

# ADVENT



# HERALD.

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

VOL. XI. No. 10.

BOSTON AND NEW YORK, APRIL 15, 1846.

WHOLE No. 238.

## THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY

AT NO. 9 MILK STREET, BOSTON,

BY J. V. HIMES.

TERMS—\$1 per Volume of 26 Numbers. \$5 for Six copies. \$10 for Thirteen copies.

All communications, orders or remittances for this office, should be directed to "J. V. HIMES, Boston Mass." (post paid). Subscribers' names, with their Post-office address, should be distinctly given, when money is forwarded.

### The Day of the Lord.

Forgive, O Lord! the shuddering dread  
Which thrills throughout the trembling frame,  
As fast and dark the storm-clouds spread  
Around the few who love Thy name.

Forgive the faint, the fearful heart,  
That shrinks from suffering, pain, and woe,  
And thy blest Spirit's power impart,  
To bid our drooping graces grow.

In mercy, Lord, on that great day,  
When tribulations round us close,  
Let us, thy chosen spouse, display  
Faith's dauntless front before thy foes.

Amid the dimness of that hour  
May we, a firm, united band—  
While earthquakes rend, and tempests pour—  
Strong in thy strength determined stand.

"At evening time it shall be light"  
For us who watch, and strive, and pray;  
While all those rebel hordes who fight  
Against thee, Lord, shall melt away.

Hail, day of days most radiant, fair!  
When Christ returns to stand once more  
Upon that Mount of Olives, where  
He left his weeping saints before.

Hail, day of God! when Christ the Lord  
O'er all the earth shall reign as King,  
And when all lands with one accord  
To Him their tribute homage bring!

### "Breast the Wave, Christian."

Breast the wave, Christian, when it is strongest;  
Watch for day, Christian, when the night's longest;  
Onward, and onward still, be thine endeavor;  
The rest that remaineth, will be for ever.

Fight the fight, Christian, Jesus is o'er thee;  
Run the race, Christian, heaven is before thee;  
He who hath promised, faltereth never;  
The love of eternity flows on for ever.

Lift the eye, Christian, just as it closeth;  
Raise the heart, Christian, ere it reposeth;  
Thee from the love of Christ nothing shall sever;  
Mount, when the work is done; praise Him for ever!

### The Austrian Empire.

BY REV. J. S. C. ABBOTT.

(Concluded.)

In our last letter, we referred to the conquest of Vienna by Napoleon, and to the terrific scenes which ensued during that sanguinary conflict. "Strange result," says Alison, "of those days not less of royal, than of national revolution, that a daughter of the Cæsars should be wooed and won by a soldier of fortune from Corsica; that French arms should be exerted to place an Austrian Princess on the throne of Charlemagne; that the leader of a victorious invading host should demand her for his bride, and that the first accents of tenderness should be from the deep booming mortars which, but for his interposition, would have consigned her father's palace to destruction."

Napoleon remained in Vienna for some time, celebrating his triumph with most gorgeous festivities, which the Viennese were compelled to look upon with at least feigned pleasure. And thus were the apartments of the proudest monarch in Europe devoted to the exulting festi-

vals of an individual who, a few years before, was in such deep obscurity that he could not even have obtained admission to those apartments as a guest. Napoleon, having plunged the Emperor of Austria into the dust of humiliation; having driven him, a fugitive, far off into the wilds of Hungary, with the disheartened fragments of his defeated armies; and having revelled, as long as suited his convenience, in the luxuriously furnished palaces of Vienna, prepared for his return to France. He first, however, compelled the Emperor of Austria to sign a treaty containing the most humiliating concessions. Large portions of the Austrian empire, and of the revenue, were surrendered to the insatiable conqueror. And then Napoleon, as if he intended that the Austrians should feel their humiliation in the very depths of their souls, ordered his retiring troops to place mines of gunpowder under those beautiful fortifications which surrounded Vienna, and which had been for ages the pride, the ornament, and the strength of the Austrian capital; and they were mercilessly blown into a pile of ruins.

The ramparts of Vienna had long been the peculiar glory of the metropolis. They were shaded by magnificent trees, which had been accumulating their growth for centuries. These ramparts formed a delightful promenade for the citizens. They were the favorite, and almost only resort for the young and the old, on every bright evening and every gala day. These venerable fortifications had ages before arrested the progress of the victorious Turks, when they were sweeping like a desolating flood over Europe; and they had been rendered illustrious by the heroism of Maria Theresa. Napoleon ordered, as he left the city, their entire demolition. Mines of terrific power were constructed under the principal bastions. These, exploding with the energy of volcanic fires, upthrew the mountainous ramparts from their foundations, and scattered them through the air, mingled with volumes of flame and smoke, darkening the sky and strewing the earth with enormous ruin. It is said that these successive explosions, one after another, presented one of the most sublime and awful spectacles of the whole revolutionary war. "Showers of stones and fragments of masonry," says Alison, "fell on all sides. The subterranean fires ran along the mines, with a smothered roar which froze every heart with terror. One after another the bastions were heaved up and exploded, till the city was enveloped on all sides by ruins; and the rattle of falling masses broke the awful stillness of the capital." This cruel devastation produced the most profound impression in Vienna; it exasperated the people more than could have been done by the loss of half the monarchy; it brought the bitterness of conquest home to every man's breast; the iron had pierced into the soul of the nation. And thus Napoleon terminated his most singular courtship of Maria Louisa.

Napoleon at this moment stood on the very highest pinnacle of his greatness. He was now in fact, the Emperor of Europe, and all the kings who surrounded him were but the governors of the remote provinces of his empire. But he was childless. He had no heir to perpetuate his name, and to inherit his power. He therefore resolved, most insanely for his influence and his fame, to divorce Josephine, the wife of his youth, and seek a bride of royal blood, who would associate with his name all the pride of ancestral renown. For Napoleon was well aware that mankind are generally even more fascinated by ancestral glory, than by individual heroism. In this case he, however, grievously misinterpreted his own position, and by the repudiation of Josephine, who had greatly aided in the advancement of his fortunes, he accelerated his own downfall. The grandeur of Napoleon's fortune, and the solidity of his throne were now such, that he could choose at his pleasure from all the princesses of continental Europe.

The divorce, for the sake of marriage with another, was however a fearful subject for Napoleon to break to Josephine. The rumor of her approaching degradation had for a long time filled the heart of the Empress with the most terrible forebodings. Still, neither party ventured to introduce the topic, which now filled the ears and occupied the tongues of all Europe. They dined together one day, in the deepest embarrassment; and not one word was spoken by either, during the repast. Napoleon exhibited marks of the strongest agitation; a convulsive movement, accompanied with a hectic flush, often passed over his features; and he seemed afraid to raise his eyes to the Empress, except by stealth. Josephine was equally embarrassed and agitated, and had all the day been weeping. The dinner was finally removed untouched, neither having tasted a morsel. Josephine has described the scene which ensued.—

"We dined together as usual. I struggled with my tears, which, notwithstanding every effort, overflowed my eyes; I uttered not a single word during that sorrowful meal; and he broke silence but once, to ask an attendant about the weather. My sunshine I saw had passed away; the storm burst quickly. Directly after coffee, Bonaparte dismissed every one, and I remained alone with him. I watched in the changing expression of his countenance, that struggle which was in his soul. At length his features settled into stern resolve. I saw that my hour was come. His whole frame trembled; he approached, and I felt a shuddering horror come over me. He took my hand, placed it upon his heart, gazed on me for a moment; then pronounced these fearful words—'Josephine! my excellent Josephine! thou knowest if I have loved thee! To thee, to thee alone, do I owe the only moments of happiness I have enjoyed in this world. Josephine! my destiny overmasters my will. My

dearest affections must be silent before the interests of France.' 'Say no more,' I had still strength sufficient to reply; 'I was prepared for this, but the blow is not less mortal.' More I could not utter.—I cannot tell what passed within me. I believe my screams were loud. I thought reason had fled. I became unconscious of everything, and on returning to my senses, found I had been carried to my chamber. On recovering, I perceived that Corvisart was in attendance, and my poor daughter weeping over me. No! no! I cannot describe the horror of my situation during that night! Even the interest which he affected to take in my sufferings, seemed to me additional cruelty. Oh, my God! how justly had I reason to dread becoming an Empress!"

The fatal day of separation at length arrived. After the painful scene was over, Josephine, in silence and sorrow, retired to her chamber. The usual hour of Napoleon's retiring came. "He had just placed himself in bed, silent and melancholy, while his favorite attendant waited only to receive orders, when suddenly the private door opened, and the Empress appeared, her hair in disorder, and her face swollen with weeping. Advancing with a tottering step, she stood, as if irresolute, about a pace from the bed, clasped her hands and burst into an agony of tears. Delicacy—a feeling as if she had now no right to be there—seemed at first to have arrested her progress; but forgetting everything in the fulness of her grief, she threw herself on the bed, clasped her husband's neck, and sobbed as if her heart had been breaking. Napoleon also wept while he endeavored to console her, and they remained for some time locked in each other's arms, silently mingling their tears together. After an interview of about an hour, Josephine parted forever with the man whom she had so long and so tenderly loved. On seeing the Empress retire, the attendant entered to remove the lights, and found the chamber silent as death, and Napoleon so sunk among the bed clothes as to be invisible. The next morning, at 11, Josephine left the Tuileries forever.

Almost immediately after the divorce, proposals were made to the Austrian Court for Maria Louisa. The proposals were eagerly accepted. Soon the marriage festival was celebrated in Vienna with great pomp, the Archduke Charles standing proxy for the imperial bridegroom. Napoleon was still in Paris, having as yet never even seen his bride.—"She is not beautiful," said he as he carefully regarded her miniature, which had been sent to him, "but she is a daughter of the Cæsars." This remark shows how much even Napoleon was dazzled by the the mysterious fascination of noble birth and lofty lineage. Maria entered Paris, with four queens holding her train amid the thunders of artillery, the clangor of bells, and the acclamations of countless thousands, and surrounded with every demonstration of magnificence



which riches and the pageantry of war can confer.

Thus, but a few years before, did Maria Antoinette, the great-aunt of Maria Louisa, from the same palace in Vienna, ascend the same throne of France; and but a few months passed away, before she was pelted by revolutionary mobs, as she was dragged on a cart to the guillotine. Maria Louisa, but 18 years of age, all forgetful of the fate of her unhappy kinswoman, was greatly elated with the splendor of her bridal. But the discarded Josephine, in her secret chambers, heard these sounds of universal exultation filling the air, and wept scalding tears of agony. But when the day of calamity came, Maria Louisa proved herself destitute of all real greatness. She allowed Napoleon to go alone to the rock of St. Helena; she appeared in public leaning upon the arm of Wellington, the conqueror of her husband; and ended her career ignobly by marrying a colonel in the Austrian army—a marriage which it is said was secretly consummated, even before the death of Napoleon.

What is to be the future destiny of the Austrian monarchy, it is difficult to determine. Temporal and spiritual despotisms are there united with their utmost energies, to exclude liberty and light.—But the spirit of freedom is spreading, and they who oppose its progress must eventually perish.—*N. Y. Evangelist.*

### The Doctrine of the New Testament ON THE TIME OF THE SECOND ADVENT.

BY REV. WM. FYN, M.A., VICAR OF WILLIAN, HERTS, ENG.

(Continued from our last.)

I Thess. 5:1-6: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."

#### III. And is the time of the second advent an exception to this rule?

This, need I say it, is the great event towards which the eye of faith has been turned from the very first. To this, as to a centre, every thought, and word, and work of every intelligent creature, has been proceeding. Toward this the whole current of time has been flowing, and all the concerns of men shall be found to have brought in their tributary streams, when "in the dispensation of the fulness of the times God will gather together in one all things in Christ, both which are in heaven, and which are on earth: even in him." (Eph. 1:10.) And has God hung clouds and darkness around it?—Has he shrouded it with a mystery which no wisdom can pierce? Has he placed cherubim, and a flaming sword, which turns every way, to prevent access to this tree of knowledge? God has done none of these things; it is man's unbelief that has thrown obscurity around it: it is man's unbelief that has hung the veil before it: it is man's unbelief that hinders our access to it. What, therefore, is to be done? Stretch forth the hand of faith, and rend that veil in twain, from the top even to the bottom, and be not faithless, but believing.

