cross the Tiber (which separated Etruria from Latium) by the *Ponte Molle* a modern bridge, built on the foundation of the *Pons Milvius*. Here it was that Cicero arrested the ambassadors of the Allobroges at the dead of night, on their way to Cataline with letters concerning the conspiracy. Here was fought the celebrated battle between Constantine and Maxentius, which Raphael has represented on the walls of the Vatican. Here while addressing his troops before the battle, Constantine saw the cross in the heavens, with the inspiring motto "*In hoc signo vinces.*" From the parapet of this bridge the body of Maxentius was precipitated into the Tiber. Then the air resounded with the shrill clangor of trumpets, the clashing of steel, the shouts and yells of combatants, the frequent splash of horse and rider falling heavily into the stream below, till the "yellow Tiber" was red with blood. Now, how calm and peaceful the scene!

The shades of evening gather around us, as we wind over the undulating surface of the Campagna, from one elevation after another, taking our farewell view of the towers and cupolas of Rome. A feeling of unutterable sadness spreads over my soul as I think of the departed glory of the "Eternal City," the "mistress of the world;" and involuntarily I repeat the plaintive strains of the "Roman girl's song."

"Rome! Rome! thou art no more
As thou hast been!
On thy seven hills of yore,
Thou satst a queen.

Thou hadst thy triumphs then,
Purple the street;
Leaders and sceptered men
Bowed at thy feet.

They that thy mantle wore
As gods were seen—
Rome! Rome! thou art no more
As thou hast been!

Rome! thine imperial brow
Never more shall rise.
What hast thou left thee now?
Thou hast thy skies!

Blue, deeply blue, they are,
Gloriously bright!
Veiling thy wastes afar,
With colored light.

Thou hast the sunset's glow,
Rome, for thy dower,
Flushing tall cypress bough,
Temple and tower.

Yet wears thy Tiber's shore
A mournful mien:—
Rome! Rome! thou art no more
As thou hast been."

We pass through *La Storta*, and enter upon a country which bears marks of volcanic action. An extinct crater in the vicinity of *Baccano* contains a sulphurous pool, which sends forth exhalations that impregnate the whole atmosphere. The night air is heavy with pestilential vapors. We close the windows and muse in silence upon the dire *malaria* that infests this region.

At *Moriterosi* we leave the *Camarca* (or province) of Rome, and enter upon the *Delegation of Viterbo*. From the next post, *Ronciglione*, we begin to ascend the steep volcanic hill of *Monte Cimino*, the classical *Ciminus*, whose dense forests served as a barrier to Etruria against Rome for so many ages. The road skirts the eastern margin of the *Lago di Vico*, or *Lacus Cimini*, of which *Virgil* speaks,

"Et Cimini cum monte lacum"—

The lake is about three miles in circumference, and has all the appearance of a crater. Ancient writers say that it was caused by a sudden sinking, during which a city called *Succinium* was swallowed up, and that when the water was clear, the ruins of this city might be seen at the bottom of the lake. We reach the summit of the mountain at *L'Imposta* and then descend to *Viterbo*, which we enter about daylight. We read in our hand-books that "it is called by the old Italian writers the *city of handsome fountains and beautiful women.*" So we strain our eyes, as we pass within the frowning battlements and roll through the narrow and dirty streets, to see if we can discover anything to justify the appellation. At some of the corners groups of sleepy-looking dolphins or dragons appear, lazily spouting streams of water, but the "beautiful women" are no where to be seen. We take a cup of coffee with our conductor at the Post Office, and fall back upon the historical associations of the place for our interest.

VITERBO is the capital of one of the most extensive delegations of the Papal states, the seat of a bishopric and the residence of the delegate. Its population is about 13,000. It is surrounded by walls and towers built chiefly by the Lombard kings. It is supposed to occupy the site of the ancient *Farnum Voltumna*, where the Etruscan cities held their general assemblies. In the 13th century it was the residence of several Popes and the scene of numerous conclaves of the Sacred College. Six Popes were elected here.

The CATHEDRAL dedicated to *San Lorenzo* is a Gothic edifice, built, as supposed, on the site of a temple of *Hercules*. It was at the high altar of this Cathedral that *Prince Henry of England* was murdered by *Guy de Montfort* in revenge for the death of his father *Simon de Montfort*, Earl of *Leicester*, who was killed in 1265 at the battle of *Evesham* fighting against *Henry III.* At *Evesham* the body of the Earl was dragged in the dust by the royalists. His son *Guy de Montfort* was present, and vowed vengeance against the king and his family for this outrage. No opportunity occurred for several years; but at length an accidental visit to this city, threw one of the young Princes of England in his way, on his return from the crusades. While the young Prince was kneeling at the altar during the celebration of mass, *Guy de Montfort* rushed upon him and ran him through with his sword. The Prince instantly expired, and the murderer walked out of the church unmolested. He said to his attendants at the door, "I have been avenged." "How?" said one of them, "was not your father dragged in the dust?" At these words he returned to the altar, seized the body of the Prince by the hair and dragged it into the public square. He then fled and took refuge in the *Maremma*.

The Cathedral is also memorable for another historical incident. It was in its piazza (or square) that *Adrian IV.*, the only Englishman that ever wore the tiara, compelled *Frederick Barbarossa*, Emperor of Germany, to humble himself in the presence of the papal and imperial courts, by holding his stirrup while he dismounted from his mule.

Another post through a dreary and uninteresting country brings us to *Montefiascone*,—situated on an isolated hill, crowned by an old castle of the middle ages,—an episcopal town of 4800 inhabitants, on the site of an ancient Etruscan city. The Cathedral with its octagonal cupola has an imposing air. The church of *San Flaviano* near the gate has a singular monument in its subterranean chapel, in memory of *Bishop Johann Fugger of Augsburg*. The bishop is represented lying on his tomb with two goblets on each side of his mitre and under his arms. The following is his epitaph written by his valet: "*Est, est, est. Propter nimium est, Joannes de Foucris, Dominus meus, mortuus est.*" It seems the bishop, while travelling, was accustomed to send on his valet in advance, to ascertain whether the wines of the place were good, in which case he wrote on the walls the word "*est*" (*itis*, i. e., it is good.) At *Montefiascone* he was so well pleased with its sweet wines, that he wrote the word *est* three times—*Est, est, est.* The luxurious prelate drank so freely of the wine as to occasion his death. The best wine still bears the name of the fatal treble *est*.

Leaving *Montefiascone*, we descend the hills of *Bolsena* through a wood, abounding in majestic oaks, formerly notorious for banditti. At frequent intervals we have exquisite views of the *Lake of Bolsena*, a beautiful expanse of water about twenty-six miles in circumference. The surrounding country slopes gradually to the water and is in a high state of cultivation. But not a single human habitation meets the eye of the traveller. Not a single sail ruffles the placid surface of the lake. He wonders at the universal solitude that reigns, until he learns that the treacherous beauty of the lake conceals *malaria* in its most fatal forms. The laborers dare not sleep for a single night in the plains where they work by day.

Two small islands in the lake are visible

from the road, the largest called *Bisentina*, and the smallest *Martana*. The latter is memorable as the scene of the imprisonment and murder of *Amalasontha*, Queen of the Goths, the only daughter of *Theodoric*, and the niece of *Clovis*. She was strangled in her bath A. D. 535, by the order of her cousin *Theodatus*, whom she had raised to a share in the kingdom. Some steps in the rock are shown as the stairs which led to her prison. *Pliny* gives a description of this lake under the name of the *Tarquian lake*, and an account of two floating islands on it.

Bolsena is a small town on the margin of the lake, occupying the site of the Etruscan city of *Volsinium*. It is celebrated in the history of the Roman church, as the scene of the miracle of the wafer, which *Raphael* has immortalized by his representation on the walls of the Vatican. It is said to have taken place in the church of *Santa Cristina* in the year 1263. A Bohemian priest who doubted the doctrine of transubstantiation, was convinced by blood flowing from the Host he was consecrating.

