

ADVENT



Luke 9:28 30.

HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 652.

BOSTON, SATURDAY, NOVEMBER 12, 1853.

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Chronological Table

OF EVENTS CONNECTED WITH THE PAPACY.

A. D. 192—Victor is chosen Pope.
196—Victor disputed with the Eastern churches, about the time of observing Easter. They observed it on the 14th day of the first moon, while Rome observed it on the Sunday following. Victor "took it upon him to impose the Roman custom on all the churches that followed the contrary practice, . . . which we may call the first essay of papal usurpation." The East refusing to comply, he "published bitter invectives against all the churches of Asia, declared them cut off from his communion, sent letters of excommunication to their respective bishops."—*Bower's Hist. Popes*, v. 1, p. 18.
201—"A dreadful persecution was raised against the Christians by the Emperor Severus, and carried on with great cruelty in all of the Empire."—*Ib.* p. 19.
235—Maximinus began to persecute with great cruelty the Christians.—*Ib.* p. 23.
251—Cornelius is chosen Pope by the unanimous voice of the people and clergy. Novatian, a presbyter, who aspired to the same dignity, refused to acknowledge him, made a schism in the Church of Rome, is excommunicated. He gained himself a party, and became the first anti-Pope.—*Ib.* p. 28.
256—About this time "happened the famous contest about the baptism of heretics, which rent the whole church into two parties, the one headed by St. Cyprian, and the other by Stephen," the Pope. The former held that "baptism administered by heretics was null and invalid;" and the Pope held the contrary.—*Ib.* p. 31.
256 (Sept. 1st)—St. Cyprian summoned a great council of eighty-five bishops and a great number of presbyters and deacons, who met at Carthage, which decided in favor of baptizing heretics.—*Ib.* p. 33.
Deputies were sent to apprise the Pope of what was done by the council. Stephen refused to receive them, and "cut off from his communion all the bishops, who had assisted at the council, and all those who held the same opinion."—*Ib.* p. 33.
257 (Aug. 23)—Stephen died; and his successor, Sixtus II., "who was a man of quite different temper, laid the storm, which his furious and ungovernable passion had raised."—"We find no farther mention made of this dispute till it was revived by the Donatists" (in A. D. 311).—*Ib.* pp. 34, 35.
259—Dionysius is elected Pope. "During his Pontificate, the Goths broke into the Empire, and overran all Asia Minor."—*Ib.* p. 35.
"In the time of Dionysius was held the famous council of Antioch, which condemned and deposed Paul, bishop of that city, who denied the distinction of the Divine Persons, and the Divinity of Christ. . . . Paul having kept by force possession of the bishop's habitation, in defiance of the council, the Catholic bishops had recourse to the Emperor [Adrian], who, after hearing both parties with great attention, adjudged the house to him, who should be acknowledged by the Bishop of Rome and the other bishops of Italy. This Baronius interprets, as an open acknowledgment of the Pope's supremacy."—*Ib.* p. 36.
311—Melchisedes was chosen Pope. A "remarkable incident of this Pontificate was the famous schism, formed in Africa against Cæcilianus, the Catholic Bishop of Carthage." A party declared him to be illegally elected, and "separated themselves from his communion, and from the communion of all who communicated with him; that is from the communion of the Catholic Church." The new party were called Donatists. "Such was the rise of the famous schism, which, for the space of three hundred years and upwards, occasioned great disturbances in the churches of Africa."—*Ib.* pp. 42, 43.
312—The Emperor Constantine embraced the Christian religion, and issued an edict, "allowing the Christians the free exercise of their religion, and likewise the liberty of building churches."—*Ib.* p. 41.

313—"Peace was restored to the Church in the East, as well as in the West, after a most cruel and bloody persecution of ten years and four months."—*Ib.* p. 42.

313 (Oct. 2d)—The Council of Rome convened by the Emperor, met in the Lateran palace, and condemned the Donatists; but the schism was not healed. It continued, "rending the church into most furious parties and factions, for the space of near three hundred years."—*Ib.* p. 44.

314—Sylvester was chosen Pope. "It was in the Pontificate of Sylvester and under the benign auspices of Constantine that the ecclesiastical hierarchy was first formed and settled in the manner it continues to this day; the new form of government introduced by that prince into the State, serving as a model for the government of the Church."—*Ib.* p. 47.

314 (Aug. 1st)—By request of the Donatists, and the order of Constantine, the great Council of Arles was held, to hear charges from the Donatists against Cæcilianus, a Catholic bishop of Africa, from whom they had separated. The Council declared him "innocent," and those who accused him were "cut off from the communion of the Church."—*Ib.* p. 45.

In this dispute between Cæcilianus and the Donatists, Osius, a Catholic bishop, "undertook with great zeal the defence of the former, and prevailed in the end upon Constantine to espouse his cause and declare against the Donatists, whom he thenceforth punished with great severity, taking their churches from them, and sending the most obstinate among them into exile."—*Ib.* p. 69.

"Osius was the author of the first Christian persecution. For it was he who first stirred up Constantine against the Donatists; many of whom were sent into exile, and some even sentenced to death, nay, and led to execution."—*Ib.* p. 72.

324—Constantine, without any apparent reason removed the seat of his government from Rome to Constantinople.

325—The first General or œcumenical council held in the church, was convened by the Emperor at Nice.—*Ib.* p. 47.

At this council, Arianism is condemned, and the Nicene creed framed.

341—"The Arian faction, headed by Eusebius, Bishop of Nicomedia," requested a council, to depose Athanasius. The Pope called one at Rome in June, consisting of fifty bishops, who unanimously acquitted Athanasius. The Eusebians, instead of going to Rome, held a council at Antioch, and deposed him."—*Ib.* p. 55.

347—A numerous council met at Sardica, in Dacia. It was called by the Emperor Constans, at the request of the Pope. "The orientals came, but withdrew soon after, upon the council's refusing to exclude Athanasius, and some others, whom they had condemned." Those bishops were declared innocent; and those elected in their places deposed and cut off from communion with the Catholic Church.—*Ib.* p. 57.

"Athanasius, though declared innocent, did not think it advisable to return to his see," having learned that the Emperor Constantius had issued an order for his death.—*Ib.* p. 58.

349—Constantius chose rather to recall Athanasius, and the other exiled bishops, than engage in a civil war, with which he was threatened by his brother Constans, if he did not.—*Ib.* p. 58.

The Pope "Julius, soon after, had the satisfaction of receiving a solemn retraction made by Uracius, Bishop of Singidunum, and Valens, Bishop of Mursus, two of Athanasius' most inveterate enemies, publicly owning, that whatever they had said or written against him was utterly false, groundless, and invented out of pure malice: at the same time they embraced his communion, and anathematized the heresy of Arius, and all who held or defended his tenets."—*Ib.* p. 58.

352—Liberius, is chosen Bishop of Rome. "Constans, the great support of the Orthodox party, being murdered, and Constantius upon the point of becoming master of Rome," the

Arians again complain of Athanasius. The Pope "wanted to ingratiate himself with the Arians, and by their means with the Emperor; and therefore, without any regard to the testimony of the Orthodox bishops, or the known innocence of the oppressed Athanasius, he wrote to the Eusebians, acquainting them that he communicated with them; but as to Athanasius, he had cut him off from his communion, and from the church."—*Ib.* p. 60.

"Constantius, now in quiet possession of the whole Empire by the death of Magnentius, . . . summoned a council to meet at Arles." It was composed chiefly of Arians; and the great point was to get the Italian bishops to condemn Athanasius. They not consenting, "an edict was issued by the Emperor, sentencing all those to exile who should refuse to sign" his condemnation. The Pope's legates signed it.—*Ib.* p. 60.

355—The Pope Liberius wrote to the Emperor, defending Athanasius, and requests a new council, which was assembled at Milan—consisting of three hundred Western, and very few Eastern bishops. The most of them condemned Athanasius, and those who refused, were exiled by the Emperor.—*Ib.* p. 61.

The Pope, refusing to unite in that condemnation, was, by the command of the Emperor, seized in the night-time, and conveyed a prisoner to Milan, where the court then resided. Not submitting to the Emperor, he was banished to Berea in Thrace.—*Ib.* p. 62.

357—The Emperor Constantius visited Rome, when, being importuned by the ladies for the return of their bishop, he restored the Pope to his see, who complied with the Emperor's wishes, condemned Athanasius, and signed the Semi-Arian heresy.—*Ib.* p. 63-65.

358—The Emperor called a council at Nicomedia. While the bishops were on the road there, the city was utterly destroyed by an earthquake on the 24th of Aug., which prevented the meeting of the council.—*Ib.* p. 72.

359 (May 23d)—The Emperor, with "a small number of Arian, and Semi-Arian bishops," met at Sirmium to draw up a new confession of faith. "After a debate which lasted a whole day, they at length agreed to suppress the word *consubstantial*," which was in the old confession of faith, "and introduce the word *like* in its room; so that the Son was no more to be said *consubstantial*, but *like* to the Father in all things; the three last words Constantius added, and, by obliging all who were present to sign them, defeated, say the Semi-Arians, the wicked designs of the pure Arians. However, excepting those words, the whole confession was thought to favor their doctrine; whence the Emperor, well satisfied with the *like in all things*, OBLIGED them to sign it."—*Ib.* p. 73.

359 (July 21st)—The Emperor assembled two councils, one in the east, and the other in the west. The former met at Seleucia; and the latter at Rimini—numbering over four hundred bishops. At the western council two Arian bishops appeared with the Sirmian confession, which being read, the council rejected it, and condemned all heretics in general and the Arians in particular.—*Ib.* pp. 73, 74.

360—The Arians prevailed on Constantius to issue "an order, which was published throughout the Empire, commanding all bishops to sign the Sirmian confession, on pain of forfeiting their dignity, and being sent into exile. This order was executed with the utmost rigor in all the provinces of the Empire, and very few were found, who did not sign with their hands, what they condemned in their hearts. Many who till then had been thought invincible were overcome, and complied with the times; and such as did not were driven, without distinction, from their sees, into exile."—*Ib.* p. 77.

360—Ulphilas, the bishop and apostle to the Goths, had extended the doctrines of Rome among that barbarous people; but the barbarians, in embracing Christianity, rejected the doctrine of the Trinity, and embraced the views of Arian.

"The apostle of the Goths subscribed the creed of Rimini; professed with freedom, and

perhaps with sincerity, that the SON was no equal, or consubstantial to the FATHER; communicated these errors to the clergy and people; and infected the Barbaric world with a heresy, which the great Theodosius proscribed and extinguished among the Romans."—*Gibbon*, v. 3, p. 397.

361—Constantius died, and was succeeded by "Julian, surnamed the apostate, who immediately recalled all those who had been banished by Constantius on account of their religion."—*Bower*, v. 1, p. 77.

363—Julian attempts the rebuilding of the temple at Jerusalem, but is frustrated.

366—Damasus is elected Pope, after a close contest with Ursinus. It is affirmed that "the doors of the Basilica were burnt, and that the roof was untiled; that Damasus marched at the head of his own clergy, grave-diggers, chariot-eers, and hired gladiators; that none of his party were killed, but that one hundred and sixty dead bodies were found."—*Jerom in Chron.*, p. 186.

"They contended with the rage of party; the quarrel was maintained by the wounds and death of their followers; and the prefect, unable to resist or to appease the tumult, was constrained, by superior violence to retire into the suburbs. Damasus prevailed; the well-disputed victory remained on the side of his faction; one hundred and thirty-seven dead bodies, were found in the Basilica of Sicinius, where the Christians hold their religious assemblies; and it was long before the angry minds of the people resumed their accustomed tranquillity."—*Gibbon*, v. 2, p. 94.

366 (Oct.)—Ursinus was banished by the prefect Juventius.

At this time, Marcellinus, a heathen writer, says of "the pomp attending that dignity," i. e., of the papal office, that the popes "surpass the Emperors themselves in the splendor and magnificence of their entertainments."—*Bower*, v. 1, p. 85.

367—The Emperor Valentinian gave leave to Ursinus to return to Rome, which he did on the 15th of Sept., "in a kind of triumph, being met and received with loud acclamations by those of his party."—*Ib.* p. 86.

367 (Nov. 16th)—Ursinus was again banished, by order of the Emperor, "with seven of his followers, who were all confined to different places in Gaul, where they continued till the year 371."—*Ib.* p. 86.

"The schism of Damasus and Ursinus was extinguished by the exile of the latter; and the wisdom of the prefect Prætextatus restored the tranquillity of the city."—*Gibbon*, v. 2, p. 94.

372—"A second step toward the papal supremacy, was a law enacted in the year 372, by the Emperor Valentinian, which favored extremely the rise and ambition of the Bishops of Rome, by empowering them to examine and judge other bishops."—*Dowling's Hist. Rome*, p. 40.

This law was given, "that religious and ecclesiastical disputes might not be decided by profane or secular judges, but by a Pontiff of the same religion as his colleagues."—*Bower's Hist. Popes*, p. 86. *Cod. Theod. ap. p. 80.*

"New disturbances being raised in Rome by the party of Ursinus, the city was upon the point of becoming again the scene of civil war. Simplicius, then Vicar of Rome, at the request of Damasus [the Pope], gave the Emperor immediate notice of the approaching danger; and the Emperor in answer to his letter sent him a rescript, commanding 'all those who in contempt of religion, held or frequented unlawful assemblies, to be banished one hundred miles from Rome, that their obstinacy might hurt none but themselves.' Thus for the present a stop was put to the disorders that began to reign in the city."—*Bower*, v. 1, p. 93.

"Damasus, having thus, in the end, by the favor of the Emperors, entirely got the better of the adverse party, and secured his dignity, he turned his thoughts to ecclesiastical matters."—*Ib.* p. 87.