1. We will now endeavor to reconcile some *apparent* contradictions in the Scriptures concerning it; and then

2. Show what is the New Testament doctrine upon the subject.

I here lay much stress upon the word *apparent*; for there can be no actual contradiction in Holy Writ. Can we, for one moment, suppose the Holy Spirit to be divided against himself? It is impossible. Can we conceive, that the Di-

vine testimony shall at one time say, Yea, at another, Nay? The supposition is inconceivable. The stream of Divine truth, which at the first issued from the throne of God, has run on from the beginning in one continuous course through time, and shall do so even to the end.—There neither have been, nor ever can be any opposing currents. It turns at no season "as the streams in the south."—(Psalm 126:4.) There is sweet and all-pervading concord throughout the whole of the Divine testimony in the Word; and if you touch but one string, every other shall vibrate, for there is a chord of harmony which passes through them all.

The Scriptures which I shall now adduce are two, as being among the most important of those to which I have referred, being those also which are most commonly brought forward as opposed to all expectation of knowledge respecting the time of the Lord's appearing. Matt. 24:32—36, is the first. "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors.—Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Here is an *apparent* contradiction. Our Lord had replied to the questions, proposed to him by his people, as recorded in the third verse.—He then assures them, that when the things of which he had been speaking should come to pass, they (i. e., the generation who should witness those things) might as certainly know that he was near even at the doors, as the inhabitants of Judæa knew that summer was nigh when the fig tree put forth its leaves. He then adds, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." We add to this, from St. Mark's Gospel, "neither the Son;" for at that time it had not been revealed to him. There appear to have been three periods in the history of our blessed Lord when he received the gift of the Spirit: at his conception: at his baptism, when he was inaugurated into the office of the high priesthood; and when he ascended up on high, having led captivity captive, and received gifts for men. Accordingly, on the day of Pentecost, having received of the Father the promise of the Holy Ghost, he shed forth that which those present then saw and heard. Then, doubtless, the human nature of the Lord had received the fulness of wisdom as intimated in the ascription of praise to him by the Church above. (Rev. 5:12.) Most true it was, that when our Lord spake, the time of his coming was unknown, save to God only: but no less true must it be, that the generation who should witness that advent should be enabled to ascertain, by the signs with which he would furnish them, that he was nigh, even at their very doors, as did the Judæan that summer was nigh when the fig tree put forth its leaves. Now look to what immediately follows. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matt. 24:37—39.) From this it is clear, that the ungodly world "knew not," because they believed not the testimony of that preacher of righteousness. But Noah knew. So it shall be in the correspond-

ing season. They who believe not the testimony of "Behold, the bridegroom cometh," shall not know, because of unbelief. But *they who believe*, and, like Noah, are looking for the fulfilment of the word, and therefore, for Christ's appearing, *shall know*, or else the parallel fails.

Again, Acts 1:6, 7, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?—And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power," is another passage which is always pressed into this service. If our blessed Lord intended that the time, when he would restore the kingdom to Israel, should always be hid, which is connected also with his return in glory, why did the Holy Ghost, in taking of the things of Christ and showing them to the Apostle Paul, teach him to write to the Thessalonians the words of our text? According to the *extent of the meaning*, which is given commonly to that passage of the Acts, what St. Paul has written cannot be true; and no Christian man will allow that. How, therefore, are they to be reconciled? We must look to the *later communication* of the Lord to the Church by the Spirit; and looking to that we are constrained to own, that though previous to his ascension the time of his return in glory was not known, he made such further revelations respecting it to his people, that they need no longer be in darkness, that that day should overtake them as a thief, but should possess such knowledge of times and seasons as effectually to prepare them for the coming of the Lord. I see not how it is possible, without involving the absolute denial of the truth of many parts of God's Word, to view this in any other light.—(To be continued.)

### The First Resurrection.

BY REV. T. R. BIRKS, M.A.,  
FELLOW OF TRINITY COLLEGE, CAMBRIDGE, ENGLAND.

(Continued from our last.)

Rev. 20:6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

2. THE SUBJECTS OF THIS RESURRECTION form a second proof of its literal character. "I saw thrones, and they sat on them; and judgment was given unto them."

Who are these whom the prophet now beholds on the seats of judgment? The context supplies us with an answer. St. John, in the former chapter, has already heard the loud voices in heaven, saying, "The marriage of the Lamb is come, and his bride hath made herself ready." "And to her it was given that she should be arrayed in fine linen, white and clean; for the fine linen is the righteousness of the saints." The angel addresses to him the further charge—"Write, Blessed are they which are called to the marriage supper of the Lamb." Heaven is then opened. The Word of God appears in all his Divine majesty. "And the armies which were in heaven followed him, clothed in fine linen, white and clean." The enemies of the Lord are overthrown, and Satan, the old serpent, is bound in the bottomless pit. Then the prophet resumes with these words—"I saw thrones, and they sat on them, and judgment was given to them, . . . and they lived and reigned with Christ." Who can be meant but the heavenly armies who were already present in the vision, the followers of the Lamb, called, and chosen, and faithful? These are the mystic bride, the Lamb's wife. These are the honored guests who are called to the marriage supper. Their life, which had been hid with Christ in God, is now openly manifested in the sight of the

world. The song which they uttered long before is now fulfilled—"Thou hast made us unto our God kings and priests, and we shall reign on the earth." And since it is from heaven that they come to reign, the words must clearly denote a real, and not a figurative resurrection.

The persons, then, who appear in vision on the thrones of judgment, are the same with the armies clad in fine linen, who have followed the Lamb. But may not these be a mere symbol to denote other servants of God who shall at that time be honorable and blessed upon earth? This seems to be the view of nearly all who advocate a figurative resurrection.

The nature of symbols is to express real objects by ideal forms, or those which are higher and more spiritual by real objects of an inferior kind. The valley of dry bones was no actual reality; it was an imaginary object before the eye of the prophet. The words of St. Paul in the eleventh of Romans, if turned into a vision, would be of the same kind: the resurrection of some *unreal* corpse would symbolize the restoration of Israel.

The same truth appears just as plainly in the prophecy of the two witnesses.—All who believe them to be literal persons maintain also their literal resurrection. On the other hand, all who regard their resurrection as figurative believe the witnesses themselves to be no real persons, but a figure or emblem, like the seven candlesticks in the opening vision.

The parallel, then, in each instance, entirely fails. In the prophecy of our text, the armies of heaven, the martyrs of Christ, are living and real persons.—If the resurrection were figurative, persons would be symbolized by other persons equally real with themselves, and even superior in dignity. Now this violates the nature and use of a symbol, and involves us in hopeless confusion.—That saints descending from heaven should denote other holy men, born and sojourning on earth, is a fiction without any warrant. Those heavenly armies are not, and from their nature, cannot be mere symbols: they are among the highest realities of the word of God. And since it is these armies who sit on the thrones, and are partakers of the first resurrection, the proof is clear and firm, that a bodily resurrection is the true object of the vision.

3. THE OFFICE ASSIGNED TO THESE RISEN SAINTS is again a third argument for the literal meaning. "They sat on thrones, and judgment was given to them."

These words have a clear and definite sense. They are no vague description of peace and prosperity in the church or world. They are terms of royalty and dominion. The truth implied both in the emblem of *thrones* and the literal phrase of *judgment* is one and the same. The prophecy exhibits to us a dispensation of righteous government; and its features are those of judicial power and kingly exaltation.

The event thus announced agrees with many other promises given to the servants of Christ. Our Lord himself declared to his apostles—"I appoint unto you a kingdom, as my Father hath appointed unto me . . . that ye may sit on twelve thrones, judging the twelve tribes of Israel." A similar statement occurs in Isaiah, at the overthrow of the last oppressor of the church—"Behold, a king shall reign in righteousness, and princes shall rule in judgment." (Isa. 32:1.) Our Lord repeats the promise in this very book, and extends it to the whole church in that gracious declaration—"To him that overcometh will I give to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne."

Compare these and similar promises



with the words of this vision, and there will be found the most complete harmony. They all describe a royal dominion to be given to the people of Christ. The words of St. John seem to be an echo of those uttered by our Lord at the last supper, when this beloved disciple was actually leaning on his breast. And therefore since the twelve apostles are among the objects of the vision, and of the number who sit on thrones of judgment, the event can be no mere figure, but must be a true and literal resurrection.—(To be continued.)

### Sketch of a Sermon.

Luke 20: 31.—“Neither can they die any more.”

The occasion upon which the Savior of mankind spake these words was when certain men denominated Sadducees, who denied the resurrection, sought to perplex him: as we read 20:27-36. Thus they were silenced, and one of the scribes bore testimony to the wisdom of his answer.—“Neither can they die any more.” These words reveal a truth inconceivably, and inestimably glorious, sublime, and important, viz., the immortality of the resurrected saints; who are declared by him who cannot lie, to be “equal to the angels,” &c.

I. We will consider the question, What are the essential qualifications of a child of the resurrection?

II. Endeavor to form some estimate of the blessedness of the resurrection state.

First, the qualifications of a child of the resurrection. All resurrected beings of whom the Bible gives direct evidence are of the human family: by nature children of wrath, having sinned in Adam: but, believing in Christ, receive the transforming, and renewing spirit of the living God, the foretaste, and pledge of the resurrection state, in which, delivered from mortality, they rejoice in endless liberty, and life. The first qualification, in order to be a child of the resurrection, which is the same as being a child of God, is repentance toward God, which implies an entire, and determined renunciation of sin, acceptance of Jesus Christ as the propitiation of sins committed, simply believing and living on him, walking in his steps, following him through evil, as well as good report, taking the Bible for the rule of life, bearing the cross daily before a despising world, fearless maintenance of truth at whatever cost or hazard, and faithfully serving God to the end of this life. In the cultivation of holy and heavenly affections, denial of self, and mortification of all carnal, and unsanctified feelings and desires—every thought being brought into captivity unto the obedience of Christ. Such persons live lives of faith in the Son of God, exemplifying the religion described in his word, visiting the fatherless and widows in their afflictions, distributing according to ability to the necessities of all, especially to the household of faith, and living and confessing themselves strangers and pilgrims on the earth. Such are the characters who are accounted worthy to obtain that world and the resurrection from the dead; and such are some of the qualifications necessary to fit us for being recognized with these exalted beings. It is in vain for the half-hearted professor, the temporizer, the worldling, or the lukewarm, to expect acceptance by God. He calls his *jewels*: they are precious; they are true and faithful: in their mouths must be no guile—declared faultless before him.—Are we such characters?

Secondly, we will endeavor to form some idea of the blessedness of the resurrection state; and this we must do chiefly by contrast.

It is an IMMORTAL STATE. The present is a mortal, or dying state. With millions of the human kind, it happens

that in helpless infancy, before the faculty of discerning good from evil is developed, the icy hand of death takes his hold, and deposits them in his gloomy cell. To human appearance, these, numbering full half the family of men, are indeed only born to die. Again; in early youth, the mind expanding, the form developing, beauty luxuriating in the countenance, traits of character displaying themselves, exciting parental hopes, a father's pride, and mother's fondness in the fulness of indulgence,—and alas! must death, the scorner of parents' love, and children's joys, intrude himself here? Ah! “cannot the grave forget these, and lay low some lesser valued, less beloved heads?”—but the iron-hearted tyrant steals in here, and plucks up the fairest rose of the household—and tears are shed, and hearts mourn long, but all in vain. Again: the blooming and happy pair are joined at the nuptial altar; happiness and love seem to say here shall be our residence. The aged sire's prayer has reached heaven's ear for their mutual welfare; the relatives of the bridegroom and bride rejoice together, and neighbors pour in their congratulations. The days fly swiftly on time's unwearied wing, and to crown domestic bliss the tender offspring is bestowed. Again the festal board is spread, and another scene of rejoicing ensues. The invitation from the happy mother's parents to visit them arrives; she obeys. Entering the house she feels weary, and an unwelcome chill steals through her frame. But it is hardly noticed, and no complaint shall damp her parents' joy. The day is far spent, she tells herself, and refreshing sleep will restore me to my wonted health: and the still night comes, but it is passed in wakefulness; in the morn she rises with countenance flush, and feeling worse; the fever increases; the pulse quickens; *danger* is apprehended; the husband is sent for; he finds his loved one sick and in pain, but hopes for the best. His business calls him away from her; but another message is sent after him—the worst is dreaded,—she wishes to see him once again. He goes, but it is too late; the spirit has fled—he beholds her a lifeless corpse. His infant's cries pierce his soul; they meet a mother's response no more. A few short months ago the gay carriage stood waiting to convey the happy bride away, and now before the same door the dark hearse appears to conduct the youthful mother to the grave. And how oft do we see the husband in the strength and vigor of youth snatched away, leaving his wife a desolate widow, while yet in the morning of life. Or, in more matured strength and dignity of manhood, cut down, and the family left to the buffetings of an unfeeling world. And should life be extended to the farthest limit, yet how do all seem to agree with the Psalmist in saying, “What is our life? It is even a vapor,” &c. “We spend our years as a tale that is told.” And, Job 14:1, 2—“Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.”