Soon after leaving *Bolsena* we pass the ruined town of *San Lorenzo Rovinato*, i. e., *San Lorenzo ruined*, surmounted by an old tower covered with ivy, a most romantic-looking ruin. The old town was abandoned on account of the *malaria*, and a new town, *San Lorenzo Nuovo*, i. e., *San Lorenzo New*, built on the brow of the hill by *Pope Pius VI.* at his own cost. This hill commands a fine view of the *Lake of Bolsena*, with its picturesque shores.

Acquapendente, i. e., *hanging water*, so called from the number of cascades that dash over the precipitous mass of rock on which the town is situated, into the ravine below, is the last town in the Papal States. Our passports are again examined and sealed. We change carriages and couriers, and feel constrained to keep a vigilant watch over our baggage during the operation, such a ruffian-looking set are standing around. The inn can furnish us nothing better than coffee and eggs, on which we make a late breakfast. Our new courier entertains us with stories of robberies recently committed in this neighborhood. Our Swedish companion examines his pistols, and is very much surprised to find that we have no arms with us. A long and winding descent amidst fine old oaks and terraces covered with vegetation, brings us to the river *Paglia* which we cross by the *Ponte Gregoriano*, and next arrive at *Ponte Centino*, the Papal frontier station and custom-house, where our passports and baggage are again examined. We cross the *Elvella* which separates the Papal States from *Tuscany*, and commence the long and tedious ascent of the mountain of *Radicofani*. We have now seven horses attached to our carriage, with two postilions to guide them. The sides of the mountain are covered with enormous fragments of volcanic matter, and the whole aspect of the surrounding region is wild and dreary in the extreme. Far up the mountain is the village surrounded by strong walls, and higher still upon the very summit of the cone, which is said to be 2,470 feet above the sea, is the ruined castle of *Ghino di Tacco*, the robber-knight.

At the *Dogana* by the road-side our baggage is again examined, our passports receive the endorsement "*Visto buono per Firenze*," i. e., "seen good for Florence," and the stamp *Radicofani*, and over the whole to our admiring eyes the inscription "*Gratis*," showing most unmistakably that we are in a new country, and impressing us most deeply with a sense of the extraordinary clemency and boundless generosity of his Excellency the *Grand Duke of Tuscany*.

From *Radicofani*, a wild and dreary ride down the mountain to *Ricorsi*. Thence over bare and desolate clay hills to *Podernina* on the river *Orcia*. Next *San Quirico* with its Gothic church, the *Chigi* palace and an old square tower, of Roman origin. Thence over the hills, crossing the *Asso* and the *Tuoma*, to *Torriciani*. Thence a continuous descent, crossing the *Pereta* and the *Serlate* to *Buonconvento* situated near the junction of the *Arbia* and the *Ombrone*. The ancient castle here is infamous in Italian history as the scene of the death of the Emperor *Henry VII.* The Emperor was on his march toward Rome, in order to give battle to the *Guelph* party under *Robert of Naples*, when he stopped here to celebrate the feast of *St. Bartholomew*, August 24, 1313. He received the communion from the hands of a Dominican monk and expired in a few hours, as is supposed from the effects of poison mixed in the consecrated cup. Night overtakes us still among these wild and dreary hills, till we enter the gate of *Siena*, and after threading its steep, narrow and irregular streets, find entertainment at the *Aquila Nera*, i. e., *Black Eagle*, at 10 o'clock.

SIENA is the ancient *Sena Julia*. In its republican days it was the great rival of Florence, and could send an hundred thousand armed men out of its thirty-nine gates. Its commerce was extensive, the arts were encouraged, and it became the seat of a school of painting charac-

terized by deep religious feeling and a peculiar beauty and tenderness of expression. It is still the chief city of one of the five *Compartimenti* of *Tuscany*, the seat of an Archbishop, a military Governor, of a criminal tribunal and a civil *Ruota*. But only eight of its thirty-nine gates are now open. Its population has been reduced to 18,000, and in some quarters of the city grass is growing on the pavements.

From *Siena* through *Castiglioncello*, down the valley of the *Staggia*, through *Poggibonsi*, a manufacturing town with a palace belonging to the *Grand Duke*, through *Tavernelle*, *San Casciano* (in the neighborhood of which is the villa of *Machiavelli*) through a more pleasing country, the olive grounds and vineyards, and gardens becoming more numerous as we proceed, till the *Arno* greets our eyes, and after riding along its banks for a short distance we arrive at Florence, "*Firenze la bella*," at 6 o'clock in the morning of the 4th of July.

S. J. M. M.

Reformers Before the Reformation.

GEERT GROETE OF HOLLAND.

We often look at the great Reformation of the sixteenth century, with which the name of *Luther* in the first moving and leading influence is connected, as an insulated event, without tracing back events and agencies which preceded it, and contributed largely to its production and results. In preceding centuries men appeared, of evangelical faith and devoted labors, amid toils and sufferings, who deserve to be held in everlasting remembrance. These have been termed "*Reformers before the Reformation.*" Such were *Wicliffe*, termed the *Morning Star* of the Reformation in England; *John Huss*, in Bohemia; *Savonarola*, in Italy, &c. In connection with the Reformation in the seven provinces of Holland, and in Western Germany, there were previous agencies, leaving important and extensive effects which entered as elements in the Reformation from Popery, to which but slight reference is found in our current ecclesiastical histories. A brief view of one of these is given in this paper, condensed from large details in works in the Dutch language. The labors of others, whose names are given near the close, and their bearing on the Reformation, may hereafter be furnished.

An important association, bearing an unusual salutary influence upon the cause of popular education, as well as evangelical truth, in the Netherlands and Germany, was instituted in the fourteenth century, of a wholly philanthropic character, imbued with the pious spirit of its precursor and founder, the immortal *Geert Groete* (often termed *Gerhardus Magnus*) of *Deventer*. This association was termed "*The Brethren of the Common Life*" (*Fratres communis vite*.) *Geert* or *Gerhard Groete*, was born at *Deventer*, in Holland, in 1340. Early cherishing the love of learning, he went to Paris, where he spent three years at the *Sorbonne*, receiving instructions from *Peter D'Ailli* and his celebrated pupil *John Gerson*, and evidencing a pious, devout spirit, exercised in the freedom and diligence of independent investigation. On his return he preached, as *Tauler* had done before him in Germany, in the mother vernacular tongue. The concourse which resorted to him in *Gelderland*, *Friesland*, *Utrecht*, and *Holland*, was very great. No one who duly contemplates will fail to observe the influence connected with the extension of free popular instruction and the revival of literature in the Netherlands. The influence of the truths of Christianity on the minds of the people greatly increased, for which perhaps the translation of the Bible by *Van Maerlant* had in a measure prepared them. *Groete* translated several religious books from Latin into the Dutch for popular use. This excited the enmity and opposition of the mendicant friars and others, who obtained an ecclesiastical edict against this. He was then led seriously to consider whether some other means could not be adopted for improving the condition of the people, and also the ecclesiastics. The schools which had in former generations been instituted had become useless by reason of the utter negligence and incapacity of the teachers. *Groete*, bewailing with deep sorrow the lamentably fallen state of the Chapter school at *Deventer*, felt himself excited to seek the revival and improvement of it, and diligently to labor for the successful accomplishment of it. His plans being maturely considered, and adequate means being obtained, he soon effected the desired end. By his great and increasing influence this school obtained such celebrity that it became the most distinguished, not only in the Netherlands, but in all Germany, whence youth of all ranks in large numbers resorted to it. It was conducted on such rules of order, adapted to the circumstances of the times, as promised the happiest results if persevered in. That they were so observed, the onward history of this institution testifies. No school sent forth such eminent men in Church and State in succession as that of *Deventer*, particularly in the latter part of

the fourteenth and beginning of the fifteenth centuries, when one of her own pupils under Groete, named Alexander Hegius, was called to succeed him and preside over it. He continued for a length of years to give instruction to hundreds and thousands by himself, and able persons associated with him. Among these pupils were some who afterwards were distinguished theologians of evangelical sentiments, and who may be fitly termed precursors of the Reformation; Wessel Gansvoort at Groningen, Rudolph Agricola at Heidelberg, Nicholas Delcusa, &c.