Russia and Turkey.

The following is the manifesto of the Ottoman Government, intimating the course it intends to pursue towards Russia, and assigning the reasons for adopting it. It is reported, says the *London News*, that the term within which hostilities must commence, unless the principalities are previously evacuated by Russia, has been intimated by the Turkish to the Russian commander-in-chief in a brief and soldier-like letter—as courteous and as stern as the bow of a duellist to his antagonist on taking up his ground:

The manifesto of the Sublime Porte remarks in the outset that the principal points to which the government of his Majesty the Sultan desires to give prominence are these: That from the very beginning, his conduct has furnished no motive of quarrel, and that, animated with the desire of preserving peace, he has acted with a remarkable spirit of moderation and conciliation.

It remarks that even if Russia had a subject of complaint in relation to the holy places, she ought not to have raised pretensions which the object of her complaints could not sustain, and should not have taken measures of intimidation on the subject of a question which might have been settled amicably between the two powers. The question of the holy places, says the manifesto, was settled to the satisfaction of all parties, and the Sublime Porte had testified a favorable disposition on the subject of the guarantees demanded. Was it not, then, seeking a pretext for a quarrel, to insist upon, and endeavor by threats and warlike measures, as Russia had done, to enforce the question of the privileges of the Greek Church, granted by the Ottoman government—privileges which the government believed its honor, its dignity, and its sovereign power were concerned in maintaining, and on the subject of which it could neither admit the interference nor the surveillance of any government?

In relation to the compromise measures, the proclamation says:

"As to the non-adoption of the Vienna note in its pure and simple form by the Sublime Porte, it is to be remarked that this project, although not in every point conformed to the note of Prince Menschikoff, and while containing, it is true, in its composition, some of the paragraphs of the draft note of the Sublime Porte, is not as a whole, whether in letter or spirit, essentially different from that of Prince Menschikoff. * * * * *

"It must be remarked, however, that while we have still before our eyes a strife of religious privileges raised by Russia, which seeks to base its claims on a paragraph so clear, and so precise in the treaty of Kainardji; which wishes to insert in a diplomatic document the paragraph concerning the active solicitude of the Emperor of Russia for the maintenance in the states of the Sublime Porte of religious immunities and privileges which were granted to the Greek rite by the Ottoman emperors before Russia so much as existed as an empire, to leave in a dark and doubtful state the absence of all relation between these privileges and the treaty of Kutschuk Kainardji, to employ in favor of a great community of subjects of the Sublime Porte professing the Greek religion expressions which might make allusion to treaties concluded with France and Austria relative to the French and Latin religions—this would be to incur the risk of placing in the hands of Russia vague and obscure paragraphs, some of which are contrary to the reality of facts, and would offer to Russia a solid pretext for her pretensions to a religious surveillance and protectorate—pretensions which that power would attempt to produce, affirming that they are not derogatory to the sovereignty and independence of the Sublime Porte.

"If the government of his Majesty the Sultan has judged it necessary to require that assurances should be given, even if the modifications which it introduced by it into the Vienna note were adopted, how in conscience could it be tranquil if the note were to be retained in its integrity, and without modification? The Sublime Porte, in accepting that which it has declared to all the world it could not admit without being compelled thereto, would compromise its dignity, in view of the other powers, would sacrifice its honor in the eyes of its own subjects, and would commit a mental and moral suicide.

"Although the refusal of Russia to accord the modifications required by the Sublime Porte has been based on a question of honor, it cannot be denied that the ground of that refusal was simply and solely its desire not to allow explicit terms to replace vague expressions which might at some future time furnish it with a pretext for intermeddling. Such conduct, therefore, compels the Sublime Porte to persist on its part in withholding its adhesion."

It being alleged that the haste with which the Vienna note was drawn up resulted from the backwardness of the Sublime Porte to propose an arrangement, the government of the Sultan proceeds to justify itself by stating the following facts:

"Before the entrance of the Russian troops into the two Principalities, some of the repre-

sentatives of the powers, actuated by the sincere intention of preventing the occupation of those provinces, urged upon the Sublime Porte the necessity of framing a draft note occupying a middle place between the draft note of the Sublime Porte and that of Prince Menschikoff. More lately the representatives of the powers confidently communicated different schemes of arrangement to the Sublime Porte. None of these latter responded to the views of the imperial government; and the Ottoman cabinet was on the point of entering into negotiations with the representatives of the powers on the basis of a project drawn up by itself in conformity with these suggestions. It was at this moment that news of the passage of the Pruth by the Russians arrived, a fact which changed the face of the whole question. The draft note proposed by the Sublime Porte was then set aside, and the cabinets were requested to express their views of this violation of the treaties after the protest of the Sublime Porte. On the one hand, the Ottoman cabinet had to wait for their replies, and on the other it drew up, at the suggestion of the representatives of the powers, a project of arrangements, which was sent to Vienna."

The manifesto says that since the Russian cabinet has not been content with the assurances offered, since the benevolent efforts of the Four Powers have proved fruitless, and since the Sublime Porte cannot longer tolerate the existing state of things, or the prolongation of the occupation of the principalities, the Ottoman cabinet finds itself obliged to declare war, and that it has given instructions to Omer Pasha to demand from Prince Gortschakoff the evacuation of the principalities, and to commence hostilities if, after a delay of fifteen days from the arrival of his despatch at the Russian headquarters, an answer in the negative should be returned.

The declaration of war, however, is accompanied by the considerate and mild qualifications, which conclude the manifesto:

"It is distinctly understood that should the reply of Prince Gortschakoff be negative, the Russian agents are to quit the Ottoman states, and that the commercial relations of the respective subjects of the two governments shall be broken off.

"At the same time the Sublime Porte will not consider it just to lay an embargo upon Russian merchant vessels, as has been the practice. Consequently they will be warned to resort either to the Black Sea or to the Mediterranean Sea, as they shall think fit, within a term that shall hereafter be fixed. Moreover, the Ottoman government, being unwilling to place hindrances in the way of commercial intercourse between the subjects of friendly powers, will, during the war, leave the straits open to their mercantile marine."

The publication of this manifesto places beyond doubt the fact that war has been declared against Russia, but that hostilities were not to commence if within the space of 15 days the Russian troops evacuated the principalities. The 15 days following this peremptory summons expire on the 25th of October. Of course the Czar will not yield to such a summons. Indeed, advices were received at Vienna on the 17th that Prince Gortschakoff has sent a reply to the demand, to the effect that he is neither authorized to commence hostilities, nor to conclude peace, nor to evacuate the principalities. The *Cologne Gazette* also publishes a telegraphic despatch from Vienna, dated 16th, stating that Prince Gortschakoff had answered Omer Pasha's demand in the negative, as he had no orders to evacuate the principalities. The *Gazette* adds that "hostilities will not necessarily begin even yet, as the Russian commander-in-chief, in reference to the period fixed by Omer Pasha, meant that he must receive instructions from St. Petersburg."

A Paris letter of Oct. 16, 6 p. m., says:—"It is asserted that an important despatch has been received from St. Petersburg. The Czar, who had promised to accept any proposals the mediating powers might make, has, on receiving the news of the Turkish declaration of war, declared that he retracts all his concessions. He added that nothing remained now but war to the knife."

The above, though not improbable, requires authentication. It does not appear that any effective measures are being taken to avert a collision, although the *Cologne Gazette*, under date of Berlin, 12th, says—"Diplomatists are now engaged in drawing out projects of arrangement of the Eastern question, which are to serve as the basis of a new conference at Vienna."

The exhaustion of the finances at Constantinople is described as having reached a height previously unheard of. Six-eighths of the taxes for the ensuing year have been already collected. The pecuniary sacrifices that have already been made by private individuals, by the ulemas, and many of the priesthood were nearly exhausted, and the Porte was printing kaimes (bank notes) day and night, which, after the 1st of October, were to be current in all payments by and to the State.

"A letter from Trebizond of the 21st ult., states that the fortifications, the citadel, and all the works of defence of that place have just been armed in a very formidable manner, and that an attack from the Russians on the side of the Black Sea was not to be feared. The squadron which has been demanded for the protection of the coast, was every day expected from Constantinople. The Turkish army on that important point of Asia Minor is in excellent condition, very numerous, and well commanded. The Russian forces, on the contrary, are represented as inferior in their ensemble, and not numerous on the western frontier, and almost entirely concentrated in Georgia and Circassia, and it was in order to demand reinforcements that the military governor of the Caucasian provinces, whose head quarters are at Tiflis, sent one of the officers of his staff to St. Petersburg.

"A letter from Constantinople of the 1st instant contains the following details, not yet published:—Selim Pasha, who commands a *corps d'armee*, of which the head quarters are at Erzeroum, has received a reinforcement of 20,000 men, and his position was excellent. The Servian government had offered the Porte an auxiliary of 20,000 men, and the Shah of Persia had officially declared his neutrality."

Odessa, Oct. 3.—To-day the Russian fleet arrived at this port from Sebastopol, with the view, as it is believed, of embarking troops for Redoutkale.

The Chinese Rebellion.

REV. DR. BACON, of New Haven, in the course of some remarks at the meeting of the A. B. C. F. M., stated that the author of that "Trimetrical Classic," the sacred book of the Chinese rebels, was written by a pastor of a little home missionary church in Wisconsin—Rev. Ira Tracy, a former missionary of the board in China.

The *Hebrew Observer* (London) says, the Ten Commandments of the insurgents, are arranged as follows:

"Once more is the vivifying power of Judaism gloriously manifesting itself. Judaism, which, in the religions of Christians and Mohammedans in past centuries, sent forth beneficent emissaries to a benighted world, has now deputed the 'Prince of Peace,' in the densely-populated plains of China, to reclaim degraded millions from brutalizing idolatry and debased morality. We have before us several extracts from the religious works used by the so-called Chinese rebels, portions of which we re-produce. When our readers have perused them, we feel assured that they will consider with us the promised regeneration of China as another triumph achieved by the code promulgated amidst the thunders of Sinai."

THE TEN COMMANDMENTS.

The Ten Celestial Commands, which are to be constantly observed:

THE FIRST COMMAND—*Thou shalt honor and worship the great God.*

The great God is the universal Father of all men, in every nation under heaven. Every man is produced and nourished by him; every man is also protected by him; every man ought, therefore, morning and evening, to honor and worship him, with acknowledgments of his goodness. It is a common saying, that Heaven produces, nourishes, and protects men. Also, that being provided with food we must not deceive Heaven. Therefore whoever does not worship the great God, breaks the commands of Heaven.

The hymn says:
Imperial Heaven, the Supreme God, is the true spirit (God);
Worship him every morning and evening, and you will be taken up;
You ought deeply to consider the ten celestial commands,
And not by your foolishness obscure the right principles of nature.

THE SECOND COMMAND—*Thou shalt not worship corrupt spirits (gods).*

The great God says:—Thou shalt not have other spirits (gods) beside me. Therefore all besides the great God are corrupt spirits (gods), deceiving and destroying mankind; they must on no account be worshipped; whoever worships the whole class of corrupt spirits (gods), offends against the commands of Heaven.

The hymn says:
Corrupt devils very easily delude the souls of men;
If you perversely believe in them, you will at last go down to hell.
We exhort you all, brave people, to awaken from your lethargy,
And early make your peace with your exalted Heavenly Father.

THE THIRD COMMAND—*Thou shalt not take the name of the great God in vain.*

The name of the great God is Jehovah, which men must not take in vain. Whoever takes God's name in vain, and rails against Heaven, offends against this command.

The hymn says:
Our exalted Heavenly Father is infinitely honorable;

Those who disobey and profane his name seldom come to a good end.

If unacquainted with the true doctrine, you should be on your guard.

For those who wantonly blaspheme involve themselves in endless crime.

THE FOURTH COMMAND—*On the seventh day, the day of worship, you should praise the great God for his goodness.*

In the beginning, the great God made heaven and earth, land and sea, men and things, in six days, and having finished his works on the seventh day, he called it the day of rest (or Sabbath), therefore all the men of the world, who enjoy the blessing of the great God, should on every seventh day specially reverence and worship the great God, and praise him for his goodness.

The hymn says:
All the happiness in the world comes from Heaven.
It is therefore reasonable that men should give thanks and sing!

At the daily morning and evening meal there should be thanksgiving,
But on the seventh day, the worship should be more intense.

THE FIFTH COMMAND—*Thou shalt honor thy father and thy mother, that thy days may be prolonged. Whoever disobeys his parents breaks this command.*

The hymn says:
History records that Shun honored his parents to the end of his days,
Causing them to experience the intensest pleasure and delight;
August Heaven will abundantly reward all who act thus,
And do not disappoint the expectation of the authors of their being.

THE SIXTH COMMAND—*Thou shalt not kill or injure men.*

The hymn says:
The whole world is one family, and all men are brethren;
How can they be permitted to kill and destroy one another?
The outward form and the inward principles are both conferred by Heaven:

Allow every one, then, to enjoy the ease and comfort which he desires.

THE SEVENTH COMMAND—*Thou shalt not commit adultery, or any thing unclean.*

All the men in the world are brethren, and all the women in the world are sisters. Among the sons and daughters of the celestial hall the males are on one side and the females on the other, and are not allowed to intermix. Should either men or women practice lewdness, they are considered outcasts, as having offended against one of the chief commands of Heaven. The casting of amorous glances, the harboring of lustful imaginations, the smoking of foreign tobacco (opium), or the singing of libidinous songs, must all be considered as breaches of this command.

The hymn says:
Lust and lewdness constitute the chief transgression;
Those who practice it become outcasts, and are the objects of pity.
If you wish to enjoy the substantial happiness of Heaven,
It is necessary to deny yourself and earnestly cultivate virtue.