Again, think of the liabilities at every step of our journey through life. Some in a moment struck by lightning; others, sleeping in their beds, unconscious of the approach of ill, fall victims to the assassin's knife; or the pleasure party on the lake is arrested by the storm, and finds a watery grave; or the riding excursion results in death; or the railroad traveler by collision of cars, or running off tracks is killed instantaneously, or loss of limb disables him the remainder of life. What multitudes perish by wrecks of vessels, and steamboat explosions. Crossing a street you encounter danger; walking

the pavement the foot may slip, and the fall prove fatal; sitting at home you are liable to mortal accident; or in the store, the counting house, or the church, the same; not a moment are we free from a liability of the attack of death; asleep or awake, at home or abroad, at work or at rest, silent or speaking, weeping or rejoicing; in every circumstance, and on every occasion, death's pathway is open. Again; how liable to disease from earliest being to old age. Convulsions rack the infant's tender frame; children by measles, or other maladies are swept off, or disfigured for life; consumption seizes the youth, and pining years are spent in the noon of existence; in ripe manhood, by the palsy's stroke, the strong is made to bow, and rendered helpless to his grave; or by apoplexy hurried off the stage of being in a moment: or the traveller to a strange city falls a prey to contagion. The breeze that blows wafts disease; the beverage you drink may be impregnated with poison; the food you eat is perhaps diseased; the earth itself yields unwholesome exhalations; the chilling wind confines us to our houses; and the scorching sun strikes his victims dead. This world of ill is not man's destiny. Death, disease, and calamity, abound in the earth; this is an unhappy and unsatisfying state—dying, withering, and corrupt. Youthful joys and pleasures are short-lived; beauty fades soon away, and the human form loses its charm and attractiveness.

But we will look forward to the *promised existence*—THE RESURRECTION STATE. It is one of IMMORTALITY.

*Immortality!* what tongue can describe it, what mind can grasp the meaning? None but the Infinite. Centuries roll along and the child of the resurrection LIVES, his glory undimmed, his energy unabated! The divine vigor which moved him when first he rises from the tomb still animates him; that portion from heaven's crystal fountain remains in him a well of water springing up into everlasting life. Centuries did we say? Myriads upon myriads of ages roll away, and no less the duration the child of the resurrection has to live. And it is one of happiness and satisfaction, and joy unspeakable, and perfection of knowledge, and purity and holiness, and love and security. No ill can approach; there is nothing to molest, nothing to disturb, nothing to grieve. It is eternal beauty there: not an object meets the eye but affords delight; adoration and praise employ every tongue and every heart. Not a thought crosses the mind but it is pure; not a word is uttered but is charming and sweet. “Neither can they die any more!” But in vain we attempt to describe in words of ours the glory and blessedness of that eternal state. The Christian enjoys its sweet foretaste; *this* is understood, but feebly uttered:—

“The men of grace have found  
Glory begun below:  
Celestial fruit, on earthly ground,  
From faith and hope may grow.  
Yea, and before we rise  
To that immortal state,  
The thoughts of such amazing bliss  
Should constant joy create.”  
N. Y., Apr. 2, '46. H. HEYES.

### “Young Lady's Guide.”

“Newcomb's Young Lady's Guide to the Harmonious Development of Christian Character, Boston. J. B. Dow, publisher.

This is a neat 12 mo. volume of over three hundred pages, containing much interesting advice and instruction, designed to benefit the class of readers to whom it is addressed. It breathes a pure and fervent spirit, and can but aid those who have commenced the Christian course.

The following extract from the work will not be uninteresting. It is full of similar trains of thought.

### SELF-EXAMINATION.

In view of the positive injunctions of Scripture, no argument is necessary to show that self-examination is a duty.—Paul says, “Examine yourselves, whether ye be in the faith; prove your own selves.” But, if the word of God had been silent upon the subject, the importance of self-knowledge would have been a sufficient motive for searching into the secret springs of action which influence our conduct. A person ignorant of his own heart is like a merchant who knows not the state of his accounts, while every day liable to become a bankrupt; or like the crew of a leaky vessel, who are insensible to their danger. The professed follower of Christ, who knows not whether he is a true or false disciple, is in a condition no less dangerous. Although we may be Christians without the assurance of our adoption, yet we are taught in the Holy Scriptures that such assurance is to be attained. Job, in the midst of his affliction, experienced its comforting support: “I *know*,” says he, “that my Redeemer liveth.” David says, with confidence, “I *shall* be satisfied when I awake with thy likeness.” Paul expresses the like assurance: “I *know* whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day.” All Christians are taught to expect the same, and exhorted to strive after it: “And we desire that *every one of you* do show the same diligence to the *full assurance of hope*, unto the end.” “Let us draw near with a true heart, in *full assurance of faith*.” “Beloved, if our heart condemn us not, then have we *confidence* toward God.” “He that believeth on the Son of God hath the witness in himself.” “For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God.” “Grieve not the Holy Spirit of God, whereby ye are *sealed* unto the day of redemption.”

But, as gold dust is sometimes concealed in the sand, so grace in the heart may be so mingled with remaining corruption, that we cannot clearly distinguish its motions. It might not be for the benefit of a person of such low attainments in the divine life to receive an assurance of God's favor until these corruptions have been so far subdued as to give the principle of grace the ascendancy.—Hence God has wisely directed that the sure evidence of adoption can be possessed only by those who have made such progress in holiness as to be able to discern the fruits of the Spirit in their hearts and lives. The *witness of the Spirit* must not be sought in any sudden impulses upon the mind, but in the real work of grace in the heart, conforming it to the image of God. Even if God should indulge us with such impulses or impressions, they would not be certain evidence of our adoption, because Satan can counterfeit experiences of this kind. Hence we may account for the *strong confidence* which is sometimes expressed by young converts who afterwards fall away. But when the image of God can be seen in our hearts and lives, we may be *certain* that we are his children. That this is the true witness of the Spirit, may be inferred from the passage last quoted.—When this Epistle was written, it was the custom of princes to have their names and images stamped upon their seals, when used, would leave the impression of the name and image of their owners upon the wax. So, when God sets his seal upon the hearts of his children, it leaves an impression of his name and image.



The same thing may be intended in Revelation, where Jesus promises to give him that overcometh "a white stone, and in the stone a new name written." A figure somewhat similar is also used in the third chapter of Malachi. Speaking of the Messiah, the prophet says, "He shall sit as a refiner and purifier of silver."—A refiner of silver sits over the fire, with his eye steadily fixed upon the precious metal in the crucible, until he sees his own image in it, as we see our faces in the glass. So the Lord will carry on his purifying work in the hearts of his children, till he sees his own image there. When this image is so plain and clear as to be distinctly discerned by us, then the Spirit of God bears witness with our spirits that we are his children. As love is the most prominent and abiding fruit of the Spirit, it may be the medium through which the union between God and the soul is seen, and by which the child of God is assured of his adoption. A strong and lively exercise of a childlike, humble love may give a clear evidence of the soul's relation to God as his child. "Love is God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God for God is love." As God is love, the exercise of that holy principle in the heart of the believer shows the impression of the divine image. "God is love; and he that dwelleth in love dwelleth in God, and God in him." Hence the apostle John says, "We know that we have passed from death unto life, because we love the brethren." But, if this love is genuine, it will regulate the emotions of the heart, and its effects will be visible in the lives of those who possess it. The same apostle says, "By this we know that we love the children of God, when we love God and keep his commandments." So that, in order to have certain evidence of our adoption into the blessed family of which Jesus is the Elder Brother, all the fruits of the Spirit must have grown up to some degree of maturity.

From the foregoing remarks, we see the great importance of *self-examination*. We must have an intimate acquaintance with the operations of our own minds, to enable us to distinguish between the exercise of gracious affections, and the selfish workings of our own hearts. And, unless we are in the constant habit of diligent inquiry into the character of our emotions, and the motives of our actions, this will be an exceedingly difficult matter.

## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, APRIL 15, 1846.

### The Augsburg Confession.

ABRIDGED FROM D'AUBIGNE. Concluded.)

Six weeks had elapsed since the Confession, and yet no reply. "The Papists, from the moment they heard the Apology," it was said, "suddenly lost their voice." At length the Romish theologians handed their revised and corrected performance to the Emperor, and persuaded this prince to present it in his own name. The mantle of the state seemed to them admirably adapted to the movements of Rome. "These sycophants," said Melancthon, "have desired to clothe themselves with the lion's skin, to appear to us so much the more terrible." All the states of the Empire were convoked for the next day but one.

On Wednesday, 3d August, at two o'clock in the afternoon, the Emperor, sitting on his throne in the chapel of the Palatine Palace, surrounded by his brother, and the electors, princes, and deputies, the Elector of Saxony and his allies were introduced, and the Count-palatine, who was called "Charles' mouthpiece," said to them: "His majesty having handed your Confession to several doctors of different nations, illustrious by their knowledge, their morals, and their impartiality, has read their reply with the greatest care, and submits it to you as his own, ordaining that all the members and subjects of the Holy Empire should accept it with unanimous accord."

Alexander Schweiss then took the papers and

read the refutation. The Roman party approved some articles of the Confession, condemned others, and in certain less salient passages, it distinguished between what must be rejected and what accepted.

It gave way on an important point; the *opus operatum*. The Protestants having said in their 13th Article that faith was necessary in the Sacrament, the Romish party assented to it; thus abandoning an error which the Papacy had so earnestly defended against Luther in that very city of Augsburg, by the mouth of Cajetan.

Moreover, they recognised as truly Christian the Evangelical doctrine on the Trinity, on Christ, on baptism, on eternal punishment, and on the origin of evil.

But on all the other points, Charles, his princes, and his theologians, declared themselves immovable. They maintained that men are born with the fear of God, that good works are meritorious, and that they justify in union with faith. They upheld the Seven Sacraments, the Mass, transubstantiation, the withdrawal of the cup, the celibacy of priests, the invocation of saints, and they denied that the Church was an assembly of the saints.

This Refutation was skilful in some respects, and, above all, in what concerned the doctrine of works and of faith. But on other points, in particular on the withdrawal of the cup and the celibacy of priests, its arguments were lamentably weak, and contrary to the well known facts of history.

While the Protestants had taken their stand on the Scriptures, their adversaries supported the divine origin of the hierarchy, and laid down absolute submission to its laws. Thus, the essential character, which still distinguishes Rome from the Reformation, stood prominently forth in this first combat.

As for Charles, little pleased with these theological dissertations, he slept during the reading; but he awoke when Schweiss had finished, and his awakening was that of a lion.

The Count-palatine then declared that his majesty found the articles of this Refutation orthodox, catholic, and conformable to the Gospel; that he therefore required the Protestants to abandon their Confession, now refuted, and to adhere to all the articles that had just been set forth; that, if they refused, the Emperor would remember his office, and would know how to show himself the advocate and defender of the Roman Church.

This Refutation gave the Protestants as much confidence, as that of the Confession itself:—it gave them an insight into the weakness of their opponents, and brought to view their ignorance of the Gospel. "Certainly," said they, "the church cannot be where there is no knowledge of Christ." They requested a copy of the Refutation. The emperor offered it them on condition that they would not reply to it, would agree to it, and would not print or communicate its contents to any one! These conditions were impossible, and of course were refused. "The Papists present us with their paper," said Chancellor Bruck, "as the fox offered a thin broth to his gossip the stork."

"The savory broth upon a plate by Reynard was served up, But Mistress Stork, with her long beak, she scarce could get a sup."

The mask was then thrown aside, and submission or the sword were the alternatives offered to the Reformation. The Pope's Legate said:—

"Let the Emperor and the right-thinking princes form a league," said he to Charles; "and if these rebels, equally insensible to threats and promises, obstinately persist in their diabolical course, then let his Majesty seize fire and sword, let him take possession of all the property of the heretics, and utterly eradicate these venomous plants. Then let him appoint holy inquisitors, who shall go on the track of the remnants of Reform, and proceed against them; as in Spain against the Moors. Let him put the university of Wittenberg under ban, burn the heretical books, and send back the fugitive monks to their convents. But this plan must be executed with courage."