To the establishment and diffusion of this system of school instruction, the religious society before referred to of "the Brethren of the Common Life," formed by Geert Groete with the co-operation of his fellow citizen and friend, Florens Rodewyn, greatly contributed. This association, renouncing the ordinary monastic vows, had some regulations peculiar to itself. They held a community of interests and goods in a prescribed mode, whence they derived the name of the brethren "*communis vita*." Old and young of all ranks and conditions, ecclesiastics and laity, who desired to live in pious and moral courses, and cultivate knowledge, were introduced into it. Houses for the accommodation of males and females were erected—*frater-huysen* and *suster-huysen* houses for the brethren and sisters. All were required to engage in active industry, dividing their time between the exercises of devotion, agricultural, mechanical, and household employments, and the cultivation of knowledge; and every one in his sphere was to bear a part in the great work of reviving science and practical piety. They were busily employed in the period just preceding the invention of printing, in multiplying manuscripts of translated works in the mother-tongue, or those newly prepared, and diffusing them among the people; and after the invention of printing, promoting their publication and circulation. Their views in relation to the general circulation of the Bible, and the private perusal of it by the people, appear from the following short extract from one of their documents, wherein light shines amid the darkness of prevailing Popery in that age:

"We declare that the truth must be sought alone in and from the Holy Scriptures. They must be read with the same spirit in which they were written. We should for ourselves search in the Scriptures for that which will make us wise unto salvation, rather than for the entertainment of subtle reasoning. Men are fallible and perishing, but the truth of God endures forever, and God speaks to us therefrom personally in various ways. Our vain curiosity is often a hindrance in the reading of Holy Scripture, as we aim fully to penetrate and comprehend what is beyond our reach, and which we should receive on the authority of God's Word alone. Do you desire to read the Word of God profitably? read it for yourself with humility of spirit, simplicity of mind, and fidelity of application."

The intolerant hatred of the monks and ecclesiastics was directed against this institution, attaching to it epithets of contempt, and opposing it vigorously. At last a public accusation was brought against the excellent Groete and this association before Pope Gregory XI. who, after an able and eloquent defence by his friend John Gerson, instead of condemning, yielded his approbation. This imparted new influence, and opened new avenues for the operations of this institution, which extended not only in the Netherlands, but in a considerable portion of Germany. Wherever they went they organized educational schools which obtained a high reputation, and from which proceeded those who were prominent in the succeeding revival of learning. Numerous such schools were spread, not only through the Netherlands, but through Westphalia, Saxony, &c. Groete died at the early age of forty-four, in 1384, succeeded in the school at Deventer, and at the head of the institution, by his friend Rodewyn. The school most famous next to that of Deventer was at Zuolle, in Holland. The celebrated Thomas a Kempis, the author of the excellent work "On the Imitation of Christ," educated at Deventer, first officiated in the school there, and was called afterwards to preside over that of Zuolle. Under his instructions, and more particularly that of Alexander Hegius, his pupil and successor at Deventer, were reared Wessel Gansvoort, (often known as John Wesselius,) Professor at Groningen, and Rudolph Agricola, Professor at Heidelberg, both of whom taught and explained the distinguishing evangelical doctrines, and sowed seed which bore fruit in the first impulse given to the Reformation by Luther. The celebrated Desiderius Erasmus, well known as an accomplished scholar, exerting a powerful influence on the revival and promotion of literature, and in many ways, particularly by exposing the corruptions of the Church of Rome, proving an efficient pioneer in the great work of the Reformation in the sixteenth century, was also a pupil of Hegius. The character and influence of the three indi-

viduals whose names have just been stated may be adverted to in another communication. A distinguished writer of the Church of Holland, in allusion to Groete and his successor, observes:

"The great light of extended and revived learning, especially as connected with popular education, without which, humanly speaking, the Reformation would not have taken place, was kindled by the little spark of fire which, elicited in the obscure place of Deventer, appeared to have little importance. The learned Groete gained imperishable honor with posterity, greater honors than he could have gained in any other relation and pursuit of life, for he was the first restorer from their decayed state of literature and true Christianity among us."

Remarkable Preservation of the Bible.

It is a very great mistake (says the "Star in the West,") to suppose that the Bible has been mutilated by the hands of designing men. The providence of God has been over it at all times; and the existence of the various sects and doctrines in religion, has provided a strong barrier against corruptions—no changes could be made in the sacred text which would not at once be detected. Besides, the wonderful multiplication of copies in the different languages, at a very early day, made it impossible that exclusive claims in reference to particular copies, could be set up. The learned Gausson has some excellent remarks on this general subject, in his work on "Plenary Inspiration."

"When we reflect that the Bible has been copied during three thousand years, as no book of human composition has ever been, nor ever will be; that it has undergone all the catastrophes and all the captivities of Israel; that it has been transported for seventy years into Babylon; that it has seen itself so often persecuted, or forgotten, or interdicted, or burned, from the days of the Philistines to those of the Seleucidæ; when we recollect, that since the days of our Saviour, it has had to traverse the first three centuries of imperial persecutions, when they threw to the wild beasts the men that were convicted of possessing the sacred books; then the seventh, eighth, and ninth centuries, when false books, false legends, and false decretals, were everywhere multiplied; the tenth century, when so few men could read, even among the princes; the twelfth, thirteenth, and fourteenth centuries when the use of the Scriptures in the language of the people was punished with death; when they mutilated the books of the old fathers; when they retrenched and falsified so many ancient traditions, and the very acts of emperors and those of councils;—then, we understand how necessary it has been that the providence of God should always have held its powerful hand outstretched for the preservation of all these writings in their purity.

"A constant and almost miraculous guardianship was needed to hinder, on the one side, the Jewish church from impairing the integrity of that word which recounts their revolts, which predicts their ruin, which describes Jesus Christ; and, on the other, to secure transmission to us, in all their purity, by the Christian churches, (the most powerful sects of which, and especially the Romans, have prohibited to the people the reading of the Scriptures, and have in so many ways substituted the traditions of the middle ages for the word of God,) of those Scriptures which condemn all their traditions, their images, their dead languages, their absolutions, their celibacy, which say of Rome, that she shall be the seat of a frightful apostacy, where shall be seen the man of sin sitting as God in the temple of God, making war on the saints, forbidding to marry, and commanding to abstain from meats which God has made; which say of images, 'thou shalt not use them;' of the cup, 'drink ye all of it;' of the Virgin, 'woman, what have I to do with thee?' and of marriage, 'it is honorable in all.'

"Now, although all the libraries containing ancient copies of the sacred books have been called to testify; although the elucidations given by the Fathers of all ages, have been studied; although the Arabic, Syriac, Latin, American, and Ethiopic versions have been collated; although all the manuscripts of all countries and ages, from the third to the sixteenth century have been collated and examined a thousand times, by innumerable critics, who sought with ardor, and as the recompense and glory of their fatiguing vigils, some new text; although the learned men, not satisfied with the libraries of the West, have visited those of Russia, and carried their researches even to the convents of Mount Athos, of Asiatic Turkey, and of Egypt, to search there for new copies of the sacred text, 'they have discovered nothing,' says a learned writer already quoted, 'not even a solitary reading, which could cast doubt upon any passage before considered certain. All the variations, almost without exception, leave untouched the essential thoughts of each phrase,

and effect only points of secondary importance, such as the insertion or omission of an article or a conjunction, the position of an adjective before or after a substantive, or the greater or less exactness of a grammatical construction."

Mauna Loa in Action.

The following is from a letter written by Mr. Coan, a missionary of the American Board, dated March 3d, 1852.

