

# ADVENT



Luke 9:23-30.

# HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 655.

BOSTON, SATURDAY, DECEMBER 3, 1853.

VOLUME XII. NO. 23.

## Day without Night.

BY THE REV. JOHN CUMMINS, D. D., ENG.

"AND the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it."—Rev. 21:24-26.

THESE words seem to indicate a national existence during the millennial age. There is nothing necessarily sinful in those ties, and bonds, and affinities that make up what is called a nation. Rule for Christ and obedience in Christ—if perfectly developed—would be a noble and glorious spectacle. It may, perhaps, be true that those divisions and intersections of the great family of man, which are found in the age that now is, may be of divine origin, and of a destiny no less divine. It may be that, instead of being dislocated and broken up in the dispensation to come, they may be only more thoroughly consolidated; and being pervaded and cemented by love and truth, nations may endure in the after-ages of the earth; and these shall be testimonies then that national existence is a holy and heavenly ordinance—to be purified and perfected, not dissolved with frameworks of merely earthly origin.

If this shall be so, then the New Jerusalem shall be the great metropolis of the earth; reposing in the light and beauty of an unsetting sun, and the crowns and sceptres, and thrones, of innumerable kings, reflecting the rays of the Shekinah, shall give the glory of all they are to Him, whose are their thrones, and for whom they rule. Laws shall then be leaves from the tree of life, love shall be the secret and the source of allegiance, and perfect liberty and light, the possession and the enjoyment of all.

But however possible such national existence may be, it is not necessarily implied in the words before us. The Greek word *ethnos* means frequently a multitude, without any implied reference to organization of any class or kind; thus, we read in the Iliad of Homer, *ethnos etairon*, a body or number of comrades; *ethnos laon*, a multitude of men; *ethnea melissonon*, swarms of bees; and in harmony with this, we may render *ethnos sozomenon*, multitudes or companies of the saved. The redeemed will not be a few, nor easily counted; they will be "a great multitude, which no man could number." "The saved" are those referred to in Acts 2:47. "The Lord added to the Church daily (*tous sozomenous*, the saved ones, literally) such as should be saved." They are saved from the curse and condemnation of sin, by the blood of Jesus; and from the power, dominion, and tyranny of sin, by the Holy Spirit of Jesus; from the penal consequences of sin, by the sacrifice of Christ; and from the prevalence and predominance of sin, by the Spirit of Christ; and that, too, in the future age, perfect, finally, for ever.

Their distinguishing possession in salvation—a salvation received in time and perfected in eternity—began now and consummated in the age to come. Its fountain is in God; "in the Lord our God is the salvation of Israel;" it is through Christ alone. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." It was announced in Paradise—prefigured in sacrifice—proclaimed in promises—preintimated in prophecies—portrayed in shadows, and types, and ceremonies; "but is now made manifest by the appearing of our Saviour Jesus Christ," who was raised up its "Captain," and is exalted a Prince and a Saviour to bestow it. It comes in grace, and ends in glory; begins in individual hearts, and terminates in multitudes of the saved. It is described in Scripture and acknowledged by believers to be "great," "glorious," "to the uttermost," from "generation to generation;" having prophets for its inquirers, and angels for its students, and preachers for its advocates, and the Scriptures for its channel, and the Sacraments for its seals, and happiness for its issue.

Saints are chosen and appointed to it before the foundation of the world, "are kept through the power of God unto it—realize the assurance and earnest of it"—"receive it as the end of their faith"—rejoice and glory in it; and, finally, constitute together amid the light of the millennial state a great multitude of the saved with palms in their hands, saying, Salvation unto our God and to the Lamb. These companies of the saved will all walk, and thus make progress in the light of the New Jerusalem, guided by the unerring beams of that glory which originally dwelt between the cherubim, now no longer the monopoly of a few, but the possession and the privilege of a "great multitude which no man can number." The Church, which they compose, shall no more be local or national, but Catholic, in the strictest sense of that misused and perverted word. The whole earth shall be filled with the glory of God, and its humblest and its highest tenantry shall follow no longer the fitful flashes of human passion, or the meteor-lights of ill-regulated fancy, nor the guesses at truth of wavering reason, nor the dim lights of patristic or ecclesiastical tradition; but the pure and perfect guidance of the Lamb. Every province of nature, every path of the saved, every work of Providence, or product of grace, shall reflect the glory of God, and each inmate of that sacred and sublime metropolis shall walk, *i. e.* make progress in the light of it, rising evermore on untiring wing to loftier heights of knowledge, and drinking ever fresh and ever multiplying delight from every new Apocalypse of the glories and perfections of Him who is King of kings and Lord of lords.

The kings of the earth, it is here stated, shall bring their glory and honor into it. So it was predicted, many hundred years before John, in Isa. 60:11: "Therefore thy gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. The glory of Lebanon shall come to thee, the fir-tree, and the pine-tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious." Again, it is written, "The sons of strangers shall build up the walls, and their kings shall minister unto thee;" and again, "All they from Sheba shall come, they shall bring gold and incense;" and again it is written, "Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings." In Psa. 72 it is also written, "The kings of Tarshish and the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all things shall fall down before him, and all nations shall serve him." And in 1 Kings 10:24, we have a typical picture of the splendor of the true Solomon, the king of peace: "And all the earth sought to see Solomon, to hear his wisdom, which God had put in his heart; and they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horses, and mules; and the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance." This prediction of kings consecrating their glory in the millennial age, may refer to those who are *now* kings; that is, who are so *previous* to the millennium, and who shall then bring what is their present glory and honor into it. Some such reference seems to be indicated in 1 Cor. 15:24: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and authority, and power; for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is Death." We must, of course, understand by the expression, "they shall bring their glory and honor into it"—not any earthly royalty, adding one ray to the splendor, or one atom to the magnificence of the New Jerusalem, for this is impossible. They derive all their glory from it. But in the same way as we give glory and honor to God, by acknowledging all we have to be the borrowed reflection of his beneficence, and requiring to be devoted to him as its legitimate

and proper use; so these kings and nations shall see all they are and possess in the light of the New Jerusalem, and shall trace on every honor, and blessing, and power, with which they have been endowed, the superscription of the Lamb, slain from the foundation of the world, and lift up to him alone ceaseless praise, as the author, and owner, and sovereign bestower of all. They will sing in their songs, "These crowns which we wear derive all their lustre, and these sceptres which we wield their sway, and these thrones on which we sit their strength and stability, from Thee, who art the Prince of the kings of the earth. These flowers receive from thee their existence, their fragrance from thy breath, and their tints from thy smiles; and these gems are beautiful because thou lookest on them, and this scene is so glorious because thou art in it." All, above, around, below, will be luminous with the light of the Lamb. These redeemed ones will sing with new voices David's song, in 1 Chron 29:10: "Blessed be thou, Lord God of Israel our Father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens, and in the earth, is thine; thine is the kingdom, O Lord; and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name."

It is also added in this beautiful vision of the future glory, "And the gates of it shall not be shut at all by day," or as it is predicted in Isaiah, "Thy gates shall be open continually, they shall not be shut day nor night." According to the usage and idiom of ancient times, open gates were the recognized symbols of the existence of national peace; and shut gates, the established and felt evidence of the outbreak of war. Thus Ovid describes the heathen heaven as being *aperitis valvis*, with open gates; *i. e.* in a state of perpetual peace. So also Caesar says, *portas clausurunt*, they shut the gates, or declared war. This New Jerusalem, therefore, into which all kings bring their glory, will exist in perpetual peace: perfect peace within, and unbroken peace without. There will be no bulwarks, for there will be no possibility of assault. There will be no soldiers, for swords will have been turned into ploughshares, and spears into pruning-hooks, and the nations will learn war no more. Thus perfect light and perpetual peace shall embosom the apocalyptic city, and gladden the risen and redeemed saints who constitute its inhabitants.

(To be continued.)

## The Dead.

The dead! the dead!  
What perfumes on our souls they shed,  
When'er their hallowed memories come,  
Like breezes from some garden-bed  
That bloomed beside our childhood's home—  
Yet, ah! like perfumes are they fled!  
The dead! the dead!

The dead! the dead!  
Their voices whisper as we tread  
The forest's depths where Nature's tones  
Are sounded gently overhead.  
In strains of birds and zephyr's moans,  
Repeating loving words they said—  
The dead! the dead!

The dead! the dead!  
Their counsels, full of love, are read  
On fibrous leaves, and rippled streams;  
Their smiles are seen where flowerets wed  
Its brightest garb the blushing beams,  
Above their silent earthly bed—  
The dead! the dead!

The dead! the dead!  
Alas! how oft our hearts have bled

To think of them as early lost,  
The summer's richest fruits had shed  
Its blessings in the place of frost  
Upon each dearly cherished head—  
The dead! the dead!

The dead! the dead!  
What sorrows in our hearts are bred,  
When standing in the crowded place,  
Where on the marble slab are read  
Familiar names we love to trace,  
Whose web of life hath lost each thread—  
The dead! the dead!

The dead! the dead!  
By them our weary thoughts are led  
At daylight's close to yonder shore,  
Where we shall meet them, when are sped  
The moments that return no more  
To bid us weep in tears off shed—  
The dead! the dead!

## Death Warrant of Jesus Christ.

Or the many interesting relics of antiquity which have been brought to light by the persevering researches of modern philosophy, none could have been more interesting to the philanthropist and believer, than the one we publish below. "Chance," says the *Courier des Etats Unis*, "has just put into our hands the most imposing and interesting judicial document to all Christians that has ever been recorded in human annals;" that is, the identical Death Warrant of our Lord Jesus Christ. The document was faithfully transcribed by the editor in these words:

Sentence rendered by Pontius Pilate, Acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross.

In the year seventeen of the Emperor Tiberius Caesar, and the 27th day of March, the city of the holy Jerusalem, Annas and Caiaphas being priests sacrificators of the people of God, Pontius Pilate, Governor of Lower Galilee, sitting in the Presidential Chair of the Pretory, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying:

1. Jesus is a seducer.
2. He is seditious.
3. He is the enemy of law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.
6. He entered into the temple, followed by a multitude, bearing palm trees in their hands.

Orders the first Centurion, Quillius Cornelius, to lead him to the place of execution.

Forbids any persons whomsoever, either poor or rich, to oppose the death of Jesus.

The witnesses who signed the condemnation of Jesus are—

1. Daniel Robani, a Paradise.
2. Joannus Rorabable.
3. Raphael Robani.
4. Capet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Struenus.

The above sentence is engraved on a copper plate; on one side are written these words:—"A similar plate is sent to each tribe." It was found in an antique vase, of white marble, while excavating in the ancient city of Aquila, in the kingdom of Naples, in the year 1810, and was discovered by the Commissioners of Arts of the French armies. At the expedition of Naples it was inclosed in a box of ebony, as the sacristy of the Chartem. The French translation was made by the commissioners of Arts. The original is in the Hebrew language.

"He that cannot forgive others," says Lord Herbert, "breaks the bridge over which he must pass himself; for every man has need to be forgiven."

(Continued from our last.)

## Chronological Table

OF EVENTS CONNECTED WITH THE PAPACY.

THE FOURTH TRUMPET.—RISE OF THE TENTH HORN.

476.—In this year, Odoacer, the leader of the Herulo-Thuringi, advanced into Rome, dethroned Augustulus, put an end to the Western Empire, and was proclaimed king of Italy. They maintained an independent kingdom there, till conquered by Theodoric in 493.

Odoacer was the leader of several barbarian auxiliary tribes that had been in subjection to the Huns till the death of Attila in 453. They comprised the Heruli, Rugi, Scirri, &c., who had come to the south from the mouth of the Oder. After the death of Attila, "a part of their forces desiring adventures, marched to Italy in the service of the Emperor, but when a propitious opportunity occurred, these mercenaries became conquerors and masters. Odoacer, their self-elected leader, ruled as king over Rome and Italy. . . . Italy was unfortunate under his sceptre, and he himself succumbed, after a reign of fourteen years, to the attack of Theodoric, the king of the Eastgoths."—*Rotteck's Hist. World*, v. 2, p. 47.

With the conquest of Rome by the Heruli, the imperial government of the West was terminated. Ten independent kingdoms were in existence in its territory; and the whole of the Western Empire was possessed by the barbarians, with the exception of a portion of Gaul, and of Britain.

Thus "the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night in like manner."—*Rev.* 8:12.

477.—The Emperor Zeno, who had been driven from his throne by Basiliscus, having been secreted about eighteen months, suddenly appeared, and "putting himself at the head of what troops he could assemble, bent his march straight to Constantinople," and recovered his throne.—*Bower*, v. 1, p. 265.

"The great revolution that happened in the state, was attended with a no less remarkable revolution in the Church."—*ib.* p. 265.

"Zeno no sooner found himself replaced on the throne, than he wrote to Simplicius, returning him thanks for the zeal and steadiness with which he had, in conjunction with Acacius, opposed Basiliscus. In the same letter he assures the Pope, that he has brought with him to the throne a firm resolution to abolish the Eutychian heresy, to exterminate all who profess it, to cause the Council of Chalcedon to be received by all, and to restore Salophacialis to the see of Alexandria. The Pope, in his answer, dated the 9th of October, congratulates Zeno on his restoration, approves and commends the godly resolution he had taken to extirpate all who were infected with the Eutychian heresy, and begs him not only to drive out Æturus, and restore Salophacialis, but to condemn to perpetual banishment all who had been ordained by the former."—*ib.* p. 265.

"The news of Zeno's restoration no sooner reached the provinces, than bishops flocked from all parts to Constantinople, to assure him of their attachment to his interest, and the faith he professed, the faith of Chalcedon."—*ib.* p. 265.

"A council was convened without delay, and, by all who composed it, the doctrine of Eutyches was anathematized and condemned; Paul of Ephesus, and Fullo of Antioch, the abettors of that heresy, were excommunicated and deposed; the symbol or decree of Chalcedon was received as the only rule and standard of the Christian faith, concerning the Incarnation; and the same curses were now pronounced, nay, and by the same persons, against all, who did not receive it as such, that had been pronounced but a few months before, against all who did."—*ib.* p. 266.

"This sudden revolution and change of affairs, though not unforeseen, affected Æturus to such a degree, that he died this year at Alexandria."—*ib.* p. 266.

The Eutychian bishop of Antioch being deposed, and a new one chosen, the two parties there were so exasperated against each other, that the Emperor, apprehensive of the disturbances that would infallibly attend the ordaining of a new bishop in that city, commanded Acacius to perform the ceremony at Constantinople."—*ib.* p. 266.