Thus the jurisprudence of Rome consisted, according to a prophecy uttered against the city which is seated on seven hills, in adorning itself with pearls that it had stolen, and in becoming drunk with the blood of the saints.

The Protestants everywhere resorted to prayer, as their only hope. Luther was undaunted. Says D'Aubigne:—

The man of prayer and faith was especially Luther. A calm and sublime courage, in which firmness shines at the side of joy—a courage that rises and exults in proportion as the danger increases—is what Luther's letters at this time present in every line. The most poetical images are pale beside those energetic expressions which issue in a boiling torrent from the Reformer's soul. "I have recently witnessed two miracles," wrote he on the 5th August to Chancellor Bruck; "this is the first. As I was at my window, I saw the

stars, and the sky, and that vast and magnificent firmament in which the Lord has placed them. I could nowhere discover the columns on which the Master has supported this immense vault, and yet the heavens did not fall. . . . .

"And here is the second. I beheld thick clouds hanging above us like a vast sea. I could neither perceive ground on which they reposed, nor cords by which they were suspended; and yet they did not fall upon us, but saluted us rapidly and fled away."

"God," continued he, "will choose the manner, the time, and the place suitable for deliverance, and he will not linger. What the men of blood have begun, they have not yet finished. . . . Our rainbow is faint. . . . their clouds are threatening. . . . the enemy comes against us with frightful machines. . . . But at last it will be seen to whom belonged the ballistæ, and from what hands the javelins are launched. It is no matter if Luther perishes: if Christ is conqueror, Luther is conqueror also."

Never had the Roman party, who did not know what was the victory of faith, imagined themselves more certain of success.

The doctors having refuted the Confession, the Protestants ought, they imagined, to declare themselves convinced, and all would then be restored to its ancient footing: such was the Emperor's plan of campaign. He therefore urges and calls upon the Protestants; but instead of submitting, they announce a refutation of the Refutation. Upon this Charles looked at his sword, and all the princes who surrounded him did the same.

The Protestants were still not intimidated.

John of Saxony said, "The straight line is always the shortest road." The Marquis of Brandenburg said, "If Christ is Christ, the doctrine I have confessed is truth." The prince Wolfgang said, "I have broken many a lance for my friends in my time. My Lord Jesus Christ is assuredly worthy that I should do as much for him." Duke George offered to make Philip of Hesse his heir if he would submit to the Pope. His reply was, "They carried him to an exceedingly high mountain, where they showed him all the kingdoms of the world and the glory thereof." The emperor asked him what he should say if elevated to the regal dignity. He replied, "To deceitful goods of this world I shall always prefer the ineffable grace of my God." Thus the princes stood firm.

It was now evident that the princes must submit voluntarily, or be compelled by force. Philip of Hesse suddenly left Augsburg for his states, leaving behind the declaration, "I shall fight for the Word of God, at the risk of my goods, my states, my subjects, and my life."

His departure filled the Papists with alarm; and they fancied they already saw him raising an army to unite with all the Protestants, and overrun Germany. They therefore suddenly became wonderfully mild, and spared no pains to convince the Protestants of their good will. They had desired war, but shrank back from the frightful prospect, and cried hastily for peace.

The next project of the Papists was to draw the Protestants into their net by "cords of humanity, and bands of love." A commission was formed for seven on each side to meet and agree on terms of union. Many meetings were held, and at times they seemed on the point of an agreement, and then some unforeseen obstacle would arise, and they would be farther from it than ever. The Papists complained that the Protestants condemned the church. They replied: "We do not condemn it; but as for them, they condemn the word of God, and the word of God is more than the church." Luther wrote them not to yield, "except what can be proved with evidence from the very word of God." This measure failing, it became necessary to resort to others; and Charles V. resolved to take the affair in hand himself, and cut the Gordian knot, which neither doctors nor princes could untie. He resolved on the moment to draw the sword; but soon decided on a general council, which he required of the Papists, but required in the mean time that the Protestants "should return immediately into the bosom of the Catholic Church, and restore every thing to its ancient footing," and not stir up new sects.

The Protestants replied on the morrow, the 8th September, that they had not stirred up new sects contrary to the Holy Scriptures; that, quite the reverse, if they had not agreed with their adversaries, it was because they had desired to remain faithful to the Word of God; that by convoking in Germany a general, free, and christian council,

it would only be doing what preceding diets had promised; but that nothing should compel them to re-establish in their churches an order of things opposed to the commandments of God.

The emperor granted a delay of six months, for them to come to an arrangement with the Church, the Pope, the Emperor, and all the monarchs of Christendom. And he forbade them to do any thing to increase their sect, "since their confession had been soundly refuted by the Holy Scriptures!" Chancellor Bruck replied:—

"We maintain that our Confession is so based on the holy Word of God, that it is impossible to refute it. We consider it as the very truth of God, and we hope by it to stand one day before the judgment-seat of the Lord." He then announced that the Protestants had refuted the Refutation of the Romish theologians, and holding in his hand the famous Apology of the Confession of Augsburg written by Melancthon, he stepped forward, and offered it to Charles the V. The Count-palatine took it, and the Emperor was already stretching out his hand, when Ferdinand having whispered a few words, he motioned the Count, who immediately returned the Apology to Doctor Bruck.

All attempts at argument failing, the Diet was dissolved. The Protestants retired calm and happy; the Romish princes, confused and dispirited, uneasy and divided. They feared the Protestants would rush to arms and were terrified. Charles set out for Cologne. "The ruler of two continents had seen his power baffled by a few Christians." Never had the cause of God been in more danger, and never had it gained a greater triumph. The Diet of Augsburg, which was assembled to crush the Reformation, had given it new strength; and the Christians returned in triumph to their homes. It is thus that the wrath of man is compelled to praise the Lord.

### Editorial Correspondence.

Dear Bro. Bliss:—Since my recent visit to Glenn's Falls, various duties have prevented me giving a very extended account of the state of things. But I would say, for the encouragement of the brethren at large, that the cause is prospering where I have travelled. I find among the brethren a spirit of prayer, both for themselves and for the impenitent. Indeed, there appears to be increased encouragement to labor for the good of souls. Charity and unity of purpose are manifestly increasing; and what is equally delightful, at this important crisis, when the "Judge standeth at the door," is, the disciples of Christ are looking for the termination of the gospel age, and the ushering in of the "age to come," when the saints will "be made equal to the angels, to die no more." There is no excitement, but a firm, steady faith in the promise of God, and a blessed, soul-comforting hope of soon reigning with Christ in his kingdom.

The meeting at Glenn's Falls should have been more fully noticed. As there were no congregation of Adventists in that place, our indefatigable Bro. Fancher, of Sandy Hill, got up the meeting, mostly defraying the expenses from his own pocket, in order that the community might reap a benefit from the presentation of the Advent doctrine.—We rejoice in the success of the effort. The people gave a candid hearing; and although there remained none to follow up our labors, yet we cannot but hope, that the seed sown will come up, and bear fruit to the glory of God. There were many pious members of the Baptist, Methodist, and Presbyterian churches present, who heard with candor, and we trust with profit, though their pastors stood aloof, and some of them opposed.

The little church at Sandy Hill was revived and strengthened. We hope all of like precious in that vicinity will unite with them to spread the truth.

Father Miller was with us, and notwithstanding his infirmities, delivered a number of excellent discourses. He hardly ever preached better; but he is not able to preach much, and can travel but little. He will,



however, Providence permitting, meet the brethren at the General Conference in New York city, in May next; also in Boston, about the first of June.

After the recent Conference in Boston, of which you have given some account, I went to New York, where, on the 23d inst., I had the pleasure of meeting with Brn. Jones, Litch, and other fellow laborers. Bro. Jones has been severely chastened by the sickness and death of his beloved companion. Sister Jones sleeps in Jesus. She has left five little ones in the charge of our bereaved brother. "Ah!" said he to me, "if it had not been for my blessed hope, I should have sunk beneath the shock. But God has sustained me by the hope, that I shall soon meet my departed companion." He was calm and composed, and in general health. He has been happily associated with a people who have sympathized with him in all his sorrows and afflictions, and have ministered to his wants. Never were pastor and people more happily associated, in the exercise of all the Christian graces. Oh, praise the Lord for his mercy to our dear brethren in New York, in saving a remnant of the multitude that once flocked to hear the word of the Lord, and rejoiced in the blessed hope. There are two interesting congregations in the city, which, under the assiduous labors of Brn. Jones and Whiting, have been sustained amid the blighting and desolating storm of error and delusion which have swept through the land.—Truly these brethren have passed through a fiery trial; but they are still enabled to hold up their heads and rejoice. The congregation at Croton Hall now enjoy the undivided labors of Bro. Jones, and is truly prospering. The other, at the north part of the city, has the valuable labors of Bro. Whiting, and others, and is doing well. I spoke to them one evening, and had an interesting interview. They are making special efforts at this time for the revival of the work of God. May the Lord give them success.

I had a pleasant interview with Bro. Litch, who is firm in the faith, and looking with interest for the coming kingdom. He has nobly withstood, in Philadelphia, the storm, from within and without, of mysticism, fanaticism, and Judaism, and has maintained the cause. The brethren there have returned to the large saloon of the Museum, and are prospering again as in former days. Such is the interest manifested, that Bro. L. will not be able, at present, to visit England.

I arrived at this place on the morning of the 27th inst., and commenced our conference, which was continued until this evening. There is a faithful company of disciples here, who, with their pastor, Elder Phinney, received me with much kindness. They are looking with considerable interest for the great consummation this present year. We spoke to them seven times on important questions connected with our faith and hope.—The Wesleyan Methodists opened their house to us two days, and the Baptists theirs on Monday evening. Our meetings were fully attended by all classes and denominations, who gave a candid and attentive hearing. I have rarely addressed more solemn, and apparently highly interested audiences. One Infidel was converted to the faith of the Bible; and we hope in God, that others were favorably impressed on the subject of a personal preparation for the coming of the Lord. The brethren were very much revived, and in conference expressed a determination to arise, and enter the field of labor anew for the salvation of souls.

The calls for laborers in this region are urgent. The door is open,—a wide and effectual door. Oh, that there were more faithful laborers to enter the field.

I leave this place, for Rochester in the morning, to attend the conference there.

Seneca Falls (N. Y.), March 30, 1846.

#### CONFERENCE IN ROCHESTER.

The conference in this city has just been closed; and a more harmonious and interesting meeting I have hardly ever attended.—There was a good representation of the brethren from Canada West, who are one with us, as well as from different parts of Western New York, and some parts of Ohio.

In our business meeting there was but one spirit manifested, and that was, to sustain and extend the Advent interest, by the best means, and to the extent of our resources. The brethren here feel themselves united to the brethren in the East, and feel desirous to co-operate with them in the support of the cause of God. We have resolved upon an address to the brethren scattered abroad, which no doubt will gladden the hearts of the friends and supporters of the cause, and infuse new life and vigor into all our movements for its promotion.

We have reason to praise God for the happy and hopeful issue of our past trials.—The dark clouds have parted, and the sun is already beaming forth upon us, lighting up our path, which opens to us a prospect of much usefulness, while we may be continued in the field of labor. And for our encouragement, we have the glorious assurance, that the restitution of all things will soon take place, and that we shall enjoy the promised rest, so eagerly desired by the way-worn traveller. Hasten it, O Lord, in its time!

The devotional meetings were fully attended, and were of a most solemn and spiritual character. The children of God were fed, and greatly strengthened, both in faith and hope. I doubt not a deep impression was made upon the multitudes that listened (many for the first time) to the reasons of our hope.

The fields are white in all this region, and calls from every quarter for lecturers are continually received. May the Lord thrust more laborers into the harvest.

#### FUTURE LABORS WEST.

I shall preach at Leroy this evening, the 6th, and at Buffalo the 7th, 8th, and 9th. I shall attend the conference at Lockport on the 10th, 11th, and 12th, preach at Attica the evening of the 13th, at Rochester the 14th, at Seneca Falls the 15th, at Syracuse the 16th, at Albany the 17th, and at Boston on the Sabbath, the 19th.

I am truly yours, more than ever established in the Advent faith and hope,

J. V. HIMES.

Rochester (N. Y.), April 6, 1846.