THE EIGHTH COMMAND—*Thou shalt not rob or steal.*

Riches and poverty are determined by the great God, but whosoever robs or plunders the property of others, transgresses the command.

The hymn says:
Rest contented with your station, however poor, and do not steal;
Robbery and violence are low and abandoned practices;

Those who injure others really injure themselves. Let the noble-minded among you immediately reform.

THE NINTH COMMAND—*Thou shalt not utter falsehood.*

All those who tell lies, and indulge in devilish deceits, with every kind of coarse and abandoned talk, offend against this command.

The hymn says:
Lying discourse and unfounded stories must all be abandoned;
Deceitful and wicked words are offences against Heaven.
Much talk will in the end bring evil on the speakers;

It is then much better to be cautious, and regulate one's own mind.

THE TENTH COMMAND—*Thou shalt not conceive covetous desires.*

When a man looks upon the beauty of another's wife or daughters with covetous desires, or when he regards the elegance of another man's possessions with covetous desires, or when he engages in gambling, he offends against this command.

The hymn says:
In your daily conduct do not harbor covetous desires;
When involved in the sea of lust, the consequences are very serious;

The above injunctions were handed down on Mount Sinai,
And to this day the celestial commands retain all their force.

The Contest.—1 Kings 18: 22—40.

THE silence of the people at his appeal was no surprise to Elijah. He knew them and their state too well. He had calculated on it, and was prepared for it.—He was prepared, by one grand demonstration, to force upon them the conviction of the impotency of their idol, and to compel them to acknowledge the supremacy of Jehovah. This was probably deemed by him to be necessary, before he could be justified in interceding for them, that they might have rain, with the God whom they had as yet refused to acknowledge. What right had they to expect favors from Him whose authority they had disavowed, and whose greatness they had insulted? No; they must be brought to a more suitable state of mind before he could pray the Lord to open wide that hand, in which the seasonable rains had been so long shut up.

Elijah proposed a trial which should demonstrate to their senses the proportion between the claims of Jehovah and of Baal. He desired that two bullocks should be provided—one for him, and one for the priests of Baal. These they were to lay out upon two altars for sacrifice, in the usual manner; but that, instead of applying fire to their offerings, each party should supplicate their God, and the God that answered by sending fire to consume the victim, should be acknowledged as the Almighty Lord. To show that the human disadvantage was all on his side, the prophet touchingly alluded to the disproportion of their numbers: "I, even I only, remain a prophet of Jehovah; but Baal's prophets are four hundred and fifty men."

The proposal was altogether so fair and unobjectionable, that the people assented to it with such entire satisfaction, that the Baalite priests, whatever may have been their misgivings, could not with any credit refuse to abide by this ordeal. Indeed, they could have done so with the less grace, seeing that, as we have shown, their Baal was no other than the sun, whence it should have been very much in his line thus to supply them with the fire they wanted for his service. Remembering what we have read respecting the skill of the ancient heathen priests, in the arts of producing sudden combustion by their skill in pyrotechnics, one almost shudders at the danger of the trial proposed; for, if the priests had been able, by some secret art or contrivance, to kindle the fire upon the altar, the result would have been deemed conclusive by the people in favor of Baal. But they did not possess such arts, or from the suddenness of their being called on for this trial, *off their own ground*, and watched by thousands of vigilant eyes, were unable to exercise them.

They, however, set to work with the reality or show of great courage and vigor. They built their altar, they laid on their wood, they slew the victim, and set it ready for the burning. They then commenced their sacred invocatory dances around the altar—first slow and solemn—then quicker,—then with frantic energy,—their numerous skirts flaunting in the air, and creating an artificial breeze. Then, as their blood waxed hot, and their enthusiasm was kindled, arose from among them shrill cries, fit to pierce the heavens, of "Baal, hear us! Baal, hear us!" and presently, in the madness of their bewildering excitement, they smote themselves with their knives, and the blood gushed out and streaked their persons with gore, presenting a most frightful spectacle to the eyes of unexcited observers. But still their oracle was dumb—no responsive fires came down from heaven in answer to their cries; and as the time advanced in their abortive efforts to rend the brazen heavens, the voice of the Lord's prophet was heard lashing them with sarcasms, which smote them with far keener cuts than the knives which, in their madness, they thrust into their flesh: "Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is on a journey, or, peradventure, he sleepeth, and must be awaked." This is one of the few examples of ridicule to be found in the Scripture, and justifies the use of that somewhat dangerous weapon on proper occasions. The present occasion was marvelously proper, and the prophet's words must have had an awakening effect upon the minds of the people, coupled as it was with the wild doings of the priests, which might have been stimulating had they been less protracted, or had any result appeared. But the whole affair grew vapid by its long duration, and by its entirely abortive character. We have no doubt that the people were heartily weary of it, and ceased to pay attention to their proceedings, long before the priests found it in their hearts to give over their attempts, and were constrained to confess that their god could or would not move to vindicate his own honor.

The expectancy of the people had, however, a remaining object. It was yet to be seen whether or not the Lord would do that which Baal had failed to accomplish. But Elijah was in no hurry. He allowed them to occupy the greater part of the day in their vain endeavors, that their utter futility might be manifest to all the people. It was not until the regular time of

evening sacrifice approached, that the prophet arose for action. Then the relaxed attention of the people was once more wound up, and directed with eager interest to his proceedings. The murmur of voices all around became suddenly silent, and those who had sat down or were lounging on the dry plain, stood up.

One would think that Elijah might as well have gone over to the altar of the Baalites, where everything was ready, and call down, in the Lord's name, the fire which the priests had been unable to obtain from their idol. But he would have nothing to do with the unclean thing. He knew the place of an old altar which had been formerly used for the worship of Jehovah. It was in ruins, and had, as a high-place altar, been irregular; still, as consecrated to the Lord, it was better than one set up for Baal, and better than one altogether new. He repaired it, so that when completed, it was composed of twelve large stones. Ten tribes only had direct concern in this controversy; but the faithful prophet would not omit the opportunity of impressing upon the assembled people the essential unity of the nation, and the unity of their true worship. All being ready, the prophet directed the altar, the victim, and the wood, to be flooded with water, in such abundance that, as it flowed down, it quite filled a trench he had caused to be dugged around to receive it. He multiplied difficulties, in order that the miraculous nature of the result might be rendered the more striking, in contrast with the vain efforts of Baal's votaries, of which the cold altar and the unconsumed victim stood there for a monument.

At the right moment of national sacrifice, the prophet approached the altar; and the simplicity of his proceedings—of his words and actions—appears in fine contrast with the demonstrative antics in which Baal's priests had consumed the day. He called upon "Jehovah, God of Abraham, Isaac, and Israel;" to "let it be known this day that Thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me; that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again." The words had no sooner passed his lips than the fire of the Lord came manifestly down, with such devouring energy that it consumed not only the victim—not only the wood, but the very stones of the altar, and licked up all the water that was in the trench. It had been something—it had been enough—to have kindled the wood merely. The Baalite priests would have been glad of so much from their god; but here was something far more and greater—something to suggest to the people that it was only of the Lord's mercies that they, in their clustering thousands, were not also consumed. The effect was irresistible. Every knee smote the ground, every face sought the dust, and one universal cry rose to heaven—"The Lord, he is the God!"

Kitto's Daily Bible Illustrations.

Varieties.

SHIPS IN THE BOSPHORUS.

A correspondent of a late London paper gives an animated description of the appearance of the Bosphorus at the present juncture, and the character of the Turkish ships of war:

"On turning the curve near Therapia, the green tents of the Egyptian army on the heights near the Giant's Mountain rise to view, whilst the bay of Bayukdere discloses the Ottoman fleet, which stretches along the whole length of the inhabited portion of the European coast up to the entrance of the Black Sea. These monstrous ships give the scene a warlike aspect, well in keeping with the numerous forts, bristling with artillery, that line both the Asiatic and European coast at that point; and the charming scenery combines to render the general effect as admirable as it is interesting. The *Mahmoude*, flag ship of the Admiral, carries one hundred and twenty-six guns, and is in every respect, as are also the rest of the fleet, superiorly equipped. The Turkish artillerymen are excellent. A British naval officer expressed his astonishment to me at their precision in firing. As regards the crews, all that can be said is, that they are obedient, and competent to fulfil the duties that may fall to them, namely, the defence of the entrance to the Bosphorus; but they are not sailors, in the English sense of the term; and how can they be expected to be so? No Turkish ship cruises forth to the Atlantic. It is only by crossing the seas, or by contending with the element they live on, that sailors are made. The Turks are very good sea-soldiers; it cannot, however, be disguised that sailors they are not. The Greeks are the seamen of the Levant. None are, however, to be found on board Turkish men-of-war, as the Porte cannot trust them."

FAMINE.

A NEW HAVEN paper has information from a commercial house in that city, that a famine is raging in Rangoon and Prome, Birman empire. The most deplorable and heart-rending accounts

of its ravages are given. It is also attended by the usual concomitants of desperation and reckless crime. Robberies and murders are things of every day occurrence. These places were recently assailed and overrun by the British, and their trade and their crops destroyed.

A PROMISE.

A PROMISE should be given with caution and kept with care. A promise should be made by the heart and remembered by the head. A promise is the offspring of the intention, and should be nurtured by recollection. A promise and its performance should, like the scales of a true balance, always present a mutual adjustment. A promise delayed is justice deferred. A promise neglected is an untruth told. A promise attended to is a debt settled.

NO MAN is a gentleman, who, without provocation, would treat with incivility the humblest of his species. It is a vulgarity for which no accomplishments or dress can ever atone. Show me the man who desires to make every one happy around him, and whose greatest solicitude is never to give just cause of offence to any one, and I will show you a gentleman by nature and practice—although he may never have worn a suit of broadcloth, or ever have heard of a lexicon.

Persecution for Preaching Against Romanism.

IT is a fact, which has been known for at least three centuries, that Protestantism can persecute when it has the power, as well as Popery. But again and again has it been demonstrated that while with Popery persecution is a principle, with Protestantism it is an accident; while with Popery it is the rule, with Protestantism it is the exception; and not only so, but it is against the rule, against the theory, against the spirit, and against the practice of the Gospel. The Romish Church is consistent in being a persecuting church, but the Protestant Church is inconsistent. The Romish Church makes its bishops, in their consecrating oath, solemnly swear that they will, to the utmost of their power, PERSECUTE and oppose all heretics. The Romish gospel is a persecuting gospel.

What then are the circumstances under which Protestantism can, will, or ever does, persecute or persecute? And what is the kind of Protestantism, that, in imitation of the Romish Church, undertakes this mission? There may be a Christian, and there may be an unchristian Protestantism, an erroneous and an orthodox Protestantism, an infidel and a believing Protestantism, an established and a voluntary Protestantism, a prelatical and a New Testament Protestantism. At the present time, in Prussia, there seems to be, dominant and furious, a Protestantism of the establishment, which hating all direct Gospel truth, takes sides with the Romish Church, and is ready to persecute and persecute those pastors, even of the Established Church, who dare to utter one word against the errors of Romanism. This is the present state of religious freedom, even in Prussia, thanks to the influence of the Jesuits.

The facts in the case are these. A law has been passed in Prussia, absurd and iniquitous, under any pretence of religious liberty, a penal law which says, "Whosoever blasphemes God, either in word, writing, or in any other way, or derides one of the Christian churches, or a religious party possessing corporate rights, or the subjects of their veneration, doctrines, organization, or customs, or refers to them in a way which exposes them to hatred or contempt, shall be punished with imprisonment not to exceed three years."

Well, on the ground of the above-mentioned law, Pastor Heinrich, of Langerfeld, a Protestant clergyman of Prussia, a Christian, Orthodox Protestant, has been arraigned, and tried, and condemned, for preaching in his own pulpit a sermon, in which the prominent characteristic differences between the Protestant and Romish churches were tried by the Word of God! The sermon was preached by Pastor Heinrich on occasion of the anniversary of the Reformation, and the text chosen was in the 119th Psalm, 105th verse:—"Thy Word is a lamp unto my feet, and as a light unto my path." After preaching the sermon, Pastor Heinrich printed it, in order to give the avails for the purchase of a new organ in his parish church.

Immediately the Romish power, with the law, was down upon him. "A religious party possessing corporate rights," claimed to have been attacked and libeled; "one of the Christian churches" complained of its doctrines and customs having been brought into contempt; and forthwith the grasp of the secular authority as in Rome's palmiest days was laid upon the Pastor Heinrich, and he is brought before the criminal court of Hagen in Westphalia to stand trial for breaking the law in using expressions and arguments in his sermon adapted to bring into contempt the doctrine and practices of the Rom-

ish Church. The indictment against him specified fourteen distinct counts, founded upon fourteen selected passages in Pastor Heinrich's sermon.

Notwithstanding this defence, cogent and irresistible, Pastor Heinrich, in defiance of all right, and in utter disregard of all the claims of religious liberty, was condemned by the civil authority, at the complaint and demand of the Romish Church. A severe imprisonment the Court did not dare to impose, but only fourteen days for the minister, and seven days for the printer; but it stands as a disgraceful fact, illustrative of civil and religious liberty in Prussia in the year 1853, that a Protestant pastor of the Church of Christ in that country commits a crime against the penal law, when he preaches on the subject of Popery in accordance with the Word of God by which he is bound, and the Confession of Faith to which he has promised to be faithful.

