

ADVENT



Luke 9:28-30.

HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 756.

BOSTON, SATURDAY, NOVEMBER 10, 1855.

VOLUME XVI. NO. 19.

LINES COMPOSED BY ZWINGLE WHEN SICK OF THE PLAGUE.

AT THE BEGINNING OF HIS SICKNESS

Lo! at my door,
Gaunt death I spy;
Hear, Lord of life,
Thy creature cry!

The arm that hung
Upon the tree,
Jesus, uplift—
And rescue me.

Yet, if to quench
My sun at noon
Be thy behest,
Thy will be done.

In faith and hope
Earth I resign,
Secure of Heaven—
For I am thine!

WHEN HIS SICKNESS WAS AT THE HEIGHT.

Fierce grow my pains;
Help, Lord, in haste!
For flesh and heart
Are failing fast.

Clouds wrap my sight,
My tongue is dumb,
Lord, tarry not,
The hour is come!

In Satan's grasp,
On Hell's dark brink,
My spirit reels—
Ah! must I sink!

No, Jesus, no!
Him I defy,
While here beneath
The cross I lie.

WHEN HE HAD RECOVERED.

My father God,
Behold me whole!
Again on earth
A living soul!

Let sin no more
My heart annoy,
But fill it, Lord,
With holy joy.

Though now delayed,
My hour must come,
Involved, perchance,
In deeper gloom.

It matters not;
Rejoicing yet
I'll bear my yoke
To heaven's bright gate.

Millenarianism.

BY S. D. SANBORN, PROFESSOR IN DARTMOUTH COLLEGE.

(Continued from our last.)

It [the doctrine of the pre-millennial advent of the Saviour] fell into general oblivion, because

III. Tested by reason, it was absurd.

It did not and cannot commend itself to the sober understandings of men. The new dispensation is essentially miraculous, as all pre-millennialists maintain. Its economy is, therefore, above the finite reason. Its administration is supernatural. All earthly analogies fail to represent it. The second person of the Holy Trinity reigns in person. Mortals know nothing of such a government. The saints have spiritual bodies. Of these we can form no just notions. Their mode of intercourse with the mortal races then living must be entirely conjectural. The common occupation of the renewed earth by mortal and immortal races is utterly unintelligible. We have no data, no experience, no history from which we can determine the power of the reigning class or the subjection of the subject class. From all that can be known of God, both from his works and word, sages and saints have inferred that he works by the simplest laws. Simplicity and uniformity characterize the laws of nature. Analogy would lead us to expect the same in the spiritual world; but in the hypotheses of pre-millennialists, we meet with complexity and diversity. The whole economy of redemption is converted into a series of experiments, instead of a perfect system, gradual-

ly unfolding as the race improved in knowledge, and thus "shining more and more until the perfect day." It seems strange to the uninitiated, that Christianity should be established on earth at such an expense of toil and suffering, only to result in a "failure" and be succeeded by a miraculous dispensation, which will also terminate in a general apostasy. It seems strange that Baptism and the Lord's Supper should be abolished, and circumcision and bloody sacrifices restored. It seems strange that the Bible and ordinary means of grace should be superseded, while men still live in the flesh and are still tainted with original sin, and give place to a new revelation. Rev. Mr. Bickersteth says: "There are some original and valuable remarks on the millennium, in the essays of Rev. H. Woodward. He shows how inapplicable the Scriptures of the New Testament, written for a tempted and suffering church, are to this state of things." Dr. McNeile says: "It is obvious that, in the passage from our present state to a state of universal holiness, THESE CHARACTERISTIC SAYINGS OF THE NEW TESTAMENT MUST CEASE TO HAVE ANY APPLICATION AND BECOME OBSOLETE, NOT TO SAY, FALSE." It seems strange that Paul, in his elaborate argument to the Hebrews, to prove the imperfection of the old covenant, did not once allude to its ultimate restoration. It seems strange that it should be subjected to a temporary rejection of eighteen hundred and sixty-six years, and then be revived, in greater glory, for three hundred and sixty thousand years. It seems strange, too, that the blessed Saviour, when he wept over Jerusalem, did not offer one word of consolation to his afflicted people, by pointing them to its future glories. We have always believed that heaven is a place, not a state of the feelings or emotions. In heaven God is more immediately present, and holy intelligences pay to Him their unceasing homage. It is the place of which David speaks when he says: "In thy presence is fulness of joy and at thy right hand are pleasures forevermore." The inspired monarch evidently expected to spend his eternity there. Paul desired "to depart and be with Christ." He did not say, I desire that Christ may come and be with me. But where was Christ at the time Paul made this declaration? Before his ascension he said: "I ascend to my Father and your Father." Paul says: "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." Could Paul have contemplated the cessation of Christ's intercession, during the larger portion of the existence of men upon our earth, when he says: "he ever liveth to make intercession for them?"

(To be continued.)

A Sermon

FOUNDED ON THE FOLLOWING PROPHECY.

BY JOHN G. STEARNS,

Pastor of the Baptist Church of Clymer, N. Y.

"And the kingdoms and dominions, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:27.

(Continued from our last.)

How then will this prophecy be fulfilled? As I have already intimated, by the judgments of Jehovah. This position, I think, is clearly proved by the passages which I have already quoted: in which Jesus is represented as taking to him his great power and ruling the kingdoms of the world in his wrath, breaking them with a rod of iron, dashing them to pieces like a potter's vessel, consuming them with the spirit of his mouth, and destroying them with the brightness of his coming. Numerous other passages are to the same point, some of which I will notice.

In the 119th Psalm, at the 119th verse, we read "Thou puttest away the wicked of the earth like dross." You understand how the dross is put away by the refiner. The precious substance

with which the dross is connected is cast into the fire where the dross is consumed and the gold is refined. After this manner will the Lord cast this world into the fire of the great day, unto which it is now reserved, when all the wicked will be put away like dross; consumed like the stubble, to use another figure, which shall be left neither root nor branch. By this we do not understand that the wicked will be annihilated, but destroyed from all the face of the earth; and this will be done by the pouring out upon them of God's sore judgments.

How often, throughout the Scripture, are the wicked and the hostile powers of earth represented as being destroyed by the terrible judgments of the Almighty. The kingdom of the stone as we have seen, is represented as breaking to pieces and consuming all other kingdoms. This, as I have said by no means denotes their conversion to Christ, nor their tame submission to gospel influence, but it denotes their final overthrow, and that by violence. There is power in that kingdom, or in the king, who rules the nations with a rod of iron, to dash them in pieces and lay them waste forever. In the 7th chapter of Daniel the papal beast is represented as being slain and his body being given to the burning flame, and his dominion taken away, consumed and destroyed unto the end. But turn to the 18th and 19th chapters of Revelation, and you will find the destruction of that anti-christian power set forth by the most terrible representations of Jehovah's wrath, ever made in any language under heaven. In the 18th chapter it is written, "Therefore shall her plagues come in one day; death, and mourning, and famine, and they shall be utterly burned with fire; for strong is the Lord God who judgeth her. And the kings of the earth "shall bewail her, and lament for her, when they shall see the smoke of her burning, stand afar off for fear of her torments, saying, alas, alas, that great city Babylon, that mighty city, for in one hour is thy judgment come." "For in one hour so great riches is come to naught. And every ship master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried, when they saw the smoke of her burning, saying, what city is like unto this great city?" "For in one hour she is made desolate—Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a great stone like a millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Thus with violence, by the judgments of God, shall that great city, that anti-christian power be overthrown.

In the next chapter the same description of the judgments of God inflicted on the papal hierarchy, and upon all the kingdoms of the world, is pursued. Jesus, the captain of salvation, the leader of all God's hosts, is seen by the writer, "on a white horse," prepared for war, and all the armies of heaven followed him to battle. He is represented as smiting the nations, and ruling them with a rod of iron, and "treading the wine-press of the fierceness and wrath of Almighty God." An angel is seen "standing in the sun, crying with a loud voice, and saying to all the fowls which fly in the midst of heaven, come and gather yourselves together unto the supper of the great God." In a figurative sense a feast will be prepared for all the fowls of heaven. It will be composed of "the flesh of kings, and of captains, and of mighty men, and of horses, and of them that sit on them, and of all men free and bond, both small and great." All the enemies of Jesus, all the hostile powers on earth will be slaughtered for this banquet. All the enemies of Jesus, the beast and the kings of the earth, and their armies, are represented as gathered together against him that sat on the horse, and against his army. The result is, they are slain, and the great sacrifice is made, and their flesh offered to the fowls of heaven. The beast and the false prophet are taken, and "cast alive into the lake of fire, burning with

brimstone. And the remnant were slain with the sword of him that sat on the horse."