It was feared that the Pope might take umbrage at such an ordination. "For though an entire harmony reigned at this time between Rome and Constantinople, yet the bishop of Rome, still looking upon his brother of Constantinople as his rival in power, kept a watchful eye over him, lest he should any ways improve the present disturbances to the advancement of his see. To prevent" this, "both the Emperor and Acacius wrote to Simplicius, acquainting him with it, and at the same time with the reasons that had obliged them to dispense with the ancient practice. The Emperor, in his

letter, even condescended to promise, with a kind of oath, that the patriarch of Antioch should, for the future, be ordained as usual by the bishops of his diocese."—*ib.* p. 266.

482.—John Talaia, a presbyter of Alexandria, being ordained bishop of that see, Acacius the bishop of Constantinople, persuaded the Emperor to depose him, and place in his room one Mongus, who had been condemned by the Pope, who was greatly offended by his elevation.

In this year the Emperor Zeno wrote his famous HENOTICON, "which in his reign, and in that of Anastasius, was signed by all the bishops of the East, under the penalty of degradation and exile, if they rejected or infringed this salutary and fundamental law. . . . The smallest blemish has not been described by the jealous, and even the jaundiced eyes of our orthodox schoolmen, and it accurately represents the Catholic faith of the incarnation, without adopting or disclaiming the peculiar terms or tenets of the hostile sects."—*Gibbon*, v. 3, p. 261.

483.—Simplicius dies, and Felix II. is elected Pope. The deposed Talaia (see A. D. 482) induced the new Pope to take part with him against Mongus, his successor in the see of Alexandria, and Acacius, bishop of Constantinople, by whose influence Mongus had been placed in Talaia's see. The Pope sent legates to Constantinople, who were arrested and imprisoned by the Emperor. They recover their liberty by communicating with Acacius and Mongus, and return to Rome, where the Pope refuses to receive them.—*Bower*, pp. 272-274.

484.—The Pope assembled a council of sixty-seven bishops, in Rome. They condemned the legates for communicating with Acacius and Mongus, excommunicated Mongus anew, and then tried and condemned Acacius, bishop of Constantinople.—*ib.* p. 274.

When Acacius learned what the Pope had done, "he in his turn anathematized him, cut him off from his communion, and ordered his name to be struck out of the diptychs."—*ib.* p. 276.

"The conduct of Acacius was approved not only by the Emperor, and the whole Church of Constantinople, three abbots excepted, and some of their monks, but by almost all the bishops in the East, even by Andreas of Thessalonica, at that time the Pope's Vicar for east Illyricum. They all joined Acacius, and together with him, separated themselves from the communion of the Pope, and of such as communicated with him, that is, of all their brethren in the West. Such was the rise, and such the occasion, of the first general schism, a schism that continued for the space of thirty-five years, between the East and the West, between the Latin and Greek Churches."—*ib.* p. 276.

"For accepting the communion of Alexandria, without a formal approbation of the same synod, the Patriarchs of Constantinople were anathematized by the Popes. Their inflexible despotism involved the most orthodox of the Greek churches in this spiritual contagion, denied or doubted the validity of their sacraments, fomented, thirty-five years, the schism of the East and West, till they finally abolished the memory of four Byzantine pontiffs, who had dared to oppose the supremacy of St. Peter. Before that period, the precarious truce of Constantinople and Egypt had been violated by the zeal of the rival prelates. Macedonius, who was suspected of the Nestorian heresy, asserted, in disgrace and exile, the synod of Chalcedon, while the successor of Cyril would have purchased its overthrow with a bribe of two thousand pounds of gold."—*Gibbon*, v. 3, p. 261.

485.—"All communion and correspondence between the East and the West being entirely broken off, the Emperor, to maintain concord and unity among the bishops in his dominions, issued an order, commanding all, without distinction, to be deposed, as disturbers of the public peace, who should refuse to sign the Henoticon, or to communicate with the most holy archbishops of Constantinople and Alexandria. With this order the far greater part readily complied; and the few who did not, were, pursuant to the Emperor's order, deposed, driven from their sees, and sent into exile; inasmuch that in the term of a few months there was not a single bishop to be found in the whole East, who had not written letters of communion to Mongus and Acacius, and thereby renounced the communion of Rome."—*Bower*, v. 1, p. 277.

489.—Acacius, the Bishop of Constantinople died, and Flavitas was chosen in his room. "He wrote a flattering letter to the Pope, begging his communion, and owning St. Peter to be the first of the apostles, to be the foundation-stone of the true faith, and the Pope to hold the faith which was held, taught, and preached by that apostle." The Emperor also wrote the Pope, recommending Flavitas.—*ib.* p. 278.

These letters were despatched by some ecclesiastics to Rome. "They were received by that church with the greatest demonstration of joy. Felix [the Pope] was fully satisfied with the letters they brought; and nothing now seemed to

remain, that could obstruct an entire reconciliation between the two churches. But while the Pope was upon the point of concluding it, by admitting Flavitas to his communion, he un luckily bethought himself to ask the deputies, whether the new bishop had yet erased the name of Acacius from the diptychs." The deputies having no instruction on this point, the Pope wrote back to the Emperor and Bishop, making the erasure of the name of Acacius "an indispensable preliminary to the proposed and wished for union between the two sees."—*ib.* p. 278.

490.—Flavitas died before the return of the deputies, and Euphemius "a most zealous defender of the Catholic faith," was elected Bishop of Constantinople. The sincere desire he had of seeing concord and unity reign in the Church, prompted him, as soon as he was ordained, to replace in the diptychs, the name of Felix, which had been struck out by Acacius; to transmit to Rome a confession of his faith, and to beg the Pope, as he tendered the welfare of the Catholic Church, to admit him to his communion, and by that means put an end to so dangerous a schism."—*ib.* p. 279.

Pope "Felix received his letters, owned his faith to be truly orthodox; but peremptorily refused to communicate with him, or his church, so long as the names of Acacius, whom he had deposed, and Flavitas, whom he had not acknowledged, were kept in the diptychs."—*ib.* p. 279.

Euphemius "not thinking the communion of Rome worth purchasing at so dear a rate, forbore, so long as Felix lived, all farther attempts towards a reconciliation between the two sees."—*ib.* p. 279.

"The Bishop of Rome . . . and his brethren in the West, entirely agreed, in point of doctrine and faith, with the Bishop of Constantinople, and those of his party; and the only subject of the quarrel between them was whether the name of Acacius (for that of Flavitas was soon dropped) should be kept in, or struck out of the diptychs."—*ib.* p. 279.

491.—"In the height of these disturbances and divisions Zeno died in April 491 and Anastasius was chosen to succeed him—promising upon oath to take the council of Chalcedon for the rule of his belief."—p. 279.

"On the decease of Zeno, Ariadne, the daughter, the mother, and the widow of an Emperor, gave her hand and the imperial title to Anastasius, an aged domestic of the palace, who survived his elevation above twenty-seven years, and whose character is attested by the acclamation of the people, 'Reign as you have lived!'"—*Gibbon*, vol. 3, p. 3.

"As Justinian was attached to the Eutychian party, the Patriarch Euphemius perseveringly refused to give him the imperial crown until he had promised on oath to preserve the Catholic faith, and to make no change in religion. From that period we find the Patriarch, and sometimes even the bishops, summoned to political councils on many important occasions, principally at the election of Emperors. The Patriarch's consent was considered necessary for the coronation, a function which he never performed until they had sworn to preserve the orthodox faith, and to maintain the peace of the churches."—*Gosselin on the Power of the Pope*, v. 1, p. 172-3.

"Since the reign of Theodosius the Great several imperial constitutions had disqualified heretics for all offices and for all civil rights. This enactment had been applied successively to the different heretical sects, and especially to the Eutychians, whose doctrines Anastasius had professed before his election to the empire."—*ib.* p. 173.

"Anastasius was himself strongly inclined to the doctrine of Eutyches; but nevertheless began his reign with granting liberty of conscience to all his subjects; it being unworthy of a Christian Emperor, as he declared in his edict for toleration, to trouble or persecute any who, together with him, adored Christ."—*Bower*, v. 1, p. 280.

The Pope, Felix, was no sooner informed of the death of Zeno, and the promotion of Anastasius, than he wrote to the new Emperor, to congratulate him on his accession to the crown; for he did not doubt, as he expressed himself in his letter, but the authority of so religious a prince would prove as advantageous to the Church, and the true faith, as that of his predecessor had been prejudicial to both. Of this letter the Emperor took no notice. But Felix did not live long enough to know what reception it met with."—*ib.* p. 280.

492.—Pope Felix died, and in his place Gelasius was chosen Pope. He proved to be as intractable as Felix, and no progress was made during his pontificate towards healing the schism.

ONE OF THE TEN KINGDOMS PLUCKED UP.

493.—The Heruli, the last of ten kingdoms which arose in the Roman territory, and subverted the Western Empire in A. D. 476, were this year conquered by the Ostrogoths (see A. D. 453); and now, "from the Alps to the extremity of Calabria, Theodoric reigned by the right of conquest; the Vandal ambassadors surrendered the island

of Sicily, as a lawful appendage of his kingdom; and he was accepted as the deliverer of Rome by the senate and people, who had shut their gates against the flying usurper. Ravenna alone, secure in the fortifications of art and nature, still sustained a siege of almost three years; and the daring sallies of Odoacer carried slaughter and dismay into the Gothic camp. At length, destitute of provisions and hopeless of relief, that unfortunate monarch yielded to the groans of his subjects and the clamors of his soldiers. A treaty of peace was negotiated by the Bishop of Ravenna; the Ostrogoths were admitted into the city, and the hostile kings consented, under the sanction of an oath, to rule with equal and undivided authority the provinces of Italy. The event of such an agreement may be easily foreseen. After some days had been devoted to the semblance of joy and friendship, Odoacer, in the midst of a solemn banquet, was stabbed by the hand, or at least by the command, of his rival. Secret and effectual orders had been previously despatched; the faithless and rapacious mercenaries, at the same moment, and without resistance, were universally massacred; and the royalty of Theodoric was proclaimed by the Goths, with the tardy, reluctant, ambiguous consent of the Emperor of the East."—*Gibbon*, v. 3, p. 6.

The conquest of the Heruli was accomplished by Theodoric, by the special permission of the Emperor of Constantinople. Theodoric addressed the Emperor Zeno in the following words:

"Although your servant is maintained in affluence by your liberality, graciously listen to the wishes of my heart! Italy, the inheritance of your predecessors, and Rome itself, the head and mistress of the world, now fluctuate under the violence and oppression of Odoacer the mercenary. Direct me, with my national troops, to march against the tyrant. If I fall, you will be relieved from an expensive and troublesome friend; if, with the Divine permission, I succeed, I shall govern in your name, and to your glory, the Roman senate, and the part of the republic delivered from slavery by my victorious arms." The proposal of Theodoric was accepted, and perhaps had been suggested by the Byzantine court. But the forms of the commission or grant appear to have been expressed with a prudent ambiguity, which might be explained by the event; and it was left doubtful whether the conqueror of Italy should reign as the lieutenant, the vassal, or the ally of the Emperor of the East."—*ib.* v. 3, pp. 4, 5.

Theodoric was an Arian, but protected and defended the Catholic Church. "Satisfied with the private toleration of his Arian sectaries, he justly conceived himself to be the guardian of the public worship, and his external reverence for a superstition which he despised, may have nourished in his mind the salutary influence of a statesman or philosopher. The Catholics of his dominions acknowledged, perhaps with reluctance, the peace of the church; their clergy, according to the degrees of rank or merit, were honorably entertained in the palace of Theodoric. . . . With the protection, Theodoric assumed the legal supremacy of the Church; and his firm administration restored or extended some useful prerogatives which had been neglected by the feeble Emperors of the West."—*Gibbon's Dec. and Fall of Rome*, v. 3, p. 14.

494.—The Emperor Anastasius openly declared against the Council of Chalcedon, and spared no pains to gain over to his party such of the bishops as defended it.—*Bower*, v. 1, p. 291.

496.—Gelasius died, and Anastasius, the second of that name, was chosen Pope.

496.—Clovis, king of the Franks, is converted to the Catholic faith. "Till the thirtieth year of his age, Clovis continued to worship the gods of his ancestors. . . . On the memorable day, when Clovis ascended from the baptismal font, he alone, in the Christian world, deserved the name and prerogatives of a Catholic king. . . . The eldest, or rather the only son of the Church, was acknowledged by the clergy as their lawful sovereign, or glorious deliverer; and the arms of Clovis were strenuously supported by the zeal and favor of the Catholic faction."—*Gibbon*, v. 2, p. 412.

496.—Clovis, king of the Franks subdued the Alemanni, and they ceased to exist as a nation. The seat of its power had been in Germany, outside of the old Roman territory; but at various times they had encroached within its borders, and held temporary possession. "When the migration of the northern tribes began they were among the hordes that overran Gaul. They spread along the whole western side of the Rhine, and, in the latter half of the fifth century, over all Helvetia"—a country in Switzerland between the upper waters of the Rhine and Rhone rivers.—*En. Am.*

Gibbon says of them:

"The northern parts of Helvetia had indeed been subdued by the ferocious Alemanni. . . . From the source of the Rhine, to its conflux with the Mayne and Moselle, the formidable swarms of the Alemanni commanded either side

of the river, by the right of ancient possession or recent victory. They had spread themselves into Gaul over the modern provinces of Alsace [a tract on the river Rhine, of which the present city of Strasburg is the centre,] and Lorraine [a tract on the Rhine, north of Alsace to the Moselle river,] and their bold invasion of the kingdom of Cologne [also on the Rhine] summoned the Salic prince to the defence of the Riparian allies. Clovis [in 496] encountered the invaders of Gaul in the plain of Talbiac, about twenty-four miles from Cologne; and the two fiercest nations of Germany were mutually animated by the memory of past exploits, and the prospect of future greatness. The Franks, after an obstinate struggle gave way; and the Alemanni, raising a shout of victory, impetuously pressed their retreat. But the battle was restored by the valor, the conduct, and perhaps the piety of Clovis; and the event of the bloody day decided for ever the alternative of empire or servitude. The last king of the Alemanni was slain in the field, and his people were slaughtered and pursued till they threw down their arms and yielded to the mercy of the conqueror. Without discipline it was impossible for them to rally; they had contemptuously demolished the walls and fortifications which might have protected their distress; and they were followed into the heart of their forests, by an enemy not less active or intrepid than themselves. . . . The Gallic territories which were possessed by the Alemanni, became the prize of their conqueror; and the haughty nation, invincible, or rebellious, to the arms of Rome acknowledged the sovereignty of the Merovingian kings, who graciously permitted them to enjoy their peculiar manners and institutions under the government of official, and at length of hereditary dukes. After the conquest of the western provinces, the Franks alone maintained their ancient habitations beyond [i. e., east of] the Rhine. They gradually subdued and civilized the exhausted countries as far as the Elbe, and the mountains of Bohemia; and the peace of Europe was secured by the obedience of Germany."—v. 2, pp. 410, 411.