The island of Hawaii, on which Mr. Coan is laboring, is widely known for its remarkable volcanic phenomena. Several of its eruptions have been reported in the "Herald" in past years; and now our missionary brother at Hilo has given us an account of another. After reading his description of the scenes which, in the providence of God, he was permitted to behold, the sublime language of the Psalmist naturally occurs to us, as the appropriate expression of our feelings: "He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke." "The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." "Marvelous are thy works; and that my soul knoweth rightwell."

"At half past three, on the morning of February 17, a small beacon light was discovered on the summit of Mauna Loa. At first it appeared like a solitary star resting on the apex. In a few minutes its light increased and shone like the rising moon. Seamen, keeping watch in our harbor, exclaimed, 'What is that? The moon is rising in the west!' In fifteen minutes the problem was solved. A flood of fire burst out of the mountain; and soon it began to flow in a brilliant current down its northern slope, in the line of the great eruption which I visited in 1843.

"In a short time immense columns of burning matter were thrown heavenward, apparently three or four hundred feet, flooding the summit of the mountain with light, and gilding the firmament with its radiance. Streams of light came pouring down, flashing through our windows, and lighting up our apartments; so that we could almost see to read fine print. When we first awoke, so dazzling was the glare on our windows, that we supposed some building near us must be on fire; but as the light shone directly into our dormitory and upon our couch, we soon perceived that it proceeded from a volcanic eruption. At the end of two hours the molten stream had rolled down the side of the mountain, as we supposed, about fifteen miles. The eruption was one of terrible activity and surpassing splendor; but it was short. In about twenty-four hours all traces of it seemed extinguished.

"At daybreak, February 20, we were again startled by another eruption bursting out laterally, about half way down the mountain, and exactly facing Hilo; so that we could again see it through the windows of our dormitory. This crater seemed as active as the one on the summit; and in a short time we perceived the molten current flowing directly towards Hilo.

"The action became more and more fierce, from hour to hour; floods of lava were poured out; and the burning river soon reached the wood at its base, a distance of some twenty miles. Clouds of smoke ascended, and hung like a vast canopy over the mountain, or rolled off upon the wings of the wind. They were murky, blue, white, purple, scarlet, as they were more or less illuminated from the fiery abyss below. At times they assumed the figure and the hue of a burning mountain inverted, with its apex pointing to the orifice over which it hung; and at times, after shooting up several degrees vertically, the illumined pillar made a graceful curve, and swept off, like the tail of a comet, farther than the eye could reach. The whole atmosphere of Hilo assumed a lurid appearance; and the sun's rays fell upon us with a yellow and sickly light. Clouds of smoke careered over the ocean, carrying with them ashes, cinders, &c., which fell upon the decks of ships approaching our coast. Filamentous vitrifications, called "Pele's hair," fell thick in our streets and upon the roofs of our houses; and while I write, the atmosphere is in the same sallow and dingy state; and every object looks pale and sickly. Showers of vitrified filaments are falling around us; and our children and the natives are gathering them up."

VISIT TO THE ERUPTION.

Mr. Coan and Dr. Wetmore resolved to visit the crater; and they set out accordingly, February 23, accompanied by four natives. Their way led through a dense forest, thirty miles in breadth, and "so completely intertangled with ferns, vines, brambles, &c., that no animal but man had ever attempted to penetrate it;" and they could only advance at the rate of about one mile an hour. They were charmed with the variety and luxuriance of vegetable life in those wild regions. Many of the trees were of gigantic size; and the shrubs and plants were correspondingly large. One fern measured nine feet in circumference. "At noon of the second

day," Mr. Coan says, "we gained a more elevated ridge, from which we could overlook a portion of the surrounding country; and to our surprise we saw that the lava current had already swept half through the forest towards Hilo, and was now exactly opposite to us on the left, distant about six miles. The fiery flood was rolling steadily onward, sweeping the trees before it, and sending up volume after volume of lurid smoke. Like an immense serpent it moved relentlessly along its sinuous way, overcoming all obstacles, and devouring all forms of life in its track." At this point Dr. Wetmore determined to return to the station; but Mr. Coan went forward. At the close of the next day he encamped on a hill, from which he had a noble view of Mauna Kea, robed in its hoary mantle, and Mauna Loa, vomiting out floods of liquid fire. "All night," he says, "we watched the fantastic play of these fires, and listened to their unearthly sounds, with the exception of occasional dozings, which nature would have." At noon of the following day Mr. Coan came to a tract of scoria, "intolerably sharp and jagged;" and the remainder of his route lay over fields of lava of indescribable roughness, and through awful ravines or pits, &c.; so that it was not till half past three o'clock in the afternoon that he came to the crater, and "stood alone in the light of its fires."

A NEAR VIEW OF THE CRATER.

"It was a moment of unutterable interest. I seemed to be before the burning throne of the Eternal; and I felt that, while every other sound was hushed, he alone spake. I was ten thousand feet above the sea, in a vast solitude untroubled by the foot of man or beast, and amid a silence unbroken by the voice of any created being. Here I stood, almost blinded by the insufferable brightness, almost deafened by the clangor of this fearful trumpet, and almost petrified by the terrific scene. The heat was so intense that the crater could not be approached within forty or fifty yards from the windward side; and probably it would not have been safe to go within two miles of it from the leeward.

"The eruption, as before stated, commenced on the very summit of the mountain; but the central pressure became so great as to force itself through a depression in the side, cracking and rending the mighty mass all the way from the summit to the point where it burst forth. The mountain seemed to be siphunculated, the fountain for fusion being elevated some three thousand feet above this lateral crater; and being pressed down an inclined subterranean tube, the lava was ejected with such power as to throw it from one hundred to five hundred feet in the air.

"I approached as near as I could bear the heat, and stood amidst the ashes, cinders, scoria, and pumice, which were scattered widely and wildly around. There had been already formed a rim of from one hundred to two hundred feet in height, surrounding the orifice in the form of a truncated hollow cone, perhaps half a mile in circumference at its base, and three hundred feet in diameter at the top. From this horrid throat vast and continuous columns of red-hot and white-hot matter were ejected, with a voice which was almost deafening, and a force which threatened to rend the rocky ribs of old Mauna Loa. The sounds often seemed deep, subterranean, and infernal; first a rumbling, muttering, hissing, with deep and premonitory surging; and then an awful explosion, like the roar of broad-sides in a battle at sea, or the quick discharge of park after park of artillery on the field of carnage. Sometimes the sound resembled that of ten thousand furnaces in full blast; sometimes it was like the rattling fire of a regiment of small arms; sometimes like the roar of the ocean along a rock-bound shore; and sometimes like the booming of distant thunder.

"The eruptions were not intermittent, but continuous, and the force by which the columns were expelled, shivered them into millions of fragments of multiform size, some rising, some falling back in vertical lines into the mouth of the crater. Every particle shone with the brilliancy of Sirius; and the creation and breaking up of every kind of geometrical figure was constantly going on. No tongue, no pen, no pencil can portray the beauty, the grandeur, and the terrible sublimity of the scene. It was something to be felt, not described.

"Night coming on, we retired about a mile from the crater, having still a perfect view of the whole; and here we took our station for the night; not, indeed, to sleep, for that was impossible; but to listen to the awful roar of this great furnace of Jehovah. During the night the scene surpassed all my powers of description. Vast columns of lava, fused to a white heat, were going up continually in the form of pillars, pyramids, cones, towers, turrets, spires, scimitars, &c.; while the descending showers poured a constant cataract of fire upon the rim of the crater and the surrounding area, each containing matter enough to force the proudest ship far down into the ocean's depths.

"A large fissure, through the lower side of

the rim of the crater, allowed the molten flood to flow constantly down the mountain in a broad channel, at the rate, probably, of ten miles an hour. This fiery stream we could trace all the way for twenty or thirty miles, until it was lost from the eye by reason of its own windings in the wood lying between us and Hilo."

Missionary Herald.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, AUG. 14, 1852.

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

PAUL'S EPISTLE TO THE HEBREWS.