When our Lord comes at the last day, at the winding up of this earthly system, he will come taking vengeance on his foes. Paul to the Thessalonians writes, "And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and who obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." Now, if we are to look for the conversion of the world before the second advent of Christ, where will be his enemies, the rejectors of his gospel at his coming, on whom he will take vengeance? If the world shall be converted, then most surely there can be none who know not God and who obey not the gospel of our Lord Jesus Christ; none to be destroyed. This passage clearly implies that when we shall make this grand entrance on the earth at the last day, his enemies, a part of them at least will be here; and one object of his coming is to take vengeance on them, in their final overthrow.

Turn to 2d Peter, 3d chapter; and here we are taught that the last great day, called "the day of the Lord," which, "shall come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up;" is also called "the day of judgment and perdition of ungodly men." It will be the day of their final overthrow. Then not only will the earth and all the works of men upon it be burned up, but the wicked themselves, all the enemies of Jesus then on the earth will be consumed in the fire of that great day. Then will Jesus, their righteous judge, descend in flaming fire, taking vengeance on them. Then will Jehovah put away all their wickedness like dross. That will be "the day that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up saith the Lord of Hosts, that it shall leave them neither root nor branch." And then, says the Lord to his people, "Ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts. (Mal. 3d chapter.) Then it appears from the teaching of inspiration, that all wicked nations, and the powers that are hostile to the kingdom of Christ, instead of being converted, will be destroyed from the face of the earth, by the terrible judgments of the Almighty.

But some may inquire, what will become of the saints who will be alive on the earth at the coming of Christ? Why will they not be destroyed, burned up, as well as the wicked? Paul in his epistle to the Thess., 4th chapter, answers this question. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." The dead in Christ will be raised, and living saints changed, in a moment, in the twinkling of an eye, as the same apostle writes to the Corinthians. These will all be caught up together to meet the Lord in the air, away from the fires of a burning and dissolving world, and from the destruction of the ungodly. This will be the commencement of the thousand years, spoken of in the 29th chapter of Rev., at the end of which the wicked will be raised; on whom the second death will have power.

II. This leads us to the second thing in our subject, the state of things which will follow this great revolution. Many things might be observed on this part of our interesting theme. We shall however, briefly notice but few.

I. There will be new heavens and new earth. This is the promise for which we look. Peter, after setting forth the destruction of the heavens and the earth, by fire, on the last great day, to

which your attention has been called, adds, "Nevertheless, we, according to the promise, look for new heavens and new earth, wherein dwelleth righteousness." cannot be understood figuratively, for it stands in immediate connection with the destruction, by fire of the literal heavens and earth, which now are, and are reserved unto this fire. These heavens and earth will be purified by fire; so renovated as to be called "new,"—"new heavens and a new earth." This accords with the language of John, in the 22d chapter of Rev., 1st verse; "And I saw a new heaven and a new earth, for the first heaven and first earth were passed away."—Such, also is the language of Jehovah, by the prophet Isaiah, and is no doubt the promise to which Peter refers. "For behold I create new heavens and a new earth."—Chapter 65. And again, "For as the new heavens and the earth which I will make, shall remain before me, saith the Lord, so shall your seed remain."—Chapter 66.

This world, after having undergone this great renovation so as to be new heavens and a new earth, will be the abode of the saints. Here will the righteous dwell. If any of you, my brethren, dissent from this view of the subject, will you show us what use will be made of this world after it shall have been purified and made new? Will it be a vast solitude, a wide waste, performing its revolutions throughout eternal ages, without an inhabitant? Rolling through the heavens for no purpose? What use can we rationally suppose can be made of it, if the saints shall not dwell here? And how can it be an abode of righteousness unless righteous persons dwell here? Wherein dwelleth righteousness, that is righteous persons.

Or do any of you suppose that this world will be annihilated? This is to some extent a popular notion. It is often held forth from the pulpit and the press, that the sun, moon, and stars—this whole system will be blotted out of existence. But such a notion is unphilosophical and unreasonable. There exists throughout the material system the most perfect order. Not only throughout this system, but throughout all others, as far as the science of astronomy has been able to extend its observations. Systems on systems move in grandest order, and in perfect harmony. The astronomer can sit down and calculate the appearance of an eclipse of the sun or moon with the utmost exactness, not varying a moment. The annihilation of this world would derange this perfect order throughout the whole system. And in such a case what would become of the moon? It is the earth's attendant; and one purpose of its existence is to serve the earth; and its revolutions are regulated by the connection which exists between that and the earth. If the latter were blotted out what would become of the former?—And, indeed, of what use would it be?—The idea, therefore, that this earth will be annihilated is unreasonable.

It is also unscriptural. The maker of all has assured us, in his precious word, that the earth shall endure forever. We will turn to the 31st chapter of Jer., 35th and 36th verses: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is his name; if these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." The supposition is, that these ordinances shall continue forever. This is the assurance Jehovah gives; that Israel shall continue. I refer next to Eccl. 1:4, "One generation passeth away and another cometh; but the earth abideth forever." There shall be no such passing away of the earth, as there is of the generations of men upon it; but it abideth forever. Similar language, we find in the 104th and 39th Psalm. "Who laid the foundations of the earth, that it shall not be removed forever." "His seed shall endure forever, and his throne as the sun before him." The seed and throne of Messiah shall endure forever, so will the sun, the literal sun in the heavens, and the whole system of which it is the centre.

But for what purpose, I ask again, will this beautified earth be preserved? Beautified it is, even now, notwithstanding the ravages and the curse of sin upon it. But how much more beautiful, when he who sitteth on the throne shall have made it all new? Will it move throughout eternal ages, in solitude, around the great centre of the system, as the forsaken and desolated habitation of man? No, my brethren; it will become the abode of the redeemed, the dwelling-place of God's righteous ones.—Yes, here on this earth, where sin has abounded will grace much more abound. Here, where iniquity held its cruel dominion, thousands of years, over the race of man, and where its shouts of battle and of temporary triumph have been heard; here, all over this same battle-field, will resound the everlasting songs of the ransomed, the undying shouts of the victors.

These views, my brethren, are not fantastical, they are scriptural. It is agreed on all hands, that the literal Canaan promised to Abraham, and to his literal posterity, was typical of what

we call the heavenly inheritance. The promise made to Abraham was not fulfilled in the possession of the literal Canaan; for he never had any inheritance there. While in that land he was a stranger and a sojourner. In Stephen's sermon, as recorded in the 7th chapter of the Acts, is the following passage: "And he gave him none inheritance in it; no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." God gave him no inheritance in that land. He dwelt there with Isaac and Jacob, heirs with him of the same promise, as a stranger: not having so much of the land as to set his foot on. Although his literal descendants had the land in possession for awhile, it was not by faith, but by the covenant of circumcision. There was a promise to the patriarch and his spiritual seed, of which the literal Canaan was only a figure; an inheritance to be possessed by faith; and that is the entire world, as you will see in the following passage in the 4th of Romans: "For the promise that he should be heir of the world was not to Abraham or to his seed, through the law, but through the righteousness of faith." This promise, I say, was not fulfilled in the possession, for a while, of the literal Canaan, for that was through the law, but the world, of which Abraham and his seed were constituted heirs, is to be possessed and held by the righteousness of faith. This inheritance will be the new heavens and the new earth, wherein dwelleth righteousness.

The blessing, therefore, which our Lord pronounces on the meek is, "They shall inherit the earth." This can have no reference to the present state, for they do not now inherit the earth, but a mere pittance of it; some of them have scarcely anything, not even enough to make them comfortable as they journey through it.—For the most part, they are the poor of this world, rich in faith and heirs of the kingdom; heirs to the better inheritance. With this agrees the language of Paul to the Corinthians: "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's."—Among the "all things" which are said to be theirs, is the world. Now it is theirs only by heirship. Now it is in the possession of the wicked, and ever has been. They rule it, have the control of it, inherit it; ever have and ever will, until the Son of man shall come and break up their dominions and give the kingdom to the saints.

The idea that the righteous are to possess the earth, and to hold possession of it, and dwell in it forever, is as scriptural as the doctrine of justification by faith. In our text, the kingdom which is given them is on the earth, and it is the greatness of the kingdom under the whole heaven, and all dominions shall revere and obey him. In a preceding verse we read that "the saints of the Most High shall take the kingdom, and shall possess the kingdom forever, even forever and ever." What can be more plain than that the kingdom which the saints are to possess will extend over the whole world and embrace "all dominions?"

We often read in the Scriptures, that the righteous shall inherit the earth, while the wicked shall be cut off, cast out. In the 37th Psalm you will find this subject mentioned no less than five times. "For evil doers shall be cut off; but those that wait on the Lord shall inherit the earth. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place; and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." "And forsaketh not his saints; they are preserved forever; but the seed of the wicked shall be cut off. The righteous shall inherit the land and dwell therein forever." "Wait on the Lord and keep his way, and he shall exalt thee to inherit the land. When the wicked are cut off thou shalt see it." Language like this do we find in the second chapter of Proverbs: "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." And again, in the 60th chapter of Isaiah: "Thy people also shall be all righteous; they shall inherit the land forever."