But this is not all. The Romish power is busy, and quite successful, with the same game, in other places. The Roman Catholic General Radowicz, having published a work attacking the Protestant Church, Pastor Beischlax Treves came out in answer to it; but because of what he had to say of Popery in that defence of Protestantism, he was arraigned for violation of the law, condemned and sentenced to four weeks' imprisonment. This was no longer ago than the month of February; and thus it is, that "where Jesuits rule colleges, and pervert or blind cabinets, the preachers and propagators of error are allowed license without bound, and the ministers of truth are held down in silence, so that there is persecution as inquisitorial and absolute as in Madrid or in Rome."

Independent.

India and China.

THE overland mail brings files of papers from Bombay to the 12th of September, and Hong Kong to the 24th of August. It appears by the following extract of a letter from the Bombay correspondent of the *London Times*, that the newly acquired territory of the British is any thing but a paradise:

"The accounts from Burmah are most unsatisfactory,—the famine though abating, is still very severely felt; the troops are sickly and disgusted; and the country everywhere out of sight of our posts is literally possessed by large bands of robbers, who, there is too much reason to believe, are instigated by the government of Ava, with the object of laying waste our new territory, and compelling its inhabitants to emigrate into Burmah proper."

Our advices from China are somewhat indefinite, yet they all agree as to the successful progress of the insurgents northward. The following extracts we copy from our foreign papers:

"It was reported there had been hard fighting in the Honan province; but the rebels forced their way through without apparently sustaining any severe reverses, and had crossed the Yellow River into Shantung province, the capital of which, Tsi-nanfoo, it is given out, had fallen. They were pushing on towards Pekin in great force, and it was the current belief that a division of the rebels was not far from that capital, but the vague reports of its having been taken seem premature. Accounts had arrived that the Yellow River had burst its embankment at the same place where it was repaired last year, and which would require a million of dollars to restore."

"The insurgents retain Nankin and Chin-kiangfoo. At the latter place there had been a smart engagement with the imperialists, in which the latter were completely routed and obliged to retire, the insurgents taking a place towards Soochan, which caused great consternation in that city, and which would no doubt shortly be obliged to submit. In Kwangsi, the insurgents held the Poyang Lake and the principal outlets, and are advancing south towards the Canton province, and the imperial government are active in fortifying the Meilin Pass, the route they must take."

"Canton remains quiet, but there are indications of uneasiness, and the greatest precautions are taken by the mandarins to prevent surprise; but, should Pekin fall, it will no doubt be a signal for an immediate rise and outbreak, which must put a stop to trade for some time. The Emperor, it is said, has called on the Mongol princes to assist him, and they have promised troops to meet the rebels."

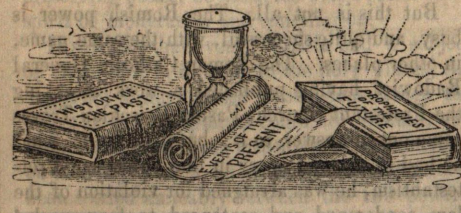
"At Foochow all was pretty quiet on the 4th instant, owing to the stringent measures adopted by the authorities."

"Amoy, up to the 10th instant, remained in possession of the rebels, but the imperialists were to make another effort to retake it in a few days. In an attempt to take the imperial fleet, the rebels were unsuccessful, and very unfortunate in having several of their vessels driven on the mandarins' war junks and taken, and all on board were beheaded. The place had been visited by a severe typhoon, causing great damage to houses and property."

The *Hong Kong Register* of Aug. 16 confirms the report before published, that the insurgents had taken and destroyed certain images used in the Catholic churches. It says, that while the Catholics were attending to their devotions in the church, a portion of the army entered, destroyed all the images, and made prisoners of the whole congregation, about one hundred in number, and took them to the rebel camp, where they have since been confined. It is said that they are treated with cruelty, and that three of their number have been put to death.

The same paper says that great differences are breaking out among the rebel chiefs.

The *North China Herald* has a report that Pekin had been taken by the insurgents, but says it wants confirmation. A still later report says that the army of the insurgents was in the vicinity of Pekin when the last scouts left.



The Advent Herald.

BOSTON, NOVEMBER 12, 1853.

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

THE PROPHECY OF ISAIAH.

CHAPTER XXVIII.

Woe to the crown of pride, To the drunkards of Ephraim, whose glorious beauty is a fading flower, Which are on the head of the fat valleys of them that are overcome with wine.—v. 1.

This chapter is the commencement of a new prophecy.

"The crown of pride," is a metaphorical name given to Samaria, the capital of Ephraim. Omri, king of Israel, (B. C. 937) "bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria." (1 Kings 16:24.) Richardson, who visited it, says:

"Its situation is extremely beautiful, and strong by nature; more so I think than Jerusalem. It stands on a fine insulated hill, compassed all round by a broad, deep valley. The valley is surrounded by four hills, one on each side, which are cultivated in terraces to the top, sown with grain and planted with fig and olive trees, as is also the valley. The hill of Samaria likewise, rises in terraces to a height equal to any of the adjoining mountains."

So beautifully situated, the capital of Ephraim is appropriately denominated its proud crown, or crown of pride. It was such to those who dwelt on it, called in the text "the drunkards of Ephraim"—intemperance, probably, being a prevailing sin among them.

"A fading flower," is soon to be cast away as worthless,—its value being gone when its beauty and freshness wither. The "glorious beauty" of Samaria, by a metaphor, is called a "fading flower," to indicate that the time was near when it should be cast away as a worthless thing; which was effected by the Assyrians when they carried the ten tribes captive. (2 Kings 17:3-6.)

By the use of the metaphor, also, the hill of Samaria is called the "head" of its surrounding valleys,—and their fertility illustrated by their being termed "fat." Grotius thinks that the beauty of the hill being called a fading flower on the head of the valleys, is to illustrate the intemperance of the inhabitants,—it being the custom of the ancients to wear on their heads chaplets of flowers on festive occasions.

"Overcome," is in the margin, "broken" with wine, or, literally, "smitten," a metaphor, illustrative of the physical derangement produced in the human system by intemperance.

Behold, the Lord hath a mighty and strong one, Which as a tempest of hail and a destroying storm, As a flood of mighty waters overflowing, shall cast down to the earth with the hand.—v. 2.

The "mighty and strong one" which the Lord hath, is the agent with which he will desolate Samaria. It is a substitution for the Assyrian,— "the rod and the staff of the Lord's anger." (Isa. 10:5.)

The manner in which they should come against Ephraim, is, by the use of similes, compared to a tempest of hail, to a destroying storm, and to a mighty flood of overflowing waters. And "cast down to the earth with the hand," is a substitution, for the ease and violence with which the

Lord's "strong one" would remove them from their place—as if Samaria, or the kingdom of which it was the capital, was a light thing which might be taken in the hand and cast indignantly to the ground. The act denoted their destruction as a nation, according to the prediction of Isaiah (7:8), "Within threescore and five years shall Ephraim be broken, that it be not a people," which was fulfilled when (2 Kings 17:20) the Lord "delivered them into the hand of spoilers until he had cast them out of his sight."

The crown of pride, the drunkards of Ephraim, shall be trodden under foot.—v. 3.

Barnes renders this, "The proud crown of the drunkards of Ephraim," &c., i. e., the hill of Samaria,—it being thus designated by an elliptical metaphor. It was to be trodden under the feet of the Assyrian invaders.

And the glorious beauty which is on the head of the fat valley, Shall be a fading flower, and as the hasty fruit before the summer; Which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.—v. 4.

By the use of metaphors, the hill of Samaria is again denominated the "head" of the valley; the fertility of which is illustrated by the word "fat;" and it is declared that the beauty of the hill, should be a fading flower, as in v. 1. And by a simile, its beauty is compared to the early ripened fruit which is greedily eaten—to illustrate the greediness with which the Assyrians would seize on and appropriate to themselves the spoil of Samaria.

In that day shall the Lord of hosts be for a crown of glory, And for a diadem of beauty, unto the residue of his people. And for a spirit of judgment to him that sitteth in judgment, And for strength to them that turn the battle to the gate.—vs. 5, 6.

It is possible that these two verses are introduced parenthetically and refer to the day of the Lord. It is thus regarded in the Targum of Jonathan:—"In that time Messiah the Lord of hosts, shall be a crown of joy," &c.; and Kimchi says the rabbins in general are of this opinion. But the imperfections attributed to the residue of Israel militates against that opinion.

"When" (2 Kings 17:18), "the Lord was very angry with Israel, and removed them out of his sight, there was none left but the tribe of Judah only." They were spared because they had not so far removed from Jehovah.

When Samaria was destroyed, Hezekiah, a pious prince, was king of Judah. 2 Kings 17:5—"He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah; nor any before him."

When the king of Assyria came against him, Hezekiah (Isa. 37:1-4) "rent his clothes, and covered himself with sackcloth, and went into the house of the Lord;" and sent a message to Isaiah to "lift up thy prayer for the remnant that is left." And Hezekiah prayed unto the Lord, saying, (Isa. 37:16-20) "O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only." Thus the Lord, by a simile, was "for a crown of glory and for a diadem of beauty" to them.

Kings sit in judgment (Prov. 20:8); and the warriors direct the battle. Relying not in their own judgment and strength, in this emergency, they cast their burden on the Lord, and, by a repetition of the same figure, he was as judgment and strength to them. He directed their cause, and defended them—sending forth his angel, and in a single night slaying 185,000 of the enemy. (2 Kings 19:35.)

To "turn the battle to the gate," is to cause the entire defeat of an enemy and to make them return to their own land. 2 Sam. 11:23—"And we were upon them even unto the entering of the gate," i. e., of the enemy. After the slaughter of the 185,000, (2 Kings 19:36), "Sennacherib king of Assyria departed, and went, and returned and dwelt at Nineveh." There is a metaphor in the word "turn," applied to "battle," expressive of the direction which it takes. In this case it was against the enemy.

While some in Judah looked to God, and obtained deliverance in this emergency, the ways of the great majority of them had not previously pleased the Lord, nor did they continue to merit his favor: 2 Kings 17:19—"Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made."

Therefore the prophet proceeds to lament the imperfections of the "residue of God's people."

But they also have erred through wine, And through strong drink are out of the way; The priest and the prophet have erred through strong drink, They are swallowed up of wine, they are out of the way through strong drink; They err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean.—vs. 7, 8.

The intemperate use of wine was common in Judah, as well as in Israel,—even among those consecrated to God's service.

A way, literally, is a path to walk in. The sense of the text, evidently, is that the effect produced by wine on their mind and judgment, was analogous to its physical effect on their body. They were "out of the way" which God had prescribed for their moral conduct, for which the expression is a substitution.

The priests and teachers of Israel were thus instructed respecting the use of wine. Lev. 10:9—"Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations." And the reason given for abstinence on such occasions, was, (vs. 10, 11,) "That ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." Consequently an intemperate use of wine disabled them from distinguishing between things holy and unholy, and from teaching correctly God's statutes.

"Swallowed up of wine," is a metaphor, expressive of its effect on their understanding. By indulgence in it, they could not see the nature and relations of moral questions, nor form correct conclusions respecting them—"stumble" applied to judgment, being a metaphor, expressive of their erroneous views.

"Full," applied to "tables," is also a metaphor, and illustrates the frequency with which this outward effect of intemperance was met with.

OUR CHRONOLOGICAL TABLE.

On the first page of the paper, we have commenced a chronological table of the principal historical events connected with the papacy. Our design in this is to place within reach of the readers of the *Herald*, such historical extracts as will enable them to judge of the significance and importance of any events specifically referred to. Many persons do not have access to works of history; and this will be to such, a valuable substitute.

The arrangement of events chronologically, will enable any one to find it in the year of its occurrence. We hope therefore that all will preserve the papers containing these articles, for future reference. We design them as the foundation of an argument, showing the presumption and absurdity of the use which some are making of the events of 519 and 1809; which cannot well be done without something of the kind. With this, when the events of any year are referred to, it can be turned to under its date.

A superficial acquaintance with history is not sufficient, for an impartial judgment respecting an epoch in prophecy. When such are asked to look through an inch tube, that enables them to see only the events of a limited period, not knowing that corresponding events have transpired at various periods, they take it for granted that the events shown them, have the significance ascribed to them and avow their faith in the theory taught. Such persons only confess to a want of familiarity with history.

Another way in which the superficial become obfuscated, is by losing sight of the point at issue. When the dispute is not respecting an event, but its significance, they suppose that by quoting a multitude of historians in affirmation of the event, their theory is established, when the point at issue, is its significance. We have before us a pamphlet, containing historical extracts by "F. H. B.," which illustrates this point. A number of historians are quoted to show that a schism was healed in 519—a historical fact that none disputes: there was then no use of quoting various authors to sustain each other. What is at issue, is its significance.

In our chronological table, we purpose copying from that pamphlet all the historical facts given in it. We shall not copy them as many times as the same things are there given; but purpose to give each fact once, and then to give in connection with it, the several authors who respectively affirm it: so that our readers will be in possession of all the historical information relied on.

With this number we shall begin to print a hundred copies extra, so that subscribers who wish to commence with these articles, can be supplied.

FAMILIAR SPIRITS IN THE CHURCH.

In the *Herald* of Oct. 8th, we gave under this head, a review of a Letter addressed to the Edwards' (Orthodox Congregationalist) Church in this city, by Mr. and Mrs. A. E. Newton, members of that church, who advocate the *reliability* of the teachings of departed spirits.

On another page will be found a reply to our review, from the pen of Mr. Newton, who feels aggrieved at certain statements of ours respecting his letter.

It would not be at all surprising if we had misapprehended its contents—the advocates of a new theory, and those who take ground against it, being very liable to misunderstand each other.

Owing to a press of other matter, our review of the "Letter" was crowded from our columns for quite a number of weeks after it was written, but we have looked it up and given it a reperusal, we find nothing to vary in our notice of it.