CHAPTER XI.

(Continued from our last.)

V. 20.—"By faith, Isaac blessed Jacob and Esau concerning things to come."

His blessing to JACOB was: "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee; be lord over thy brethren; and let thy mother's son bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."—Gen. 27:28, 29. That to ESAU was: "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass, when thou shalt have the dominion, that thou shalt break thy yoke from off thy neck."—Ib. vs. 39, 40.

The words in which these blessings were uttered, seem to have been given by ISAAC by the Holy Spirit; and though in the former instance he knew not whom he was blessing, yet in each instance he uttered what he had faith to believe, was inspired by the Spirit. The blessings given, were, in a measure subsequently fulfilled in the history of JACOB and ESAU. But JACOB'S, doubtless will have a more full realization in the eternal state.

Of the future of Israel, Moses thus predicted: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out thy enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone; the fountain of JACOB shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."—Deut. 33:26-29.

Israel was led into a land flowing with milk and honey, which Moses thus describes: "The land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven; a land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year. And it shall come to pass, if you shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart, and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full."—Deut. 11:10-15.

The dew of heaven, by its profuseness, was a substitute for rain, when that was withheld; and thus was the earth refreshed. The greatness of ISRAEL was conditional on their faithfulness; yet the prediction that people should serve them, was fulfilled in the days of DAVID, when the Moabites, Ammonites, Syrians, Philistines, and Edomites, were subdued under them.

The blessing on ESAU, is rendered by some, "Thy dwelling shall be without the fatness of earth, and the dew from above; but by thy sword shalt thou live," &c., i. e., that he should inhabit a poor country and maintain himself by the sword.—Patrick.

The descendants of ESAU gained forcible possession

of mount Seir, south-east of the Dead Sea, and expelled the Horites, the former inhabitants. It is now a barren country; but in former times may have been a fertile one; for when Moses requested permission to pass through he said: "We will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells, we will go by the king's high-way."—Num. 20:17. They are supposed at this time to have been an opulent and powerful people. The following information respecting them is from the *Encyclopedia of Religious Knowledge*:

Edom; a province of Arabia, which derives its name from Edom or Esau, who there settled in the mountains of Seir, in the land of the Horites, south east of the Dead Sea. His descendants afterwards extended themselves throughout Arabia Petrea, and south of Palestine, between the Dead Sea and the Mediterranean. During the Babylonish captivity, and when Judea was almost deserted, they seized the south of Judah, and advanced to Hebron. Hence that tract of Judea, which they inhabited, retained the name of Idumea in the time of our Saviour, (Mark 3:8). Under Moses and Joshua, and even under the kings of Judah, the Idumeans were confined to the east and south of the Dead Sea, in the land of Seir; but afterwards they extended their territories more to the south of Judah. The capital of East Edom was Bozrah; and that of South Edom, Petra or Jectael.

2. The prophecies respecting Edom are numerous and striking; and the present state of the country, as described by modern travellers, has given so remarkable an attestation to the accuracy of their fulfilment, that a few extracts from Mr. Keith's work, in which this is pointed out, may be fitly introduced.

That the Idumeans were a populous and powerful nation long posterior to the delivery of the prophecies: that they possessed a tolerably good government, even in the estimation of Volney; that Idumea contained many cities; that these cities are now absolutely deserted; and that their ruins swarm with enormous scorpions; that it was a commercial nation, and possessed highly frequented marts; that it forms a shorter route than the ordinary one to India; and yet that it had not been visited by any traveller; are facts all recorded, and proved by Volney himself—in his "Travels"—able but unconscious commentator!

3. A greater contrast cannot be imagined than the ancient and present state of Idumea. It was a kingdom previous to Israel, having been governed first by dukes or princes, afterwards by eight successive kings, and again by dukes, before there reigned any king over the children of Israel. (Gen. 36:31, &c.) Its fertility and early cultivation are implied not only in the blessings of Esau, whose dwelling was to be the fatness of the earth, and of the dew of heaven from above; but also in the condition proposed by Moses to the Edomites, when he solicited a passage for the Israelites through their borders, that "they would not pass through the fields nor through the vineyards;" and also in the great wealth, especially in the multitudes of flocks and herds, recorded as possessed by an individual inhabitant of that country, at a period, in all probability even more remote. Gen. 27:39; Num. 20:17; Job. 42:12. The Idumeans were, without doubt, both an opulent and a powerful people. They often contended with the Israelites, and entered into a league with their other enemies against them. In the reign of David, they were indeed subdued and greatly oppressed, and many of them even dispersed throughout the neighboring countries, particularly Phenicia and Egypt. But during the decline of the kingdom of Judah, and for many years previous to its extinction, they encroached upon the territories of the Jews, and extended their dominion over the south-western part of Judea.

4. There is a prediction which, being peculiarly remarkable as applicable to Idumea, and bearing reference to a circumstance explanatory of the difficulty of access to any knowledge respecting it, is entitled, in the first instance, to notice: "None shall pass through it forever and ever. I will cut off from mount Seir him that passeth out, and him that returneth."—Isa. 34:10; Ezek. 35:7. The ancient greatness of Idumea must, in no small degree, have resulted from its commerce. Bordering with Arabia on the east, and Egypt on the south-west, and forming north to south the most direct and most commodious channel of communication between Jerusalem and her dependencies on the Red Sea, as well as between Syria and India, through the continuous valleys of El Ghor, and El Araba, which terminated on the one extremity at the borders of Judea, and on the other at Elath and Ezion Geber on the Eleanitic gulf of the Red Sea, Idumea may be said to have formed the emporium of the commerce of the East. A Roman road passed directly through Idumea, from Jerusalem to Akaba, and another from Akaba to Moab; and when these roads were made, at a time long posterior to the date of the predictions, the conception could not have been formed, or held credible by man, that the period would ever arrive when none would pass through it. Above seven hundred years after the date of the prophecy, Strabo relates that many Romans and other foreigners were found at Petra by his friend Athenodorus, the philosopher, who visited it. The prediction is yet more surprising when viewed in conjunction with another, which implies that travellers would "pass by" Idumea: "Every one that goeth by shall be astonished." And he hadja routes (routes of the pilgrims) from Damascus and from Cairo to Mecca, the one on the east and the other towards the south of Idumea, along the whole of its extent, go by it, or touch partially on its borders, without passing through it. The truth of the prophecy, though hemmed in thus by apparent impossibilities and contradictions, and with extreme probability of its fallacy in every view that could have been visible to man, may yet be tried.

5. Let the reader now turn to Isaiah 34:5, 10-17; Jer. 49:13-18; and Mal. 1:3, 4, and he will find other predictions no less circumstantially fulfilled. "Edom shall be a desolation. From generation to generation it shall lie waste," &c. Judea, Ammon, and

Moab, exhibit so abundantly the remains and the means of an exuberant fertility, that the wonder arises in the reflecting mind, how the barbarity of man could have so effectually counteracted for so many generations the prodigality of nature. But such is Edom's desolation, that the first sentiment of astonishment on the contemplation of it is, how a wide extended region, now diversified by the strongest features of desert wildness, could ever have been adorned with cities, or tenanted for ages by a powerful and opulent people. Its present aspect would belie its ancient history, were not that history corroborated by "the many vestiges of former cultivation," by the remains of walls and paved roads, and by the ruins of cities still existing in this ruined country. The total cessation of its commerce; the artificial irrigation of its valleys wholly neglected; the destruction of all the cities, and the continued spoliation of the country by the Arabs, while aught remained that they could destroy; the permanent exposure, for ages, of the soil unsheltered by its ancient groves, and unprotected by any covering from the scorching rays of the sun; the unobstructed encroachments of the desert, and of the drifted sands from the borders of the Red Sea; the consequent absorption of the water of the springs and streamlets during summer,—are causes which have all combined their baneful operation in rendering Edom "most desolate, the desolation of desolations."