Then shall be brought to pass the saying of the prophet Malachi. "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." In a preceding verse they are represented as being burned up, utterly consumed from off the earth. "For behold the day cometh that shall burn as an oven; all the proud and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

This day of the Lord, which shall burn as an oven, will be at the second advent of Christ, when he shall come in flaming fire, taking ven-

geance on his enemies, burning them up, so as to leave them neither root nor branch. He will utterly destroy them out of the earth. During the thousand years spoken of in the 20th chapter of Revelation, their ashes will be mingled with the dust of the earth, on which the righteous will tread. They will be ashes under the soles of their feet.

To be continued.

DR. ELLIOTT'S GREAT WORK.

HORÆ APOCALYPTICÆ;

OR,

A COMMENTARY ON THE APOCALYPSE,

CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the Rev. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

After his murder the evil soon became oppressive as before. Through the reigns of Maximian and his successors, we trace it still running on, (in meet sequence of the military tyranny that necessitated it,) with disastrous influences on the body politic. In speaking of the empire's internal state under Philip A.D. 248, some 13 or 14 years only after the death of Alexander Severus, the following is Gibbon's descriptive sketch:—"Its form was still the same (i. e. as under Hadrian or Augustus;) but the animating health and vigor was fled. The industry of the people was discouraged and exhausted by a long series of oppression." And again, with reference to the calamitous times that followed soon after Phillip's death, (of which more under the next Seal,) "that the general famine which which then befel the empire, was the inevitable consequence of the rapine and oppression which extirpated the produce of the present, and the hope of future harvests." Nor did the evil stop then and there; but still continued onward to Gallienus' death; and even afterwards, under the next succeeding restorers of the Roman empire, Claudius, Aurelian, Probus. Until in fine Diocletian, conjunctively with his new imperial scheme, more fully developed the fiscal system; its branch of provincial contributions in kind prominently inclusive; and therewith the oppression and desolation of the provinces.

Such is in brief the account handed down to us of the nature and aggravation of the evil under Caracalla: of A. Severus' vain attempts at applying an effective or permanent remedy; and of the perpetuation of the evil, as a further cause of decline in the empire. It is my conviction that we have here the very evil, and vain attempts of law and equity to arrest it, figured in the vision under consideration. Let us then now, as under the previous seal, compare the history and the prophecy; in respect, 1st of the fiscal evil itself, as causing the dark color of distress on the emblematic horse; 2dly of its administrators, as signified by the horse's rider.

I. Now, as to the 1st, the epoch of course well accords with the chronological position of the hieroglyphic before us; following closely, as it did, on the era of the introduction of the military despotism depicted under the second Seal, and preceding that of the mortality under Valerian and Gallienus, the subject of the fourth.

Further, another point of agreement will appear in the identity of the articles of produce on which the Roman taxation fell, with those noted in the vision. For the former, like the latter, comprehended both corn produce, including wheat and barley, and also from such of the provinces as best produced them, wine and oil. And let me add that in the system of largesses, as about this time acted out at Rome, they were all, or nearly all, included; and so the evil aggravated that we speak of. At first it was otherwise. For a long time corn was only distributed to the citizens. The largess of oil given on one occasion by Julius Cæsar was an extraordinary donative, and not repeated. Again, when Augustus was petitioned to supply them with wine, he declined. In the reign of Septimus Severus, however, father to Caracalla, a largess of oil was again accorded; and, after a short intermission under Elagabalus, the donative renewed and established by Alexander Severus.—Not very long after which, wine may perhaps also have been granted to them by Aurelian.—So that at the time to which I refer the voice in the vision, not only were all the four items of taxation mentioned in the vision regularly in requisition from the vectigales, or produce-paying provinces, but three out of the four had received aggravation from the system of largess above

mentioned; as did, soon after, the fourth also. "We shall be too often summoned," says Gibbon, "to explain the land-tax, the capitation, and the heavy contributions of corn, wine, oil, and meat, exacted from the provinces for the use of the court, the army, and the capital."—The explanations that he here alludes to, were to be given with reference more particularly to the times and financial system of Diocletian.—But, as before observed, there is good evidence, of the perpetuation of this oppressive branch of the Roman fiscal system throughout nearly the whole interval.

Moreover, yet again, in regard to the state of the Roman people as affected by the evil spoken of, its accordance with the black color of the horse in our hieroglyphic,—the sign of distress and impoverishment in the body politic,—is equally evident. Indeed, in the graphic descriptions of Gibbon, the very trope of the black color of his third horse is adopted, (just as of the white and red of the two Seals preceding,) to illustrate the effect of the evil, with reference to its earlier and its later operation. He speaks of "dark prospect of distress and calamities bequeathed [through Caracalla's "prodigality"] to his successors;" and how this fiscal evil, as "a noxious weed, sprung up again with the most luxurious growth; and in the succeeding age darkened the Roman world with its deadly shade."

II. Nor, I think, as regards the agents in the oppressions, (those whom the rider of the black horse must be supposed to have impersonated,) in other words the provincial Presidents, Proconsuls, or Procurators, to whom, as to the Prætors and Quæstors of the old Republic before them, was now intrusted in each province the collection of the produce and the revenue, will the Apocalyptic twofold inclination be found less characteristic:—I mean the indication, 1st of the words address to the black horse's rider from the throne; 2dly of the balance held by him in hand.

As to the former, it was obvious respecting persons in offices like those of the provincial Proconsuls, that, as opportunities abounded for exaction, (more especially in respect of payments in kind, or of purchases in kind, when extra supplies, as was often the case, were required by the sovereign government at Rome,) so unless rigorously checked, abuse of these opportunities was likely to follow. In early times this forced itself on the notice of the Roman senate and people, and precautionary laws were enacted by them, laws adopted and added subsequently to by the emperors. They were styled laws *de repetundis*, or against extortion and injustice on the part of the provincial governors: and in their general charges against injustice well correspond, it will be observed, with the tone and spirit of the monition to the rider in the text. Besides which, and with the same object of preventing injustice, particular precautionary provisions were sometimes, in other laws made against it; especially by naming the price at which the governor was to rate and purchase. I may cite as a specimen the Cassian frumentarian law. And really the expressions in it are so remarkably similar to the words pronounced in the apocalyptic vision,—so illustrative of their perceptive and admonitory character, and of the object and meaning in that character of the charge they contain as to the price of corn,—as to seem like an actual comment of explanation on them. It having been enacted, at the instance of Cassius, that 800,000 modii of wheat should be bought for the citizens of Rome by the provincial authorities, the price to be paid for it (about the fair market price evidently) was by the legislating supreme government enjoined upon those authorities, in phrase brief and simple, as in the text: "A modius of wheat for a denarius!" Such was at that time the admonitory direction of the supreme law and government at Rome to the provincial authorities; such the naming of the price of corn, and the purport of its naming. Nor was the case different afterwards with any of the really justice-loving emperors: whether urging the thing with successful effect, like Trajan and the Antonines: or, like A. Severus, less successfully. And whence such monitory laws? Surely, forasmuch as both these, and the general laws against extortion, were conceived in the spirit of equity, they might well be considered as emanating not only from the subordinate earthly power ordained by God, but from Him the habitation of whose throne is justice and judgment, and who has solemnly declared himself in his written law against all defrauding, oppression and wrong: even the same that in the Apocalyptic visions sat enthroned in the midst of the living creatures, God Himself. For, as Hooker beautifully says, "Of law there can be no less acknowledged than that her seat is in the bosom of God, a truth which even heathen Romans saw and acknowledged."

The price of wheat named in the Cassian law varied indeed greatly, as will be seen, from the one here mentioned; the former being a denarius for a modius: the latter for a chenix or