THE "DAY STAR."—This "star," unlike the harbinger of day, that rises in the East, still comes from the West. In perusing the articles therein contained,—from pens most of which are from names of which we never before heard,—we almost weep at the sad departures from the faith once delivered to the saints. One boasts that among them husbands have left their wives, and wives their husbands, parents their children, and children their parents, going out in defiance of the declaration of God, that he that will not work shall not eat. Another claims to be restored back to the state from which Adam fell. Another closes a letter with "Your brother in the clouds of heaven—meeting the Lord in the air." One takes the ground, that as the earth was to be multiplied in and subdued, and as the former is accomplished, he says, "Now let us do the other part, viz., subdue it." And he asks, "Why stand ye gazing up into heaven?"—looking for the Savior. It seems that many of them are joining the Shakers, and even Mr. Jacobs is almost an apologist for them. O that all the honest among them might be undeceived.

#### Remarks on Dr. Durbin's Prophecies. AND "INTERPRETATION" OF THE PROPHECIES.

Concerning "the Restoration of the Jews," and "the Millennium."

But perhaps the reader will ask what these parts of the eleventh of Romans mean, which Dr. D. has selected from the sublime argument of the apostle, if they do not mean something like what he has tortured out of them? That the antitheses of the apostle, in vs. 12 and 15, on which the argument is chiefly founded, are somewhat obscure, so far as the verbal expression of his thoughts is concerned, is readily admitted. But we prefer not to alter a word or syllable. However, when we consider this obvious fact, that all the great questions of his times were brought to view more or less fully in all his epistles, according to their bearing upon the interests of the particular church addressed by the apostle, we may certainly be assisted by the statement of his views in other parts of his writings, so far at least as to avoid making the confessedly ambiguous portion contradict what is clear and full. In this twelfth verse, then, it is perfectly clear that Paul speaks of something in the case of Israel, the Jews, as "their fulness," which is the antithesis of "the full of them," "the diminishing of them;" and in verse fifteenth "the receiving," which is "life from the dead," is the antithesis of "the casting away of them." What, now, is "their fulness" and "the receiving" (we omit the supplied words) which is thus contrasted with "the fall, the diminishing, the casting away of them?"—Is it, as Dr. D. affirms, the "conversion of the Jews to Christ, and the restoration of the Jewish state;" or is it the vast accession of a people from among the Gentiles, who were "no people," to "the remnant according to the election of grace" among the Jews? Which of these two facts, I ask, does the apostle set over against the fall—the diminishing—the casting away, as "much more," as "life from the dead?" It is certain that the former—the restoration, or even the conversion of the Jews, as a body, is spoken of nowhere else by the apostle; nor by Peter, "the apostle of the circumcision," nor by James, who wrote "to the twelve tribes scattered abroad;" but the latter—the gathering of the Gentiles into "the same body" with the true Jews—is found everywhere.

In Paul's first letter to the Corinthians, (1: 23,) the same cause of "stumbling" "unto the Jews," is brought to view, that is mentioned in Rom. 9: 32, and 11: 11. In that to the Ephesians the same union of Jew and Gentile believers in one body is brought to view; and the change in the condition of the Gentiles is spoken of by the same imagery, and in the same terms that the apostle uses in the eleventh of Romans: "And you who were dead in trespasses and sins, God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together." (Eph. 2: 1, 4, 5.)

"Wherefore remember, that ye being in time past Gentiles in the flesh who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometime were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body

by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Eph. 2: 11-20. So also Col. 2: 8-19.

As soon, then, as we refer the words of the apostle—"the receiving" and "their fulness"—to the Gentiles who believed in Christ, and thus were incorporated into "one body" with the "remnant according to the election of grace" who were found at that time among the posterity of Abraham, he is seen to speak in this portion as we know he does in every other case where he speaks on the same subject; and there is a natural force and beauty in the expression of his thoughts which do not exist if any other view is taken of the portion.—This "remnant" of Christian Jews are "the first-fruit," the Gentiles are "the lump"—"the fulness" of the harvest; Christ is "the holy root of the good olive-tree," this remnant are the holy and natural branches, the believing Gentiles are the branches from the wild olive ingrafted among them to partake of the root and fatness of the good olive-tree. And it is this fulness from among the Gentiles which Paul evidently considers "much more" than "the diminishing" of the Jews by the fallen branches; this is "the receiving," which he considers as "life from the dead" by "the reconciling of the world," and which he sets over against "the casting away of them" that "stumbled at the stumbling stone"—salvation by faith in Christ. 9: 32, 33. The fact that this appointed relation of the Jews and Gentiles is the grand theme of the apostle, is asserted by Dr. D. himself. He sees it to be the high destiny of the Jews, to constitute "the army of evangelists which God is preparing to appear in every part of the earth at once," in order to "introduce the second great event of the latter days, viz., the triumph of Christianity in the world." What the third great event is he does not inform us. The only mistake he makes in the case is this; he looks for that to take place in the future which belongs to the past. He is so full of a similar "panic" to that in which M. Noah, and probably Dr. D. (Obs. vol. 1, p. 335,) finds an apology for the Jews, in murdering the Son of God; and which is now leading his professed people to deny "the promise of his coming" in glory, that he seems to forget his own statement of our "obligations" to the Jews. But it is no new thing for those who do not "acknowledge the truth" to "oppose themselves;" and the error of Dr. D. is one around which "all contradictions meet." Though we must admit that he has done as well for the false "interpretation" as any one could do.—Others have done better in disguising its absurdities; but Dr. D. is too frank, too honest for that. He is a noble confessor, and speaks out his faith boldly. Perhaps his brethren will regret that he did not take some lessons of his peers in the medical department in the art of coating with sugar. We like his plainness of speech, but feel "pained" that it is so little in accordance with the word of God, on the points in question. How is it, that one who points out so aptly the stupidity of monkish traditions should betray as great stupidity himself? He sees that the dervishes have "strangely enough transferred the tomb of Joshua from Palestine to Bythynia;" (vol. 2, p. 250.) but he has "transferred" events, which belong to the apostolic age, into the future; and would have us look for "the restoration of the Jews to Palestine," in portions of the word of God which have been, and are now being fulfilled in the conversion of the Gentiles!—(To be continued.)



## Communications.

### Edwards on Redemption.

Dear Bro. Bliss:—I have of late been greatly edified and strengthened in the Advent faith by the perusal of a work entitled "Edwards' History of Redemption," a work belonging to the "Evangelical Family Library," and issued by the American Tract Society. Supposing that a review of the work might be instructive to others, with your approval, I would make the "Herald" the medium of communicating a few thoughts on its character, more especially that part of it bearing on the prophecies.

This work presents, clearly and distinctly, the points of difference between Adventists and the views of the present evangelical denominations on the nature of the prophecies. It is held in great esteem by them, and circulated extensively throughout England and America. This fact may be gathered from a remark made by the Society in the preface:—

"This inestimable work was written by President Edwards in 1739. In 1773, his son, the younger President Edwards, committed the manuscript to Dr. John Erskine, of Edinburgh, who reduced it from the form of sermons to that of a continued treatise, and published it in 1774. This edition is a reprint from the standard edition of Edwards' works, now generally circulated in Great Britain and the United States."

Every individual is responsible for the good or evil he does in the world. If the influence he exerts, and the means he possesses, go to the support and spread of error, he is accountable for it before God. I am aware that many give their money, and lend their influence to the American Tract Society, solely on the consideration, that it is a benevolent institution, without acquainting themselves with the character of the works they, in many instances, publish and spread broadcast in the community. This ought not to be so. Every individual who gives his means to the aid of a benevolent society, to publish works which are said to be works of "inestimable" value, ought to be sufficiently acquainted with the Scriptures to know, whether the views therein taught correspond with them; and if on examination the work is found defective, his influence should at once be withheld, so far as regards the circulation of it. I am bound, as a Christian, not to countenance error or false doctrine, let it emanate from what source it will, but under all circumstances, to "contend earnestly for the faith once delivered to the saints." To "take heed to the doctrine and continue therein." To "preach the word, and be instant in season and out of season, reprove, rebuke, and exhort with all long suffering and doctrine, knowing that the time will come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers having itching ears, and shall turn away their ears from the truth, being turned unto fables."

We will now proceed to the review of the work.

#### The Time during which the Progressive Works of Redemption are carried on.

Says President Edwards:—"The work of Redemption is a work that God carries on from the fall of man to the end of the world. These two are the limits of the generation of men on the earth: the fall of man and the end of the world, or the day of judgment. The same are the limits of the work of redemption, as to these progressive works of God by which that redemption is accomplished, though not as to the fruits of it: for they shall be eternal." (p. 15.)

We fully concur in the premises here laid down, and cannot conceive how any can arrive at a different conclusion who carefully studies God's word.

#### The Design of the Work of Redemption.

"God's design was to restore the ruins of the fall, therefore we read of the restitution of all things. (Acts 3: 19-21.) Man's soul was ruined by the fall: the design of God was to restore the soul to life. Man's body was ruined by the fall,—it became subject to death: the design of God was to restore it from this ruin, and deliver it from death in the resurrection. The world was ruined, as to man, as effectually as if it had been reduced to chaos again. But the design of God was to restore all, and as it were to create a new heaven and a new earth. Isa. 65: 17; 2 Pet. 3: 13." (p. 23.)

We also heartily subscribe to this view of the design and work of Redemption: God has clearly and distinctly made known this to be his design, even in the early history of the world. This design was couched in the great original promise—"The seed of the woman shall bruise the serpent's head." Gen. 3: 15. Had our author here left the subject, all would have been plain, and easy to be understood; but after stating what God's design was in scriptural language, he endeavors to explain upon the design itself, and tells us what he conceives to be taught by that design. He reasons thus upon the restoration of the earth to its original state:—

"There shall be, as it were, a new heavens and a new earth, in a spiritual sense, at the end of the world." (p. 24.)

That is, if our author can be understood, so far as regards the earth, the creating of it anew, the removing of the curse, &c., will finally, after all, fail of an accomplishment. So, when God says, "Behold, I create a new heavens and a new earth," he does not really mean as he says; but there will be, "as it were," such a creation, "in a spiritual sense." What are we to understand by a spiritual creation of a new heavens and earth? or this prediction being fulfilled in a spiritual sense? I cannot conceive, unless he means that it will be fulfilled in no sense whatever: for he certainly does not cherish the idea that such a creation will actually be effected at the end of the world. Who is there that cannot see, at a glance, the difference between God's actual design and President Edwards' explanation of that design? If we take this liberty with a part of the design of God in the work of redemption, why not do so with the whole, and say, that God's design in reference to the soul and body is only to restore them, "as it were," in a spiritual sense? and thus, Sadducee like, "say there is no resurrection, neither angels nor spirits!"

But, says one, a "new earth" implies that the material with which it is made up is new, and hence none of the constituent particles which make up the present earth can enter the conformation of the other. This is a wrong idea. Adam Clarke says, in his commentary on the passage, "All these things shall be dissolved." (2 Pet. 3: 3)—"That is, will be separated, all decomposed, but none of them destroyed: as they are the original matter out of which God formed the terra-queous globe, consequently, they may enter again into the composition of the new system." We have the fact clearly stated by Peter in this chapter, that the old world, being overflowed by water, perished; and yet we see that it arose anew from a state of ruin. And he adds, that the heavens and earth "which are now, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." But it arises anew again, for he says, "nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness."

#### The Manner in which God gives an Account of the Events by which the Work of Redemption is carried on.

"There are two ways wherein scripture gives an account of the events by which the work of Redemption is carried on. These are history and prophecy. And in one or other of these ways we have an account how the work of Redemption is carried on from the beginning to the end. And it is to be observed, that where the scripture is wanting in one of these ways, it is made up in the other. Where scripture history fails, there prophecy takes place, so that the account is still carried on, and the chain is not broken, till we come to the very last link of it, in the consummation of all things." (p. 150.)

"It is worthy of notice, that the great God, who disposes all things, took care to give an historical account of things from the beginning of the world, through all those former ages, concerning which profane history is silent, and ceased not till he came to those ages in which profane history related things with some certainty. And concerning these latter times he gives us abundant accounts in prophecy, that, by comparing profane history with those prophecies, we might see the agreement." (p. 152.)

It is for the sentiment here taught we contend, and have contended for from the beginning, against Prof. Stewart and others, who would lead us to believe that prophecy reaches no farther than the destruction of Jerusalem, or the days of Constantine at most. We would be extremely glad if the church would abide by the old land-marks. How few at

the present time are willing to admit the object of prophecy to be that for which President Edwards contends. (To be continued.) O. R. FASSETT.