"Some of their tribes settled in Rhatia [the south part of the present kingdom of Prussia, east of the Rhine on the rivers Inn and Aidge] under the protection of Theodoric [king of the Ostrogoths] whose successors ceded the colony and their country to the grandson of Clovis."—*Note Gib. v. 2, p. 411.*

497.—The Pope Anastasius, wrote to the Emperor Anastasius, begging that the name of Acacius be dropped from the diptychs, and sent legates into the East.—*Bower, v. 1, p. 293.*

The legates are well received by the Emperor, who thinks the Pope ought to let Acacius' name remain with those who had held the office of bishop; the Pope is disposed to yield, but dies.—*ib. p. 293.*

598.—Pope Anastasius died; and his death "was attended with a great schism in the Roman Church." Symmachus, and Laurentius, were each chosen, as his successor on the same day. The Senate, people, and clergy were divided between the two candidates. To put an end to the dispute, both parties referred the case to Theodoric, the Arian king of the Ostrogoths. He decided that the one first ordained, or who obtained the most votes, should be recognized as Pope. "Both these circumstances concurred in favor of Symmachus, who was thereupon declared lawful Pope, and placed by the king's order on the Papal chair."—*Bower, v. 1, p. 296.*

500.—The Pope, Symmachus, "was charged with several heinous crimes by zealous partisans of Laurentius, and witnesses were sent to make the charge good, before the king at Ravenna."—*ib. p. 296.*

"No Catholic prince ever showed greater concern for the welfare of the Church, than this Goth."—*ib. p. 300.*

501.—Theodoric summoned all the bishops in his dominions to meet at Rome, in order to examine the charge brought against Symmachus." The Pope, pleading that his life would be endangered if he ventured abroad, refused to be present at the council, though thrice summoned. The king was appealed to, to oblige the Pope to appear at the council. The king answered that "he would not meddle with ecclesiastical matters, but left them to be settled by the holy bishops, to whose judgment and decisions he should always pay the greatest regard."—*ib. p. 301.*

The council then "acquitted Symmachus from all the crimes laid to his charge, without so much as hearing those who accused him." "The enemies of the Pope still clamored for a new trial."—*ib. p. 301.*

502.—Symmachus "held a great council at Rome, consisting of eighty bishops, thirty-seven presbyters, and four deacons. In this council was read, examined, and declared null, the law, made a few years before, in the name of Odoacer" and which made the consent of the sovereign necessary to the election of a Pope.—*ib. p. 303.*

The Emperor Anastasius had employed his interest at Rome, in favor of Laurentius. "Be-

ing informed that the opposite party had prevailed in the end, and that Symmachus was in quiet possession of the disputed see," he was so piqued that, "forgetful of his dignity he wrote an invective against the new Pope," to which the Pope contemptuously replies.—*ib. p. 304.*

503.—The Pope held another council at Rome, to confirm the acts of the council that had absolved him, and restored him to his dignity."—*ib. p. 405.*

At this council was read an apology for the former one, by Ennodius, Bishop of Pavia, in which was advanced the assertion, that "the Bishop of Rome is subject to no earthly tribunal"—styling him, "JUDGE IN THE PLACE OF GOD, AND VICEGERENT OF THE MOST HIGH." This "apology," by the command of the Pope, and "with the unanimous consent of the bishops," was "placed among the decrees of the apostolic see"—to be "held as one of them."—*Dowling Hist. Rom. p. 50; Gieseler, v. 1, p. 339; Bower Hist. Popes, v. 1, p. 305.*

504.—The Emperor Anastasius, ordered his bishops to receive the Henoticon, (see A. D. 482) and to anathematize the council of Chalcedon and the doctrine of the two natures. Macedonius, the Bishop of Constantinople refused to comply. The Emperor proceeded to violence, and the mob defended the bishop, and threatened to depose the Emperor.—*Bower, v. 1, p. 305.*

In the night the Bishop was seized and banished; the mob was kept down by the troops, and one Timotheus was installed as bishop on the day following.—*Bower, v. 1, p. 305.*

The Emperor, now having the Patriarch on his side, next attempted an alteration in the public service of the Church. To the Trisagion, "Holy God, Holy Mighty, Holy Immortal, have mercy upon us;" which had been used by the Church to declare her faith in the Trinity, he added the words, "Who was crucified for us." This divided the city into two parties. The Eutychians sang it with the addition, and the orthodox without. "From singing they came to blows; and many battles were fought, not only in the streets, and the squares, but in the churches themselves, where the service seldom ended without bloodshed and murders."—*Bower, v. 1, p. 306.*

506.—The Visigoths, who were established in Gaul and Spain in 419, were driven out of the former, into the latter this year, when they conquered from the Suevi a portion of their possessions. In 585 they extended their power over the whole of the Spanish Peninsula.—*Isidor. Chron. pp. 716-732.*

Spain is now properly the representative of this horn.

508.—The two parties at Constantinople "being furiously engaged on a day of public thanksgiving,"—each in singing the Trisagion in their own way, "an army of monks unexpectedly appeared, armed with clubs and stones"—singing it without the addition. They wreaked their vengeance on the Eutychians, who were driven from the city and their houses plundered. 10,000 of the Eutychians were murdered in the streets of Constantinople.—*Bower, v. 1, p. 306.*

The Emperor fled from the city; "at the end of three days he dared to implore the mercy of his subjects. Without the diadem and in the posture of a suppliant Anastasius appeared on the throne of the circus. The Catholics, before his face, rehearsed their genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald, of abdicating the purple . . . and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions."—*Gibbon, vol. 3, p. 262.*

512.—The orthodox bishops of the East shocked at the disorders which were daily committed, resolved to recur to the Pope, for assistance; for the Emperor "forgetful of his promise, began anew to persecute, and under various pretences, to drive from their sees, all who did not anathematize the council of Chalcedon."—*Bower, p. 308.*

The Pope would not interfere for them while the name of Acacius was in the diptychs. The Catholics of the East still refusing to erase his name, "Symmachus concerned himself no more with the affairs of the East; but, leaving the Orthodox there to shift for themselves, in the best manner they could, applied himself to the restoring of ecclesiastical discipline in the West."—*ib. p. 308.*

514.—Symmachus died, and Hormisdas was elected Pope. "He had not been long in possession of his see, when to his great joy and surprise, he received a letter from the Emperor."—*Bower, v. 1, p. 310.*

514.—Vitalianus, by birth a Scythian, and commander-in-chief of the imperial cavalry, being animated with the zeal which prevailed at this time among the Orthodox, and touched with compassion for the exiled bishops, took up arms in their defence; and . . . made himself master without opposition, of Thrace, Scythia, and Illyria, and advanced at the head of a numerous

army of Bulgarians and Huns, to the very gates of Constantinople."—*ib. p. 310.*

"In this pious rebellion, he depopulated Thrace, besieged Constantinople, and exterminated sixty-five thousand of his fellow-Christians, till he obtained the re-call of the bishops, the satisfaction of the Pope, and the establishment of the council of Chalcedon."—*Gibbon, v. 3, p. 263.*

### Schamyl the Circassian Chief.

It is almost certain that the Circassians will take an active part in any war accepted by Turkey against Russia, and it is as certain that in such an event we shall hear of daring exploits on the part of Schamyl, their brave chief. We have every reason to believe that Schamyl has succeeded in bringing about a defensive union between all the tribes of the Caucasus, and that he possesses their unrestricted confidence. Some accounts represent him as being almost an idol, and the people as imagining him to have a charmed life. Their enthusiasm, indeed may well have been stirred by his past career.

The first time we hear of Schamyl is in 1832. In that year a devout Mussulman, Kasi-Mollah, held a chief command in the bands of Lesghians, Tchetchentzes, and the other tribes of the eastern chain, and the steppes abutting on the Caspian and traversed by the Koisu. Kasi-Mollah's reputation for sanctity was greater than that which he acquired for the higher military qualities, although a dashing leader, and individually one of the bravest of the brave. He was brought to bay in 1832 by General Rosen, at a place called Gumri. Encircled on all sides, almost the last scrap of food devoured, nothing remaining in the opinion of Kasi-Mollah and about thirty of his most zealous disciples, but to hew for themselves a path through the Russian bayonets, to freedom or to Paradise—either alternative a welcome one! This resolution finally taken, they suddenly emerged from the fastness they could no longer hold, and burst upon the Russian troops with the shock of an avalanche, and the furious discordant yells of a troop of madmen. For one or two brief moments it seemed that they must escape, so far through the beleaguering circle of their foes did they cleave their desperate way, before the momentarily-recoiling ranks re-closed around them, and they fell by two and three, wildly fighting to the last, riddled by musket-balls and bayonet-stabs.

Kasi-Mollah "died with his hand on his beard, and a last murmuring prayer from his lips;" and his pupils perished with him, all save one, and he the bravest and fiercest of them all, who broke through the encircling bayonets, dashed at headlong speed past the more distant lines of running-fire unharmed—reined suddenly up as he reached the angle of the mountain gorge, into which he knew none dared to follow, shook his red scimitar, and hurled a defiant execration in the face of his baffled foes, and the next moment, with an exulting shout of "Allah! Il Allah!" disappeared in the dark mountain pass. This fortunate horseman was Schamyl, the future Iman (preacher), the prophet-soldier of the Caucasus, whose escape, as just described, many of his followers to this day firmly believe was due to the direct interposition of the angel Gabriel.

Schamyl, who is one of the dark-eyed, dark-haired, partly Tartar race of Tchetchentzes, was born at Tschirskei, a place of about 3000 inhabitants; and after his escape from Gumri, he employed several years in perambulating the mountains of the Lesghian chain, preaching wherever he went with fervid eloquence upon the sacred duty, devolved by God upon all true believers, to extirpate the intrusive infidel, and the paradisaical rewards which death in so high and holy a cause must infallibly insure. This prophet call, as it was deemed, to battle from the cupolas and minarets of the sublime and towering Alps, gradually kindled the latent fanaticism of the mountaineers to a flame, which soon communicated itself to the dwellers in the cities and steppes of Daghistan, and the adjacent valleys and plains.

The story of Schamyl's miraculous escape from General Rosen, by favor of the archangel Gabriel, was repeated from mouth to mouth with endless variations and additions—his daring skill, and success as a soldier, confirmed the illusions of a credulous bigotry; and he gradually drew around his standard, and to his sway, the multitude of rugged warriors whose swords have inscribed so many victories upon the backs of the Russian armies, and to this hour presented an invincible front to their dismayed and practically discomfited adversaries.

Many well authenticated instances of his daring are related in a number of Chambers' excellent "Repository," published some months since. One or two of these may interest the reader at this juncture:

"In 1830, Schamyl found himself surrounded by General Grabbe and 12,000 veteran Russian troops, at Achulko a kind of mud encampment perched upon the top of a rock on the banks of the Koisu. The position of this place was so

strong that the attempt to storm it was abandoned after the loss of 15,000 men; but Schamyl soon had a deadlier foe than General Grabbe and his army to contend with—hunger, verging upon famine, came before a week had passed. This was known in the Russian camp, and the place having been strictly invested on all sides, it was certain that the hour of surrender could not be long delayed.

"On the last day but one of August, General Grabbe learned from an emaciated Lesghian, whom his soldiers had caught whilst attempting to crawl past the blockading lines, that not a particle of food was left at Achulko; that Schamyl Bey proposed to escape that very night, with one or two chosen comrades, by means of a rope lowered down the face of the rock to the Koisu; and Achulko, he added, would be surrendered immediately afterwards. A strict watch was immediately ordered to be kept at the indicated spot, and directions were given to awaken the General at whatever hour of the night the capture of the redoubted Schamyl might be effected. Just before dawn, one—two—three men were seen to cautiously descend by a rope, let gently down on the river side, as predicted, who were of course instantly secured, and hurried off to the General's tent. One of the captives admitted, in the flurry of the surprise, that he was Schamyl, and this was confirmed by the Lesghian, through whose information the important prize had been secured. General Grabbe was delighted, and an *estafette* was forthwith despatched with the tidings that the notorious rebel, Schamyl Bey, had been caught and ordered to be shot out of hand.

"Whilst all this was going on, the rope which had been quietly drawn up again, was once more lowered, and this time one man only descended by it, who reached the river unobserved, leaped upon a raft that just at that critical moment swept by; and the too hasty exultant Russian General was aroused to a knowledge of the trick that had been played upon him, by shouts of 'Schamyl!' from the mud walls of Achulko, in exulting reply to the waving of a small green flag by the true Schamyl, as he swept down the swift Koisu in the dawning sun-light presently to find himself amidst hills and among friends, that would render successful pursuit if attempted, hopeless—impossible. Achulko surrendered at discretion; and General Grabbe retraced his steps in very angry mood, with a daring attack upon his rear-guard, by the ubiquitous and indefatigable Schamyl, at the head of a large body of horsemen exasperated to fury. The Iman was beaten off with difficulty, and the victorious General's march was sullenly resumed and concluded without further molestation."

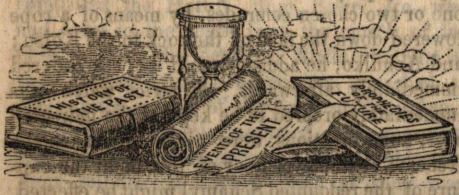
### Moses—His Moral Greatness.

In respect to his moral endowments, Moses has not always been justly appreciated. The stern lawgiver was not all sternness. Even his violent passions, for such undoubtedly he had, did not break forth at his own personal wrongs. He thought for his nation and for his trust far more than for himself, and in his treatment of the Egyptian oppressor and the rebels of his own camp there is a disinterested grandeur in his very vehemence. The poems that bear his name are wonderful alike for their tender humility and exalted confidence. He leaned upon a sovereign power as a lowly and faithful servant, and thus performing his work as under divine guidance, he was brave and bold in his very meekness, strong not to do his own will, but the Lord's. There is more truth than in these days has been generally allowed in the old primer that called Moses meekest of men. Humility is not the pliant, supple thing that the superficial suppose it to be. Columbus was humble, when refusing to sacrifice to the ridicule of the multitude the belief which he believed provisionally given, that a new world awaited his adventurous fleet. Luther was humble, when, lifting up the Bible before the Imperial Diet, he refused to recant, and stood boldly upon the ground of the New Testament against royal threats and Papal anathemas. Paul was humble, when, at Athens, and before Agrippa, and at Rome, he boldly professed his allegiance to Christ, and confirmed his allegiance at last under the executioner's sword. What, indeed, is humility, but the surrender of man's will to the Divine will,—a surrender that may give proof of itself, now in lowly penitence and prayer, and now in bold confession and heroic daring?