The first exception taken to our review, is that we represent them as asking the public to assent to certain extraordinary statements as facts, without presenting sufficient evidence to enable the public to judge of the correctness of their conclusions—leaving our readers to infer either a reprehensible unwillingness, or total inability to submit the alleged facts to the scrutiny of the public. And then he goes on to say that it was not their design to give a detail of facts, and that they did not ask assent to such on their testimony.

It was not their design to give some of the evidence which had influenced them, we misjudged. We were led to our conclusion from the following on page 4 of the Letter.

"... We have judged it proper, in Christian frankness and confidence, to lay before you a concise and truthful statement of the position in which we find ourselves, and of the wonderful means through which we have been brought to it. . . . We then invite your candid attention to a brief narration of observation and experience."

After giving their experience, they say:

"We speak that we do know, and testify that we have seen, and why should you not receive the witness of those in whose integrity and veracity you would confide on all other subjects, as well as the testimony of persons who lived eighteen hundred years ago, and of whom you know and can know nothing."—p. 14.

Here, certainly, is a request for the public to receive their statements of fact. And it was in view of this that we wrote.

We did not impugn their credibility, nor question their sincerity. On the contrary we said of them:

"With all apparent sincerity, and with an earnestness and force worthy of imitation in the defence of truth, they address the circular letter, comprised in the first pamphlet, to the members of the church with which they were connected—professing to detail their experience during two years of investigation, and to give the reasons for their new views, as an act due those they were associated with."

Our remarks were respecting what they professed to state as facts; and not as Mr. Newton in his communication evidently understood respecting other things which he regards as evidence, which he did not profess to give, which he could not have done in such circumscribed space, and for which they referred to "evidence already before the public." Had our remarks been in respect to what he did not profess to give, he would have had cause of complaint.

It will be borne in mind that we accepted his testimony, but not his judgment respecting his testimony, on the points to be sustained by it. With the reality of it, we have no dispute with him. It is its reliability that we call in question, and take decided ground against.

2. "The undeveloped demon." We did "come to the conclusion that to cast out an undeveloped demon is to kill a person;" but we did not give that as their conclusion, we took the ground that a demon being a departed spirit, an undeveloped demon must be one that has not been separated from the body; and that to develop it, death must ensue. This was to show the absurdity of talking about "undeveloped demons." We suppose we had the right to that argument.

3. What we said of unknown tongues, was to the same point—showing the incorrectness of the phrase, and that they must mean known tongues, unintelligible to the medium; for a tongue really unknown, would be the utterance of jargon.

4. A "deeper wrong," which it is claimed we have done, is omitting to state that they claim that all their investigations were pursued with devout, earnest, agonizing prayer to Him who says, "ask and ye shall receive." And that they are so confident of having relied on God, that if it is proved that they have embraced error, they are ready from their "inmost souls to regard God as utterly faithless to His promises! and to believe that when" they "ask bread He will give a stone

—when” they “ask truth, He will give a lie,” &c.—p. 17.

If they suppose that such a statement would cause Christians to give more weight to their opinions respecting the import of admitted phenomenon, they are much mistaken,—at least it did not impress us. There is no errorist who is not ready to affirm such a declaration, and doubtless in all sincerity. We have not forgotten, that ye may “ask and receive not, because ye ask amiss.” There is such a thing as not knowing “what ye ask.” A person may in reality be addressing an elope of their own imagination, when they suppose they are praying to Jehovah. They do so, when they imagine a being different from what the Scriptures describe Jehovah to be. When they address an imaginary being, to whom they attribute the approbation of that which Jehovah has declared an “abomination,” and vanity, they no more address Him, than did the priests of Baal, who called on their imaginary supreme deity, “from morning even until noon.” They agonized in prayer to him, “they leaped upon the altar which was made,” they “cried aloud and cut themselves after their manner with knives and lancets till the blood gushed out upon them.” We question not their earnest, agonizing efforts to prevail with their god—yet they prevailed not. Sincerity alone is no evidence of truth.

We understand that consulting the departed, is joining in the same worship that characterized the followers of Baal. We do not say this to aggravate any one, we write in all tenderness of spirit and commiseration for those engaged in it. It is our deliberate opinion, formed after an extensive analysis of a large mass of testimony produced in connection with these manifestations. We understand that those who receive communications from the departed, have rejected God’s prohibitions against it; and having rejected God’s words and turned unto vanity, how can we expect them to be kept from error—however much they may agonize in prayer. “Surely God will not hear vanity, neither will the Almighty regard it.” He has said, “Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me.” “Although they shall cry unto Me, I will not hearken unto them.”

We know not how any can plead the promises of the Bible, of the Jehovah of the Bible, without unqualifiedly accepting the testimony of the Bible.

They place “the authority” of communications given to men in ages gone by—some of which have been compiled and included in the volume called the Bible, “to use their own words in referring to the Scriptures—on a par with communications purporting to come from the dead at the present day. They say of truth, “We are not to look for it only in here and there an individual in ages by gone, or in the pages of one Book or one set of Books, written centuries ago;” and that “we wish no longer to be considered as bound to any particular voice of truth or form of expression,”—showing that they are all afloat, and have no reason to suppose that they are still resting on the “Rock of ages.” Why then should they accuse God of unfaithfulness if he hears not their cries unto him!

5. Again we are accused of using an expression which they do not, viz. “communication with the dead” for “intercourse with spirits.” He denies that communicating with spirits is communicating with the dead: But will he deny that the Scripture in prohibiting communication with the dead, had reference to the spirits, and not to the bodies of the departed. We used the scriptural term for the thing. By avoiding the scriptural denomination of it, they do not avoid conflict with its prohibitions of it. If forbidding to consult familiar spirits is not forbidding to consult the spirits of the departed then pray what is it?

6. In inviting us to investigate these manifestations for ourselves, Mr. Newton is not aware that we have been a reader of some half a dozen weekly papers devoted to this subject, and are familiar with many of their more prominent volumes. We have not been to witness any of the table movings and to see any of the mediums—keeping constantly in mind that passage in Isa. 8:19, 20—“And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” We have canvassed and analyzed the testimony on this subject, taking the Bible for our guide; and our conclusion is a full admission of the reality of the manifestations, and a total denial of their reliability—two separate and distinct points.

ANOTHER REPLY.—Before receiving the article from Mr. Newton, noticed above, we received a communication signed by one whose initials are W. J. Y. and who claims to have been changed

from an infidel to a Christian by these manifestations. As such transformations are daily referred to as evidence that it is of God, we will give the close of his article to show what kind of Christianity men are converted to by it:

“And since Christ confesses God more kind than any earthly parent, even to the ‘unthankful and the evil,’ I dare not presume he would either annihilate me or endlessly torment me, for living up to and obeying, to whatever extent I may, those clear intuitions of justice and mercy felt by Christ and taught by him—met as they are by my own intentions and consciousness, while taking nothing for truth that has not the sanction of my inner nature or conscience. If any man preach other gods I can not follow him until revealed to me by evidence beyond controversy or reasonable doubt; nor can I put faith altogether in what was written of old, because I have no reliable will, or ability to discover the truth of the olden records not personally conversant of the things recorded therein.”

We do not know that those who do not admit the inspiration of the Scriptures and make their “inner nature” the standard of truth, have made any advances from infidelity that gives them any claim to the name of Christian. The worshippers of gods many and lords many, have advanced thus far. To be a Christian, requires a knowledge of Christ as their Saviour—as Him in whom they trust for salvation.

W. J. Y. will excuse our not inserting the remainder of his article, which is not sufficiently matured for publication. It is crudely written, without system or arrangement, and could not be intelligible to our readers.

REMARKS ON THE 2300 DAYS.

(Continued from our last.)

20. Did primitive writers place the crucifixion from 38 to upwards of 40?

The A. D. Era was not invented till A. D. 532; and did not begin to be much used till A. D. 730. None who lived before those dates, could fix on any year A. D. for the crucifixion.

There were those who supposed Christ was more than forty years old when crucified; but had they any reason for such a supposition? They had very simple ones, which are thus stated and answered in a six-fold commentary which we have, that was written in 1608. All will own that the reasons for such a supposition amount to nothing:

“Some were of opinion, that Christ lived forty-six years at the least, that the body may answer to the shadow, the substance to the figure, because the material temple, which was a figure of the true temple Christ Jesus, is said to have been forty-six years in building. Ireneus thinketh that Christ lived fifty years, because of that place (John 8th) where the Jews say unto Christ, ‘thou art not yet fifty years old,’ &c. And he further addeth this reason, that it was not fit that Christ should begin to preach in his youth, but should take that grave function upon him, when he grew in years. (Ireneus, lib. 2, *advers. heres.* cap. 39.)

“But 1. The Jews’ words (speaking but by guess) are not much to be weighed, though some in that place do read forty for fifty. (Chrysost.) 2. There may be as great gravity in young years as in age: for not years, but the graces and gifts of God’s Spirit do bring authority. 3. And if Christ had lived so many years, it is not like that the evangelists would have passed over in silence the great works which Christ did in that time, whereas they only set down those things which Christ spake and did unto the fourth passover after his baptism, which was in the thirtieth year of his age. 4. If Christ had lived about forty, toward fifty years, he could not have suffered under Tiberius, in whose eighteenth year he is generally held to have died, being baptized in his fifteenth year, (Luke 3: 1) for Tiberius reigned but twenty three years in all.”

21. May the midst of the week, refer to any time within the circle of the week?

There is no warrant whatever for such a use of the word. Of the Hebrew, Prof. Whiting says, “It has a special signification of dividing into two parts, or to halve.” Dr. Prideaux reads it, “the half part.” Ferguson adopts the same reading. Rev. J. Orton, s. r. p., says it “should be rendered in the half part thereof.” In the six-fold Com. referred to it reads, “in the middle or half of the week.” Houbigant gives, “in the middle of the week.” Hengstenberg reads, “and the half of the week.” Dr. Hales renders it, “and half of the week.” Dr. Kennedy says, “in the half of the week.” No scholar ever renders it within the circle; and to do so is taking a liberty with the word of God, which we should not dare attempt, however much the exigency of our theory might require it. It is the same in the Hebrew, as in the following texts: Ex. 12:29—“At midnight the Lord smote.” 24:9—“Moses took half of the blood.” 25:47—“two cubits and a half shall be the length.” Num. 34:14—“and half the tribe of Manassah,” &c. The same Hebrew word is used 115 times in the Old Testament; and is rendered half 101 times; mid as a part of the word midnight four times; and midst eight times; middle, once, and part thereof twice—in each of which it was divided into two parts. Few words in the Bible have a more definite meaning than this. It is the word rendered half, in Dan. 12:7.

22. Have not the learned misled us on these points?

Learned men are fallible mortals like ourselves. Learned men seldom make declarations without giving the reasons for their opinions. We are not to receive what they say because they affirm it; but because of the evidence they present for what

they affirm. If a learned man is a wicked man and makes declarations which facts contradict; other learned men would expose his wickedness by showing that there are no such facts. If the learned have been themselves deceived, it must be shown so by a presentation of evidence to convict them. The testimony of a learned man is none the less valuable because of his learning. If his learning disqualifies him for a witness, how ignorant should he have been, to have been competent to have arrived at a correct conclusion? “If ignorance is bliss, ’tis folly to be wise.”

23. If the evidence exists that the crucifixion was on Friday, is the Lord Jesus Christ thereby convicted of falsehood?

We are horrified at the expression of such a conception; and we beg pardon of our readers for printing it, which we should not do under ordinary circumstances. It is recorded in Luke that the day in which Christ was laid in the sepulchre, was that when “the Sabbath drew on” and the women who prepared the spices for his embalming, only beheld where he lay, and rested on the Sabbath day, and then came on the first day of the week and found that he had risen. (See Luke 23:53; 24:1.) Christ had affirmed over and over again that he should rise from the dead on the third day. (See Matt. 16:21; 17:23; 20:19; Mark 9:31; 10:34; Luke 18:33; 24:7, 46.) Here it is recorded eight times that he said he would rise on the third day. When crucified, the Jews requested that the sepulchre be made sure “until the third day.” (Matt. 27:64.) And on the first day of the week, the two disciples on their way to Emmaus, said to the risen Saviour, “To-day is the third day since these things were done.” (Luke 24:21.) If the crucifixion was on Thursday, the resurrection was on the fourth day! Shall these ten texts which fix it on the third day be disregarded?

Now the learned are aware of the fact, that Matthew’s gospel was written in the Hebrew and not in the Greek, and that the Hebrew for “a day and night” was used by the Jews for any portion of a day, and was precisely equivalent to our word day. Dr. Whitby says:

“In their phrase to say, ‘so many evenings and mornings, days and nights,’ is the same as to say so many ‘natural days;’ for in the measuring of any time which contains in it both days and nights, a day is always taken in that sense in which it includes both day and night. Moreover, the Greek language hath its compounds, and so is able to express a natural day by the word *νυκθήμερον*, but the Jews have no such compound words, and therefore cannot otherwise express a natural day but by these two words, ‘day and night.’ So Gen. 7:4, ‘I will cause it to rain upon the earth forty days and forty nights.’ 1 Sam. 30:12, that Egyptian ‘did eat no bread, nor drink water, three days and three nights.’ Exod. 24:18, ‘Moses was in the mount forty days and forty nights.’