eight part of a modius: that is, if we follow the most natural hypothesis about the chœnix, and suppose the common Attic chœnix to be the one intended. But it is to be remembered that as time went on, and the republic passed into an empire, and the empire became settled and mature, great changes took place in the price of corn throughout the Roman empire: under which circumstances changes proportionate, of course occurred in the amount of price equitably dictated to provincial Governors, in the laws of equitable emperors, at which to estimate, to buy, and indeed also to sell. Of the average price at a period not very long before the Apocalyptic vision we have already seen authentic record in the elder Pliny, who died A.D. 79, two years only before Domitian's accession; stating it as then about three denarii the modius, or three times greater than in the age of Cassius. This price would seem to have continued pretty much the average through the prosperous times of the second century: after which it declined; till it stood at just half Pliny's price under the Constantinian emperors, in the first half of the fourth century. And on the reasonable hypothesis of the decline having progressed nearly about one third at the opening of the second quarter of the third century, the date of the reign of Alexander Severus, the price would at that time be about two denarii and a half for the modius of wheat, or near one third of a denarius for the Attic chœnix.—But how then? The price is still altogether at variance with that enunciated in the Apocalyptic vision; "A chœnix of wheat (not for one third of, but) for a whole denarius."—Hence in truth at first sight a great difficulty. Indeed for a long time it seemed to me insurmountable, on the hypothesis of the Attic chœnix: and I fell back, in consequence, on the supposition of the larger and less common chœnix of 8 cœtylæ being meant, as its best solution.—But I had overlooked one most important element for consideration in the question, which at once sets all right; viz. the intrinsic value of the denarius, at the time supposed to be depicted in the vision. For so it is, as I now find, that though the denarius, for centuries previous, under both Republic and Emperors, had been always scrupulously coined of pure silver, yet from the commencement of the third century it began to be gradually more and more adulterated:—to the value of one-half in the reign of the first Severus; and in the reign of the second Severus to the value of just two-thirds. So that, as under the last mentioned prince the denarius had but one third the silver, and consequently but one third the value of the older and standard denarius, the Apocalyptic charge, "A chœnix of wheat for a denarius," proves to have been the literally true expression of about its average price at that particular æra. Surely the coincidence must be deemed very remarkable.—As to the price of barley specified from the voice from the throne, it is considerably lower than its usual proportion to that of wheat: it being but a third; not, as more commonly, a half. But there does not seem to be here anything inconsistent with historic probability: Alexander Severus' large and celebrated procurations of corn quite accounting for it; since these were doubtless most by far of wheat. Let me just add, ere passing from this subject, that the taking of the denarius as a standard-price, may perhaps have been borrowed from the Cassian law; and that this would involve the specification of that small wheat-measure the chœnix, rather than the modius; it being the equivalent in value at the time prefigured in vision to a denarius. Unless indeed we prefer to account for the small standard measure on the principle of the minuteness of A. Severus' legislation on such subjects; through regard to the minute wants of the people, in transactions of buying and selling corn at the public granaries. Casaubon thinks that the Roman tessera frumentaria were probably tickets for a chœnix of corn. And the small measure thus deemed suitable for gratuitous distribution to the poorest, might suit a class less poor for purchase. Somewhat curiously a weight of 2lb, just answering to the chœnix measure of wheat, has been just found at Rome, stamped as a government weight under Alexander Severus; and destined for the use of his *ἀγορανομοί*, or superintendents of weights and measures.

Thus is the specified price, as well as all else, found to suit our hypothesis about the rider: though with special reference, in so far as regards the Apocalyptic voice as from the throne, to the reclamation of the law of equity under A. Severus. And indeed I cannot but think that with St. John those words enjoining the price of wheat and barley must almost of themselves have suggested Imperial Provincial Governors, as the parties address under figure of the rider; just as the monitory words of the Cassian law might in earlier times have suggested the Provincial Administrators of the old Republic:—more especially as there was added that other monition in the same spirit of equity, about the wine and the oil; precisely the like to which seems to have been enjoined from time to time

on the Provincial Presidents by the juster emperors, in connexion with the imperial exactions of wine and oil, in their Canon Frumentarius. If however of itself this indication was insufficient, the second and additional indication of the rider's holding a balance, must, I conceive, when conjoined with the former, have sufficed to set all doubt on the point aside. For the balance, from being the emblem of justice, came to be an official badge of those that had appointment to the administration of justice, such as the Prætors at Rome, and the Provincial Governors in the Provinces. Which latter accordingly, under the old Republic, used sometimes to have a balance over the curule chair of their high office, in coins struck in connection with their appointment: and, together therewith, sometimes also an ear of corn, or it might be a Roman measure, with reference to the procurations of corn charged more or less directly upon them; just as in the medals which the reader sees here engraved before him. In imperial times indeed the supreme judicial and financial, as well as supreme military power, centered in the emperors: whence the ascription to them of the balance of justice; whether in historic writings; or with the legend *Æquitas Augusti* around it, on imperial coins. But the authority that the balance indicated, as well as that indicated by sword, (the latter whether military or simply civilly judicial,) was delegated of course by them to their subordinate provincial and financial governors. Just as in other times, and another century, by our Henry Vth to the English Lord Chief Justice:

"Hold thou still the balance and the sword."

Which being so, and the two Apocalyptic indications when combined together, of the voice as from the throne about corn, wine, and oil, and the balance, thus characteristic and distinctive of a Roman Provincial Governor, observe with what beautiful propriety they have been combined in the hieroglyphic before us:—the rider's being a position of authority, the balance held in hand, and the prices and charge to equity audibly enunciated from the throne.—Nor let me forget to add that a horse was presented for his use to the Provincial Governor, on which to go forth publicly to his province, as well as to the Military Proprætor. So that in respect of the black horse's rider, as well as of the red-horse's, the Apocalyptic emblem might be considered as one drawn from the life.

And now, I think, we may draw to a conclusion. We have seen what were the charges to equity address to the Provincial Governor. And their very badge of the balance might seem almost a profession of equity. But they were professions, from Caracalla's time first figured in the vision, with few and brief exceptions, almost always falsified; and the injunctions of the law to equity, however solemn, for the most part altogether in vain. "Those," says Gibbon, "who had learning enough to read the orations of Cicero against Verres, might instruct themselves in all the various arts of oppression, with regard to the weight, the price, the quality, and the carriage; and the avarice of an unlettered governor would supply the ignorance of precept or precedent." The "robbers of the provinces" was both A. Severus' and Aurelian's too just appellation of them. Moreover, as in the wide-extending branches of financial administration they acted out this mockery of justice, so too in the judicial and general administration.—Hence the solution of the enigma that at first sight seemed scarcely explicable; how, under the influence of one who held the balance of equity as his badge, the aspect of the Roman horse, or people, should yet gather blackness. For it was but in official symbol and profession that he held the balance of equity. The reality of the case with him, as with Ephraim, was that described by the prophet, "The balance of deceit is in his hands; he loveth to oppress." The voice of natural equity indeed never, even from the first, ceased its reclamations. And by Alexander Severus, as we saw, there was in a very remarkable manner a waking up of the voice of law in support of it: even as by one who had studied and loved the golden precept of Christianity, "Do as ye would be done by." But it was all in vain. After brief and partial amelioration the evil triumphed as before. Throughout what remained of the third century, the laws against extortion and injustice, like many others which meet the eye in history, must be looked on rather as records of the crime, than preventives of its commission.

And does it need that I impress upon my readers a sense of the gravity of the evil? With characteristic forethought the great Trajan likened the undue enlargement of the taxation, with exacting procurators to collect it, to the morbid enlargement of the spleen in man's body, causing atrophy. And, after A. Severus' vain attempts at effective amelioration, the history of the sequel illustrates too fully the truth of Trajan's comparison. A general internal wasting of the Roman state resulted from it, as I have already stated from Gibbon. The agriculture of the provinces was insensibly ruined; and thus

preparations made for famine; which, as we shall see under the next Seal, soon succeeded. In fine, in its not very remote consequences, it involved both the depopulation and desolation of provinces once the most fertile in the empire: and also personal and family distress, such as to reduce the inhabitants to despair: and to banish from the provincials every sentiment of patriotism.

Thus, by any one that considers the end from the beginning, this æra of Caracalla cannot but be regarded in the same light in which it has been delineated by the historian, as one of the introduction of fresh and grievous morbid principle into the Roman body politic, under which it would indeed gather blackness.—And who then can doubt but that it was a subject deserving of prefiguration? Or who, that it was the very subject prefigured under the very Seal before us? For surely, I may say, not a particular is in the emblematic vision that has not been shown to have had its correspondency in the features as noticed by me, of this period of Roman history. In truth, brief as the description of the figuration in the text, the whole subject of this long chapter seems to pass embodied before us, as we once again read it. "When he opened the third Seal, I beheld, and lo! a black horse; and he that sat on it having a pair of balances in his hand. And I heard a voice, as in the midst of the living creatures, saying: A chœnix of wheat for a denarius, and three chœnixes of barley for a denarius; and see that thou wrong not in regard to the oil and the wine."

(To be continued.)

The Fourth Commandment.

BY REV. WM. S. PLUMER, D.D.

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

Here is a law claiming to regulate the seventh portion of human life. If a man lives twenty one years, this law claims the entire control of three of them; if he lives fifty years, it disposes of more than seven of them. It is therefore important. But it also devotes this portion of time to religious purposes; and these are the highest ends of life. All other time is secular. This is holy. That may be occupied with things that perish in the using. This must be given to things which take hold on eternity. Many questions may be raised concerning this law; but one question is at the foundation of all the rest: "Is this law still in force?" If it is not binding now, it never will be; and if it is binding now, it will bind while the world stands. The inquiry is of great public interest. Public manners are vastly affected by the esteem in which the Sabbath is held. It is, therefore, right to look well to the foundations.

DOES THE LAW OF THE SABBATH BIND US?