Moses was the civil and religious counsellor, and this office shows the nature of his mind, the greatness of his influence. To him belongs the high dignity of devoting his life to a sacred aim, whose results only ages could exhibit. Of those previous to Christ, his name stands first among the leaders, lawgivers, and prophets of our race. How noble he appears in his anticipations of the greater than himself, and of the age better than his own! He claimed not to know all of God's will, nor to have exhausted the Divine light. His face, so generally associated with stern command and imperious law, beamed not

seldom with yearning for a brighter day. The lawgiver should stand before us, not in the arrogance of self-complacent righteousness, but with an humble longing for a blessed time beyond his own best achievement,—a time to follow dark centuries of idolatry and degradation with ages of peace and virtue above aught that his own eyes had seen. His character was not unlike the rock which he smote in the desert. Within its adamant strength dwelt a spring of living water. Who will deny him the name of the greatest of the ancient men?

Osgood's God with Men



## The Advent Herald.

BOSTON, DECEMBER 3, 1853.

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

### THE PROPHECY OF ISAIAH.

#### CHAPTER XXIX.

AND the multitude of all the nations that fight against Ariel, Even all that fight against her and her munition, and that distress her,

Shall be as a dream of a night vision. It shall even be as when an hungry man dreameth, and, behold, he eateth;

But he awaketh, and his soul is empty: Or as when a thirsty man dreameth, and, behold, he drinketh; But he awaketh, and, behold, he is faint, and his soul hath appetite; So shall the multitude of all the nations be, that fight against mount Zion.—vs. 7, 8.

As "a dream of a night vision" vanishes on awaking, and all its apparent realities disappear, so the hosts of the Assyrian, which the simile is given to illustrate, vanished in a single night.

By similes, also, in v. 8, are illustrated the delusion of the Assyrians in supposing they would succeed in their attempt on Jerusalem, and their disappointment in the result. As a famishing man dreams that he is satisfying his hunger and thirst with food and drink, and on awakening finds it an illusion of his sleep, so the nations, assembled under the banner of Sennacherib, supposed they were about to possess themselves of the spoil of Ari-El, but found their expectations like a vision of the night.

Virgil (*Æneid* xii. 908) has the following on the workings of the imagination in a dream:

"And as when slumber seals the closing sight,  
The sick wild fancy labors in the night;  
Some dreadful visionary foe we shun  
With airy strides, but strive in vain to run;  
In vain our baffled limbs their power essay;  
We faint, we struggle, sink and fall away;  
Drained of our strength we neither fight nor fly,  
And on the tongue the struggling accents die."—Pitt.

By metonymy, "soul" is twice used in the text for the person.

Stay yourselves, and wonder; cry ye out, and cry: They are drunken, but not with wine; they stagger, but not with strong drink.—v. 9.

In this apostrophe to the Jews, they are reprov'd for their own stupidity, in not perceiving, and profiting by the indications of Providence. They are commanded to stop and be astonished at their own stupidity and hypocrisy—"stay" signifying to tarry—an act of the body being substituted for the analogous act of the mind.

"Cry ye out, and cry," says Wm. Lowth, "may perhaps be better rendered 'consider ye, and cry out,'" i. e., they are told to acknowledge, that the nation had lost their sense and reason like men overcome with intoxicating liquors.

"They are drunken," and "they stagger"—a condition and act of the body, are substitutions; and illustrate the blinding effect of their erroneous doctrines and their corresponding conduct.

For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: The prophets and your rulers, the seers hath he covered.—v. 10.

"Poured out," in this connection, is a metaphor, and illustrates the stupefying effect of their errors on their consciences,—as if they had been put to sleep by being drenched with ether, or chloroform.

"Sleep," the closing of their eyes, and covering their seers and prophets, are substitutions for their stupid indifference, and inability to discern the import of God's teachings. This was true of the Jews at the time this prophecy was written, and it is true of all persons, at all times, who are in a corresponding state of indifference to God's requirements. Paul quoted this text and applied it to the Jews of his day, when he said, (Rom. 11: 7, 8.) "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, (according as it is written,

God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day."

"Seers" is another name for prophets, (1 Sam. 9:9.) "He that is now called a prophet, was before time called a seer." When their understandings are thus darkened, Micah says to the prophets, (Mic. 3:6,) "Therefore, night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them."

And the vision of all is become unto you as the words of a book that is sealed,

Which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.—vs. 11, 12.

"The vision of all," is the vision of all the prophets—there being others besides Isaiah whose words they disregarded. 2 Chron. 36:15, 16—"The Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling-place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy."

A "sealed book" is one closed up and fastened with seals; and cannot be read till they are loosened. Thus Daniel was told (12:4), to "shut up the words and seal the book even to the time of the end;" and the symbol in the apocalyptic vision, (Rev. 5:1) was "sealed with seven seals." The likening of the vision of all the prophets to a sealed book, is a simile illustrating the darkness in which the revelations of God were shrouded—according to the understanding of all classes, and the corresponding ignorance of all classes respecting their import. The learned were as much disabled by their prejudice, as the unlearned were by their ignorance, from reading aright.

These texts illustrate the position of many at the present day respecting the import of the prophecies. Some of the learned tell us that, "they are highly figurative, and cannot be understood till they are fulfilled;" while the ignorant say, "We are incompetent to fathom their meaning." To both classes the prophecies are a sealed book. God here shows us that such do not honor Him, and that such excuses are of no avail.

Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, And with their lips do honor me, but have removed their heart far from me, And their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, Even a marvellous work and a wonder: For the wisdom of their wise men shall perish, And the understanding of their prudent men shall be hid.—vs. 13, 14.

To "draw near" to God, is a substitution for the worship of God. "Mouth" and "lips," are by metonymy, put for the words they uttered; and "heart," for their affections—of which the heart was supposed to be the seat. And "removed," is a metaphor expressive of the withholding their affections from God. One fatal mistake of the Jews consisted in their making the external acts of worship, and outward ceremonies the whole of their religion; and another consisted in over-valuing the traditions of their Rabbies and elders. They made the plain declarations of God's word give way to the constructions of men. This caused them to reject the gospel of Christ; and causes many to reject his second advent. The Saviour said to the Jews (Matt. 15:6-9), "Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

"Therefore," i. e., because of their lip worship, God proceeds to predict their punishment, which their wise men and prudent should have no skill to evade. "Perish" and "hid," applied to wisdom and understanding, are metaphors expressive of their absence.

A corresponding prediction occurs in Hab. 1: 5, 6—"Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe though it be told you. For lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs."

Who unto them that seek deep to hide their counsel from the Lord, And their works are in the dark, and they say, Who seeth us? and who knoweth us?—v. 15.

To "hide deep," is a metaphor, literally applicable only to what may be buried in the ground, but applied to counsel, it illustrates their efforts to conceal their real intentions under a plausible exterior.

"Their works are in the dark," is a substitution for their being, as they supposed, unknown to God or men—thinking that they could carry on their projects without the knowledge or interposition of Providence. Hypocrites must suppose that God, as well as man, is deceived by their outward deportment.

Surely your turning of things upside down shall be esteemed as the potter's clay:

For shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding?—v. 16.

"Turning of things upside down," is a substitution for their perverse views and conduct. They had no just conceptions of truth, declared God's revelations to them a sealed book, followed the precepts of men instead of the word of God, made outward acts a substitute for the worship of the heart, and thought by false appearances to hide their real designs.

"As the potter's clay," is a simile and illustrates their impotency. Their perversions of truth, and attempts to conceal their real purposes, would be as ineffectual in accomplishing the desired end, as the efforts of clay to mould itself would be, without the artificer.

The interrogations in the text, are of a form which require a negative answer. They here illustrate the absurdity of perversity and opposition to God, which are as foolish as it would be for the work to deny that the artificer had moulded it, or for it to question the skill of its maker. Paul quotes this passage to illustrate God's sovereignty, (Rom. 9:18-22,) "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction."

### INQUIRIES.

BRO. BLISS.—Will you please to answer the following questions for the satisfaction of some of the readers of the Herald?

First. Is it your decided opinion that the time measuring the vision of Daniel, chap. 8th, should read 2400 years?

Second. Will a belief that those years are 2400, instead of 2300 as it reads in the common version, necessarily put off the advent of Christ 100 years?

Third. Have you ever designedly given the impression, or expressed such an opinion, or do you still think we have yet to wait 100 years longer for the coming of our Saviour?  
J. P. JR.

Newburyport, Nov. 26th, 1853.

REMARKS.—1st. All the evidence we have on that point was given in the Herald of May 21st, viz., that Joseph Wolf asserts that of the oriental manuscripts which he examined when in Asia, the older ones read, 2400, and the more modern ones, 2300. Wolf did not adopt that reading from the evidence before him, and he gave no evidence of the genuineness of those manuscripts, or of their age, by which those who form opinions on evidence could judge of the correctness of the reading. We do not doubt Mr. Wolf's testimony that he saw manuscripts with such a reading. If such manuscripts do there exist, it is possible that such is the correct reading; but it is by no means certain. As we do not form or change opinions for slight causes we have not, of course, formed an opinion on this point. We have no belief respecting it, and have never expressed any; but have suggested Wolf's view as one that may possibly prove a solution of this problem.

2d. This depends entirely on the epoch from which they are reckoned. To commence them with the seventy weeks would extend them ninety years into the future. There is a difficulty in commencing any period for the length of the vision so late as that; for the vision began with the ram standing before the river, and then pushing in different directions with no beast able to stand before it. This was true of Medo-Persia, till Xerxes "stirred up all against the realm of Grecia." It is an admitted fact in history that Grecia did maintain its stand before Medo-Persia, and that of the millions who went to subdue it, the greater number of them never returned. Xerxes preceded Artaxerxes in whose reign the seventy weeks commenced; and we never should think of coming down this side of the former, for the commencement of the vision, unless we were compelled to by the shortness of the period that marks its duration. If we adopt the reading of 2300, we must of course come this side of the time of Xerxes, and this side of the commencement of the seventy weeks, or we should find their termination in the past. If the longer period is adopted, there is no necessity for beginning

so late; nor is there for commencing this side of Cyrus, when the ram was pushing, as described in the prophecy. We relied on the connection between the weeks of the 9th and the days of the 8th chapters, as the key to unlock the time of the end of the longer period. As it did not unlock that time, we found the key did not possess the magic attributed to it; and we acknowledged our error in supposing such a connection. This conviction we have never since relinquished, nor have we ever failed to express it, on any occasion when we have considered any expression of opinion respecting it necessary. And not holding to that connection, we hold to no necessity for looking to a century in the future, even were it proved that 2400 is the correct reading.

3d. We said in the Herald of May 21st, of this reading:

"We are not disposed to adopt it. Yet we do not see that it could delay the advent at all. Daniel's vision begins with the ram having no beast that could stand before him. There was no nation that could stand against Media and Persia after the conquest of Babylon B. C. 538. Reckoning 2400 years from that point, and their termination is near."

We have never since then expressed anything at variance with the above. Nor is that all: knowing that private conversations are liable to be misunderstood and misinterpreted; and that the delicacy and uncourteousness of making a public use of private remarks is sometimes lost sight of, we have, to our best recollection, invariably, whenever we have suggested 2400 as a possible reading, taken the precaution to refer to the time of Cyrus as a proper commencement of the vision; and we have been thus explicit, so as to leave no excuse for any incorrect statements, should the honor and sanctity of private intercourse be at any time disregarded. If reckoning 2400, from an era more than 2390 in the past, extends them a century into the future, it must be done by some kind of logic and mathematics which we have not studied. We have never designed to convey any such impression.

### TURKEY AND RUSSIA.

The following very clear statement of the operations of the Turkish army, we copy from the London News of the 10th:

"The more recent despatches from the Danube, though still sufficiently laconic, when combined with those which preceded them, enable us now to infer, with tolerable precision, the great outline of the plan upon which the Turkish generalissimo is bringing his army into action. Unless appearances are very deceitful indeed, he is handling the forces at his disposal with consummate skill, showing that to his energy and promptitude he adds a rare gift of skilful and comprehensive combination. Let us glance over the field where the hostile forces are now arrayed. The province of Wallachia approaches in its superficial configuration, to a parallelogram of nearly 300 miles in length by about 150 in breadth. On the south-west, south, and south-east it is bounded by the Danube. From the neighborhood of Orsova to a little beyond Widdin the course of that river is nearly from north to south; from the latter point to the vicinity of Silistria its general course is from west to east; and thence to Galatz it flows from south to north. The northern boundary of the province, for a distance of some 200 miles from its western extremity, is a mountain range; thence to its eastern extremity an affluent of the Sereth, which flows eastward from where the mountains terminate, and the Sereth itself to its embouchure in the Danube. The portion of the province which is enclosed on three sides by the Danube is generally low and flat; to the north, it gradually rises to the base of the mountains.

"The western part of the province, between the western frontier and the river Argish—comprising fully two-thirds of the whole—is divided into three pretty equal parts by the valleys of the Schyl and Aluta, flowing from the northern mountains at right angles to the Danube. The Schyl and the Argish rise on the southern declivity of the mountains; the Aluta rises to the north of the chain, and breaks through it. The part of Wallachia which lies to the east of the Argish is bisected by the Jalomeritza, which flows from west to east. The Turkish or southern bank of the Danube, from Orsova to where it again turns northward, after flowing nearly 300 miles from west to east, is high and abrupt; the Wallachian low, and apt to be overflowed. A little to the north of the point at which the course of the river turns from south to east is Widdin, on the Turkish, and opposite to it Kalafat, on the Wallachian bank; commanding the mouth of the Schyl is Rahowa, on the Turkish bank; commanding the mouth of the Aluta is Nikopolis, on the Turkish bank; midway between the mouths of the Aluta and Argish is Rustchuk, on the Turkish, and opposite Giurgewo on the

Wallachian bank. Bucharest is situated nearly north of these places, at a distance of some sixty miles, on an affluent of the Argish, which intervenes between it and them. Turtukai is situated on the Turkish bank, opposite the mouth of the angle formed by that river and the Danube at their Argish; Altenitza on the east of the Argish, in the junction. Silistria stands on the Turkish bank of the Danube, near the point where the river turns to the north, and Schumla is some eighty miles to the south of it.