From the borders of Edom, Captains Irby and Mangles also beheld a boundless extent of desert view, which they had hardly ever seen equalled for singularity and grandeur. And the following extract, descriptive of what Burckhardt actually witnessed in the different parts of Edom, cannot be more graphically abbreviated than in the words of the prophet. Of its eastern boundary, and of the adjoining part of Arabia Petrea, strictly so called, Burckhardt writes: "It might, with truth, be called Petrea, not only on account of its rocky mountains, but also of the elevated plain already described, which is so much covered with stones, especially flints, that it may with great propriety be called a stony desert, although susceptible of culture: in many places it is overgrown with wild herbs, and must once have been thickly inhabited; for the traces of many towns and villages are met with on both sides of the Hadj road, between Maan and Akaba, as well as between Maan and the plains of the Hauran, in which direction are also many springs. At present all this country is a desert, and Maan (Teman) is the only inhabited place in it: 'I will stretch out my hand against thee, O mount Seir, and will make thee most desolate. I will stretch out my hand upon Edom, and will make it desolate from Teman.'" In the interior of Idumea, where the ruins of some of its ancient cities are still visible, and in the extensive valley which reaches from the Red to the Dead Sea, the appearance of which must now be totally and sadly changed from what it was, "the whole plain," says Burckhardt, "presented to the view an expanse of shifting sands, whose surface was broken by innumerable undulations and low hills. The sand appears to have been brought from the shores of the Red Sea, by the southern winds; and the Arabs told me that the valleys continue to present the same appearance beyond the latitude of Wady Mousa. In some parts of the valley the sand is very deep, and there is not the slightest appearance of a road, or of any work of human art. A few trees grow among the sand hills, but the depth of sand precludes all-vegetation or herbage." "If grape-gatherers come to thee, would not they leave some gleanings grapes? If thieves by night, they will destroy till they have enough; but I have made Esau bare. Edom shall be a desolate wilderness." "On ascending the western plain," continues Mr. Burckhardt, "on a higher level than that of Arabia, we had before us an immense expanse of dreary country, entirely covered with black flints, with here and there some hilly chain rising from the plain." "I will stretch out upon Idumea the line of confusion, and the stones of emptiness." Such is the present desolate aspect of one of the most fertile countries of ancient times! So visibly even now does the withering curse of an offended God rest upon it! And its fate, like that of the children of Israel, remains a monument of the divine inspiration of the Scriptures, at which infidelity may well turn pale.—Watson.

BRYANT ON MILLENARIANISM.

A new work has been published by M. W. Dodd, from the pen of the Rev. Alfred Bryant, of Michigan, in which the modern theory of the Second Advent is maintained with candor and earnestness. The objections to the views of the Literalists are examined, and an appeal is made to the defenders of the faith as held by the Christian Church at large, to give a fair hearing to the propagators of the modern millenarian theories. We have rarely read a book, (the doctrine of which we do not believe,) with more pleasure than this of Mr. Bryant. It is so deeply imbued with the Christian spirit, that we cannot withhold our sympathy from the writer, while his desires are so strong to hold fast to his former view of truth and duty, together with his new views of Adventism, that we are inclined to think him only about half persuaded to adopt the *literal* system of Biblical interpretation. He deprecates being misrepresented and ridiculed, as all good men do, and bespeaks a fair hearing before he is condemned. But the terms on which he is willing to be tried are too hard: he says:

"If we are in error we desire to be convinced; but then those who would effectually convince us of our sin, must first be sure that they understand our views, (2) must view and state them as we do, and then (3) must kindly and charitably meet our arguments as presented."

Here are three conditions, with only the last of which it is possible for an opponent to comply. 1. No one can be sure that he understands your views; for let him state them with ever so much candor and clearness, you will insist, and with entire sincerity, that he does not understand you. Because (2) you say he must "view your views as you view them," and state them as you do. How can any man who rejects your views as unscriptural, carnal, judaical,

and anti-Christian, view them as you do. You propose an impossibility and an absurdity, and if (3) your arguments are not to be met until your terms are complied with, you are safe as if your book had not been written. Still, the very simplicity with which Mr. Bryant states the terms on which he is willing to be judged, commends him to a candid hearing. N. Y. Observer.

The above is a very fair notice, for a Post-millennial paper to give of a Pre-millennial work. The notice however suggests two thoughts.

1. The editor of the *Observer* evidently considers that Mr. BRYANT'S new views respecting the Advent must necessarily conflict with his former views of truth and duty; and expresses surprise that in embracing the one, he adheres firmly to the other.—This opinion of the *Observer*, is in accordance with the oft repeated declaration of post-millennial papers, that the belief of the nearness of the advent is "paralyzing to all Christian effort" for the conversion of souls. Believing this, we are not surprised that the *Observer* should arrive at its conclusion. We have however always been surprised that any such opinion should have been expressed. For the shorter the time in which to labor, the more active, devoted, and energetic, we should naturally suppose, would be the faithful servant of the Lord, in the performance of the work enjoined on him. Instead of paralyzing, it is regarded by all who embrace it intelligently and conscientiously, as the greatest incentive to effort. Instead therefore of causing him to abandon, we should have been surprised had Mr. BRYANT found himself any the less disposed to adhere to his former views of truth and duty.

2. The *Observer* evidently misapprehends the remark quoted from Mr. BRYANT, that those who would convince Millennialists of error, must "be sure that they understand our views—must view and state them as we do." The *Observer* comments on this as it would if understanding Mr. BRYANT to have said, that, "to disprove our views they must believe and state them as we do." Mr. B. could have intended nothing of the kind. It would have been absurd. What he claims, is that those who would disprove our views, must first be sure that they have a correct view of and apprehend what it is that we believe. He is in this connection complaining of the misapprehensions, the misstatements, and misrepresentations respecting our views, put forth by Dr. SPRING and others who have attempted the work of refutation. The *Observer* should have been more sure that it fully apprehended Mr. BRYANT, before indulging in the remarks of the closing paragraph, which present clear evidence of misapprehension.

SPIRITUAL CONVENTION.

A convention of believers in spiritual manifestations in their various forms, was commenced yesterday morning at Washington Hall, Bromfield-street. About one hundred and fifty persons were present, who are mostly mediums, or those who are earnestly desirous of being convinced as to the truth of the doctrine promulgated. This gathering is held in answer to a call for a State Convention to establish a State Association of Spiritualists for the development and extension of spiritual truths.

Rev. Adin Ballou was chosen President. A committee to prepare business was appointed.

The male mediums were ranged on one side of the platform, and the female mediums on the other. The spirits acted upon a large, brawny looking man, whose name we did not learn, and he being in a spiritual trance, or being operated upon by the spirits, took the platform, and with his eyes closed, his features distorted, and his arms swinging, commenced what was termed by the initiated to be bringing the male and female mediums into harmony. After sawing the air with his arms for some time, he went to Mr. John M. Spear, who was seated on the platform, and taking him by the hand, led him to Andrew Jackson Davis, whom he also took by the hand, and led them both to the desk, and placing Mr. Spear's hand on the top of Mr. Davis's head, he left them in that position, and continued his operations for invoking the aid of the spirits.

Presently Mr. Spear opened his mouth and spoke, he appearing to be under some magnetic influence, and consecrated and dedicated Mr. Davis to the harmonial work, by everything that is noble, glorious, and much to be desired. The two gentlemen then sat down.

The member who first took the floor, with his eyes still closed, spoke, and said that the spiritual and the natural world were now about to be brought together, and that everything was working harmoniously; that the spirits were present. He predicted in a general way that the "good time" was certainly "coming." The gentleman then took his seat, and shortly came out of the trance.

A lady from Dedham then took the platform, and produced a large ledger-like book, from which she proceeded to read several letters dictated by departed spirits and recorded by her in the volume. This lady is one of the most favored of mediums, and seems to possess a large circle of correspondents in the other world, and among them the Baron Swedenborg.—She appears to be deeply affected by the communications she receives, and to order her life and conversation by the teachings of the spirits. The gist of the letters read by her, was that a judgment had been recorded, by which the spirits who were in the lower spheres—for it will be remembered that spirits in the other world, according to the mediums, are classified in seven spheres—had been raised, and that these lower, or as they are termed undeveloped spirits, will no more molest the believers. The letter from

CORRESPONDENCE.