It is evident that laws may cease to be of force; that is, they may cease to be laws.—When this occurs it must be in one of the following ways:

The condition of a people may be so changed as to render obedience to the law impracticable. In human government such cases often arise, and the law, unless administered by tyrants, becomes a dead letter. No good government will inflict the penalty on the transgressor to whom obedience is impossible, even though the law remain on the statute book. But the law of the Sabbath can as well be kept now as at any former period of the world. Indeed, when given from Mount Sinai, it was given to a people on a long journey, to whom were wanting many conveniences which we enjoy for its careful observance. If this law was ever in its nature practicable, it is so now.

Some laws expire by limitation. Such are many of the laws of every country. Such were many of the laws given by Moses. They were in force until Christ, who was their end, came; and then they bound no longer. Thus the whole ceremonial law ceased to bind after the death of Christ, to which it was limited. But no limit was fixed to the observance of the fourth commandment, either when first given, or afterwards.

A competent authority may repeal a law, and thus its obliging power may cease. Every free government affords numerous instances of the repeal of laws once useful, but no longer so. In a regular government, the repeal must be passed by the power which enacts the law. The great Lawgiver of the world is God. He ordained the law of the Sabbath, and he has never repealed it. Is any evidence of such repeal found in Scripture? If so, where is the book, the chapter, the verse containing it? All admit that the law was in force until Christ. Christ did not repeal it,

for he says so, Matt. 5:17, nor did the apostles anywhere declare that it was repealed.

If this law, therefore, has ceased to bind, it must be in some way utterly unknown to us. It is still practicable; it has not expired by limitation; it has not been repealed.

THE LAW IS A PART OF A CODE WHICH IS IN FORCE.

It may also be said that this law is in the middle of a code, all the rest of which is acknowledged to be binding; and why not this? Were the other precepts of this code spoken by God from Sinai, amidst blackness and darkness, and tempest and terror? So was this. Were the others written by the finger of God on tablets of stone? So was this. Were the others deposited in the ark of the testimony, in the holy of holies, under the wings of the cherubim? So was this. No ceremonial or repealable law, given to the Jews, had these marks of honor put upon it. Did Christ say, "I came not to destroy but to fulfill the law?" He said it as much of this as of any other precept. Did Christ's most devoted followers keep the other commandments? So did they keep this. Luke 23:56.

THE LAW ENACTED WITH GREAT CARE.

On the face of this law are found some things which prove that God, who gave it, regarded it as of great importance.

In the wording of it, a more full explanation of its true intent is given than of any other commandment. It is enacted both positively and negatively; positively, "Remember the Sabbath day to keep it holy;" negatively, "In it thou shalt do no manner of work." No other precept of the decalogue is given in both these forms, although every fair rule of interpreting them requires that when they enjoin a duty, we should regard them as forbidding the contrary sin; and when they forbid a sin, we should regard them as enjoining the contrary duty. Yet in this commandment, but no other, both forms are used.

This command is also introduced as no other is. The very first word of it is a solemn memento—"Remember." This word is not found elsewhere in the decalogue.

Moreover, this command not only addresses men in the singular, "Thou shalt," &c., but it goes further, and tells who is thereby intended, namely, not only the head of the family, but also the son, the daughter, the man servant and the maid servant, the cattle and the stranger. No such particularity is found in any other precept of either table of the law.

In this command God also reasons with us on the equity of his demands. He says he gives us six days out of seven, as if he had said—"I am no hard master; I do not act unreasonably. I give you ample time to do your necessary work. I give you six days; therefore, if you have any conscience, give me the seventh." For, says he, "It is mine—i. is the Sabbath of the Lord your God." Surely you will not deny to your God a right so equitable, a demand so fair.

It is also stated by God in the command itself, that he set us the example on the completion of the creation. And shall we not follow such an example? If we ought to be holy because God is holy, if we ought to forgive our enemies as God forgives his enemies, we ought also to keep the Sabbath day because God kept it. Teaching by example is the highest kind of instruction.

THE SABBATH GIVEN IN EDEN.

Nor did the Sabbath originate with Moses, or any sinner; it was an ordinance in Eden. When for his sins man was driven out of paradise, God permitted him to carry with him two institutions, established for his good before his fall. Which of these institutions is the greatest mercy to our world, or which is the dearest to the heart of a good man, I will not undertake to say. One of them is marriage, the other the Sabbath day. If he is the enemy of virtue who would abolish the former, he cannot be the friend of God or man who would set aside the latter. By restoring marriage, as far as possible, to its original purity in Eden, that is, by confining it to the pairs and rendering it indissoluble, the Christian religion has incalculably advanced civilization, peace, and all the domestic virtues.—By restoring the Sabbath, as near as possible, to its purity in Eden, that is, by the holy observance of all of it, man makes his nearest approach to primitive innocence and to future glory. There is no example of any community, large or small, ancient or modern, continuing virtuous or happy for a considerable time, if they slighted either marriage or the Sabbath day.

But God has also, in this command, done what he has not done in any other part of the moral law—he has pronounced a blessing on the institution. "The Lord blessed the Sabbath day," and thus made it

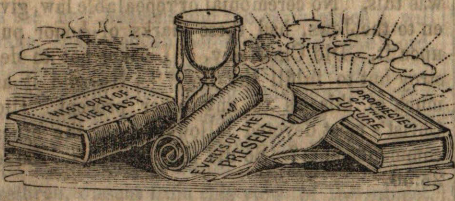
"The day of all the days the best."

The history of the world, in the pouring out of spiritual mercies, shows what is meant by God's blessing this day of rest.

These several and remarkable peculiarities of

this precept justly entitle it to as high and sacred regard as can be claimed for any command given from Mount Sinai. If we admit that this is not of binding force, we cannot show the obligation of any of the rest, unless we can show that they are in some way written in the constitution of man, and that this is not. But it would be easy to show, by innumerable testimonies, that life is not only rendered miserable, but also much shortened by not observing this day of rest. The world over, those men do the most work, and do it with the most comfort, who rest from labor one day in seven. Nor is there one exception to this remark—it applies as much to mental as to bodily labor.

(To be continued.)



The Advent Herald.

BOSTON, NOVEMBER 10, 1855.

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

PROF. SANBORN, ON MILLENARIANISM.

Continued from our last.

In this number of the *Herald* will be found the argument of Prof. S. in support of his third proposition, viz., that the doctrine of the Pre-millennial advent "fell into general oblivion, because,

"Tested by reason it was *absurd*."

"It did not," says Prof. S., "and cannot commend itself to the sober understandings of men."

We again find the Professor avoiding the only infallible test of faith, the Bible, and appealing, like the rationalists of Germany, to human reason. It matters not whether man does not, nor that he cannot comprehend revealed facts; for the belief of them is none the less obligatory on him. Those unlearned in astronomy may be incapable of appreciating how eclipses are computed, but they are not for that reason incredulous respecting the results at which the astronomer arrives. The growth of grass, and the development of bread from the furrows of the field, are mysteries beyond the power of human reason to fathom. On one occasion Jesus said to his disciples, "What I do thou knowest not now; but thou shalt know hereafter."—Some wise men, trusting to their reason, have denied the existence of God. Others, "professing themselves to be wise, became fools," and were left to change "the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts and creeping things." The wise, polished and learned Athenians regarded the great apostle to the Gentiles as a "babbling," and "a setter forth of strange gods, because he preached unto them Jesus and the resurrection"—a doctrine that human reason cannot penetrate. Many a wise man has incredulously asked, "How are the dead raised up? and with what body do they come?" "The preaching of the cross is to them that perish foolishness; but unto us that are saved, it is the power of God." "The world, by wisdom, knew not God." "Christ crucified" is to "the Jews a stumbling-block, and to the Greeks foolishness." The Christian's "faith should not stand in the wisdom of men, but in the power of God." When any declaration of Jehovah is rejected because man's reason revolts at it, the man who thus rejects it sets himself up in opposition to the word of Jehovah, and is so far an infidel. Therefore it is immaterial to the credibility of the pre-millennial advent, whether mere reason does or does not reject it as absurd—provided the Scriptures affirm it. And that they do not, Prof. S. does not attempt to show.

It is true that when this doctrine has been tested simply by human reason, it has been rejected; but before attaching any weight to this argument, it will be well to inquire by whose reason it has been pronounced "absurd." It was not, surely, by that of the apostle Paul, who instructed the heathen to turn from the worship of idols, "to serve the living and true God, and to wait for his Son from heaven." It was not an absurdity to Peter, who averred that he had "not followed cunningly devised fables," when he made known "the power and coming of our Lord Jesus Christ." The reason of James did not revolt at it, when he exhorted

to patience "unto the coming of the Lord." Nor did that of "the beloved disciple," who prayed, "Even so, Come, Lord Jesus." It was acquiesced in by the most devout and orthodox of the fathers, in the purest and best age of the church. In view of it, martyrs unwaveringly fell asleep, not doubting that they should attain "a better resurrection." The wise and the good, the gigantic intellect of a Newton,—the most sagacious of philosophers,—and the confiding faith of a Rutherford and Bunyan, have found nothing in it conflicting with their reason, and it has been acquiesced in by pious and devout minds, both among the intellectual and simple, of all ages. For while it may be *above*, it is not *contrary* to reason.