“Secondly, Note that it is a received rule among the Jews, ‘that a part of the day is put for the whole;’ so that whatsoever is done in any part of the day, is properly said to be done that day; since then our Lord was in the grave one whole natural day, and part of two other natural days, he might truly be said, according to their computation, to be in it three days and three nights. Note,

“Thirdly, That it is very usual to reckon that to be done in so many days, or so many days and nights, which is done so as that the action begins in any part of the first, and ends in any part of the last day: so 1 Kings 20:29, ‘They encamped against one another seven days, and in the seventh day the battle joined.’ And Esther saith, 4:16, ‘Fast ye for me, and neither eat nor drink three days, night or day; I and my maidens will fast also, and then I will go in unto the king; and yet (v. 1) she goes in to the king ‘on the third day.’ So Luke 2:21, ‘When eight days were accomplished for the circumcision of the child, they called his name Jesus;’ and yet the day of his birth and of his circumcision were two of these eight days, and the complete days were only six. So St. Luke saith, that ‘about eight days after these words, he took Peter, John, and James, and went up into the mount’ (Luke 9:28); but St. Matthew, 17:1, and St. Mark, 9:2, tell us it was ‘six days after;’ i. e. including the day he spoke the words, and the day he went up into the mount, it might be reckoned eight, excluding them it was only six. Since then our Saviour was in the grave part of Friday, and the evening or night before must, by the Hebrew computation, be accounted to that day; seeing he was in the grave all Friday night and Saturday; seeing he was in the grave all Saturday night, and part of the morning of the day following, and that morning, with the precedent evening, make a third natural day, he may according to the Hebrew computation, be truly said to have been ‘three nights and three days in the heart of the earth.’ —Whitby’s Com. on Matt. 12:40.

There is no kind of question but the Jews and disciples alike understood the Saviour to affirm that his resurrection would be on the third day. The learned, therefore, in teaching that his resurrection was on the third day, and in showing how the reference to Jonah was in perfect harmony with it, are not the ones who call in question the veracity of him “who spake as never man spake.” If done at all, it is by others.

24. Does the fact that a covenant is not of force till the death of the testator, prove that the week of its confirmation must begin after the crucifixion?

Those who reason thus, should inquire how it can be of force till it is confirmed. It is the confirmation of anything that gives force to it. A man’s will is not effective till it is probated. In the making of the ancient covenants, they were confirmed by the death of the victim. Christ was the one whose death is referred to by Paul as sustaining a corresponding relation to the new covenant. It was the seal of it. It was the great thing in the confirmatory process. How significant, then, was its occurrence in the middle of that wonderful week of years,—having been preceded by the signs and wonders accompanying Christ’s ministry, and being followed by those of the first three and a half years of the apostles, after which they turned to the Gentiles.

25. At what age did the priests enter on the duties of their office?

Originally at the age of thirty; but sometimes at the age of twenty. Compare Num. 4:3, and 2 Chron. 31:17.

26. Is there any certainty that the decree to Ezra, is the one from which to reckon the seventy weeks?

It is the only document issued by Artaxerxes, which is denominated a decree, or of which a copy has come down to us. Ezra is the only Jew to whom it is known that any such document was directed. (7:12.) It provides expressly for the restoration of Jerusalem. (7:25, 26.) Ezra’s thanking the Lord for giving them a “wall in Judah and Jerusalem (9:9), shows that he interpreted the decree as authorizing the re-building of Jerusalem—the two things to be embraced in the decree. The unlimited power conferred on Ezra by the decree (7:18, 20), shows that he had cause thus to interpret it. The time of Christ’s baptism is a well established point in chronology. He was then beginning to be about thirty years of age. He was only six months younger than John. His birth could not have been after the death of Herod, which is determined by an eclipse of the moon in B. C. 4. He must therefore have been thirty years of age as early as A. D. 27. The ministry of John is demonstrated to have commenced in A. D. 26, which synchronized with the 15th of Tiberius, reckoning from his partnership in the empire. The seven and sixty-two weeks or 483 years from the 7th of Artaxerxes, B. C. 457, according to the undoubted Canon of Ptolemy, and the undisputed era of Nabonassar, would terminate in A. D. 27—in the very year when it is evident the Saviour’s baptism was. Herod began to re-build the temple in B. C. 19. It had been forty-six years in building at the first passover recorded in connection with our Saviour’s ministry, which is therefore shown to have been in A. D. 28. He was crucified at the fourth passover of which there is any notice in his ministry, and the fourth from A. D. 28, was in A. D. 31. All the early writers in the Church affirm that his ministry continued three and a half years, however much they may dispute respecting the date of his death. He was to be cut off in the midst of the week. The midst of the first week from the fall of A. D. 27, would reach the spring of A. D. 31. The first half of it witnessed the signs and wonders of Christ’s ministry: and the last half that of his apostles, after which they turned to the Gentiles. And the victim was slain in its midst. These and various other considerations, amount as nearly to a demonstration, as it is possible to demonstrate the chronology of any historical event.

BILLS.—For the last two months, the receipts of this office have fallen short about \$40 a week of our current expenses. We need the sums owing by those in arrears for their paper. We shall soon send bills to all in arrears; and those who anticipate that event, will do us a great favor by previously sending in their dues, and will avoid those mementoes of indebtedness.

New Works.

“SIMILITUDES, by Lucy Larcom. Boston: John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington. 1854.”

This is a neat little volume, in which simple truths are illustrated by similitudes drawn from familiar things.

“A SABBATH SCENE, By John G. Whittier. Boston: John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington. 1854.”

This is a poem, neatly printed, with two stanzas on each page, and each page ornamented by a wood cut illustrative of the subject. The poem represents a fugitive slave, taking refuge in a church during divine service, and the pursuers after her. She finds no protection there, which affords the author an opportunity to speak scornfully of pulpit, priest &c. As we can imagine no person’s acting the part ascribed to him, we are led to inquire whether such caricatures do not do more to advance infidelity, than to foster correct sentiments.

“THE WARNING VOICE, TIME AND PROPHECY, By Uriah Smith. Rochester, N. Y.: Published by James White. 1853.”

This is a theological poem. We have not been particularly charmed with its theology or poetry.

NEW AGENTS.—Wm. Trobridge, Sheboygan Falls, Wis. Dr. Horatio G. Vunk, Milwaukee, Wis.

CORRESPONDENCE.



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

TIME OF THE SECOND ADVENT.

EVERY sincere disciple of the Lord Jesus Christ will "love his appearing," but every true lover of the Saviour's second advent to this world, may not readily adopt every theory which may be put forth, fixing the specific time of that important event. Twice have the great body of the Adventists, by arguments then considered *irrefragable*, advocated, by the press and from the pulpit, the definite time of Christ's coming, and twice have they been taught the utter folly and injurious effects of such vain attempts, and the truthfulness of His plain declaration, "Ye know not when the time is." We may pervert the simple reading of such texts, and violate their import and spirit, but sooner or later we *all* shall learn, that although "heaven and earth shall pass away," his "words shall not pass away." He who cannot learn something from the experience of the past, must be a dull scholar indeed; and he who will hastily embrace, and with vehement assuredness advocate specific time *thrice*, knowing, as we do, its consequences and effects, can have but little real concern for the well-being of this sacred cause. Uncharitable! "I love Cæsar, but I love Rome more!" I love my brethren, and undoubtedly some good Christians have fallen into this snare, but I love Christ and his cause "more," therefore, I speak with unmistakable plainness, and with deliberate decision.

After having carefully read and examined the arguments fixing 519 A. D. for the date of the commencement of the 1260 years, and 1809 A. D. for the date of the close of the 1290 years, there remains no doubt in my mind, that it is a flimsy structure built of baseless assumptions, and such being my honest convictions, it would be culpable in me not to speak in accordance with what I deem to be the truth in the case.

In order to give that year (519) a due consequence and prominence in the history of the Roman Empire, and the rise of the Papacy, it requires laborious, straining, unnatural effort; whereas, in a sound, logical argument, particularly in a scriptural one, the effort to establish the premises is easy and natural, and the conclusions harmonious.

We will explain. In order to sustain this new time theory, the following proposition and deduction is first advanced: "For mark—we are not to look exclusively to Western Rome for the rise of the ten kingdoms, but, as in the divisions of Alexander's empire, the four horns represented the entire kingdom over which that monarch reigned; likewise the eleven horns that were to arise out of this fourth kingdom embrace the entire territory over which the Cæsars reigned." Is it *positive* that because "the four horns represented the entire kingdom over which Alexander reigned," therefore "we are not to look exclusively to Western Rome for the rise of the ten kingdoms," or that the eleven horns will "embrace the entire territory over which the Cæsars reigned?" On what authority is such a direct assertion made? Where does it say, because four horns represented one entire kingdom, therefore ten or eleven horns shall embrace the entire territory of another? An inference! Well, then say so; and let it be understood that the superstructure stands upon a presumption, and not upon a positive declaration. Better, far better would it be if it could be said, "we not only presume it may be so, but we actually find it so," but alas, the Scriptures do not even admit us to presume it may be so; they teach otherwise.

Upon this mere inference, a line is drawn around the extreme limits of the Roman territory, in order that ample room may be had, in which to find a sufficient number of kingdoms, to furnish the required catalogue for the year 519 A. D.

This extent of territory to roam over, for that purpose, is not permitted by prophecy; for not only the descriptive and explanatory language concerning those kingdoms, but the symbols employed, forbid such an inference. To the four horns are distinctly given universal territorial occupancy, but not to the ten or the eleven. Of the former, it is said, "the great horn was broken: and for it came four notable ones toward the four winds of heaven; of the ten, no such language is used; it is simply written of them, "and it had ten horns," "the

ten horns out of this kingdom are ten kings that shall arise," and of the eleventh, not the first intimation is given that it shall have universal territorial occupancy. Nay, the language is rather expressive that they will not embrace the entire territory of the Cæsars, for they come up "out" of the fourth kingdom. Again, the vision of chapter 8th, where the four kingdoms are symbolized by horns, the eleven are not brought to view, but in the vision of the seventh chapter where both are symbolized, a marked distinction is made; the four divisions of the Grecian empire are symbolized by heads, whilst the eleven kingdoms are simply represented as horns, and common sense tells us that there is a material difference between a head and a horn; the former governs the entire body, but not thus the horns, therefore, to the four heads were given the territory over which Alexander reigned, but the fourth empire is nowhere represented as a beast with eleven heads! The four governments into which the Grecian empire was divided may be represented by either heads or horns: as horns, because they were kingdoms, and as heads of the leopard, because they governed, and occupied the entire territory of that empire. Not thus in Scripture, or in fact, with the eleven horns. They were kingdoms, but never destined to "embrace the entire territory over which the Cæsars reigned," but a circumscribed, limited territorial government, therefore they are appropriately represented as horns, and *only* as horns.

BEREAN.

(To be continued.)

FROM THE AUTHOR OF "LETTER TO THE EDWARDS CHURCH."

EDITOR OF THE ADVENT HERALD:—I AM indebted to you for a copy of your paper containing a review of two publications lately issued by me, relating to modern spiritual phenomena. I thank you for the evident good intention and courtesy manifested in your criticisms; but I regret to be obliged to say that your representations have placed me before your readers in a very unfair and unjust light. I wish not to charge you with intentional wrong, for I am fully aware of the difficulty of forming a fair and just estimate of the position of another, especially when so novel in its character, and so averse to one's cherished belief, as is that I have been compelled to take. Perhaps it is needless for me to seek to put myself right with your readers, as I may presume that all of them whose opinions are of any consequence, in the matter, will examine the publications for themselves before forming their opinions. Possibly, however, under the guidance of your remarks, they may be led into the same misconceptions and strange oversights as yourself, and I therefore throw myself upon your well-known liberality for a brief hearing.

1st. You represent the authors of the Letter to the Edwards Church, (myself and wife,) as asking the public to "assent" to certain extraordinary statements "as facts," without presenting any adequate or precise detail of these facts; you say that our statements are "expressed in so general and loose a manner, that little weight can be attached to them," and that "instead of giving us [the public] the means of proving the thing, they ask us to permit them to prove it for us;" and you add, "the deficiency in this particular [of precise and detailed statements] is very marked,"—thus leaving the reader to infer either a reprehensible unwillingness or a total inability to submit the alleged facts to the scrutiny of the public.

It is hardly conceivable how, with those publications before you, you could have made a representation so much at variance with the truth. The Letter to the Church did not undertake to give a detail of facts. Such was not its scope or design. My companion and myself had embraced *opinions* which we presumed our brothers and sisters of the church would not wish to fellowship if known; we sought frankly to lay before them those opinions, accompanied only by a general outline of the nature of the extraordinary facts which had led us to adopt them. We distinctly stated (page 7th,) that we could not go into the details in that communication, since an elaborate volume would be required to present them adequately; and so far from asking them to "assent to" these facts on such testimony, we repeatedly intimated that we could not expect them to do so, or even on any testimony that we could give—though we suggested that our testimony might be equally worthy of evidence with that of persons who testified to similar facts (and with no greater precision of statement) eighteen hundred years ago—but on the contrary we frankly and openly invited all to a personal investigation of the facts for themselves. More than this, in my reply to the *Congregationalist*, (p. 21,) I used this emphatic language: "I ask no man to believe on my testimony, where the same evidence is accessible to all. I ask all to see

for themselves, and to decide on their own responsibility, before God and man." And in a note at the conclusion of the reply, in giving my reasons for not having fulfilled a previously-entertained design of preparing for publication a detailed narration of facts, the following is prominently stated: "Aware that no testimony of another can supply the place to a careful investigator of personal observation—he [I] would greatly prefer that all should with candor and patience, with sincere minds and pure hearts, investigate for themselves."

I may ask, does this look like shrinking from public scrutiny? Does it look like asking credence on vague and loose testimony, or trying to crowd down our "*opinions*" instead of facts? If any position could be less egotistical and dogmatical, or more frank, manly and rational, I desire to know what it is. And yet you pass over all this in silence, in fact stating to your readers precisely the opposite of the truth.