"The principal Russian force is concentrated between Bucharest and the Danube, but parties had been thrown out in advance as far as Kalafat. Some of these parties were pretty strong, but still this was dispersing the army over a longer line than its numerical amount warranted. We observe attempts are being made to palliate this mistake of the Russian commander, by alleging that he had been led to expect support from Austria, which is now withheld. When the faithless, Jesuitical character of the Austrian government is taken into account, this story looks plausible; it may however be a mere invention and afterthought, to screen the strategical blunder of the Russian general. The main body of the Turkish army was concentrated in the region between Silistria and Schumla; a strong body of troops was posted at Sophia in the rear of Widdin; and the communication was kept up by a chain of posts. The Turkish troops have hitherto been healthy; according to the latest accounts from Bucharest, there are at present 12,000 Russian soldiers in hospitals there. The advanced period of the season, and the want of roads, render it difficult, if not impossible, for the Russians to receive speedy reinforcements; the communication of the Turks from Silistria with Varna—either direct or by Schumla—is open and easy.

"Keeping in view the outline sketch we have given of the country and its principal positions, and the account of the relative position and condition of the two armies, we are in a condition to appreciate the movements that have been made by Omar Pasha. From Widdin a *corps d'armee* has been thrown into Western or Lesser Wallachia, amounting, according to the most recent accounts, to 12,000 men; and the force stationed around Sophia is stated to be advancing to support them. The Russian troops in that part of Wallachia have fallen back without offering any serious resistance. There is a talk of their making a stand behind the Schyl, but at present they appear to be in full retreat towards Bucharest. On the Eastern or Lower Danube a strong body of Turkish forces has been thrown across near the mouth of the Argish. No less than 18,000 men crossed from Turtukai to Oltenitza; they were attacked by the Russians, but made good their footing; after a combat of three hours the Muscovites retreated, with a loss of several officers, and 200 privates killed, of six superior and eighteen subaltern officers, and 479 privates wounded, leaving the Turks (whose amount of loss is unknown) to entrench themselves on the north bank of the Danube. In addition to this 2000 Turks are said to have occupied Kalarahe, a small town or village in Wallachia, opposite to Silistria, and 2000 from Rustschuk have taken possession of an island in the Danube, between that fortress and Giurgewo.

"It appears, then, that in every affair between the Turks and Russians in Wallachia, the latter have been worsted. The Turkish force advancing from Widdin is forcing the Russian detachments in the western parts of the provinces back upon Bucharest, with a fair prospect of beating if it can catch them, or, at all events, of cutting them off from the main body in front of that city. Again, the advance of the main Turkish army has made good its footing on the Wallachian side of the Danube, and holds both banks of the Argish, which lays the approach to Bucharest open to it. To all human appearance, therefore, it will be comparatively easy for Omar Pasha, by pushing on his main force towards Bucharest, to form a junction with the Turkish troops advancing from Kalafat; to break the line (as they in naval warfare) of the enemy; isolate the body of Russians in front of Bucharest from that which is retreating upon it from the west, and beat both in detail, if that have not been already done to his hand in case of the latter corps.

"This view of affairs can only be presented with the hesitation which the brief and fragmentary character of the reports from the seat of war, and the yet imperfect development of the strategy of the generals on both sides, render necessary; but on a deliberate view of what has been written, it does not appear that any unwarranted or partial inference, or colored fact, has been stated. It deserves to be kept in mind that the communications of the Turkish army, with the sources whence they are to derive re-inforcements and supplies in their

rear, are much more open and easy than those of the Russians; that the Turkish troops are in better health than the Russians; and that the success which has as yet attended the Turkish arms will inspire the Ottoman soldiery with more confidence in themselves than the Muscovites, all things considered, can be expected to feel. A knowledge of the real weakness of Russia, and of the traditional tactics of that Empire, when it discovers a task it has undertaken to be beyond its power, would warrant our inferring from these facts that peace is likely soon to be restored; but on the other hand, there must be taken into view, as an obstacle to this desirable consummation, the obstinate ambition and vanity of the Emperor Nicholas, which appear to have stimulated him to a state of frenzy. He breathes war, and if he can make war successfully, will be ready enough to wage it."

The *London Times* comments as follows on the military operations:

"We observed yesterday that no accounts were furnished of the strength or the operations of the Russian main body which, at the first passage of the Danube by the Turks, had marched to encounter them at Kalafat. It is now asserted that this force, which was under the command of General Dannenburg, numbered between 30,000 and 40,000 men, and that it was in position between Krajowa and Slatina, so as to intercept the route from Kalafat to Bucharest. The Turks, we were also told by the latest despatches, were occupying Lesser Wallachia—that is to say, the country about Kalafat—with 12,000 men: but as this was evidently the chief point at which the Danube was to be crossed, it is probable that the force referred to had received constant augmentations from the other bank of the stream. Indeed, it was expressly mentioned that 'large bodies' of Turkish troops were concentrated round Widdin—the fort opposite to Kalafat, and all these could of course be brought over without much difficulty, when the passage of the river had been once secured.

"Now, whether the Russians advanced to attack the Turks, or the Turks in marching up the country encountered the Russians, we are not fully informed; but it is between these two armies that 'the battle' reported must apparently have been fought. Nor can we have any doubt that it proved disastrous to the Russian troops. We are, it is true, merely told that 'fourteen superior Russian officers were killed,' and that 'the Russians were retreating upon Bucharest;' but these intimations, if correct, convey volumes of intelligence. If fourteen superior officers were killed, how many inferior officers and how many men must have shared, in all probability, the same fate! And how many of all ranks must have been wounded? Those acquainted with the rules of military calculations would construct a fearful list of casualties from the unit given in the despatch. In the affair at Oltenitza, for instance, though no 'superior officer' was reported killed and only six wounded, the total numbers of those placed *hors de combat* seem to have exceeded 700. Nevertheless, this battle must have been fought and won, if we are to accept the present accounts strictly, by some 12,000 Turks against 30,000 or 40,000 Russians!

"That it was won we cannot doubt, for the Turks are described as remaining 'masters of the field,' and the Russians as retiring by what under such circumstances would be their natural line of retreat, 'upon Bucharest.' Rumors, moreover, had been in circulation for the last day or two to the effect, that 'the right wing of the Russian army, under General Dannenburg,' which was no other than this very force,—had experienced a check, and, as we yesterday remarked, the inaccuracies of our information from Bucharest and Vienna are not likely to tell often in favor of the Turks. We must need infer, therefore, that any exaggeration of numbers applies rather to the Ottoman forces than the Russian losses, and the inevitable conclusion arises that the main Russian army has been defeated by the Turkish army with severe loss, and on a field favorable to the former. No doubt, the twelve thousand Turks at Kalafat had been reinforced, and perhaps largely, from the troops concentrated at Widdin; but, it seems hardly probable, on any supposition, that they could have been raised to a strength equalling that of the Russians.

"Omar Pasha had some 66,000 or 70,000 men in Bulgaria. Of these he had already carried, according to reports, 24,000 across the river,—viz.: 18,000 at Oltenitza, 4000 at Kalarahe, and 2000 at Giurgewo. He was also menacing other points of the stream, and 12,000 of his best troops had been established at Kalafat. This accounts for some 40,000 of his army; so that not more than 25,000 or thereabouts would remain to be brought over. But, even supposing that as many as 20,000 of these were taken to reinforce the 12,000 at Kalafat, still the whole Turkish force thus concentrated in Lesser Wallachia would amount only to

32,000 men; indeed, no accounts yet received rate it at so high a strength, whereas the Russians are plainly set at between 30,000 and 40,000, with strong cavalry and artillery. We wait with some curiosity for the details of so remarkable a battle.

"From first to last, the movements of the Russians in these transactions appear unaccountable. Assuming even that the Kalafat Turks were ultimately raised to a large force by succors from the opposite bank, some days must still have elapsed during which they were but 12,000 strong, and what were the 30,000 Russians doing then? We might imagine, perhaps, that Prince Gortschakoff, having been strictly forbidden to become the actual assailant, was compelled to wait for the attack of the Ottomans; but this hypothesis is at once negated by the circumstances of the affair at Oltenitza, where General Perloff fell upon the new comers without hesitation or scruple. Yet, if General Perloff could do this at one point, why could not General Dannenburg do the same at another? If the former commander could lead his 9000 troops against the 18,000 Ottomans at Oltenitza, why could not the latter employ his 30,000 or 40,000 against the 12,000 Ottomans at Widdin? If all the incidents thus reported are correctly given, the sum of the result amounts to this:—That the right wing of the Russians, comprising their principal force, has been defeated by the left wing of the Turks, while the Turkish centre has also been victorious at Turtukai, and is on the immediate route to the Russian head-quarters, in numbers superior to the enemy."

It would appear from the plan of operations developed in the movements of Omar Pasha, that he is moving the three wings of his army simultaneously upon Bucharest, and we may shortly expect to hear that by this date some decisive action has been fought—perhaps that Bucharest has been bombarded and stormed—or that the Turkish army has been defeated before its walls. Letters are said to have been received from the Turkish general himself, which announced that the onward march to the capital of Wallachia, was the main object of his operations.

"Letters from Bucharest of the 25th, state that Prince Gortschakoff has but from 70,000 to 80,000 men in the Principalities. He has sent to General Osten Sacken, commander of the third army corps, to join him with his forces in all haste. General Luders, with the fifth army corps, is ordered to move into Moldavia. General Dannenburg commands the Russians at Krajowa, and Sami Pasha the Turks at Kalafat."

STILL LATER.—The steamer *Atlantic* arrived on Tuesday, bringing intelligence of another battle, in which the Russians lost 3000 men. The Poles in the Russian army are becoming disaffected. 100,000 Turks had crossed the Danube.

#### The New Year, 1854.

On the first of January next, *Gleason's Pictorial* will commence its sixth volume, and will appear vastly improved in all respects, with a superb new heading, new type and dress throughout, and will be printed upon the finest paper. As the proprietor of the *Pictorial* has purchased the entire goodwill of Barnum's *New York Illustrated News*, and has merged that journal in the *Pictorial*, the public will reap the advantage of this concentration of the strength of the two papers upon one, both in the artistic and literary departments. The same brilliant host of contributors and artists will be engaged on *Gleason's Pictorial* as heretofore, and a large addition is also made to the corps, both in talent and number. The most liberal arrangements have been completed, and such as will enable the proprietor to produce by far the finest illustrated journal yet published, and much superior to the present issue of the paper. The columns of the *Pictorial* will constantly be beautified by all that can please and instruct in art and nature, and its literary department will fully sustain the high reputation it has so long enjoyed.

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#### TIME OF THE ADVENT.

(Continued from our last.)

The *Alemanni*.—The reasons assigned by the editor of the *Herald* why this nation should not be "reckoned as a horn," at the time fixed for the existence of ten contemporary kingdoms "on the old Roman territory," are sustained by the clearest historical facts. Let the candid reader take notice. Brother Bliss does not call in question a single statement made by Elder Berick in his condensed description of the so-called tenth kingdom; but he justly complains because the whole truth in the case is not given. And just there lies the sophism. Certain it is, that "they invaded that part of Gaul known since under the name of Alsace, the Palatinate, Mayence, &c., and that they "extended their conquests over Rhetia," and that "in 496 the Franks" deprived "them of a part of their territory," but is it a logical deduction, because they thus "invaded that part of Gaul," and "extended their conquests over Rhetia," and "in 496" were deprived "of a part of their territory," therefore, the Alemanni existed as a kingdom "on the old Roman territory," twenty-four years after the last named disastrous event? When we call to mind the character of those times: so full of dire confusion;—in the very midst of that mighty revolution that broke in pieces Rome's ancient empire; when wars raged, and whole territories were laid in ruins, and blood flowed like water, when these rapidly moving, and fearfully startling events, would, in much less time, change the entire political aspect of Western Europe, we frankly confess, that such uncertain assertions, are not to our dull intellects particularly overwhelming, because the facts stated do not prove the issue! There is, however, an event mentioned in the account of the tenth kingdom, which is of some interest to this part of the subject; the war between the Franks and the Alemanni, in which the Franks deprived the Alemanni "of a part of their territory." What part of their territory did the Franks deprive them of? and in what state, or political condition did that war leave the Alemanni? These are questions of importance in order to know 1st. If they in 519 had territorial occupancy upon the old Roman territory. 2d. If they did, had they at that time there an independent kingly form of government. I need not enter into a detailed account of their origin, and their invasions of the Roman Empire, and their signal defeats, this has been most truthfully done by brother Bliss. The point of the argument before us is, is there any propriety in reckoning the Alemanni as one of the ten kingdoms at 519? We will turn our attention to the battle fought between the Franks and the Alemanni, A. D. 496. Says Gibbon, vol. 3, p. 572: "The northern part of Helvetia had indeed been subdued by the ferocious Alemanni, who destroyed with their own hands the fruits of their conquest. From the source of the Rhine to its conflux with the Mein and the Mosell, the formidable swarms of the Alemanni commanded either side of the river, by the right of ancient possession, or recent victory." We should remember that the river Rhine constituted the northern boundary line between the Roman territory and Western Germany. The "ancient possession" of the Alemanni, was just over the river in Germany; their possession by "recent victory," was on the southern side of the river, within the Roman territory, so that they now held possession on both sides of this dividing line, but it is only on the southern side that we have to do, for the "just ten" are to be found "on the old Roman territory." "They had," continues Gibbon, "spread themselves into Gaul, over the modern provinces of Alsace and Lorraine; and their bold invasion of the kingdom of Cologne summoned the Salic prince to the defence of his Ripuarian allies. Clovis [king of the Franks] encountered the invaders of Gaul [the Alemanni] in the plain of Tolbiae, about twenty-four miles from Cologne; and the two fiercest nations of Germany [Franks and Alemanni] were mutually animated by the memory of past exploits, and the prospect of future greatness. The Franks, after an obstinate struggle, gave way; and the Alemanni, raising a shout of victory, impetuously pressed their retreat. But [alas for Elder Berick's tenth kingdom] the battle was restored by the valor, and the conduct, and perhaps by the piety of Clovis; and the event of the bloody day decided forever [decided what?] the alternative of empire, or servitude. The last king, then they had no king of their own after this] of the Alemanni was slain in the field, and his people were slaughtered or pursued, till they threw down their arms, and yielded to the mercy of the conqueror. Without discipline it was impossible for them to rally; they had contemptuously demolished the walls and fortifications which might have protected their distress; and they were followed into the heart of their forests by an enemy not less active, or intrepid than themselves. The great Theodoric congratulated the victory of Clovis, whose sister Albofleda the king of Italy had lately married; but he mildly interceded with his brother in favor of the suppliants and fugitives,

[the subjects of the tenth kingdom] who had implored his protection. The Gallic territories, [all on the old Roman territory,] become the prize of their conqueror; [therefore the property of the Franks] and the haughty nation, invincible, or rebellious, to the arms of Rome, acknowledged the sovereignty of the Merovingian kings, who graciously permitted them to enjoy their peculiar manners and institutions [how?] under the government of official, [under a subordinate executive officer] and at length of hereditary dukes."