### Letter from Bro. W. Wilmot,

OF NEW BRUNSWICK.

We had considered it unnecessary to make any farther allusion to the individual referred to below; but as Bro. Wilmot has been a patron and correspondent of that paper, and sympathizes with the sentiments inculcated by it, we give place to the following:—

Dear Himes:—I am much pleased with the present appearance of the "Herald," not only on account of its size and type, but many of its articles. I therefore wish to record my dissent to the harsh and unmerited remarks of the Agent of the "Standard," as they savor more of the diabolical than they do of the truth. Therefore, however much I may like some of the articles in that paper, I have come to the conclusion, that the Agent is an utter stranger to converting grace, and is a very unfit person to conduct a religious periodical. For, admitting, for a moment—and then for ever dismissing such an admission—that you are all deluded, though sincere; it does not go to prove that you are all false prophets. But it ought and would, if he had one spark of true Christian charity, create a sympathy toward his erring brethren; and he would pursue the course pointed out so plainly in the Bible, and thereby endeavor to reclaim you. But in the absence of such a course, he joins with the scoffing infidels of the day, in denouncing all as Satan's vassals, endeavoring, if it were possible, to deceive the very elect. I should think that such a course would disgust the leading patrons of that paper, and they would dismiss him at once from their employ. I can but hope that he may see the huge beam in his own eye, ere it is too late; otherwise he may, like the unbelieving lord, see what he can never participate in. Till I hear something more favorable from him, I must leave him to his own reflection.

Bro. Wilmot then goes on to advocate the doctrine of the Jews' return, and alludes to several articles which have appeared in the "Herald," that opposed that doctrine; and as the allusions to them would be likely to call forth long replies, we have divested what follows from everything of a personal nature, and confined it to the discussion of principles. In doing this, we have endeavored not to affect the sense, or weaken the force of the argument. To those portions of the letter from which we dissent, we have appended an occasional note. But, in consequence of the amount of matter already in type, we are obliged to defer the remainder of Bro. W.'s letter until our next.

#### Keep in the Narrow Way.

The seaman may have a correct chart of the coast on which he is sailing, and a good compass by which to guide his bark; yet, if he does not steer his ship right, they will avail him nothing, and he may, after all, miss his port, or be shipwrecked, in sight of the harbor. To illustrate this.—Suppose you have one hundred miles to sail across a deep bay, in order to reach a good, capacious harbor, where there is good anchoring ground, but surrounded with difficulties; having, also, a very narrow entrance, with quicksands on one side, and sunken rocks on the other, both extending a long way out to sea. Now, the passage must be entered right in the first place, or the harbor cannot be reached; and after an entrance is obtained, the ship must be kept in the middle of the channel, in order that she may arrive safely in. Well, the ship sails; for a time she is steered exactly for the point; but by and by one thinks that a little variation can make no great difference; so, he takes the helm, and steers accordingly. Now, it may be seen at once, that in such a case, a variation of one-sixteenth of an inch would, in sailing a few miles, run the ship off the true course; and the farther she sailed under such mismanagement, the more she would get out of the way, until, finally, instead of entering the harbor, she falls to one side, dashes upon the rocks, and is lost. This deviation from the true course may appear slight, but it is enough to accomplish the ruin of the ship.

Reader, are you living in this way to-day,

thinking that you may vary a little from the teachings of the Holy Spirit, and yet gain the port of rest? Oh, reflect! the ways of sin are deceptive, and the "heart is deceitful above all things, and desperately wicked." A little variation from the true course to day, will, in a few days, lead you far into the depths of error and delusion. The departure from the right way may be almost imperceptible at first, but depend upon it, my brother, or sister, it will lead you on to destruction, if you do not alter your course. Consider, for a moment, what kind of a port it is that the Christian has to enter. Once in it, there is nothing to fear. There he may bask in the sunshine of God's glory without fear or molestation, and eat of the fruit of all the trees in the restored paradise of God, and for ever be with our King. But the way to it is a narrow way, "and few there be that find it." If the righteous are scarcely saved, surrounded as they are with the rocks, and shoals, and fogs of error and delusion, what will become of the sinner amid these dangers, that threaten his soul with perdition? Can we trifle, or indulge ourselves on the most dangerous part of the coast, with false lights to guard against, a tempting devil to resist, wicked passions, depraved appetites, and unholy thoughts to subdue and repress, and wickedness of every kind to avoid?

Oh, my brethren, let us not sleep on this enchanted ground, lest, like in the case of the pilgrims, it prove an eternal sleep. How dreadful, to get in sight of the pearly gates, to hear the sweet, melodious sound of angels' harps, and catch a glimpse of the whole family of the redeemed, and be ourselves shut out—sound without the wedding garment—among those concerning whom God has said, "I will spue thee out of my mouth!" Better had it been for us never to have seen the light than, having seen it, fail to walk therein. And if it would be more tolerable for Sodom and Gomorrah in the day of judgment than for Chorazin and Bethsaida, with the light they had, what must be our doom, who walk in the reflected light of six thousand years—who have tasted the good word of God, and the powers of the world to come, if we now fall short? And is there no danger? Do we stand secure? Have we no example to which we do well to take heed? Let the word of God speak, and may the Holy Spirit apply it with mighty energy to our hearts, waking us up from indolence and stupidity, and urging us to mighty effort in the cause of God, and the work of watchfulness, lest we dash upon the hidden rocks, and make shipwreck of our faith, all in sight of port.

J. LENFEST.

## Correspondence.

### LETTER FROM INDIANA.

Dear Bro. Himes:—The first No. of the present volume of the "Herald" contains a call upon correspondents, in which I noticed the following:—"We want to hear from all parts of the country." It is so seldom that we are reported through the press, that a line may be acceptable from us, as we have like faith and hope.

By the sun enclosed, you will see that the "Herald" is still appreciated by some among us, notwithstanding the influences at work to destroy its circulation. We have but recently been visited by one of those brethren who advocate the "door-shut" theory, who admonished us, publicly and privately, to shun the poisonous influence of the "Advent Herald" and "Voice of Truth." But, as he offered no better substitute, the brethren, I think, concluded to "prove all things, and hold fast that which is good."

Our trials are becoming severe; we had hoped, so long a time having elapsed since the dividing influences were developed among our Eastern brethren, that our peaceable ranks would not be interrupted. But, alas! we are disappointed. Since the one above alluded to left, we have strong protestations of the necessity of a division among us.—To me it is not strange, for every spirit will beget its likeness. We feel grieved and afflicted, that some of our brethren, who were first in advocating the great doctrine of the personal coming of Christ, and his kingdom at the door, should be moved with a system of interpretation, which renders these events spiritual in their manifestation. But so it is. These trials may work for our good, though we cannot see how.

You will be glad to learn, that notwithstanding all the neutralizing efforts to oppose the glad tidings of the kingdom at hand, the



truth prevails, and is received by some. I have just baptized one more believer, who has recently come into the faith, which makes twenty-two that have thus professed their faith in the coming King, within the bounds of our congregation, where I have labored; and this, too, since the 7th month of 1844. Facts are sufficient. I will only add, that there is evidence of a consistent faith among the brethren in this quarter, although they are regarded by some as living upon stale bread, because they will adhere to the original faith of Christ's personal coming.

We have received Bro. Hale's work on time, and we have been interested in reading it. He has given me light. May his conclusions be correct, and we prepared. Amen.

N. M. CATLIN.

Kingsbury (Ind.), March, 1846.

LETTER FROM BRO. J. Y. BUTT.

Dear Bro. Himes:—The present time is undoubtedly one of severe trial of the faith of those looking for the speedy redemption of Israel; but if faithful, the promise is, that "when the Chief Shepherd shall appear, (we) shall receive a crown of glory that fadeth not away." 1 Pet. 5:4. When an army is in imaginary security, supposing no enemy to be near, the sentinels are in great danger of falling asleep at their post; but when the enemy is known to be approaching, and the war trumpet is heard swelling upon the breeze, then it is that every man is awake to his duty. At the present time the world and church generally are dreaming of brighter days to come, while the earth yet remains under the curse; but how false, how delusive this hope, when the finger of prophecy, like an unerring magnet, points us directly to the judgment of the great day, when the destiny of earth will be told; but notwithstanding this solemn fact, we are in danger, like the drowsy sentinel, of falling asleep at our post, to be aroused with a guilty world, when the "sign of the Son of man" shall be hung out in the heavens. But may we, brethren,—like the well marshalled army, ready for conflict,—having heard the distant notes of coming war, (the great battle) put on (if not already on) the whole armor, watch, and sound the alarm until the Captain of our salvation shall free us from our toils. Then, with all the ransomed of the Lord, we shall return and come to Zion, with songs and everlasting joy upon our heads. Truly can we say when reflecting upon this promised glory, and viewing the scattered condition of God's dear children,

O glorious day! O blessed hope!  
My heart leaps forward at the thought!  
When in that happy, happy land,  
We'll no more take the parting hand!

At the present time I am raising my feeble voice to extend the cry of the Advent angel, Rev. 14:6, 7, "Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." I find that this cry is not altogether without force; the people generally give a hearing ear, though as the word intimates, the mass heed it not. But glory be to God, there are a few who are willing to believe in, and expect the soon fulfilment of the promise concerning the true millennial glory. The seed planted in this region of country by our beloved Bro. Weetsee has not all perished, some has germinated; and though our brother has been called to another field of labor, yet he has a place in many hearts: and I trust the fruit of his labors have, and will continue to flourish until it blooms forth in an eternal life; when they that have turned many to righteousness will shine forth as the stars forever.

Yours in the blessed hope,

JOHN Y. BUTT.

Jackson Township, (O.), March 19, 1846.

LETTER FROM M. H. THAYER.

Bro. Himes:—If there was ever a time when we ought to be awake, and have all our powers alive to resist the devil in all his forms, this is the time. Such a spirit of slumber prevails among Christians, that we have need to take heed lest we also, being led away with the errors of the wicked, fall from our own steadfastness. May the Lord arouse us, and give us that mighty faith that will overcome, and give us access to the tree of life, and an entrance to that place where we may eat of the hidden manna, and drink of that river that makes glad the city of God,—where we shall have our Father's name written in our foreheads,—where the Lamb

shall feed us, and lead us to fountains of living waters, and where all tears shall be wiped from our eyes. Then we may, with Peter, according to His promise, behold the new heavens and new earth, wherein dwelleth righteousness. May the Lord grant that all who are his sheep may "awake to righteousness and sin not," lest they be found among those who did not count the cost. How much need have those who are waiting for the Lord of the grace of God, to enable them to keep a single eye, lest at any time their hearts be overcharged with the cares of this life, so that that day come upon them unawares. My soul longs to receive through the "Herald" communications filled with that holy joy and triumph that they were formerly. I hope and pray, that while our faith is tried, it may not fail, for blessed shall we be if we are saved from this hour of temptation. O what a glorious hope is ours. In view of the glorious future, let us gird on the armor, and fight the battles of the Lord. What is this world? A bubble, ready to burst. While that on which our hopes are built is a solid rock, which cannot be shaken. Though we may, like John the Baptist, be tried, let us still cry, "Behold the Lamb of God, that taketh away the sin of the world!" Soon, very soon, if we endure, we shall stand on Mount Zion, having the harps of God. Truly blessed will they be who are called to the marriage supper of the Lamb. Then let us not sleep as do others; but let us watch and be sober. "For yet a little while and he that shall come will come."

MARY H. THAYER.

I should be glad, by some means, to stop the "Gospel Standard," which has been sent to me more than six months. I have returned two numbers, but they still come. A short time since I received a bill for pay. I should be glad to reach the publishers through your paper, as I do not wish any more of their papers.

HORACE THAYER.

Hawley (Mass.), March 15, 1846.

LETTER FROM ILLINOIS.

Bro. Himes:—The brethren in this city are very much pleased with the "Herald," and the course adopted by its conductors. And although we are poor, yet we feel deeply interested in its support, and will contribute from time to time all we are able.

In your notice of my request in my last letter, you say that it was not then convenient for Bro. Himes, Miller, Litch, and others to visit the West. I would again say, that it is the urgent request of the brethren in this quarter, that some one of the brethren should visit us this present spring or summer. I need not say to you that the vast valley of the Mississippi opens an extensive field of labor; and that an efficient lecturer could accomplish a great deal of good. Cannot Bro. Miller visit the West? All would flock to hear him, and the day of God could alone tell the amount of good his labors might accomplish.