A SERMON.

BY O. R. FASSETT.

"For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."—James 4:14.

(Concluded from our last.)

3. Present the proof of the declaration of our text, as given in our own circle of acquaintances and friends.

Look back in your history to the days of your childhood and youth, and consider how many of those associates still survive the dead. Alas! how many are gone! Our whole history has been one of sorrow and sadness, because we have, from time to time, had to witness one after another of our friends and associates in life, stricken down by our side, and follow them to the grave. Those families too in which we were reared. Our father's family is broken up. Once our parents were living, and our brothers and sisters, without an absent one perhaps, all sit around the table together, bowed around the family altar, and went to the house of God together. But long since, this family has been broken up—time on its hasty wing has dispersed the quiet and lovely group. That father and mother who watched us in our infancy, and instructed us in childhood—and put their hands on our heads in secret, and invoked God's blessing upon us, their children, and often warned us of evil, and told us to love and serve the Lord, are gone! long since have they moulded to dust! Those brothers and sisters, many of them, if not all, too, are numbered with the dead, and yet our hearts were entwined around them, and we thought we never could be separated; but death has done his work, and they lie silent in the grave. In our own families there are missing ones. A husband is gone, or a wife, or children, and in this sad and afflictive way we have been taught the lesson of our frailty, and that life is but a vapor, that appeareth for a little time, and then vanisheth away!

4. Present the proof of the text as shown in our own persons.

We are constantly exposed to a thousand accidents, any one of which is liable to sever the brittle thread of life—to diseases innumerable; the heart may in a moment cease to beat, and the pulse be gone at the wrist! The function of respiration cease! The brain may become suffused with blood, and produce the most fearful results. Every tissue in the body is exposed to mortal diseases, which may soon destroy our life, and we go the way of all the earth. How many hairbreadth escapes have we already passed! Oft it may be we have been at death's gate by accident or disease. Mortality is written on every countenance, whether old or young, it is seen in every look—it is felt in every act, and soon our friends may be called to bid us adieu, to take us by the hand already cold, and say to us, farewell! and then close our eyes in death—wrap us in our winding sheet and shroud—place us in the coffin and shut its lid upon us, and call in our friends to aid them in burying their dead out of their sight, and we then be conveyed to the grave and deposited there, and we unconscious of it all. Such we are, such is our life; and youth, nor health, nor any circumstance whatever, can shield us from such a fate. It may be yours to experience this who think it the least likely to occur!

If our Lord delay, this is the fate of us all. We hope, and desire, and pray for him to come and destroy death, and deliver those already under his dominion, as well as save us from his power.

"When shall the tedious night begone!
When will our Lord appear!
Our fond desires would pray him down,
Our love embrace him here."

5. How true the text in view of the hastening judgment.

You might count on ten, twenty, thirty, forty, and even fifty or more years, and think that it was the more likely that you might with care to your health, &c., live this length of time. You look at your parents and see that they lived to an old age—that your own constitution is still firm and but little broken—your health unimpaired, and hence you are ready to say, my time is not yet—I shall live a few years at least longer—and thus relapse into a state of indifference as to a preparation for a future judgment and eternity. But, dear hearer, you cannot count on years in the future, though according to the laws of nature you might calculate on years of health and prosperity yet. We are now living in the judgment age—in the last generation of man on earth—and this generation is nearly passed, and it is written, "This generation shall not pass away till all these things

be fulfilled." This generation began with the first celestial phenomenon which was to indicate the approach of that day according to the Scriptures—"The sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven," &c.—each of which has been witnessed in this generation, the first as far back as 1780. Added to this we have witnessed the terrestrial signs betokening the approach of that day—"Upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Luke 21:25, 26. Besides this you have heard the warning, "Fear God, and give glory to him; for the hour of his judgment is come."—Rev. 14:7. And you have or may soon hear the cry, "Behold the bridegroom cometh, go ye out to meet him."—Matt. 25:6. Judgment, the judgment day, with all its predicted scenes, is just at hand! Not twenty, thirty, forty, or fifty years in the future, but may take place before another year, another week, or another day, may roll around!

"Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh."—Matt. 24:44. In view of this fact, "What is your life?" we can say in answer, "It is even a vapor, that appeareth for a little time, and then vanisheth away."

IMPROVEMENT.

1. We learn the importance of improving our time. If life is so brief, so short, so transient, and uncertain, how ought we to strive to improve every moment as it flies—its precious hours should not be let to pass away in idleness and pleasure, but all employed in doing and getting good—in securing and laying hold on eternal life. "To those who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life" is the reward. Let us not look back upon misspent and unemployed time when the judgment takes place, and say then if we had only improved those golden moments in the day of our probation, we should not have been lost, but now they are gone, and gone forever!

2. We see the importance of heeding the instruction of our Lord—"Lay not up for yourselves treasures on earth, where moth and worm doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven." &c.

Should we amass the riches of this world, gain its honors and renown, what will it avail us in a little time!—"We brought nothing into this world, and it is certain we can carry nothing out." How many spend all their days, and toil day and night to gain the riches and honors of this world, and when they have succeeded it has afforded them no real joy, and they are compelled to leave it all in the midst of their days. Our life should not be spent in gaining an earthly inheritance—but that which is "incorruptible, undefiled, and that fadeth not away." Not a mansion and palace here, but "a building of God, an house not made with hands, eternal in the heavens."

The Lord "so teach us to number our days, that we may apply our hearts unto wisdom."

And finally, we inquire—How do you desire to spend the remainder of your life—your days in the future? How do you, my brethren? Do you mean to be more active, more employed in doing good and in making efforts to save yourselves and others? If this is your purpose, the Lord aid you in the resolution. We have no time to sleep, no time to slumber, no time to while away.

"Why sleep ye, my brother! come let us arise:
O, why should we slumber in sight of the prize?
Salvation is nearer; our day is far spent;
O, let us be active; awake and repent!"

And how do you, sinner, design to spend your life in the future—your brief day of existence? In folly and pleasure? In unbelief and sin? O, sinner, think of the sorrow that shall environ that soul that shall finally take up the sad lamentation, "The harvest is past, the summer is ended, and we are not saved."

"To-day the Saviour calls!

For refuge fly;
The storm of vengeance falls,
Ruin is nigh.

"The Spirit calls to-day!

Yield to his power;
Oh, grieve him not away;
'Tis mercy's hour."

LETTER FROM J. PEARSON JR.

BRO. BLISS:—I read with pleasure Prof. Whiting's introduction to an exposition of the prophecy of Nahum. I feel assured that he will give us a critical and safe exposition of that very interesting prophecy, and whatever of a fanciful interpretation may be entertained by any of us respecting any portion of it, he will readily and clearly correct. As it regards the history of that once populous, rich, and powerful city, like almost all those ancient cities and empires, much of it is exceedingly obscure, and without doubt fabulous. We have, however, enough to satisfy the diligent Bible student that the word of God was wonderfully accomplished in its fearful overthrow, and utter desolation.

There is a uniform agreement among profane historians as to the character of the founder of Nineveh, which is in harmony with the account to which he has referred Gen. 10:10, 11, and, as to the identical person but little variance. The Bible informs us that it was Nimrod;—Ctesias and Diodorus say his name was Ninus;—Rollin takes a very strong and reasonable ground that Nimrod is "the same with Belus, who was afterward worshipped as a God, under that appellation," and whose statue was in the famous temple at Babylon. Rollin thinks that Ninus was a son of Nimrod, or Belus, and that Nimrod named Nineveh in honor of that son. In addition to the good reasons given by Rollin to prove that Nimrod and Belus are identical, certainly the fact that Belus was worshipped as a God in Babylon proves that he was the most honored and noted warrior and king of their own tradition. There is a remarkable agreement between the sacred and profane historians as to the nature and character of its founder, and but an inconsiderable dispute as to the identical person; whether Belus or his son Ninus.