"After the conquest of the Western provinces," they even lost their possessions without the old Roman territory, for Gibbon in connection says, "the Franks alone maintained their ancient habitations beyond the Rhine." Before Clovis died, which took place in A. D. 514, he had extended his territory to limits not much different from those of modern France. After the death of Clovis, "his dominions," says Taylor, (p. 342), "were divided between his four sons, who respectively occupied the capitals of Paris, Orleans, Soissons, and Metz. This distribution gave rise to a new geographical division: all the districts between the Rhine, the Meuse, and the Moselle, received the name of Osterrike, that is, "Eastern kingdom."

This fact proves that the territory of the Alemanni, was by Clovis held as a part and parcel of his dominions, and now becomes the property of one of his sons. This four-fold division continued till 522 A. D., when one of these kings was slain in battle. Some historians place his death as late as 528. The empire of the Franks was reunited the youngest of these brothers, according to Putz, (p. 21,) about 558 A. D. From these historical facts we learn—

1. That the Alemanni did have a possession by right of "recent victory" within the, "old Roman territory."

2. That in a bloody battle fought between the Franks and the Alemanni, "in the plain of Tolbiac," the alternative of empire [sovereignty] or servitude [a state of slavish dependence] was forever decided, which later became the future political condition of the Alemanni.

3. At that battle their king was slain, which was their last king.

4. The territory of the Alemanni became "the prize," or property of the Franks.

5. The Alemanni, thenceforth, "acknowledged the sovereignty of the Merovingian king," the king of the Franks.

6. Although they were "graciously permitted to enjoy their peculiar manners and institutions," still they were governed by a subordinate executive officer, appointed by the king of the Franks.

7. This state of the Alemanni continued till the death of Clovis, 511, when his empire was divided between his four sons, one division of which embraced the tributary province of the Alemanni.

Therefore, in 519 A. D. they had no king, owned no territory, had entirely and forever lost their independence, become servile subjects of another government, and robbed of every element constituting a kingdom.

And are such conquered, reduced, tributary "suppliants and fugitives" to be elevated into the dignity of a kingdom, one of the "just ten" that had arisen and had an existence in 519 A. D. as one of the horns of the beast? Are the defenders of that system of prophetic interpretation so hard pushed for kingdoms as to be obliged to seize upon such scanty materials out of which to build kingdoms, for the purpose of making good the demanded catalogue of "just ten?"

It may be urged, that after the defeat of the Alemanni, they were permitted to enjoy their "ancient institutions," and therefore notwithstanding a conquered people may still be regarded in the light of a kingdom, although a tributary kingdom. But this will not answer. It is the unanimous voice of history, that at the battle of Tolbiac, this once powerful monarchy was forever ended, and their country reduced to the condition of a conquered province. To be a kingdom, independent or tributary, they must have a king of their own appointed, otherwise, it is simply a province, subject to the command of a governor sent from the supreme administration which was the political and civil state of the Alemanni. The German monarchies were both hereditary and elective. At the death of a king the nearest relative was elected to fill the throne. This privilege was not granted the Alemanni: for Gibbon says they were "under the government of official," i. e., a subordinate officer, "and at length hereditary dukes." Not hereditary dukes of the Alemanni, but of the nobility of the Franks. However this may be, one thing is sure, and that is, that after the death of Clovis, his government was divided between his four sons, and thus like the dominions of Alexander, four distinct, independent kingdoms came up for it, and the capital of one of these kingdoms was Metz, the former capital of the Alemanni! How then, with the son of a Merovingian king reigning in

their former capital, and governing them as his own, and in the same manner as his other subjects, can it in truth be said, that they had an existence as a distinct kingdom. This political and civil state of that portion of France, lasted at least from 511 to 528 A. D., completely spanning their era for the date of the 1260 years, and their time when this is reckoned as a horn, or kingdom. Nay look again. The Revelator has a view of these horns. He says: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns." What do these crowns mean, resting as they do upon the horns? Lord says, this beast is "a symbol of a body of contemporaneous rulers, obviously from its ten horns with their diadems, which are representatives of separate dynasties." They express ten independent sovereignties; empire and supreme power. Now notice their diademed horns, and then look at that crownless, subdued, submissive, incorporated people, and say, can they consistently be exalted to a place among those kingdoms, each wearing the insignia of imperial or regal power!

They may "for convenience" step back nineteen years, "at A. D. 500" to "look to see if these kingdoms had arisen," and it might, and undoubtedly would have been still more convenient to have taken an observation from a position in the political world only five years previous to 500, before Clovis slew their last king, but it is at the year 519 that we are "to look to see if" not only these kingdoms had arisen, but were they then existing as ten independent crowned horns or kingdoms. The Alemanni, nor any portion of that once powerful tribe had such a political existence at that specified year, or histories which we have ever regarded as authentic are widely at fault.

The more I read history relative to that date, the more am I for one convinced, that hardly a year could have been selected for the establishment of a list of ten kingdoms so unfortunate as the year 519. They must avoid every kingdom which had arisen however powerful it may have been, and however prominent and important a part it may have acted in the overthrow of the Roman empire, if that kingdom in its turn had been subverted before their date, because it "would be fatal to their theory." To make up this deficiency, how have they labored and perverted historical facts; and how have they greedily grasped at the most shadowless materials to build up kingdoms: the "miserable remnant of a nation," flying in terror before their victorious pursuers for the subjects of one, and "the suppliants and fugitives" lost in the government of another political body, for a second. Eminent expositors who have given progressive lists of ten kingdoms, had reckoned the Alemanni, previous to the fatal battle at Tolbiac, as one, admit that it became incorporated with the Frank kingdom, and were prompt to put another kingdom in its stead.

The Alemanni were permitted to hold fiefs [i. e., estates on condition of military service] in Rhetia, and on the banks of the Po; the contention for supremacy and power, and for the permanent establishment of a kingdom, was near the frontier, on the Rhine, when the Alemanni were invading and encroaching upon the Roman territory, opposite the locality of the main body of the Alemanni in Germany. The force of this remark you will at once comprehend.

BEREAN.

(To be continued.)

P.S. Please correct some typographical errors in my last. "Two-fold," should have been ten-fold. They make the native islanders emigrate to the opposite coast of America, instead of America.

#### REJOINDER.

(Continued from our last.)

The Lombards.—Under this head you endeavor to show that the Lombards settled in Pannonia on the death of Attila A. D. 455, in your quotation from Grotius, of whom Bishop Newton remarks: "Grotius was indeed a very great man; but none hath betrayed more weakness, or committed more errors in chronology and history than he hath done in explaining the prophecies."\*

\*Do you think to set aside the authority of Grotius as a historian, by Bishop Newton's dissent from his as an interpreter? Our dissent from him as an interpreter, makes his historical statements the more valuable. Grotius, like Calmet, and some other writers, interpreted the seventh chapter of Daniel, so as to make the kingdom of Alexander the "third kingdom," and the dominion of Alexander's successors the "fourth." He accordingly looked for the "ten horns" among the individual kings of Syria. It was a sad misapplication of history and chronology to take events that transpired long before the Christian era, to fulfil prophecies that point to a long time after. And it was

So much for the above authority. The following historical testimony will show to the contrary.

"The valiant and prudent Ardaric had extended the dominion of the last nation (the Gepidae) after the death of Attila, over Pannonia and Dacia. This kingdom flourished one hundred years."—Rotteck, v. 2, p. 49.\*

Smith, in his classical Dictionary, says that the Lombards passed the Danube, at the invitation of Justinian in the middle of the sixth century, and settled in Pannonia.—p. 420.†

in reference to this application of the ten horns to the kings of Syria, that Bishop Newton said:

"It was a strange wild conceit in Grotius and others, to think that the kingdom of Alexander and his successors made two different kingdoms. Grotius was indeed a very great man, and for the most part, a very able and useful commentator: but the greatest and ablest men have their weaknesses, and none hath betrayed more weakness, or committed more errors in chronology and history than he hath done, in explaining the prophecies. His notions here are as mean and contracted, as they are generous and enlarged in other instances."—Bish. N. on the Prop. p. 189.

A comparison of this with your extract from the bishop, will enable the reader to judge whether you fairly represent Newton's opinion of Grotius. Bishop Newton elsewhere says of him:

"Excellent learned as Grotius was, a consummate scholar, a judicious critic, a valuable author; yet was he certainly no prophet, nor the son of a prophet." He then goes on to say, that, "in explaining the prophecies, scarcely have more mistakes been committed by any of the worst and weakest commentators, than by him, who is usually one of the best and ablest."—p. 393.

As Grotius goes into Syria to find ten individual kings as those symbolized by the ten horns, it will be seen that his historical statements respecting the divisions of modern Europe are independent of his views of prophecy. It is not in a department where he is confessedly weak and mistaken, that we inquire of him; but one in which, in the language of Bishop Newton, he is "excellently learned," a "consummate scholar," a "judicious critic," and "a valuable author." When Grotius makes declarations respecting the Lombards, he gives his authorities, and quotes from "Pauli Warnefridi de Gest. Langobardi." And is sustained also by "Procopii Hist. Vand." and "Sigonii de Reg. Ital." The historical statements in support of this, were given in the "Chronological Table" of last week, under the date of A. D. 453.

"Paul Warnefrid's Miscellany, expressly asserts that the Gepidae, of whom the Lombards were a branch, passed the Danube in the reigns of Arcadius and Honorius and settled around Singidunum and Sirmium."—Grot. Proleg. p. 53.

"Procopius also represents the Lombards, on the death of Attila, as taking possession of that part of Pannonia which had before been occupied by the Huns."—Hist. Vand. lib. i, pp. 5, 6.

\*It would not have greatly extended your article had you given the additional particulars which Rotteck has stated. Singidunum and Sirmium, where Warnefrid asserts that the Lombards settled in the reigns of Arcadius and Honorius, were south of the Danube near the present city of Belgrade, in Turkey, east of the ancient Rugeland which is now in the grand duchy of Austria. Now Rotteck asserts, on the same page, and only three lines above where you began to quote, that the Langobards [Lombards] went into Rugeland as early as "about 488." He says:

"Already in the time of Augustus, the Romans fought with the Langobards, who dwelt then to the west of the Elbe, and gradually approached the Rhine. Besides, the Langobards appear in the great alliance of the Marcomanni. After their entrance into Rugeland (about 488), they were at first harassed by the Heruli, and indeed subjected. But they arose in 495 and overthrew the Herulian kingdom. A part of the vanquished united with the Gepidae."

"The valiant and prudent Ardaric had extended the dominion of the last nation, after the death of Attila, over Dacia and Pannonia. This kingdom flourished one hundred years. Then it was destroyed by the Langobards. The king of the last, Audoin (527), occupied, with the permission of Justinian, a part of Pannonia. Alboin, his successor, warlike and savage, overcame the king of the Gepidae, Kunimund, and put him to death (567)."—Rotteck, Hist. of World, v. 2, pp. 48, 49.

Thus your own witness places one of your rejected horns within the Roman territory before 500, which you select for the epoch of their enumeration. Their going "into Rugeland about 488" does not conflict with their previous settlement "around Singidunum and Sirmium," on the south of the Danube.

† You do not pretend to give the words of Smith, and we have not his Dictionary at hand to verify your sense of him. Those ancient writers, who lived nearer to the times respecting which they wrote, must take precedence of all subsequent writers; unless the latter can show from equally ancient authorities, that the former were in error

"A new revolution happened in Italy (568) by the invasion of the Lombards. This people, who originally inhabited the northern part of Germany on the Elbe, and formed a branch of the great nation of the Suevi, had at length fixed themselves in Pannonia (527), after several times changing their abode."—Rev. in Eu. 50.

Again you speak of the Britons as possessing a territory "about as large as our state of New Jersey." But Wales was not all the territory on the British Isle over which the Britons reigned. Gibbon, in speaking of the native Islanders late in the 6th century, says: "After a war of a hundred years the independent Britons still occupied the whole extent of the western coast, from the wall of Antoninus, to the extreme promontory of Cornwall; and the principal cities of the inland country still opposed the arms of the barbarians."—Vol. 3, p. 620.\*

Now then after all that has, or can be said in relation to its insignificance, it was larger in territory than that of the Burgundians, whom you reckon in the number of the ten kings. In counting the Britons as one, it was not "necessary," permit me to say, "to ignore the existence of ten contemporary kingdoms, with the plucking up of one of them before that time." Mr. Mede connected the Britons in his classification of the ten kings, and he will not be regarded as second to Dr. Hales, Bishop Newton, or Bishop Lloyd, in respect to a thorough acquaintance with what you are pleased to term "those sources of information, by which such questions are decided;" or in respect to a "mature judgment, and acute logical powers of discrimination;" or presenting "sound and cogent reasons" for what some may regard as heresy.†

After referring to the Huns, Gepidae, Lombards, and the Alemans; and endeavoring to prove from history that the last did not exist as a kingdom subsequently to 496, you proceed to show that the argument is defective in five particulars; and as the first does not militate against our position, it in their statements. This remark will also apply to your next extract from "Rev. in Eu.," which we have not at hand, to see whether a more full extract would have disproved your position,—as in the quotations from Rotteck and Newton.

\*We made no intimation that a territory the size of the sovereign state of New Jersey, was insufficient for the location of one of the horns. The dimensions of the territory, needful for the site of a kingdom is not a question at issue. And the insignificance of the territory of the Britons, was nowhere stated as a reason for their rejection. We stated a geographical fact, when illustrating the dimensions of Wales, by the size of the state of New Jersey.

As reference is now made to the promontory of Cornwall, it may be well to add, that it is the south-western part of England, comprising an extent of country a trifle larger than our state of Rhode Island,—through the whole length of which extends a ridge of bleak and rugged hills, and the general aspect of which is very dreary. And the remaining portion of the western coast maintained by the Britons, was no less desolate and drear.