I am requested to say, and so it is my desire, that you would endeavor to visit us this spring; or if you cannot, that you would use your influence to induce some brethren to visit the far West. May God, by his Spirit, induce some faithful brother to wend his way to the unoccupied territory of the West, that he may strengthen the scattered sheep, and point the prodigal sinner to a coming Savior.

Your brother,

E. C. FELLOWS.

Juliet, March 17, 1846.

We should rejoice to be able to respond to all these numerous calls, but we know not that we can give any immediate encouragement of a visit to the West.

Bro. S. R. LATHROP, writes from Geneseo, N. Y.:—Since I have had the reading of the "Signs of the Times" and the "Herald," during the last four years, without any reference to the doctrine of the Advent near, I can truly say, that the exposition of the prophecies has been food to my soul, as the light has reflected from the sacred pages through this channel. But when taken in connexion with soul-cheering evidence of the near coming of Christ to restore all things, and to establish his everlasting kingdom, it has indeed been meat in due season. The history of this cause itself has the impress of a hand divine. No human skill was ever able to produce such glorious results as has been manifested in the Advent movement. The triumph in which so many are now indulging, because the small matter of one or two, or more expected times have passed, in which many have been led to look for the ap-

pearing of the Savior, is but temporary, and is achieved, not by rational arguments, but by concert of action between infidels and worldly-minded professors of religion, and in which the voices of many professed watchmen are sweetly chiming, and endeavoring to lull to sleep all enquiry upon this important subject. If it is a victory, it is only darkness over light—of error over truth.—But God will vindicate his own truth—he will appear for the deliverance of his people, and to the confusion of his enemies.

Bro. M. BATCHELOR, of Pownal, Vt., writes:—

Dear Bro. Himes:—I had calculated on meeting you at Glens Falls, but Providence turned my course another way: I was sent forth to preach a few miles from home the week before the above named meeting began. I felt I could not refuse the call, thinking I should be able to go from there to the Conference. But, before I had preached one week, sinners began to cry for mercy. I continued to preach until, by breaking my rest by night, and laboring by day, my strength was exhausted, but not until I had preached thirty sermons in three weeks. At the close of the last meeting forty came forward to be prayed for; about fifteen, we hope, experienced religion, beside some wanderers were reclaimed. I felt to be standing between the last signs and the great day of God Almighty, and so I preached, though some trembled until they saw that God would honor his own truth. Some conflicting influences appeared, but God's word triumphed. Praise the Lord, I believe we are right, and shall soon be in the kingdom.

I have received many requests to visit different places, and preach the gospel of the kingdom, with which I have not been able to comply. I have, and still mean to labor, as long as I am able, until the Master comes, or death ends my journey. I expect we shall see Jesus before we have another great disappointment.

I am, as ever, yours, in a waiting position to welcome our blessed Lord. Amen.

Bro. G. W. MITCHELL, of Norwich, O., writes:—

Dear Bro. Himes:—The "Advent Herald" is truly a welcome visitor, and is just what is needed in these days of apostasy and lukewarmness, when so many of the professed followers of the Prince of Peace have turned away from the "faith once delivered to the saints," and have fallen asleep at so awful a moment of time. Oh, that man would learn wisdom, before the means of obtaining it are for ever gone. The opposition that so many manifest to the coming of Him whom they profess to love, is truly giving the lie to their faith.

There are only a few scattered through this section of country, who are looking for the coming of Christ. Could not some of the brethren at the East come this way and labor amongst us? How much of this Western country, from the Alleghany mountains to Mexico, is destitute of the preaching of the kingdom at hand! And yet some of our pastors are talking about a mission to England! Yet it may be all right.

We can truly sympathize with Bro. Bliss, and others who have lost their dear little children, as our little Lorette died on the 11th inst., aged two years and five months. She was a very promising and lovely child. It was a painful parting, but we sorrow in hope, that she will very soon "come again from the land of the enemy."

Farewell, dear child, till that bright morn,  
When Gabriel's trump shall sound,  
To charge the saints that living be,  
And raise those under ground.

From that drear land Lorette will come,  
We'll meet on heavenly plains,  
And ever sing the Savior's praise,  
In sweet, celestial strains.

May God uphold the editors and publisher of the "Herald," and all who proclaim the kingdom at hand. Yours, looking for the end.

Bro. F. FOWLER, of Wolcott, N. Y., writes:—

For some two years or more I have been a subscriber to the "Cry" and "Herald," and an attentive reader of the same; and can say, free from prejudice, that it is the most valuable and instructive religious paper that I have ever read.

After the Reformation had sufficiently obtained, the Protestant church began to divide

and subdivide, each one putting his own construction on the word, until so much rubbish has been thrown in the way, that many are inclined to believe that the Bible is not a revelation from God. This all grows out of too much spiritualizing of the word of God, by which course its harmony is very much impaired. Your valuable paper is designed to clear away this rubbish, occasioned by so many creeds, and to show that the Bible is in pure harmony—that it is in fact a revelation from God. Therefore I would say, progress with the work, let the opposition to the Advent cause be what it may. So far as my observation has reached, I am confident that the opposition to the Advent cause is based on prejudice, and nothing else.

Bro. L. OSLER, of Portland, Me., writes: I have just returned from a visit to Brunswick and Topsham, and was highly gratified in finding about twenty brethren and sisters firmly united in the faith and hope of the gospel. They have, in common with the saints, been made partakers of Christ's sufferings; but they are strong and joyful in the expectation of speedily partaking of his glory. I preached for them seven times, and the interest increased with our meetings. Quite a number of strangers were present, who listened apparently with deep interest. I left the brethren and sisters comforted, also being comforted myself. An effectual door is opened there—the public mind is prepared to hear the reasons of our hope. It is manifest that the present is the most propitious time we have had since our last move to make an effort for God and souls. Let us therefore do with all our might what God has for us to do, knowing that our labors will not be in vain in the Lord.

Bro. C. BARSTOW, of Matapoisett, Mass., writes, that there is still a little flock in that place who are waiting for the coming of the same Jesus who ascended to heaven in the sight of the disciples.

Bro. B. McCand, of Westfield, N. Y., writes, that although he and his family are the only ones in that place who are looking for the soon coming of Christ; yet that numbers do not move them, and they still stand firm in the faith.

## Obituary.

Bro. Himes:—Permit me through your paper, to make known to my friends the death of my companion, formerly known as A. E. Camp. We were united the 12th Dec., '44. She was a believer in the speedy coming of the Lord; though since the 10th day of the 7th month, in consequence of her being deprived of the privilege of attending the house of God, and hearing the gospel preached, she became more remiss in her duties to the Lord than while she enjoyed these privileges. Yet she never gave up the faith, nor ceased to pray. She frequently said, that she delighted in nothing so much as in the service of the Lord; and as often regretted that she was not where she could meet with the children of God. She died on the 8th inst., after a severe illness of seven days; the last two of which she was in a great measure insensible. I asked her at one time the state of her mind, and whether she was afraid to die. She replied that she was not afraid to die—that her mind was not troubled. My affliction is almost more than I can bear, but with Job I will say, "The Lord gave, and the Lord has taken away, blessed be the name of the Lord." Will not the Judge of all the earth do right? Yea, verily. I will, then, say, "Thy will be done." I wish the brethren would make me a special subject of their prayers.

Your brother in affliction the most severe,

R. T. HARMAN.

Rossville (Pa.), March 31, 1846.

Bro. Ambrose Nash fell asleep in Jesus on Friday morning, Feb. 13th, in the faith of a speedy resurrection. He was in the 48th year of his age. For a number of years he was a local preacher in the M. E. church, and was ever fearless in crying out against the sins of the age. He embraced and preached the coming of the Lord in '43, and also the 10th of the 7th month. He longed to have the day arrive; and although his sufferings were long, and sometimes severe, yet he bore them all with Christian patience. He died of consumption, and has left a wife and many friends to mourn their loss. "Blessed are the dead which die in the Lord, from henceforth, yea, saith the spirit, that they may rest from their labors, and their works do follow them."

J. C. BYWATER.



## FOREIGN AND DOMESTIC SUMMARY, ETC.

One of the most diabolical outrages that ever disgraced humanity, was perpetrated at Columbus, O., on the 28th ult. The circumstances are these: A colored man, named Jerry Phinney, formerly a slave in Kentucky, had been freed by his mistress before her decease, and sent to Ohio. A short time after her death, her heirs set up a claim to him; and after an investigation before the proper tribunal, Jerry was declared to be a free man. And up to the time of his abduction, he had been living in undisputed freedom fifteen years, and was the father of seven children, who have been cruelly bereaved of their parent. He was decoyed out of the city to the village of Franklinton, on the opposite side of the river, where he was made to undergo the ceremonies of a mock trial. The result was, as a matter of course, he was carried off, doomed, in all probability, to perpetual slavery. Much excitement exists throughout the State at this brutal act, and measures are being taken both by the authorities and the citizens, to bring the offenders to justice. The person who acted as judge in this wicked transaction has been arrested, and it is hoped a proper and well-merited punishment will be meted out to him.

It is said by Mr. Abbott, in one of his letters on Austria, that Prince Esterhazy, a Hungarian lord, is the richest man in the world. His estates contain 130 villages, 40 towns, and 34 castles. One of his four country seats contains 360 rooms, for the accommodation of his visitors, with a spacious theatre for their amusement. The number of his sheep must be enormous, as he has 2500 shepherds. It will be seen what power he can exert, when it is recollected that he is a feudal lord, and holds the power of life and death over his vassals.

The cost of the French war department the last year was \$60,000,000.

The Rev. Mr. Shuck, the well-known missionary to China, who is now in this country, says, that in Peking are several large libraries, the catalogue alone of one of them embraces 120 duodecimo volumes, of 140 pages each.

The House of Representatives of the Louisiana Legislature has been seized with a sudden, and somewhat unaccountable fit of piety; the result of which has been, that a resolution was passed, that each day of its sitting should be opened with prayer, by the ministers of the various denominations in New Orleans successively. The least approach to reform in the morals of that modern Sodom, even though it be but in externals, will undoubtedly be received with favor by the advocates of moral reform. We should like to witness the bewildered stare of the Hon. Members while the first prayer is being offered up! We think Hogarth would have revelled with delight at the scene.

A young girl has lately been creating considerable interest among scientific men in Paris, on account of the singular phenomenon connected with her. She is found to be, so to speak, a perfect electrical battery—charged with the electric fluid, which is manifested most wonderfully when any object comes in contact with her. This phenomenon is only witnessed at certain times, when, if she attempts to sit, the chair is broken, or thrown with great force from her. Persons approaching her at such times, are thrown off; and even large and heavy objects, held by strong men, are moved when she approaches them.

Santa Anna, who has been the greater part of his time, since his downfall, at Cuba, luxuriating in the aristocratic amusement of cock-fighting, has issued a highly patriotic manifesto, full of honor, glory, "and a' that," denying the reports so prevalent, that he was about to avail himself of the aid of foreign bayonets to reinstate him in Mexico. It is generally believed, that a well-planned scheme is formed to restore Santa Anna to power. Reports say that another revolution is nearly ripe in the northern provinces, designed to overthrow Paredes, who, it is said by the Mexican papers, is making great preparations for hostilities with the United States.

The Texan Legislature has authorized the Senators in Congress from that State to vote for the notice, to terminate the joint occupancy in Oregon.

The Boston "Post" says that difficulties have arisen in the Trinity church congregation of this city. That fruitful source of ecclesiastical difficulties—Puseyism—is at the bottom of it. The Bishop has requested the Rector to resign, while the majority of the congregation desire him to remain.

O. A. Brownson's "Quarterly Review" for April contains, among others, a paper entitled "Influence of the Jesuits on Religion and Civilization." In an extatic rhapsody on the peculiar blessings and privileges enjoyed by this country, occurs the following delectable sentence:—

"Happy art thou to have thy loveliest mountains covered with colleges of the Institution of Jesus, which, like blazing heavens, illumine the path of thy pilgrims, and shed abroad upon the hearts of thy children the light of truth, and the fervor of virtue."

Happy, indeed! This country must be very fortunate at being the spot selected by this "Holy Order," from which to "shed abroad" "the light of truth, and the fervor of virtue." This language is used in face of the fact, that the Jesuits are scarcely tolerated in any nation in Christendom. Even Infidel, licentious France deems them too wicked and corrupt to be allowed to enter her dominions! Happy America!