Again, in alluding to our declaration that the gifts of healing and speaking in "unknown tongues," etc., had been granted, you say: "All these, they claim, are well attested. They forget that they are not the judges, but only witnesses. They present no evidences of these miraculous performances," etc.

Now, admitting that our testimony is "no evidence" in these matters (though I am not aware that that testimony was ever yet impeached, before either a civil or an ecclesiastical tribunal, and am quite willing its reliability should be submitted to any test whatever)—you forget to tell your readers that in the same paragraph we referred to evidence already before the public, in relation to these well attested cases! The books and other publications of the New Dispensation, for the last two years have abounded with this "evidence," giving both "dates, places, persons, and names of witnesses." It surely ought not to be expected that these should be collected in that brief pamphlet, when they were within the reach of all who cared to be informed; and if you and others have remained in ignorance of them, I leave the question for you and their consciences to settle, whether you have properly "come to the light" in this important question. You will not fail to perceive, moreover, that your omission to state the reference alluded to, placed us in a false light before your readers, and gave you an advantage which you have used most unfairly. And you will see, too, that all the reasonings by which you endeavor to nullify these statements, based as they are upon misconceptions, are as ridiculous as they are unfounded. For example, you come to the conclusion that to cast out an undeveloped demon is to kill a person! when you must have known that I had no such meaning; and you represented the speaking in unknown tongues as "the utterance of a jargon which no one can understand," whereas the accuracy of language, both spoken and written by those to whom it was utterly unintelligible, has been often tested by those to whom it was addressed, or others who were competent to do it.

But you have done us another and still deeper wrong, in your representation of our "solution of the problem, how to communicate with good spirits, and to avoid evil intelligences." In professing to state our position on this point, you saw fit to omit the most important part, and carefully to avoid all allusion to the facts, so abundantly indicated in the "Letter," that all our investigations were pursued with devout, earnest, agonizing prayer to Him who says, "Ask, and ye shall receive,"—that our chief and constant reliance has been upon God "who giveth wisdom to all men liberally, and upbraideth not"—and that, so deep and thorough is our consciousness of rectitude on this point, if it shall prove that we have been given up to the machinations of evil beings, we shall be obliged from our inmost souls to regard God as utterly faithless to his promises, and to believe that when we ask bread he will give a stone, when we ask truth he will give a lie, when we ask wisdom, he will send only folly and delusion! (See p. 17, etc.)

Passing by all testimony on this point, which is as worthy of evidence as anything else contained in the "Letter," you leave your readers to infer that we have been guilty, in direct defiance of the alleged command of Jehovah, of "consulting with familiar spirits," of "seeking unto wizards and witches," of "talking with the dead," and of asking and accepting instruction from doubtful and even damnable sources. You even attribute to us a form of expression which we did not use, for the purpose of bringing us into apparent collision with an alleged Divine command; inasmuch as you substitute "communicate with the dead," for "intercourse with spirits." We have never professed to "talk with the dead," but with "spirits" which are *living* beings—"for all live unto him." And as to all these intimations and imputations of foul

and forbidden intercourse, we most confidently and solemnly appeal to the Searcher of hearts to attest our innocence. He knows with what sincerity and agonizing earnestness we have ever sought to be led and taught only by him. This appeal we are ready at any moment to carry before his judgment-seat, and to stake, if need be, our eternal destiny upon it! This is strong language, but it comes from the very depths of souls that have been agonized in their search for truth as but few mortals have any conception. What better directions, than those we have followed, could you or any other professed religious teacher have given? They are precisely those which you and all believe have come from God himself, and to which his most positive promises are attached. While devoutly and earnestly complying with his own conditions, he has seen fit to send us wisdom, and light, and spiritual good, and communications of his will, as he did to Cornelius and others in the olden time, by the "ministration of angels;" and what are we "that we should withstand God," or reject his messengers? Moreover, these "angels" have, in many instances demonstrated themselves (by evidences of which, to a great extent, we must from the nature of the case, be the sole judges,) to be the spirits of our departed relatives and friends;—not dead, but living in a higher life; while the messages they have brought us from the Eternal throne in answer to our petitions, have borne so evidently the impress and seal of Divinity, that to doubt would have brought our souls under the fearful guilt of blasphemy—of attributing to Satan the works and words of the Holy One!

Such is our position. Call us "deluded" or "insane," if you choose—believe that we are either if you can—but do not let your readers rest under an impression so foully false, as that in this matter we have impiously disregarded the will of our heavenly Father, or swerved from a most devoted loyalty to his loving heart. You will not wonder that we feel some sensibility on this point, when you look within your own heart, and inquire how it would affect yourself to have your deepest, truest, devoutest sincerity, flippantly misrepresented as foul impiety and outrageous wickedness! Yet such is the bitter cup we are often compelled to receive from the hands of former religious associates, and nothing but a deep and thorough consciousness of rectitude, and a sweet and cheering realization of the Father's approving smile, could sustain us under the imputation.

I am aware, nevertheless, that this claim of devout and prayerful sincerity on our part, is a most difficult one for you and other sectarians to concede—so accustomed have you become to imagine that the Father can be acceptably worshipped only in *your* temple, or *your* Gerazim, and that he can speak only through *your* oracles *your* and interpreters. I have only to remark, however, that I wish no one to believe that God speaks through these modern manifestations, until he finds in them evidence of divine origin and authority at least as great as in anything that he has ever spoken to the world. This evidence, as has already been intimated, I believe is abundantly sufficient to convince any honest and appreciative mind, *that dares to look at it!*

There are other, minor points in which your representations are equally wide from the truth, but I must pass them by. Having thus shown that some of the most important matters in relation to the Letter to the Edwards Church, have been most erroneously represented to your readers. I might proceed to demonstrate, as I think, that most of your reasonings and Scripture interpretations are equally faulty, and that they are wholly inconclusive against a single point in that pamphlet. But as this communication is already far too long—and as the fate of the "seventeen and a quarter pages" of another "reply" is not yet quite forgotten, I must leave your readers to examine, think, and interpret for themselves, under the guidance of that ever-present Spirit whose delight it is to lead teachable minds "into all truth."

A somewhat extended acquaintance with your paper in past years, Mr. Editor, has led me to believe that you do not belong to that class of journalists who conceive they have a right to say all manner of harsh things, true or false, of one who differs from them; and then deny him any claim for space in which to reply. You acknowledge your "obligation to canvas the merits of whatever receives the assent of any considerable number of thinking minds, or which presents claims of possible truthfulness." I submit whether you can canvas the claims of this subject in any more rational or satisfactory manner than by a personal investigation of the facts themselves. And to test the sincerity of your professions, I tender to you the same offer that I made to the editors of the *Congregationalist*, (and which they have not seen fit to avail themselves of)—viz., any assistance that it

is in my power to render in the investigation of these facts. For truth, love and goodness, I am ever yours,

A. C. NEWTON.

Boston, Oct. 17th, 1853.

THE DISCUSSION. THE GREAT TRIBULATION.

MR. EDITOR:—In your reply to my remarks on the identity of the "time of trouble" spoken of Dan. 12:1, and the "great tribulation" foretold by our Saviour, Matt. 24:21, you say, that although the tribulation began when the Romans invaded Judea for the overthrow of Jerusalem, it did not end there.

I do not think this a sufficient answer to my argument. It does not meet the point. My position was that the time of trouble predicted by Daniel is clearly placed in connection with the resurrection and glorification of the people of God; and is to be such a time of trouble as never was since there was a nation to that same time. But our Saviour foretold "great tribulation such as was not from the beginning of the world to that same time, no nor ever shall be." [Note 1]. Now how can that predicted by Christ be in the past, and be such as never was before and never shall be again, and that predicted by Daniel be in the future and yet be such as never was before? What does it matter whether it began at the destruction of Jerusalem, and lasted a long or a short time, provided there was never such before and never shall be again, so long as according to Daniel, in connection with the resurrection there shall be such a time as never was before? If what Christ calls, such as never was and never shall be again, is past, whether it began at Jerusalem's destruction and ended there, or whether it began there and ended in the last century, is immaterial to my argument; there cannot, as according to Daniel, be predicted, be another such as never was since there was a nation to that same time, just in connection with just Christ's coming. This is clear.

To regard them as identical is the only way of harmonizing the two passages; and they can only then be referred to the future. For such are the attending circumstances in Dan. 12th, that it is impossible on any just principles of interpretation to place it at the destruction of Jerusalem, or indeed anywhere in the past. Let us look at those preceding and attending events, as recorded by Daniel.

1st. The 11th chapter begins with the Medo-Persian dynasty and extends over the whole Gentile reign, until he, the last great Gentile monarch, comes to his end and none shall help him. This is clearly to the end of the times of the Gentiles.

2d. In chap. 12:1, we are told, "At that time shall Michael stand up, the great prince which standeth for the children of thy people." The *usus loquendi* of this phrase, "stand up," in Dan. 11th chapter, is, to assume royal power or come to the throne to reign. Thus: "There shall yet stand up three kings in Persia." "And when he shall stand up," "then shall stand up a raiser of taxes, in the glory of the kingdom." "In his estate shall stand up a vile person." All these instances of the use of the term, settle its import. It is therefore at that point where Christ leaves the mercy-seat to assume his royal dignities.

3d. "There shall be a time of trouble such as never was since there was a nation to that same time; and at that time thy people shall be delivered, every one found written in the book." The argument which makes a distinction between a time of trouble, and great tribulation, appears to me most unsatisfactory, if not puerile. I have not a copy of the Septuagint in Greek at hand, but Thompson's translation of the passage from the Greek, is as follows: "And there will be a time of tribulation—a tribulation such as there hath not been since there was a nation on the earth even to this time."

But it is said, "The tribulation spoken of by Matthew, is one through which the children of God must pass, but before this trouble predicted by Daniel they are to be delivered." I reply, this is an entire assumption. The text does not affirm their deliverance before the trouble, but intimates that they will go through it, and be delivered from it. Nor is it any more conclusive to say that Daniel predicted trouble which will befall the wicked, and it is in the future; but Christ foretold what would befall his people, and it is past.

Christ foretold what would befall all flesh; for he said, "Except those days should be shortened no flesh should be saved. But for the sake of the elect those days shall be shortened." The existence of the wicked as well as the righteous, therefore, would be jeopardized by the protraction of the trouble.

But will Matthew harmonize with the idea that the tribulation is future, any better than Daniel will that it is past?

There are but two important arguments that I can think of, which bear against its being in the future.

1st. That Christ directed his disciples that when they shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place, then those who are in Judea should flee to the mountains, for then shall be great tribulation, &c. What that abomination is, there are two opinions, which place it in the past. 1st. That it was the Paganism of the Romans that destroyed Jerusalem. 2d. That it was the Papacy or Papal abominations. But when they or it was so set up in the holy place or land, so as to constitute a sign for Christians to flee from Judea, we are not told, and therefore I am unable to meet the point, for the want of something tangible to meet. To the other I have already replied by showing that Matthew and Luke have recorded each the same direction to be observed on two different occasions. Luke giving directions what should be done when Jerusalem should be compassed with armies prior to its destruction, and Matthew, what shall be done when the abomination of desolation shall stand in the holy place, in the end of this dispensation. 2d. The other argument is, that the great tribulation is to precede the darkening of the sun, &c., and that those signs have taken place.

I am aware of the prejudices and prepossessions I shall have to meet here. But nevertheless I am bound to write what I believe to be the truth irrespective of consequences. When in 1842, I published the prophetic expositions, I expressed myself on the subject of the dark day of 1780, thus: "Such a day of darkness has never been known, so far as I can learn from history, (and I have searched for it most diligently,) since the crucifixion of our Saviour. There have been several such events since in different countries. If any one can produce evidence of such an appearance before 1780, I will thank them most heartily for the information, and correct this statement."

Such evidence was subsequently produced in the columns of the *Herald*, I think in 1847, (for which the editor will please accept my hearty thanks); but at the time of its appearance the foregoing pledge had escaped my recollection. But when in 1850, it was re-called to my mind, I gave a course of lectures on the 24th of Matthew and made the correction, by giving the facts, and my present views; and the substance of them was published in the *Herald*. It appears from the facts referred to, as given by Noah Webster, that there has, during the Christian dispensation, been a large number of darkenings of the sun. My premises have failed me, and I was compelled to give up my argument.

I do not deny that the sun was darkened in 1780, nor that it produced wide-spread consternation. But I doubt its being a sign spoken of by Christ; 1st, because it was confined to the northern portion of the United States, and hence, was not sufficiently universal. 2d. It is not in the order of time and events in connection with which that specific sign was to come.

The order of events as recorded by Luke is as follows: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; on earth distress of nations with perplexity, the sea and waves roaring," &c.

From this it appears that the events are to take place after the times of the Gentiles are fulfilled, and that they will constitute the convulsion of nature which will precede and accompany the advent of our Saviour. When it comes it will be a period of such universal darkness that the whole race will feel its effects.

Hence, regarding the darkening of the sun predicted by Christ as a future and not past event, it does not stand in the way of my considering the great tribulation a future event.

The positive arguments in favor of considering Matt. 24:21 future, and identical with Dan. 12:1, are these:

- 1. From Matt. 24:4 to 14, we have a prophetic history of the whole gospel period, bringing us, in the 14th verse, to the end.
2. The 15th verse has a logical connection with the 14th.—"When therefore ye see," &c.
3. The great tribulation which is to follow the standing of the abomination of desolation in the holy place, is to be short, and immediately followed by the darkening of the sun, &c. I quote Dr. Campbell's translation. Verse 22—"For if the time were protracted no soul could survive; but for the sake of the elect, the time shall be short." It is not the cutting short of an appointed time, but the determining beforehand that it shall be but a short time. But from A. D. 70 to 1780 is a long time. So is 1260 or 1290 years a long time. This tribulation will be short.
4. Lastly: The convulsions of nature and com-

ing of the Son of man immediately follow this last great tribulation. Therefore Dan 12:1, and Matt 24:21 are identical.