Babylon existed perhaps as an independent city until Sardanapalus annexed it to the Assyrian empire, and it remained tributary to that powerful government up to the days of Nabopolassar, the father of Nebuchadnezzar. He was a general in the Assyrian army, and whilst stationed at Babylon, raised the standard of rebellion against his king, and succeeded in retaining the government of that city and adjacent territory. As you have stated, he formed an alliance with Cyaxares king of Media, and accomplished the reduction of Nineveh. Before this, the political power and governing influence of the East rested on the eastern banks of the Tigris.

Its location. There has been considerable controversy as to the precise situation of this once proud city; it was so completely destroyed. Time converted its conspicuous monuments into a desert waste, and says a writer, "Even the wild vegetation that usually veils the ruins of fallen greatness has disappeared, and desolation has spread over the entire landscape."

Prof. W. corrected the account of its location as given in the account by Diodorus, placing Nineveh upon the banks of the Euphrates, and not on the Tigris; the error belongs, undoubtedly, to the transcriber, and is not chargeable to the historian. The late excavations made by A. H. Layard, Esq., has most satisfactorily settled the long uncertainty as to where Nineveh stood. It was "the disinterment of temple palaces from the sepulchre of ages, the recovery of the metropolis of a powerful nation from the long night of oblivion." Nineveh, the great city "of three days' journey," that was "laid waste, and there was none to bemoan her," whose greatness sank when that of Rome had just begun to rise, now stands forth again to testify to her own splendor, and to the civilization, and power, and magnificence, of the Assyrian empire. He was, doubtless, directed by God's overruling and special providence to undertake the removal of that "stern, shapeless mound, rising like a hill from the scorched plain"—the "accumulated rubbish and wreck of ages"—in order to reveal to the infidel gaze of the bold scoffer of our day, the visible ruin of that once powerful, rich, yet wicked city, as a demonstration of God's faithfulness in the execution of his word.

Its size, &c. Historians differ in some points as to the height of its walls. Prof. W. has, with his characteristic lack of credulity, rejected the extravagant and absurd statement that its walls were 200 feet high. All agree that its fifteen hundred towers were extended one hundred feet above the walls, and if the walls were two hundred feet, the towers would stand 300 feet from the ground! Such immense height would entirely defeat the object designed.

It is generally agreed that its circumference measured about the same as Babylon, 480 furlongs, something over sixty miles. Although their circumference was about the same, still Babylon contained the most within its walls, owing to the difference in the shape of the two cities. The plan of Nineveh was in the form of a parallelogram—Babylon was built in the form of an exact square. Prof. W. gives as quoted from Diodorus, the longer sides of Nineveh, one hundred and fifty stadia; the shorter, ninety. Each of the four sides of Babylon measured one hundred and twenty stadia, or furlongs. Now by multiplying the sides of Nineveh thus—150×90, we have within the walls of Nineveh 13,500 furlongs. By multiplying the sides of Babylon 120×120, it gives us 14,400 furlongs, which makes 900 more furlongs within the walls of Babylon than in Nineveh.

The prophet Jonah speaks of its size: "Now Nineveh was an exceeding great city of three days' journey." The universal and common computation for a journey on foot is twenty miles a day, which agrees with the dimensions of Nineveh as given by Diodorus.

Date of its overthrow. All unite in saying that this city was taken by the united forces of the Medes and Babylonians, but historians differ some years as to the time of its reduction. It is now generally admitted to be B. C. 606. Dr. Robinson names this

date without any qualification whatever. He says, "Nineveh was destroyed 606 before Christ." Layard says, "The date of the conquest of Nineveh by Cyaxares is well ascertained as 606 before Christ."—Clinton has very carefully collected the evidence to the point from sacred and profane history, which to my mind is conclusive. It is as follows:

"The overthrow of Nineveh did not happen before the death of Josiah king of Judah in B. C. 609, because a king of Assyria is mentioned at that period; and Zephaniah, in the prophecy delivered in the reign of Josiah, predicts the destruction of Nineveh as a future event. The sum of the argument is this. From the age of Tobit it appears that Nineveh was standing in B. C. 601. For he became blind in the year 710, and survived that accident one hundred years; and yet he died before the fall of Nineveh. But a prophecy of Jeremiah, written in the first year of the captivity, B. C. 605, seems to imply that the city was then destroyed; for in the particular enumeration of all the kings of the North far and near, and all the kingdoms of the world, &c., Assyria and Nineveh are not named. The testimony of Scripture, then, decides that the city was captured, and the Assyrian monarchy destroyed, certainly after B. C. 609, and probably B. C. 605. Herodotus brings the date to a narrower point. Cyaxares prepared to revenge his father's death upon the Assyrians, but was interrupted by the Scythians, who held Asia for twenty-eight years. After their expulsion, Cyaxares conquered the Assyrians. But as the Scythians were not expelled till B. C. 607, the capture of Nineveh could not occur till 606; and this date, obtained from Herodotus, is remarkably consistent with the accounts of Scripture."

Thus it is very clear that Nineveh was destroyed in the year B. C. 606. A few years' difference in the precise date of its destruction would be to us of comparatively little consequence, were it not for the latter sentiment of Clinton, "remarkably consistent with the accounts of Scripture." This to the humble, implicit believer in the exact truthfulness of the Bible, invests the fixing of the time of the fulfilment of a prophecy with some importance.

I must stop writing, for I am already imposing upon your good nature and friendly feelings, and foolishly taxing your patience. Taking a deep and perhaps a little enthusiastic interest in such kind of matter, and being too unwell to study, I have hastily penned down these spontaneous reflections caused by reading the condensed "Introduction" to "The Prophecy of Nahum." I anticipate considerable pleasure in reading Prof. W.'s prophetic and historic criticisms, and also in carefully reading and comparing his translation of that book.

Newburyport (Mass.), July 30th, 1852.

LETTER FROM G. W. CLEMENT.

BRO. HIMES:—It has been a long time since it has seemed convenient for me to write you; but it has not been owing to any diminution of interest in my feelings for the prosperity of the precious cause which you, in conjunction with others, are so devotedly endeavoring to advance, that has caused this seeming remissness. No; the doctrines connected with our blessed hope, are still precious to me. The present state of things, as connected with the moral, political, and religious world, agree with the economy of God in the past; and as God is unchangeable in his character and purposes, the conclusion is inevitably certain, that the Advent people, as to doctrine, are right. Why then should any despair? or why should any strive to divert us from so important a position, as we occupy in relation to the coming of the Lord? It is to be feared, that such as would thus do, are wanting in love to Jesus, and in real love to their fellows. There is a principle in human nature that is prone to seek its own emolument and present happiness, even at the expense of the happiness of others. Self is too apt to predominate in the heart of man; and unless it is subdued by the power of God's grace, it will not be an easy task to yield obedience to that command, that requires us to "love our neighbor as ourselves." Without a change of heart, there will ever be found a disposition to make the best of ourselves, of our party, and of our peculiar theological opinions; and at the same time, while we are under the influence of motives which we conceive to be friendly to the interests of self, we are forever finding fault with others, undervaluing the good they do, and speaking slightly of their sentiments. All these hard sayings, uncharitable, bitter, bigoted, and self-willed as they are, spring not from the spirit of religion, but from hearts un sanctified by its influence, and entirely devoid of its nature or effects, while in the exercise of harsh denunciation against their brethren. The truth of this assertion I have proved by observing the effects produced on certain individuals at different times. When they are all broken down in spirit—are filled with the love of God, they are never known to indulge a habit of slander and denouncing of others. But when in a backslidden state, their constant theme is in that direction.

True religion produces such a thorough change in the hearts of those who experience its renovating power, that all old things pass away, and all things become new. Their old prejudices and bigoted no-