The reason of some has, however, rejected it, as before stated. Caius, the Roman presbyter, who rejected the Apocalypse as the work of a heretic because it taught the doctrine, his reason revolted at its absurdity. Dionysius, who did the same, his reason rose up against it. Eusebius, also, who imitated them in his judgment of the Apocalypse, his reason rejected the doctrine. The Gnostics, who "gave themselves up to unbridled license in speculating on Divine matters, and despised the letter of inspiration, they set aside the doctrine. Origen, that prince of allegorizers, who regarded the Scriptures as "of little use to those who understand them as they are written;" and Jerome, that incorrigible "scuffer at the doctrine," their reason resolved it into a fable. Pope Damasus, who decided that the reign of the saints had commenced, and commanded that they should be worshipped as intercessors, in the place of pagan heroes, his reason abhorred and despised it. The reason of the whole papal hierarchy has set it aside as a myth; and that of the entire heathen and infidel world has acquiesced in that decision. Shakers, and Swedenborgians, Mormons, and divers heretical sects have given it no lodging-place in their intellects; but no better nor wiser men have been found who have rejected it, than can be found among those to whose reason and faith it has been a solace and hope.

"Its economy," says Prof. S., is "above the finite reason."

It may be so, but it is not contrary to it.

"Its administration," he says, "is supernatural."

So is that of the gospel, under the same Divine administration. He says:—

"All earthly analogies fail to represent it."

So do they fail to represent the atonement and the resurrection. He adds:—

"The second person of the Holy Trinity reigns in person."

So did he when he led the children of Israel through the wilderness.

"Mortals," says he, "know nothing of such a government."

Though they know not *now*, it hath been told them that they shall *hereafter*; though they know not what they shall be, they know that when He shall appear, they shall be like him, for they shall see him as he is.

"The saints," he says, "have spiritual bodies," of which "we can form no just notions."

We know that though *spiritual*, their bodies will not be *immaterial*, but will be cognizable to the senses of sight and touch.

"Their mode of intercourse with the mortal races then living," he declares, "must be entirely conjectural."

True; for when the living saints are changed the dead are raised, and the wicked are destroyed at the seventh trumpet, there can be no mortals remaining on the earth, for the immortals to have intercourse with.

"The common occupation of the renewed earth by mortal and immortal races," he declares to be "utterly unintelligible."

That may not be; but it is entirely unscriptural; for "they who shall be accounted worthy to attain unto that world and the resurrection out from among the dead, neither marry, nor are given in marriage; but are equal unto the angels, being the children of God and of the resurrection." He says:—

"We have no data, no experience, no history from which we can determine the power of the reigning class, or the subjection of the subject class."

It is not needful that we should have, in order to believe the fact, if it was only predicted; but we find no predictions of opposite conditions thus circumstanced in respect to each other. He argues:—

"From all that can be known of God, both from his works and word, sages and saints have inferred that he works by the simplest laws."

So also have they inferred, that when it suits his purpose, he can speak a world into being, or change the entire face of the earth by the fiat of his will.

"Simplicity and uniformity," he says, "characterize the laws of nature."

And yet those laws are past human comprehension; nor do they dispense with miraculous agencies, or uncommon natural phenomena—like earthquakes, tempests, and volcanic eruptions.

"Analogy," he says, "would lead us to expect the same in the spiritual world; but in the hypothesis of pre-millennialists, we meet with complexity and diversity."

So do we in the natural world, in the phenomena just instanced; and so have we seen it in the converse of God and angels with men. He claims:—

"The whole economy of redemption is converted into a series of experiments, instead of a perfect system, gradually unfolding as the race improved in knowledge, and thus 'shining more and more until the perfect day.'"

It is the successful termination of one grand experiment, which will have resulted in the perfect day.

"It seems strange," he thinks, "to the uninitiated, that Christianity should be established on earth at such an expense of toil and suffering, only to result in a 'failure,' and be succeeded by a miraculous dispensation which will also terminate in a general apostasy."

It may thus look to those who regard that as a "failure," which results in gathering "out of every nation and kindred and tongue and people" an innumerable multitude which no man can number, who will unite in the new song, saying, "We shall reign on the earth;" or who are unable to distinguish between the resurrection of the wicked at the end of the millennium, and an apostasy of living saints; but those who hold to no such absurdity, see nothing strange in what the Revelator affirms as the result.

"It seems strange," he says, "that Baptism and the Lord's Supper should be abolished, and circumcision and bloody sacrifices restored."

Such is indeed a strange belief; but that being *not* taught in the Sacred Oracles, the pre-millennial advent, which is there taught, is not therefore necessarily untrue. He adds:—

"It seems strange that the Bible and ordinary means of grace should be superseded while men still live in the flesh, and are still tainted with original sin, and give place to a new revelation."

True; but being able to find no such predictions, and without entertaining any such strange notions, those who will may believe Christ's declaration that "the meek shall inherit the earth." He says:—

"It seems strange that Paul, in his elaborate argument to the Hebrews, to prove the imperfection of the old covenant, did not once allude to its ultimate restoration."

True; for had he anticipated any such restoration, it would most certainly have been a subject of Divine prediction. He continues:—

"It seems strange that it should be subjected to a temporary rejection of eighteen hundred and sixty-six years, and then be revived, in greater glory, for three hundred and sixty thousand years."

That may be, were that which was rejected to be restored; but the perfect day then to be ushered in, will supersede all such dispensations, and continue so long as the sun endureth.

He again repeats,

"It seems strange that the blessed Saviour, when he wept over Jerusalem, did not offer one word of consolation to his afflicted people, by pointing them to its future glories."

It was the rejected, incredulous Jews that he wept over, for whom no future glory was reserved to point them to; and his children, without any necessity for its being pointed to, looked, with Abraham, for that city which hath foundations, which is to be revealed when the treading down of the Gentiles shall have been ended.

"We have always believed," he confesses, "that heaven is a *place*, not a state of the feelings or emotions."

And we have always believed that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting dominion." He says:—

"In heaven God is more immediately present, and holy intelligences pay to Him their unceasing homage."

True; and it is none the less true, that "we shall reign on the earth," and that "the tabernacle of God will be with men, and He will dwell with them, and He will be their God, and they shall be His people." He says:—

"It is the place of which David speaks when he says: 'In thy presence is fulness of joy and at thy right hand are pleasures forevermore.'"

But the presence of God need be none the less in the renewed earth—the place which Christ will prepare for his people,—than it is in the other of the "many mansions" of the Father's house. He says:—

"The inspired monarch evidently expected to spend his eternity there."

But that same monarch, an inspired apostle tells us, "is not ascended into the heavens." He himself informs us that he should be satisfied

when he should awake in his Lord's likeness, which Paul informs us is at Christ's appearing; and when the wicked shall be cut off, David has said that the meek shall "inherit the earth, and dwell therein forever." As he was one of the meek, he doubtless expected to participate in that inheritance. He says:—

"Paul desired to depart and be with Christ. He did not say, 'I desire that Christ may come and be with me.'"

True; for he did not expect his Lord to come till after he should have been offered, and the papal apostacy should come; and he was well assured that "if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him,"—when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first," before "we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Prof. S. enquires:—

"But where was Christ at the time Paul made this declaration?"

Doubtless in heaven at the right hand of the Father. The Professor adds:—

"Before his ascension he said, 'I ascend to my Father and your Father.'"

And he did thus ascend; but no sooner had a cloud veiled him from the sight of his gazing disciples, than two shining messengers said to them: "This same Jesus that ye have seen go into heaven, shall so come in like manner as ye have seen him go into heaven." The Professor adds:—

"Paul says, 'But this man, after he had offered one sacrifice for sins, forever sat down at the right hand of God.'"

Ah! Professor, so place your punctuation as not to contradict the Scriptures! Paul says not that he has *sat down* forever, but he has made one sacrifice for sins forever, i. e., He died once for all, preparatory to sitting down at the right hand of God—for how long a time? Paul answers: "From henceforth expecting till his foes be made his footstool." For Peter truly said of him, "Whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." The Professor asks:—

"Could Paul have contemplated the cessation of Christ's intercession, during the larger portion of the existence of men upon our earth, when he says: 'he ever liveth to make intercession for them.'?"

Not while there are sinners on probation to be interceded for; but Paul *did* contemplate the coming of the "Rest" that "remaineth to the people of God," when the Lord shall be known to all "from the least to the greatest," and that, "as it is appointed unto men *once* to die, but after this the judgment, so Christ was *once* offered to bear the sins of many, and unto them that look for him shall He appear the *second* time without [a] sin-[offering] unto salvation."

To be continued.

THE EVANGELICAL CONFERENCE AT PARIS.

(Continued from our last.)

FRANCE.

Pastor Juillerat presided. The report was read by Pastor Parjat.