J. LITCH.

REMARKS:—Note 1.—We formerly supposed that a similarity of expression in Daniel and Matthew, made some kind of a connection between those passages; but on examining the nature of the phraseology, we are satisfied that it is an oriental idiomatic mode of expressing the magnitude of the thing described. The following note of Whitby on Matt. 24:21, we think takes a correct view of it. He says:

There shall be then tribulation, οια ου γεγονεν απ αρχης κοσμου εως του νυν ουδ ου μη γεννηται, such as never was from the beginning of the world, no, nor ever shall be. These words seem to be a familiar form of expressing a thing that is exceeding great, or perhaps the greatest in its kind, rather than a prediction that no future calamity should be like it. So Ex. 10:14—"Before them there were no such locusts, neither after them shall there be such;" and Joel 2:2—"A day of darkness and of gloominess; there hath not been even the like, nor shall be after it." Now Josephus, speaking of the same destruction, saith, μητε πολιν αλλεν τοιαυτα πεπονθεναι, "No other city ever suffered such things;" and again, τα γων παντων απ αιωνος απυχρηματα προς τα Ιουδαϊων ηττασαι μοι δοκει κατα συγκρισιν, "All the calamities which have ever happened to any from the beginning, seem not to be comparable to those which befell the Jews."—Whitby's Com.

Letter from Manchester, N. H.

BRO. HIMES:—I am still edified and instructed while perusing the *Herald's* columns, and hope to be able to receive and pay for it so long as it shall continue to adhere to gospel requirements, and ordinances, as, in my judgment, it now does.

Since I came to this place, I have enjoyed some very good meetings with our Advent brethren here; though there are circumstances existing which are not so pleasant, and which, no doubt, might meet with a favorable change in their complete removal, if every one more fully sought to possess "the spirit of Christ, without which, we are none of his."

But, notwithstanding the great lack which exists among us in regard to interest and activity in the cause, it is believed there are some good souls—some who are really pious at heart, and who have devotedly sacrificed a great deal of labor and property at the shrine of Truth, while they have long toiled to sustain the cause of the Coming One, in endeavoring to obtain the ministrations of the Word from such sources as would be most likely to exert the most healthful scriptural influence.

The movements in Europe seem to indicate that the "Great Battle" will soon commence; and it behooves us all to be in readiness for the still more perilous times that may be just before us, through which we may be called to pass just preceding the deliverance of the faithful and true, at the appearing of the blessed Jesus. May we all be of that class who shall have stood valiantly at the posts assigned us by the Master, that we may be honored and blessed with the joyful announcement when he shall appear—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

As ever, yours in hope, Oct 3d, 1853. GEO. W. CLEMENT.

Letter from Mansfield, Ohio.

BRO. BLISS:—After my love to you, I thought a little notice of our recent meeting would not be without interest to your numerous readers. Bro. Himes arrived and commenced his labors in the Baptist church, to an intelligent and moral congregation as our community can produce, and our people go behind none for intelligence and morality. The audiences were not as large as they could have been, but attentive and interested throughout. Brother Himes has done a good work in doing away the prejudice that beclouded the minds of those who never heard anything of Adventism only in connection with some falsehood about Millerism. He also preached the gospel that interested those that had long since been disgusted with explanations of Scripture; I have only their own words. The word was enforced by timely exhortation and forcibly urged, and may God back it to my soul and all that heard it. There is a fine door opened here to do good. I hope brother Himes will return home through Mansfield, when I think he will see in a measure how much good he has done. The brethren coming West I would be happy to entertain, if they will call on me. I have the promise of a subscriber or two, as soon as they pay I will forward to you. Yours in hope, Oct. 30th. 1853. J. N. SNYDER.

DIED, in Meredith, Oct. 10th, 1853, GEORGE AUGUSTUS, only son of brother THOMAS and sister JANE LEAVITT, in the 25th year of his age. His sickness was typhoid fever, of about one week's

confinement. He had been from home about six months, and while friends were expecting his return to make them a visit, he comes laden with disease, which, after a few days, causes a most trying separation; but they believe it will be short, being supported with the hope of the resurrection. His kindness and affection won for him the respect of those knew him.

"O there the loved of earth shall meet, Whom death has sundered here; The prophets and patriarchs there will greet, And all shall worship at Jesus' feet, No more separation to fear.

"Though trials and griefs await us here, The conflict will soon be o'er; This glorious hope our hearts shall cheer, For we know that the Saviour will soon appear, And then we shall grieve no more." J. G. SMITH.

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make many converts to his views. I put into his hands some publications, which I think he will read with candor and profit.

The last kingdom in this prophecy is an unchanging, eternal and boundless kingdom. This was not set up when Christ first appeared. When it is set up, the Roman kingdom will be utterly destroyed; and this must take place at the second advent of Christ. Why do the ministry overlook this?

Oct. 11th and 12th.—The services continued with increasing interest. Two discourses were given on each day. The interest had now increased to such an extent that the audience desired the meetings continued over another Sabbath. A goodly number expressed their full confidence in the views, and will advocate them. There were several persons deeply convicted, but we had no means of reaching them, so as to get them to make a public confession. I doubt not the church will reap a harvest, if faithful. Brethren Snyder and Wilken-son were the only brethren on whom we could rely, when we went to this place. They have our thanks for their attention and kindness. They will now have others to aid them in the good work.

Since I left them, brother Snyder wrote to me, "Your effort here will tell on the consciences of your hearers at that day." You have left a lasting impression of the truth delivered. I have not heard a dissenting voice. Those who hung upon your lips from day to day, are anxious to hear you again—they want more light."

Brother D. Boon, of Norwalk, rendered me much aid, and was useful in the work. He ought to be wholly given to the work of the ministry.

Oct. 13th.—Took the cars for Norwalk, O., in company with brother Boon, and arrived in the evening in season for service. I was kindly received and entertained by brother and sister Ross. The Court House had been obtained for the meetings. As this was a town where there had been much preaching on the subject of the Advent, as also a variety of views promulgated, I did not expect much of an audience. But in this I was greatly disappointed. There was a large turnout, and the most solemn attention. I gave two discourses, and was very kindly received by the friends, and the citizens generally. I called upon brother Alling, and several other brethren, who received me cordially. I am glad to know that my visit was not only agreeable, but profitable for the spiritual interests of the cause. Here also I was greeted by my old friend R. T. Rust, formerly of Waitsfield, Vt. He is well, and doing well in his new home in the West.

During my short stay, I called upon a number of old friends. Among this number was Dr. G. C. Perry, of the Episcopal church. We had not met for twenty-three years. Then he was an eminent minister of the Baptist order. I found him most pleasantly situated, and useful. Within a few years he has by his industry built up a flourishing society, (St. Paul's) which is now committed to other hands. He is preaching now to another church, which is filling up. He gave me a hearing; and I also had an interesting conversation with him on subjects connected with our faith. He does not yet see the full force of our literal interpretation. I hope he may yet see it.

I also called upon Mrs. Fitch, widow of brother Charles Fitch, who resides here. I was received with great kindness. I found her well, with her children, who are quite grown up, industrious and prosperous. My interview was one of solemn interest, as this was our first meeting since the death of brother Fitch. It called up past scenes both pleasant and painful. The family attend at St. Paul's church, of which Dr. Perry was late pastor.

Brother Livingston, formerly of Oberlin, resides about ten miles from the city. He came in to attend the meeting. I had a very pleasant interview with him. He is firm and faithful, still looking for the "blessed hope."

Oct. 8th.—In company with Mr. Beckwith, went to Shelby station, on the Cincinnati road, where we parted. The Lord reward him for his kindness. After waiting a couple of hours, in company with brother D. Boon, of Norwalk, I took the cars for Mansfield, Ohio. On our arrival I found brother Snyder in waiting, who received us to his hospitalities.

Oct. 9th.—Sabbath, gave three discourses in the Baptist chapel. As but few had heard on the subject before, I began a regular course of lectures on the great doctrines of the Advent faith. I had good audiences, made up of the sober and intelligent part of community. Scarcely a light-minded person attended during the whole course. Nearly all the clergy, lawyers, and judges were in attendance at these meetings.

Oct. 10th.—Gave two lectures, one at 2 p. m. and one at seven in the evening. I explained Dan. 2:44. During the discourse I spoke of the error which many teach for truth, viz., that the "stone," Dan. 2:34, "smote the image on the feet," in the introduction of the gospel, in the apostolic age. I showed to the audience that the feet did not come into existence until the fall of Imperial Rome, in the fifth century. It could not smite them until they came into existence,—and certainly not five hundred years before they existed. At the close of the lecture the Congregational clergyman rose and replied. He gave up the ground that is usually taken, that the "stone smote the image" in the beginning of the gospel; and fixed the date of the "smiting" in the days of Constantine! His ideas were not very clear, and I think he did not

make many converts to his views. I put into his hands some publications, which I think he will read with candor and profit.

The Parisian paper has the following:—It appears by the last accounts from Constantinople that a portion of the Turkish fleet had proceeded to cruise in the Black Sea, for the purpose of protecting the movement of Abdi Pacha's army, and to keep in check the Russian ships, which are supporting their army and are preventing any communication with the Circassian tribes. Should the Russian army cross the Danube and menace the provinces adjoining Constantinople, the remainder of the Turkish fleet will be commanded to proceed to the Black Sea to prevent the Russian fleet from supplying the army of Prince Paskiewitch with military stores or provision.

From the Danube we hear that Omar Pacha has organized a regiment of pontoniers, under whose instruction they are making rapid progress. He has nearly completed all the material for throwing a bridge across the river, but it is not expected that he will make any movement before next spring.

Prince Gortschakoff, it is said, has ordered 3000 huts to be erected on the left bank of the Danube. The Commissariat of the Russian Army is described by the Times as being so infamously managed that sometimes there is no bread for the troops to eat—and that from 10,000 to 20,000 men are constantly in the hospital with dysentery and typhus fever. Generals Gortschakoff and Dannenberg are also ill.

A thing hitherto unheard of in the Russian service has occurred. Generals Satler and Kotzebue have written to St. Petersburg, and declared that in consequence of the nonchalance of Prince Gortschakoff, the army will be ruined before the campaign begins.

Prince Paskiewitch is loudly demanded by the army. Things are going on well in the Turkish army. A telegraphic despatch from Vienna says, that the following was the reply of Prince Gortschakoff to the summons of Omar Pacha to evacuate the Danubian principalities:

"My master is not at war with Turkey, but I have orders not to leave the Principalities until the Porte shall have given to the Emperor the moral satisfaction he demands. When this has been obtained, I will evacuate the Principalities immediately, whatever the time or season. If I am attacked by the Turkish army I will confine myself to the defensive."

of the plot was to assassinate the Emperor, and to destroy the form of government.

Voluntary gifts of all descriptions continue to flow into the Turkish treasury; jewels, money, horses, houses and lands, to an immense amount, were offered for the national service. Eight thousand rediffs were armed, clothed and equipped from the proceeds of one day's offering. Military preparations continue with unabated spirit. The Turkish steam frigates Feridie, Taif, Feridje, Medjedie have been sent to Beyroot, to take on board 12,000 regulars of the army of Syria. Orders have been given to call out 50,000 more rediffs, exclusive of the reserves. Of these 50,000, 18,000 were armed and equipped by the city of Constantinople. The Paris correspondent of the Times says: "Something additional has, I am informed, been demanded of the French; and I suppose of the English government, namely, that the fleets of both shall cruise in the Black Sea to prevent the Russians from drawing their provisions and stores from Basteral. The demand is occasioned, at least such is the reason alleged, by the necessary reduction in the Bosphorus of the Turkish fleet; many of the ships having been employed as transports for the troops."

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Appointments, &c.

N. BILLINGS will preach at Kingston Plain, N. H., Nov. 15th; New Durham Ridge, 16th; Alton Cor., 17th; Lake Village, 18th; Meredith Neck, Sabbath, 20th—will some brother call for me at the depot on the arrival of the first train from Concord on Saturday, 19th; North Haverhill, 22d; Cabot, Vt., 23d, and remain over the Sabbath, as Elder Thurber may arrange; Calais and vicinity, 29th, 30th, and Dec. 1st, as Elder Davis may arrange; Waterbury, Sabbath, 4th; Burlington, 6th; Middlebury, 7th and 8th, as brother Thur may arrange—will Bro. H. call for me at the depot morning train from Burlington; Low Hampton, N. Y., Sabbath, 11th. Week-day meetings at 7 P. M.

EDWIN BURNHAM will hold a conference in North Haverhill, N. H., to commence the Thursday evening before the first Sunday in December, and hold over the Sabbath. Also one at Whitefield, N. H., to begin Thursday evening, Dec. 8th, and hold over the Sabbath. (In behalf of the brethren).—W. H. EASTMAN.

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BUSINESS DEPARTMENT.

BUSINESS NOTES. Mary T. Doggett—It was received, and pays to 600. E. K. Robinson—Sent you books the 7th by Carpenter & Co.

DELINQUENTS. E. HOLBROOK and H. A. BEAVERSTOCK, of Wellfleet, Mass., the Postmaster writes do not take their papers from the office—each owing \$4.50..... 9 00

FITCH'S MONUMENTS. Cost of Monument..... 75 00 Total received..... 30 00

THE ADVENT HERALD

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RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

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