† As you have already copied from Bishop Newton—(see your article of last week) that Mr. Mede selected the epoch of A. D. 456 for his enumeration of the ten kingdoms—which was twenty years before the end of the Western Empire and the rise of the Heruli, it was necessary for him to include the Britons, or he would have failed in his enumeration of ten. When we come down twenty years to the conquest of Rome by the Heruli, we have ten contemporaneous kingdoms besides the Eastern, which you call "another," without including the Britons; and as such is to be the existing number, which you lay down as marking the epoch of the rise of the little horn, it should have arisen on that principle before that number was broken by the plucking up of the Heruli. As you see fit to disregard, the characteristics which you have laid down as decisive marks of the epoch from which to date, the first time they exist, and select a subsequent period for their existence, you do virtually ignore their having once existed. And the exigency of your theory necessitates you, like Mede for 456, to reckon the Britons as a horn without which, your date of 519 would be valueless to you, and with which, it is of no significance to us. If, however, the authority of Mede is so authoritative to you, in the enumeration of the horns, why do you not follow it? Why adduce testimony to reject it? Do you think to strengthen your cause by contradicting your own witnesses? If Mede is good authority for the Britons, why not for his entire catalogue? You well know that if you adopt his ten, the rise of the Heruli would make your "eleven," and compel you to date your periods at an earlier era than you have selected.

being a fact that we fully endorse, we pass to consider the second.\* You remark:

"As the kingdoms of Odoacer which we name the Heruli must be reckoned as one of the ten horns, as with its subversion of the Western Empire, it made the tenth of the Barbaric kingdoms,—these being in existence when it arose, the Huns, continued by the Gepidae, Vandals, Suevi, Visigoths, Burgundians, Franks, Saxons, Ostrogoths, Lombards, and the kingdom of Odoacer making the tenth."

Now then if you had, with Mr. Mede and Bishop Newton, reckoned the Britons, who at this time (476) occupied more territory on the Isle of Great Britain than was occupied by the Burgundians in France, you would have had eleven instead of ten, as you remark; and to the above add the independent nations or kingdoms in Gaul, and you have no less than thirteen in the empire when you say there were ten, a history of which you may find in Kahlrausch; for, in speaking of the nations who dwelt in Gaul, he says:

"On the Lower Rhine, on the Maas and the Scheldt, as far as the Netherlands, and in the north of France, dwelt the branches of the Franks; the most considerable of which were the Salians, in the Netherlands, and the Ripuarians, dwelling along the coasts of the Rhine."

"Close to them, on the Seine, a Roman governor, of the name of Syagrius, maintained his power for ten years longer, until the year 486, when already there was no longer an Emperor in Rome."

"The north-western point of France, the present Brittany, had already been occupied much earlier by fugitives from Britain, who had fled before the Picts, and then formed under the name of Armorica, an alliance of free cities."

"South-eastern France, Savoy, and Western Switzerland, belonged now to the Burgundians. Their chief cities were Geneva, Besancon, Lyons, and Vienne."

"South-western France, from the Loire and the Rhone to the Pyrenees, was subject to the Goths."

—Hist. of Ger. by Kahlrausch, pp. 91, 92.†

(To be continued.)

THE DISCUSSION.

BRO. BLISS:—In the last Herald I have read an article signed J. Litch, concerning the great "tribulation" of Matthew and Luke. If it is identical with the time of trouble spoken of in Dan. 21:1, when Michael stands up, and the resurrection takes place, as he affirms, then all the signs of Christ's coming are still in the future, and how far no one knows.

Brother Litch says, (and the editor seems [not] to agree with him,) that the time of trouble in Dan. 12:1 is identical—that is, if I understand him, the self-same thing—as the tribulation of Matt. 24:21. Now, look at the cause of the trouble in Dan. 12:1. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people." Yes, standeth for the holy people to deliver them, not against them, as in Matt.—tribulation. Now I take it for granted, that bro. Litch admits this personage to be Christ. And he causes the trouble, because at his revelation the nations will be angry, his day of wrath will be come, taking vengeance on them that know not God, and obey not the gospel. They will call for the rocks and mountains to fall on them, to hide them from his presence. They will be consumed with the breath of his lips, and given to the burning flame. Surely this will be a time of trouble to the wicked, "such as never was since there was a nation, even to that same time." "And at that time thy people shall be delivered, every one that is written in the book,"—delivered from this trouble, and all trouble, delivered from the last enemy, "death," and shout victory over the grave. He comes to be admired by all who believe, to gather the people his saints. The abomination of desolation, or

\* In your article to which we replied, you gave 493 for the rise of the Ostrogoths. With so late a commencement, it would not have been contemporary with the Heruli. This "first particular" to which you refer, was a correction of their era, by placing their rise in 453. As you now "fully endorse" this, your own list of the ten kingdoms are all admitted by you to have been in existence before the conquest of Rome by the Heruli, so that the rise of your last does not limit you to 493 as you stated in your article—on your own argument,—for the commencement of the period in which to look for the rise of the little horn.

† If these superfluous ones thus enumerated, were entitled to a place as horns, why do you omit them in your enumeration? If they are not worthy, why do you refer to them? If they are kingdoms, there was a time in the period of their rise, when there were "just ten and another," to which your theory would compel you back to. We reject the Britons in Wales, for reasons analogous to those for which, probably, you reject the Britons in Brittany. In including one, to be consistent, you should include the other. We reject both.

tribulation, of Matthew and Luke, was to scatter the power of the holy people, and that tribulation was against the elect 1260 days, the same time that the woman fled into the wilderness, where she was nourished for a time, times, and a half a time. This surely was a time of great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be, because this trouble, or tribulation, was against the elect, and never should be again. And except those days should be shortened, there should no flesh be saved, but for the elect's sake those days should be shortened. It don't say those days should be short, but it does say the saints were given into the hands of the little horn long enough to wear them out, and should be until a time, and times, and the dividing of time, which time brother L. has told one is 1260 years, and proved so by history. The days should be shortened for the elect's sake, or no flesh could be saved. Because if the days were not shortened no saint could have survived; and if the saints were all destroyed out of the earth, would any flesh survive a day. "Ye are the salt of the earth." Remove them, and how quick all flesh would perish. History informs us these days were shortened, and the tribulation nearly ceased before the 1260 years expired. But in those days, (Mark 13:24 informs us,) after that tribulation, "the sun should be darkened." Now, if this tribulation is identical with Daniel's trouble, then (if I understand the brother) the coming of Christ must be the abomination spoken of by Daniel, and refers to himself when spoken of by him in Matthew and Mark, and his standing up (or as Matthew says, standing where he ought not,) is the cause of this tribulation, which after 'tis past we are told the sun should be darkened, and the moon shall not give her light, which should be a sign of his coming, or as Daniel has it, standing up. There appears to me a vast difference between the two events: the one is to scatter the "power" of the holy people, persecute and destroy the saints. When they see it, they were to flee from it as for their lives; and they were commanded to pray that it might not oblige them to travel through a winter's snow, or cause a break of the Sabbath day by a sudden escape for their lives, and woe to those who were not in a fit condition to fly in haste. And then if any man shall say to you, Lo, here is Christ, or lo, he is there, believe him not. This is not Christ's coming, nor is it identical with it. Christ's coming is yet future, and I think takes place at the time of Daniel's trouble, when his people are to be delivered, and raised to eternal life; when they are commanded not to flee, for if they do seek to save their lives in this event, they will lose it; but if they give up their lives they shall save them, and they shall say then, Lo, here is Christ, or, Lo, this is our God, we have waited for him. Yes, you may not only believe, but know that this is our God that has come in the glory of the Father, with all his holy angels, to gather his saints, not to scatter them. Here the elect are saved. This is the time of the third woe, which cometh quickly on the inhabitants of the earth. (Rev. 11:13-18.) This is as I believe identical with Daniel's trouble. The nations of the earth, and all the wicked, are in such trouble as never happened to them before since there was a nation on earth, and the saints delivered, their reward takes place.

Brother Litch says, to believe or say that before this time of trouble spoken of by Daniel, the children of God are delivered, is an entire assumption. He says: "The text does not affirm their deliverance before this trouble, but intimates that they will go through it, and be delivered from it." Now, as the brother admits they are delivered from it, and do not experience it, 'tis enough for me to say, Amen. Let God decide the time.

L. WILCOX.

REMARKS.

Those who deny the commencement of the tribulation, spoken of by the Saviour, with the destruction of Jerusalem, and limit "those days" to the 1260 of Daniel, overlook many important particulars:

1. The overspreading of that abomination synchronized with the encompassing of Jerusalem with armies, which connects its commencement with the destruction of Jerusalem.
2. It was to overspread the kodesh mountain—the holy place, which is Judea, and not some other locality.
3. When the abominations shall thus overspread, those in Judea were to flee to the mountains; and not those living in some other part of the world.
4. Those in Judea did flee before its conquest by the Romans; but have never thus fled from before the Papacy.
5. When the days are spoken of as being "shortened," the days are used by a metonymy for the "tribulation" which was to transpire in them; and

it was the tribulation, and not the days which was to be shortened; for it was in those days, and after that tribulation (Mark 13:24) that the tokens of the approaching consummation were to be manifested.

6. The "days" referred to by the Saviour, must be the "times of the Gentiles," (Luke 21:24); until the fulfilment of which, Jerusalem was to be trodden down of the Gentiles. And they cannot be the 1260, without making the 1260 terminate after the giving of all the signs of the consummation; for, as before shown, they were all to be in those days; which is an additional argument to show that the times of the Gentiles were the days referred to.

7. The time of tribulation was evidently shortened by the reformation of Luther, which enlightened many nations, and resulted in a multitude of converts. Had it not been for that reformation few, comparatively, would, in all probability, have been saved during the last three centuries; and therefore it was necessary for the accomplishment of God's purposes. But with that reformation, it would be difficult to affirm that no flesh would have been saved without some subsequent shortening of the days; and therefore no other interpretation of the shortening meets the requirements of the prediction.—Ed.

ALBYN.

"He had been found watching, and before the assembled army he received his full reward. I gazed till I could see no more the young boy's single figure as it stood in the living light; and as I gazed, I found at last my eyes were fixed on vacancy, for Albyn had passed away. He had gone with Erza to the land of the King."—From "The Vast Army."

Lo the battle's strife is ended  
And the soldier's warfare past;  
War's rude sounds no more are blended,  
Sky no more is overcast.  
Cheer thee, Albyn!  
For thy King is come at last.

Through the night so dark and dreary  
Thou th' unceasing watch didst keep;  
Enemies with hate unwearied  
Bade thee slumber not nor sleep.  
Watchful Albyn!  
Thou no more shalt watch or weep.

While the foe's dark ranks were swelling,  
While he pressed thee like a flood;  
Thou the Tempter's shafts repelling,  
Faithful to thy banner stood.  
Faithful Albyn!  
Thou didst love the true and good.

Now with gathered millions gleaming,  
Albyn stands before the King,  
And the cross his forehead beaming,  
Tells of joys that faith shall bring.  
Joyous Albyn!  
Take thy harp nor cease to sing.

Who can tell what bliss unbounded  
Thy young heart in blessing fills;  
When in dulcet tones 'tis sounded—  
"Pass beyond the ancient hills."  
Rapturous Albyn!  
Greater bliss thy bosom thrills.

Far off strains of sweetest music  
Make thy pulses throb and glow;  
And the living light grows brighter  
On that calm and peaceful brow.  
Blessed Albyn!  
Would that we were like thee now!

While we gaze, thee scarce discerning,  
"Mid the "eastern glow" so bright;  
Suddenly in splendor shrouded  
Thou art gone beyond our sight.  
Glorious Albyn!  
Gone to dwell in realms of light.

Gone where summer shineth ever—  
Where the fight of faith is o'er,  
Where thy foes shall vex thee never—  
Where the soldier strives no more.  
Happy Albyn!  
King of kings for aye adore. D. T. T.

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25, 26.

DEATH OF LITTLE HARRY.—In the obituary of our beloved and much lamented brother Smith, of Auburn, I mentioned his little son Harry, who comforted his mother with the hope of his father's resurrection. How little did his fond mother think that the voice of the little comforter would so soon be hushed in death! But little Harry has gone, and now lies by the side of his father in the graveyard at Auburn. He died Oct. 9th, of dropsy on the brain. In a letter from sister Smith she says: "Time and again had he talked to me about the resurrection, and when he saw me sad, he would lead my thoughts to the time when Jesus would

come and raise his dear father. He was a great sufferer before he died. The last week he could neither see, hear, nor speak, until the morning of the day on which he died. About 9 o'clock he looked up in my face so wistful, that his grand-mamma thought he knew me. I said to him, 'Harry, do you know me? Can mamma do anything for her dear boy?' After quite a little effort he asked for drink, and then motioned for me to take him. I took him in my arms, and he said, 'Rock me.' These were his last words. He lingered until half-past 4 o'clock—the same hour his father died—his spirit returned to God who gave it. In yonder graveyard they lie—my two Harrys! Oh God, give me grace to drink this bitter cup without murmuring! Deeply do we sympathize with our dear sister in her double affliction. May the Lord comfort her. L. D. M.

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ADVENT HERALD.

BOSTON, DECEMBER 3, 1853.

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- 1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters. 2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes. 3. Communications for the Herald should be written with care, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted. 4. Everything of a private nature should be headed "Private." 5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself. 6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning. By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

Western Tour.

ELDER HIMES will preach as follows: St. Albans, Hancock county, Ill., (conference), Dec. 10th and 11th. Chili, Dec. 12th, evening, as R. Schellhouse may arrange. Cooperstown, Brown county, Ill., Dec. 13th and 14th, evening, as brother Mallery may appoint. Perry, Pike county, Ill., evening, Dec. 15th, as Mr. Winslow may appoint. Springfield, Ill., Dec. 17th and 18th.

"ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the numbers of the Hebrew text vindicated." By S. Bliss. Published at this office.

We find the following unsolicited notice of this work, from the pen of a clergyman in Hartford, Ct., in the Religious Herald, published in that city. The book was prepared for just such an emergency as the present, and an extensive circulation of it at this time, would be a help to many who for the want of a little chronological information are liable to be deceived by false and specious pretences.

"This is a very valuable contribution to our list of works to aid in the study of the Scriptures, by our former fellow-citizen. No subject is less understood, or more necessary to a proper understanding of the sacred text, than this of Chronology. We commend the work to all ministers, Bible-Class teachers, and whoever desires to study the Bible. Mr. Bliss has here abridged into a small compass all the more valuable results of the larger works of Hales, Usher and others. With admirable skill he has examined, compared, and chosen from the great writers upon Scripture Chronology. There is moreover, in a small compass a great amount of original study. In such a book a man's labors are not appreciated. It is a little treatise you can get for thirty-seven and a half cents and it is worth six months' study—cheap reading for so long a time."

The New York Evangelist denominated it, "a succinct arrangement of Bible history, according to the chronology of Dr. Hales, and well adapted to give clearness to its incomparable narratives. The plan of the work strikes us as ingenious—as most assuredly its object is excellent."

(From the Congregationalist.)