To be able to form a correct opinion of the religious state of a people, the writer argued that it is necessary to regard the essential manifestations of their activity, that is their fine arts, literature, philosophy, and religious worship.

In the fine arts during the last four years (he continued), we seek in vain for a religious idea; great things might be expected were they truly turned to Christianity; but, alas! inspired as they are by earthly, carnal, worldly thoughts, their influence can be but earthly, carnal, and worldly.

The thoughts of our literary men rise not to things above. They draw not the ideas with which they feed the eager multitude, from day to day, from the region of religious truths. They take their place low, in the present life, amidst fleeting pleasures, political revolutions, and shameful intrigues. The present, the past, or the future as applied to our earthly existence, are their only themes. Philosophy has merely made known to us our intellectual and moral faculties, reminding us that there is a God recompensing those who act according to laws of conscience; but she has left us without an answer to the question of questions; how can we obey these laws, or obtain pardon for the past? Yet contemporaneous philosophy has done some good, more perhaps than we think. She has developed and defended spiritualism, strengthened the notion of a personal Deity, the immateriality of the soul, individual responsibility, duty, judgment, and retribution. This is something, though not much.

Catholicism has fulminated its maledictions

against all that is opposed to its symbols, proscribed all study of the Word of God, undermined religious liberty, served up three ages of calumnies and invectives against those who proclaim the Word of Jesus, ridiculed and slandered Bible societies and Protestant nations, directed the public mind towards superstitions and image worship, and worn-eaten *reliques* and money-bought medals, and scapularies miraculous and preservative; it has increased the pomp of its theatrical ceremonies, and proclaimed the impious dogma of the Immaculate Conception of Mary. Such are its works, works so satisfactory in its eyes as to call for a shout of victory. Now what has Protestantism done with regard to religion during the last four years? Has it yearned over the sin, ignorance, and spiritual apathy of our people? trembled at the eternal consequences of our deep and mortal corruption? thrown itself lovingly among the multitude to tell of the compassion and salvation of God the Redeemer? tried to place the Gospel within the reach of all? made sacrifices to secure, if possible, a copy of the Scriptures for all our fellow-citizens? Has it spoken and written to enlighten those who sit in darkness? besought the Holy of Holies to extend His long-suffering to us, and shed His Holy Spirit upon our people to save them? or entreated the Master to send some faithful ministers of the Word among us? Yes, and much more, blessed be the Giver of all grace! Its literature and laborious institutions are following out this apostolic work.

There is the National Church, becoming more and more effectual in the faithful preaching of the Gospel; there is the Central Society, in connexion with the Consistories, spreading abroad the knowledge of the Saviour; the Methodist Society, with its powerful organisation; the Evangelical Society of France, carrying the glad tidings where they were before unknown; the Free Church based on the principle of individual profession; the Independent Churches, like that of Lyons; the Sunday-school Society; the Protestant Bible Society, supplying Protestants with Bibles; the French and Foreign Bible Society; the Religious Tract Society of Paris; the Religious Book Society of Toulouse; and these are but our principal means of doing good. Are we to understand from this that pastors and flocks are all passing onward in the movement described? No. We are met on the path of life by a terrible adversary, struck down, mutilated, and left for dead. We arose, however, by the aid of One above; but weak, and fearful, we hid in deserts and caves of the earth.

As we recovered, we showed ourselves to our country, but like a man recovering from a severe illness, our spirit was gone, our conceptions were vacillating, incoherent, erroneous.

We are improving now, activity betokens returning life and health; but we are not cured, far from it. Heterodox, indifferent, or spiritually-lifeless pastors still exist among us, and too large a majority of unconverted and careless hearers. We want many and great things; we want faith, ours is weak, often to exclusively intellectual, more adapted to making learned doctors than humble and fervent Christians. We search the Scriptures, but not enough; our convictions are strong and energetic, but not sufficiently so; our profession is better than our practice; the surface moves while the depths below are still.

We have given proofs of courage, but we are too often paralysed by the world's opinions; we do make sacrifices, but our liberality is not equal to the love shed abroad in our hearts by the Holy Spirit; we love each other, but not enough; we know the deplorable state of our country, and we try to do something, but we are far from the spirit of the Lord Jesus when he wept over Jerusalem. The sum of this matter is this. Our arts, literature, philosophy, Romanism, and consequently of those who approve and support them have not only been dissociated from the religion of the Gospel, but appear to have no idea of such a thing; so that with the exception of the little Protestant body, France is in the most fearfully irreligious state. But don't let us fall into exaggeration; may it not be now, as in Elijah's time? Most certainly it can. Among our artists, literary men, philosophers, and Roman Catholics, there are, undoubtedly, faithful souls, walking with God almost unconsciously. Still, the observing eye detects the impress on our country—"Without God and without hope."

Pastor Guillaume Monod, of Rouen, said that every nation had its part to fulfil in the diffusion of the Word of God. It appeared to devolve on France to do so by her influence; and that influence was in favour of the Reformation. In her history was recorded the greatest of struggles between the two churches of the Papacy and the Reformation; and over Europe and the world, through the persecutions of Rome, she had scattered

witnesses to the truth. By the admirable retribution of God, France disavowed the crimes of the past, and with her own hand fixed the stigma on Rome. For the last sixty years, every successive Government, the National Assembly, Napoleon I., the Bourbons, Louis Philippe, and Napoleon III., had all proclaimed liberty of worship; let France dare to practise what her laws allowed; let the Gospel obtain a thorough hearing, and their country was gained to God.

The Hon. and Rev. B. W. Noel said that Christians were in danger of settling down in the crowd like those around them, until they found it difficult to speak out boldly; they were satisfied with the measures of liberty granted, and sought not to extend it, and in some places no progress was made because of worldly fear. The apologetic style of sermons might frequently be advantageously exchanged for a bolder proclamation of our Saviour.

Pastor Dombres, of Allais, said that in the Gard there was a threefold spiritual revival, such as, indeed had been going on over France during the last forty years. The pastors were improving, the young ones were animated with an excellent spirit, and seemed taught of the Lord, and among the congregations many souls were awakening to a sense of their wants and duties, many works were being carried on or had commenced with zeal and perseverance.

Continued on p. 360.

OUR MISSIONARY WORK.

A SERMON, BY ELDER A. SHERWIN,

Pastor of the Advent church in Lowell, Mass.; delivered before the Annual Meeting of the Massachusetts Conference of Advent Churches in Worcester, Sept. 26th, 1855.

[We call the special attention of our brethren to this discourse.]

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."—Joel 2.1.

In the text there is first, an announcement—second, a precept growing out of the fact announced. The announcement is, the day of the Lord cometh, it is nigh at hand; applicable immediately preceding the advent of Christ, and after the signs of his coming have appeared. The precept is, *sound the alarm*, in other words, the duty of proclaiming the event, and warning the church and the world of the impending judgment. The terms of this precept are undoubtedly derived from the law of Moses. He ordered two trumpets to be made for the calling of assemblies—for the journeyings of Israel and to be blown on occasions of war. Different tones no doubt attended the notice of each of these objects. Each summons was understood by the people, so that when they heard the sound of the trumpet, all knew what was meant, what was their work, whether to assemble at the tabernacle, move in their journey, or go out to war. Hence the language of Paul, "If the trumpet give an uncertain sound who shall prepare himself for the battle?"

In the text we have an alarm trumpet; the occasion is the day of the Lord is nigh at hand. This is a specific event; and inasmuch as the trumpet is to give a certain sound, this event must be proclaimed by a specific announcement—a proclamation that all may understand,—that not death, or some temporary judgment is indicated, whatever may be true about these, but that the coming of the Lord himself is about to transpire. Hence, the advent proclamation and mission.

In this proclamation I include or intend the appearing of Christ, the nature of the events of that day, its proximity, and the preparation requisite to meet the issue.

Let us notice, therefore,
1. *The necessity of the Advent Mission.*—It arises, first, from the truth of the doctrine. That the doctrine of the advent near is truth, I cannot now stop to prove; this has been done on other occasions, and will no doubt as God shall give opportunity be done again. We shall, therefore, at this time, assume, or take for granted that the coming and reign of our Lord is near; that the end of all things is emphatically, nigh at hand. This we understand to be the truth. And what are the events of this coming? not only the appearing of Christ himself, the resurrection of them that sleep in Jesus, and change of the righteous living, but the event reaches to all the race for weal or woe. The advent of our Lord will bring the final separation between the righteous and the wicked; those that serve God and those that serve him not. Christ comes in flaming fire taking vengeance on them that know not God and obey not the gospel. The event, therefore, brings the universal destruction of the living wicked—it seals up the eternal destiny of all men. Now, with such facts before us, can honest men believe that these great transactions are about to burst upon the world, and keep silence? If some great public calamity were at our doors, which might be averted by a knowledge thereof among the peo-

ple, he verily would be an enemy to his species that should refuse or neglect to sound the alarm! The aggressions of intemperance are a matter for agitation; the onward tramp of the monster slavery is a cause for fear; the spread of Romanism is thought to be a reason why patriots and all lovers of their country should raise the cry of danger. Now what are any or all of these dangers compared with the day when a world of ungodly men shall be summoned to the bar of God to receive their doom? He who would withhold at such a time the warning is an enemy to God, a traitor to man. He cannot withhold and be honest as a man. We say, then, that the necessity of the proclamation arises from its truth. It is this simple fact, which has ever influenced our hearts, and holds us still to the preaching of Messiah's advent at hand.