A man while receiving the rite of baptism in the river at Cincinnati, lately, was carried away by the current and drowned.

The Polish insurrection in Galicia, to which we refer-

red a week or two since, has broken out, and spread very extensively. At Lemberg and Ternow the people and the military had a conflict, when about fifty of each were killed. The Russian Government has ordered the return of all Russian Poles residing abroad, under the penalty of confiscation of their property. It is said, that in some places the Catholic priests headed the people in their attack on the military.

The fortifications of Paris are completed. They have been six years in course of erection.

European diplomacy has again broken off the contemplated marriage of the Queen of Spain.

An epidemic has broken out among the horned cattle in the southern provinces of Russia. In Bessarabia alone 500,000 had died.

A conflagration broke out in Philippolis, on the western confines of Rumilia, (Turkey), which destroyed 2500 houses.

The Charlestown "Aurora" says that over \$70,000 have recently been offered for Mount Benedict, the site of the late Catholic Nunnery at Somerville. Its original cost was \$6000. The reply to the offer was, it is said, that they sometimes buy, but never sell such property.

Mr. Sidel, it appears, has demanded of the Mexican Government an unequivocal answer, whether they will or will not receive him. He requires a definite reply within eight days.

The St. Louis "Reporter" speaks of a religious revival in that city, under the labors of a Father Larkin, a member of the Order of Jesuits! Revival of what, pray? Truly, the piety of Father Larkin—of which the "Reporter" speaks in flattering terms—must be very great, if he is a Jesuit!

The secession of a body of German Catholics in Cincinnati, who intend joining the German Reformed church, has caused no little ferment among the Jesuits in the valley of the Mississippi. Apprehensions exist of an influx of these pestilential pests of humanity from Europe, in order to repair the breaches made in Holy Mother Church, by the occasional inroads of truth, like the one alluded to in Cincinnati.

A dreadful accident recently occurred on the railroad between St. Etienne and Lyons (France). Two locomotives came together with a violent concussion, smashing both of them, together with six wagons, which were attached. Eight persons were killed, ten wounded fatally, and twenty badly.

It is said there are in Rome 4499 priests—one to every thirty-five inhabitants! What an incubus! It may be truly said, that the people of Rome are priest-ridden.

## THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, APRIL 15, 1846.

## The End of Fanaticism.

The following is copied from the *Cleveland Herald*. It should serve as a warning to all who are inclined to follow their own spirit and forsake the plain letter of inspiration. It is but a little more than a year since Mr. Pickands was through these parts flaming with a "new message," denouncing Miller, Himes, and company as backsliders from the faith, and publicly avowing that he had come on a mission to the East, to convince us that there were some out West who knew something. He returned, ran farther off the track, embraced the shut door doctrine, feet-washing, kissing, &c., and ran into the justification of the spiritual wife business. He has finally ended, if the papers are to be credited, by denying the doctrine of the Advent, and entreating the scornors of our hope to receive him into their favor and confidence. When a man has shown his instability, and liability to go to such extremes, he deserves a long trial after penitence, if it is of the right kind, before he can be safely trusted as a teacher. It is those who in the hour of trial continue "steadfast and immovable," that prove themselves safe teachers of the way of truth. We think that all who have strayed, must either soon return to Bible ground, or speedily, with Mr. P., deny our hope. May God in his goodness have mercy on them, and guide them into the paths of righteousness and peace.

*The Delusion Confessed.*—The "Cascade Roarer" says:—"Mr. Pickands, formerly the principal promulgator of Millerism in Northern Ohio, confessed on Sabbath last before that portion of the Church which dissented when washing feet &c. was introduced, that Millerism was a humbug and a delusion from the foundation—that he had been deluded, and that all who em-

braced the doctrine were deluded, and those who continued to hold it were deranged. Such is the end of one who was so sanguine, so confident of the divine origin of his opinions, that he denounced all who did not coincide with him as dishonest and hypocritical—affirming that if things did not take place as he anticipated, 'the Bible was not worth a rush.'"

The Akron Democrat also says:—"We are informed that last Sunday, Mr. Pickands made a public confession, before part of his former society, that he had for some time past been under the influence of a delusion, injurious in its effects on him and others who had embraced it; and asking forgiveness and restoration to favor and confidence."

We hope this will be a caution to those who imagine they have made great spiritual discoveries, not to be too rash in denouncing those who cannot see so far into a mill-stone as they think they do."

"Restoration to confidence and favor!"—Why ten years hard service in the Penitentiary by Pickands would not atone for the injurious effects of his worse than fanatical delusion to persons, families and society. The injurious effects on his progressive dupes in this quarter will be felt for years, and in some instances it is feared for life.—*Cleveland Herald*.

## Another Honest Editor.

We find in the "Lewis County Republican," published at Lowville, N. Y., the following generous notice of our correction of the slanders respecting the death of Mr. Walker. While so few editors have had the magnanimity to disabuse their readers of the falsehoods which have been published, those who do undeceive them by a publication of the facts, are worthy of the confidence of the public.

A statement has been going the rounds of the newspapers for several weeks, alledging that a Mr. Ebenezer Walker, of Belchertown, Mass., had run raving crazy on account of attending a Millerite meeting—that finally he threw himself on a red-hot cooking stove and hung to it until the flesh was literally burned to a cinder—and that his ravings continued until death came to his relief, which was just eight days from the time of his attending the Advent meeting.

The following letter or statement from his wife shows how unfounded, not to say wicked and malicious, the story turns out to be; in corroboration of her version of the matter there are some five more certificates from his father, mother, two brothers, and a sister, all in evidence equally strong against the charge of insanity and horrid self-destruction caused by Millerism.

Then followed the certificate of the widow, as published in the "Herald," prefaced with our own remarks on the subject.

**TO FIND THIS OFFICE.**—First, enquire for Washington-street. Then come down or up Washington-street, as the case may be, to the Old South Church, which stands on the corner of Washington and Milk-streets. Come down Milk-street, on the opposite side from the church, about opposite the farther end of the church. We occupy the third story. The building will be readily identified from the fact, that unlike any other building in the street, the upper stories project over the lower one, sustained by six small iron pillars, forming a pleasant portico, or porch. A large lantern hangs over the side-walk with the No. 9 of the street on it, and the words "Central Saloon," the name of the hall in which we worship. Directly under us, on the lower floor, is a large shirt depot. Some have mistaken No. 9 Morton Block for No. 9 of the street. That block is in the street, but farther down than our office.

**NEW PLACE OF WORSHIP.**—The Second Advent Society of Boston, will hereafter hold their meetings at the "Central Saloon," No. 9 Milk-street, three times on Lord's day, and on Tuesday and Friday evenings.

**WE HAVE A FRESH SUPPLY OF CAMPBELL AND MACKNIGHT'S TESTAMENTS.** Wholesale, 33 1-3 cents; retail, 37 1-2 cents.

**PERIODICALS.**—We have received the excellent periodicals—the "Young People's Magazine," and the "Literary Emporium," for March and April, published by J. K. Wellman, 118 Nassau-street, New York. They are as neat and interesting as the previous Nos. we noticed.

## TO CORRESPONDENTS.

We have a letter from Bro. J. Weston to Bro. Cook. Bro. C. informs us that Bro. W. has misapprehended him on some points. That part, therefore, would be superfluous. We expect to give the parts that are relevant in our next.

We have an interesting communication from Rev. John Borland, of Canada, which we intend to commence in our next.

## BUSINESS NOTES.

A Carrier, \$3—Books sent.  
L. Osler—We have cred. to P. Johnson the 44 cts. balance, and will pay the S. S. bill when it is presented.  
S. Brown—We forwarded the enclosed as per order.  
J. Colby—The \$2 were received at the time. We again send the pamphlets; the balance (\$1 50) paid on Herald to 282.

R. Hutchinson—It came in time.  
J. Pulsifer—The dollar referred to was not received. It is always best to enclose in a letter, and send us by mail. It then usually comes direct.

D. Barber—We cannot tell whether the letter was received, unless we know the P. O. to which the paper is directed.

I. Parkin—The \$1 was not received.  
E. G. Colby—Your paper is mailed every week to Wakefield, Union Village, N. H. Have you given us the right direction?

R. Woodworth—It was received and appropriated as directed. There are \$2 36 due new on your paper. The \$1 paid to 196.

## NOTICES.

"SECOND ADVENT LIBRARY."—We have a few sets of the "Library" on hand, bound in sheep, which may be had for \$5 a sett. The "Library" consists of eight volumes, and contains nearly all that we have ever published on the doctrine of the Second Advent of Christ. Our friends, by furnishing themselves with a set, would not only materially assist us, but obtain a large amount of useful and interesting matter (to the Bible student) rarely combined in so cheap a form.

**BOOKS FOR SALE.**—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelation in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cents retail, 33 1-3 wholesale.

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

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

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

**MEETINGS IN NEW YORK** are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets. The meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillary-streets.

\* \* The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our OLD PLACE, the Saloon of the Chinese Museum, in 9th street, between Walnut and Chestnut-sts. J. Litch.

**AGENT.**—The "Herald," "Harp," Hale's Lectures, and other Advent publications, can be had of our Agent in New York City, Bro. R. R. Hollister, 91 Delancy-street.

\* \* Our friends in Western New York can obtain all our works of Bro. J. Marsh, 30 State-street, Rochester, N. Y. Bro. Marsh has a supply of Hale's Lectures, "Harp," &c.

\* \* Peter Johnson is our Agent at Portland, Me., No. 24 India-street. He keeps the "Harp," and other Advent books, constantly on hand.

\* \* TORONTO, C. W.—The Harp, Hymns, and Advent books generally, can be obtained at Bro. Stell, in Toronto, of Bro. Daniel Campbell.

\* \* All letters or communications designed for this office should be directed (post paid) to "J. V. Himes, Boston, Mass."

\* \* We wish that all who return papers would be particular and give their Post-office address, as otherwise we cannot stop their paper. We have no other means of finding their names on our books.

\* \* Bound books cannot be sent by mail.

\* \* The Lord willing, Bro. I. Adrian will preach at Essex, Vt., Sunday, the 26th inst., at Troy, N. Y., the 28th, at Albany the evenings of the 29th and 30th, and at New York the first Sunday in May.

\* \* Bro. R. Baker's address is Brimfield, Mass.

## Letters &amp; Receipts for Week ending April 10.

E. H. Blake, 261; C. E. Conklin, 230; G. Hamilton, 279; S. Hurt, 277; E. Rice, 260—each 50 cts.—A. A. Havens, v 12—75 cts.—T. Draper, 283; F. Fowler, v 11; S. W. Ruggles; J. Shipman, 282; J. A. Cole (24 cts. bal. of books), 293; G. W. Mitchell, 280; J. Bicknell, 254; J. C. Burdick, 282; J. C. Moulton, 282; S. M. Carr, 283; D. M. Clough, v 10; E. Ober, v 11; J. I. Calkins, v 11; E. Howard, 282; S. Barnum, v 11 (it had been ordered to be stopped at 230, to which time it was paid); W. W. Putnam, 282; I. F. Barlow, v 11; W. Giles, v 11; E. Burnham, 287; S. Bennett, v 11; G. Avery, 293; M. Spence, v 11; E. Watkins, v 11; J. Paine, 292; S. Marsh, 292 (it is the first received at this office); D. Hogath, (where is it sent?); P. Hough, v 11; G. Gibbs, 212 (\$2 due); J. Marsh, 295; L. Drew, 269; E. R. Parks, 290; W. Steer, v 10—each \$1.—S. Hubbard, 308; I. Bailey, of Akron, O., (is this the P. O. address?)—each \$1 50.—T. Lee, 291; S. R. Lathrop, v 10; W. King, v 12; W. Wiswell, v 12; B. W. Prescott, v 10; A. Simpson, v 11 (for 3 copies); J. Forman, v 16 (the money referred to was received); H. L. Goodsell, 256; S. H. Witherton, v 10; W. Dawson, 317; J. Wilson, v 14—each \$2.—J. Hutchinson, v 9; W. F. Church, 252—each \$3.—F. Grant, v 8 (\$2 more due)—\$4.—H. Daniels, v 12; J. Shaw, v 10 (appropriated the rest as directed)—each \$2 50.—W. Law, 264; G. Hogath, v 11—each \$1 25.

**LETTERS.**—Hon. J. Dixon, M. C.; Rev. J. Borland; J. Dow (there is \$3 due on your account).