"The object of this work, is to arrange the Chronology of Scripture events, so that the subject may be easily studied. In the language of the preface 'an original feature of this analysis is the presenting in full, and in chronological order, the words of inspiration, which have a bearing on the time of the events and predictions therein recorded.' The work bears evidence of much labor, and may be used with much profit by the student of the Bible."

(From Zion's Herald.)

"It is a brief but thorough outline of the science—defining all its technicalities, and introducing the unlearned reader to quite a comprehensive view of it."

(From Lord's Literary and Theological Journal.)

"This brief epitome of the Chronology of the Scriptures, furnishes a large amount of useful information in respect to the times of the persons and occurrences that are mentioned in the Bible."

JUST PUBLISHED AT THIS OFFICE.—"Memoir of Pernelia Ann Carter. With a brief account of her life, and containing extracts from her Journal and Letters, with miscellaneous articles. Edited by her Sister. Boston: J. V. Himes, No. 8 Chardon-street. 1853."

This little work has been for some weeks announced as in progress and is now ready for delivery. Price, 33 cents; postage, 5 cts.

THE Youth's Guide for November, was delayed till this week by a press of other duties, which will explain to our little folks the cause of their disappointment.

FOREIGN NEWS.



It is reported that the Czar of Russia has formed an alliance with Dost Mohamed, to proclaim war against the British in India, if Britain persists in supporting Turkey. A large Russian force is to invade Bakhast. It is also stated that a Persian army is collecting in the valley of Soolbania, to cooperate with Russia against Turkey. If the above is confirmed, the British Parliament will assemble forthwith to devise measures to meet the dangers that threaten India; but from other sources we learn that Persia is not hostile to Turkey. So perhaps all is baseless.

Russia has declared war against Turkey. The Czar has issued the following arrogant manifesto:

"By the grace of God, we, Nicholas the 1st, Emperor and Autocrat of all the Russias—By our manifesto of the 14th of June, of the present year, we informed our faithful and well beloved subjects of the motives which made it incumbent on us to demand from the Ottoman Porte inviolable guarantees in favor of the sacred rights of the Orthodox Church. We at the same time announced to them that all our efforts to bring the Porte, by means of amicable persuasion, to sentiments of equity, and to a faithful observance of treaties, had remained fruitless; and that consequently we deemed it indispensable to order our troops to advance into the principalities of the Danube; but in adopting that measure we still entertained the hope that the Porte would confess its errors, and would resolve to give satisfaction to our just reclamations.

"Our expectations have been deceived. It is in vain also that the great powers of Europe have endeavored by their exhortations to shake the blind obstinacy of the Ottoman government. It is by a declaration of war—by a proclamation replete with foul accusations against Russia that it replied to the pacific efforts of Europe and to our forbearance, finally enrolling in the ranks of its army the revolutionists of all countries. The Porte has commenced hostilities on the Danube. Russia is provoked to the combat. No other means is left her than a recourse to arms to compel the Ottoman government to respect its treaties; and to obtain from it the reparation of the offences by which it responded to our most moderate demands; and to our legitimate solicitude for the defence of the orthodox faith in the East, which is also the religion of the Russian people. We are firmly convinced that our faithful subjects will join in the fervent prayer which we addressed to the most High that His hand may deign to bless our arms in the holy and just cause which has at all times found ardent defenders in our pious ancestors. In te Domini sperari non confunder Aeternum.

"Done at Barskol on the 20th day of October (3d November, N. S.) in the year of grace 1853; and the 28th of our reign. NICHOLAS."

The following official telegraphic despatch has been received:

The Consul of France at Bucharest to M. de Bourguency, Nov. 6th.—On the 2d and 3d of November, the Turks crossed the Danube from Turukai to Oltenitza, to the number of about 18,000 men. On the 4th, Gen. Parlof attacked them with 9,000 men, and after a brisk cannonade, a combat of bayonets took place between the two armies. The Turks maintained their position at Oltenitza, and have fortified themselves. The combat lasted three hours; in it the Russians lost several officers, and 136 privates killed, and 6 superior officers, 18 subalterns, and 479 privates wounded. The loss on the Turkish side is not known.

Four thousand Turks have occupied Kalarche, and 2000 more have established themselves on an island in front of Guirgivo, whilst 12,000 men are in Lesser Wallachia.

A private account of this battle says; "Another engagement has ensued, in which 14 superior Russian officers fell. The Turks remained masters of the field; and the Russians were retreating to Bucharest. Previous to the battle the Turks had constructed a building and tete de pont at Kalafat, which served as a basis of their operations. It appears that Omar Pasha crossed at three points with 18,000 men, 12,000 at Oltenitza; 4000 at Kalavache; and 2000 at Guirgivo. Skirmishes continually occurred at the outposts.

Before the crossing of the Danube a body of Cossacks came to the river bank and made a sign of insult to the Egyptians, who rushed to their boats, rowed across the river in the face of the Cossack fire, and having punished them well, chasing them some distance inland, returned in triumph to their camp."

There are rumors of several other movements of the Turks at different points along the Danube; also the destruction of a Russian steamer at Horsova; but these reports, though probable, do not rest on authority sufficient to state as facts. Among others is the following:

Constantinople, Oct. 11.—Lebanon is disturbed.

Selim Pasha has crossed the Russian frontier in Asia, and a battle has taken place at Battoum; 5000 men were engaged, and both armies fell back as night came on. In the second battle at Asker the Russians were defeated.

Oct. 20.—Masko Bey, an officer of Selim Pasha's staff, with a small force, was suddenly attacked by a body of Russian cavalry; he fell back, fighting, towards the main body of the Turkish army, and a battle soon became general; 15,000 Russians were engaged in the affair. After hard fighting, the Russians were defeated and forced to retire before the Turks, who planted the Sultan's standard, and made their quarters at the Russian position of Orelle, eight hours' distance from Ciorockdere, where the battle began.

The Russian force defeated, and driven back to Bucharest, was the main body of the Russians, under General Dannenburg, and was from 30,000 to 40,000 strong. If this be true, the news may be summed up thus triumphantly for the Turks: the Turks have beaten the Russians in Asia. The Turkish left wing in Europe has beaten the Russian right, comprising their principal force; while the Turkish centre has whipped 9000 Russians at Turkukai, and is now pressing on Bucharest.

The policy of the Russians is supposed to be to draw the Turks from their present advantageous positions, and with the aid of reinforcements, now on the way, to bring them to a battle that shall decide the campaign. The intention of Omar Pasha, is to keep his promise, to drive the Russians from the Principalities, and to make his headquarters at Bucharest.

Diplomacy lags uselessly in the rear of the fighting; and even yet, hopes are entertained of adjusting matters, but not until after a decisive battle shall have been fought. A condition is also said to exist that to save the Czar's amour propre negotiations shall not be recommenced after any engagement in which the Russians are worsted.

Typhus fever is said to be raging in the Russian ranks, and has reduced the number of its fighting men to 85,000. It will be six weeks before reinforcements can arrive from Bessarabia. The Czar has requested the Montenegrines to operate against the Turks.

The Porte has decided that foreign refugees shall not be employed in Europe, but may serve in Asia.

Abdi Pasha is to be removed from the Asiatic command.

Constantinople is quiet. Austria is keeping strict watch on the movements of Servia, and is concentrating a force on that frontier; but otherwise remains neutral. The Servian government meanwhile has ordered its population to arm, and informed the Porte that neither Austria nor Russia will be permitted to occupy Servia.

Reschid Pasha has informed Austria that Turkey will expect the Austrian government to prohibit the Russians from supplying the Montenegrines with arms through the port of Cattaro.

It is said that Austria offers to remain entirely neutral if the Porte will refrain from employing Austrian refugees in the army. As Hungarians hold high commands in the Turkish army, the Porte is likely to refuse to accede to the terms, although not employing them in Europe.

Five Russian officers had arrived at Constantinople, prisoners of war.

Admirals Dundas and Hameloa are at Constantinople. The fleets are anchored in the Bosphorus.

It is rumored that Bucharest has been stormed; perhaps premature.

The son of Abbas Pasha is named Minister of War, and fresh levies are raising in Egypt. The pay of the Turkish army is disbursed regularly.

Vienne, Nov. 10th, evening.—The following are the conditions insisted on by Omar Pasha, in a note forwarded to Gortschakoff:

All the strongholds in the principalities to be immediately given into the hands of the Turks. The complete evacuation of the principalities as speedily as possible; and a guarantee of all powers against a similar invasion.

Paris, 11th, evening.—According to the latest accounts from Constantinople, the Sultan has positively rejected all propositions which the diplomats have submitted to him.

It is freely reported that 25,000 French troops will be sent to Turkey, but orders will not be given by the Minister of War until the receipt of a despatch from General D'Hilliers, at Constantinople.

BILLS.—All those who will anticipate our sending bills to delinquents, by forwarding us the amount of their due, will do us quite a favor, will save us some trouble, and will do an act, the after contemplation of which will be very complimentary and satisfactory to themselves.

TO PAY HERALD SENT TO THE POOR.—John Maguire, \$1; A. W. Wadsworth, \$1.

"Youth's Guide."

The "YOUTH'S GUIDE" is published the first week in each month at this office. Terms (in advance)—Single copy, 25 cents a year; twenty-five copies, \$5; fifty copies, \$9; Canada subscribers (with postage pre-paid), 31 cts.; English subscribers, 2s.

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Michael the Miner. The Most Unhappy. Wills, Won'ts, and Can'ts. Avoid Bad Company. Hard to be Good. Ingratitude. Saved by a Coon Skin. An Interesting Experiment. He Fills Us Over. Hints to Teachers. The Frog. Little John Brown. Sodom Destroyed. Come, Children, Come. How He Got a Place. Christian Heroism. Artless Simplicity. Knocked Back. The Child's Comfort. A Puzzle, Enigmas, &c.

Appointments, &c.

D. T. TAYLOR will preach near brother Robinson's, in Odetown, Dec. 6th; will commence a meeting at West Randolph, Vt., Saturday evening, Dec. 10th, and hold it four or five days, if practicable; at Waterbury, Sunday, 18th.

N. BILLINGS will preach in Waterbury, Vt., Sabbath, December 4th; Burlington, 6th; Middlebury, 7th and 8th, as brother Hurd may arrange—will brother 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 Whitefield, N. H., to begin Thursday evening, Dec. 8th, and hold over the Sabbath. (In behalf of the brethren).—W. H. EASTMAN.

PLEASE publish in the Herald the following notice.—Edwin Burnham will commence a meeting at Alton Centre, N. H., on Thursday, Dec. 29th, and continue over the Sabbath.—CHAS. ROLLINS.

E. BURNHAM and F. H. BERICK will commence a conference in Holderness Dec. 15th, evening, and continue over the Sabbath.—JOHN SHAW.

I WISH you to insert the following notice in the Herald:—A conference will be held at Poland, Me. (in the meeting-house on Meguire's Hill, so called), to commence Wednesday evening, Dec. 7th, and continue over the Sabbath. Brethren J. Couch and F. H. Berick will be present. We hope there will be a general attendance. There will be conference for those coming in the cars on Wednesday P. M. and Thursday, stopping at Mechanic Falls station. (In behalf of the brethren).—C. F. JORDAN.

A CONFERENCE is to be held in Kingston, N. H., commencing Monday evening, Dec. 12th, to continue (evenings) till Thursday night, and Friday and Saturday, day and evening, and Sunday. Elders Plummer, Osler, and Pearson are expected. Brethren and sisters in the vicinity are affectionately invited to be present.—WESLEY BURNHAM, N. BROWN.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

C. A. Thorp.—We paid \$2 for freight and cartage. Have now credited you 75 cts. for the missing book; which would leave \$1.25 to add to the bills for books sent you.

E. Marsh.—Could not supply sets of those papers, nor continuous back numbers of the Herald.

FRENCH'S MONUMENT. Cost of Monument..... 75 00 S. F. .... 3 00 Total received..... 78 00

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY AT NO. 8 CHARDON STREET, BOSTON (Nearly opposite the Revere House.) BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. Single copy, 5 cts. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

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

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

Agents.

- ALBANY, N. Y.—W. Nicholls, 185 Lydius-street. AUBURN, N. Y.—Wm. Ingmire. BUFFALO, N. Y.—John Powell. CABOT (Lower Branch), Vt.—Dr. M. P. Wallace. CINCINNATI, O.—Joseph Wilson. DANVILLE, C. E.—G. Bangs. DENHAM, C. E.—D. W. Sornberger. DURHAM, C. E.—J. M. Orrock. DERBY LINE, Vt.—S. Roster. DETROIT, Mich.—Luzerne Armstrong. EDDINGTON, Me.—Thomas Smith. HALLOWELL, Me.—I. C. Wellcome. HARTFORD, Ct.—Aaron Clapp. HOBAR, N. Y.—J. L. Clapp. LOCKPORT, N. Y.—R. W. Beck. LOWELL, Mass.—J. C. Downing. LOW HAMPTON, N. Y.—D. Bosworth. MILWAUKEE, Wis.—Dr. Horatio G. Yunk. NEWBURYPORT, Mass.—Dea. J. Pearson, sr., Water-street. NEW YORK CITY.—Wm. Tracy, 246 Broome-street. PHILADELPHIA, Pa.—J. Litch, N. E. cor. of Cherry and 11th streets. PORTLAND, Me.—Wm. Pettengill. PROVIDENCE, R. I.—A. Pierce. ROCHESTER, N. Y.—Wm. Bushy, 215 Exchange-street. SALER, Mass.—Lemuel Oster. SHEPPOGAN FALLS, Wis.—William Trobridge. TORONTO, C. W.—D. Campbell. WARREN, Sheffield, C. E.—B. Hutchinson, M. D. WEST ALBURG, Vt.—Benjamin Webb. WORCESTER, Mass.—J. J. Bigelow. R. ROBERTSON, Esq., No. 89 Grange Road, Bermondsey, London, is our agent for England, Ireland, and Scotland.

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.

Lucy A. Fellows, 64; D. Prescott, 64; H. Chafey, 67; C. C. Doe, for Y. Q. and tracts N. Call, 67; C. Rowell, 65; E. B. Fay, 65; J. C. Weymouth, 68; J. Webster, 63; A. Pickering, 64; L. T. Cole, 64; W. B. Weeks, 64; E. H. Wheeler, 64; D. G. Drake, 64; J. Bickering, 67; each \$1. E. Dodge, 68—77 cts. due; J. Jewell, 67; J. Clark, 69; H. L. Rich, 67; J. Kiley, 62, 73 cts. on acc't; B. M. Clary, 64; Jane Field, 64—each \$2. O. M. Ward, 65 and tracts; S. S. Guild, 60; Elder D. F. Leavitt, on acc't—each \$3.