2. *The necessity of this mission* arises from the want of knowledge in the world on this subject. If a town or city in New England were destitute of a knowledge of the saving truths of religion, such destitution becomes a necessity laid on Christians to send the gospel to such a people. The want, the destitution of the heathen world, make it the imperative duty of Christians to send the knowledge of Christ thither.

The wants of the community on the subject of Christ's return, throw a mighty responsibility upon those who have the light, to communicate it to others. As lovers of God and men, as Christians who feel for the perishing, who sympathize with Christ, we must. And by every means within our reach. The command, Go preach the gospel, is of force here. Says Dr. Judson, "The word preach does not quite convey the meaning of the original term, but it might be proclaimed, hence he used in Burmah, the press, books tracts," &c. Therefore, while it is said by some that there is no command in the Bible for publishing, for instance, the *Advent Herald*, we think in the light of this text, in so far as the word of God is published, there is a command. There are many no doubt who would rejoice in the truth of the advent near had they the light on the subject; and if those who possess the light do not communicate it, spread it far and near, as God gives ability, the blood of souls will be found upon us, which will be required at our hands in the day of final reckoning.

3. This mission is necessary because but few ministers at the present day preach in favor of the doctrine. The remarks of Dr. Clark on the resurrection are equally applicable to this subject. He says, "One remark I cannot help making: the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The apostles were continually insisting on it and exciting the followers of God to diligence, obedience and cheerfulness through it. And their successors in the present day seldom mention it! There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!" Had the ministry kept pace with the word and providence of God, there would not exist the same necessity as now for this mission. The world must have the warning, and if one class will not give it, God will raise other instrumentalities. If the ministry in the churches will not proclaim the impending judgment, God will have others who will; if these also should prove treacherous, God is not limited in his resources; and should the Adventists prove unworthy of their trust, God will employ others, who will be found faithful. God can work with or without means; he can, and is raising up others besides us to carry forward this work; in this I rejoice, but may God enable us to do our duty.

4. This mission is necessary because the doctrine is a part of the word of God—the gospel. We are commanded to preach the word of God, consequently that portion which speaks of the coming and reign of Christ. The light of prophecy we are bound to give to the world. We are required to take heed unto the sure word of prophecy until the day dawn. He that hath my word, let him speak it faithfully, saith the Lord. We believe, and therefore we speak.

5. *This mission is important.*—1. It is important for the meeting of religious errors, the doctrines of men and tradition. As an instance, spiritualism, in its various forms is spreading itself over the land. It strikes at the inspiration of the word of God, seeks to destroy the truth and integrity of the Scriptures. Spiritualism denies the personal advent—the resurrection of the body, the new earth, the world to come, the saint's inheritance as indicated by the word of God. These evils are becoming wide-spread in the land, and are doing up the work of mischief and death, seeking to undermine the foundations of our highest hopes and

fondest anticipations, by robbing us of the promises of the Bible.

Now the truth of God as brought to view in the Advent scheme, is a sure antidote for all these forms of and darkness. It cuts up shakerism by the roots, it lays bare the blasphemous temerity of those spirit rappers, and necromancers, who deny the resurrection of the body, and shows even the more refined form among the churches, which dares to lay its subtle hand on the promises of God, to be nought but "The baseless fabric of a vision," a deception, a cheat, for it falsifies the word of Him who cannot lie. Spiritualism is the high road to infidelity. The simple word of God now as in the days of Paul and Luther is the only remedy within our reach for the counteracting of all that is opposed to God. It is of the greatest importance, therefore, that the word of God be upheld, proclaimed, preached everywhere, that error may be put to the flight and men turned to the pure fountain of Scripture truth.

2. This mission is important, because it presents the only scheme for the "full and final vindication of the Father's glory and honor." Sin is a dishonor on the name of Jehovah. It may perplex us why God permitted the fall of man and the entrance of sin into our world, knowing as he did the horrid train of evils which would follow. But God has always thrown the responsibility of this on man, and has revealed a day to come, when he will make a full and final vindication of himself—his honor and glory in this matter. To leave sin, the curse, and death to reign forever is a stain, a blot, on the immaculate character of Him who is infinite in holiness, and righteous in all his ways. The chief tribulation of the Christian, says a writer in the *London Quarterly Journal*, is a dishonor done to his Father, done in himself, in the church, in the world; and when will this dishonor be wiped away, and the name of God vindicated? At the appearing of Christ. It is not when individual Christians die, for the dishonor continues, and will until the close of this dispensation; then the accumulated weight of guilt of six thousand years shall meet its just measure of judgment and punishment, and the glory of God's name will stand out in broad, living outlines, above all, the righteous saved, the wicked damned, and the eternal government of God approved. The truth embodied in the Advent Mission presents this matter in a more lucid light than any other system, and is, therefore, of the greatest weight.

3. This mission is important, because the destiny of thousands hangs on a knowledge of the truth in this case. It is a matter too plain to require discussion, that if the end comes without a note of warning, multitudes will be lost, who, if the alarm had been given in their hearing, would be saved. God has revealed his purpose, and he has committed his word to the church—to his watchmen, and we are required to speak his word faithfully. The sword of vengeance, of destruction is coming, ours is to obey God whether men will hear or forbear; the responsibility is upon us as believers, to sound the alarm; if we do not, the blood of souls will be required at our hands; but it through the grace of God we are accounted faithful, the Lord only knows how many we shall be instrumental in saving from the wrath to come. O the worth of a single soul! Jesus' precious blood was its price.

In the midst of trials we must guard against underrating the importance of this work. There have been things connected with us we sincerely deplore, nevertheless the truth that Jesus' coming is at hand, remains. The great fact hangs over us; and O that the Spirit of Christ would impress our minds with the dignity, the importance, and worth of our work. Then

Fly! fly on wings of morning,
Ye who the truth can tell,
And sound the awful warning,
To rescue souls from hell.

6. *The spirit of this mission.*—The missionary cause originated in heaven. God so loved the world that he sought to redeem it; and the prime cause of man's salvation is to be traced to God himself. Christ was God's great missionary. Christ was sent—he was sent with power and authority—he came to seek and save the lost. After fulfilling his work on earth, and when about to depart he commissioned his apostles, and commanded them to go into all the world and proclaim the gospel to every nation.

The Christian church as constituted by Christ and his apostles, is essentially missionary in its character. It is the duty of the church to go forth to the world, and not wait for the world to come to her; it is the duty of the church to go forth as a missionary body for the salvation of men. The missionary spirit, is the spirit and

genius of Christianity, and therefore, to have pure and undefiled religion, is to have the missionary spirit. It pervades the whole body of Christ. The spirit of missions is one and the same in the messengers who go forth, and in the church that send them, by whose prayers and contributions they are sustained.

The spirit of the Advent mission does not differ essentially from the spirit of missions in general. The genuine spirit of the Advent mission exists only in the minds of those whose souls are lighted from above, who have tasted that the Lord is gracious, and are under the impelling influence of the love of God shed abroad in the heart. "It was the simple action of these principles that led the Son of God to die for the sins of men."

The true Spirit of the Advent mission "is the divine energy of the truth." "It has its foundation in the religious constitution of the believer." His faith in the great truths of the advent near, work in his heart by love; it works in him the spirit and power of the truth, so that his heart goes out after the perishing. The true spirit of this mission is intimately connected with those particular feelings which are said to be the fruits of the Spirit; as love, joy, peace, fidelity, &c.

Again, the spirit of this mission is most strongly entrenched behind the word of God, so that it cannot be successfully attacked until the numerous declarations of the Bible and its teachings on this subject are obliterated and forgotten. While the truth exists and men believe it, according to their faith, its proportions, will be developed the spirit of the doctrine.

The present organization of the church is for the carrying out the missionary spirit at home and abroad; this implies that there are those to go, as well as those to send. This leads us to speak of the sacrifice the spirit of this mission demands.

Wherever this spirit exists it will manifest itself. God so loved the world, and gave his Son. Jesus loved the church and gave himself for it. The apostles were filled with the spirit of missions, and it led them to labor, and plan, and agonize; to give of their substance, to run every danger, risk, and hazard in proclaiming the gospel; and finally it led them to seal their testimony with their blood. The primitive church was animated by the same holy fire; hence they felt that they were not their own; not one of them possessed of this spirit, lived unto himself. The soul-moving truth that they were bought with a price, even the precious blood of Christ, led them to present their bodies a living sacrifice, holy and acceptable unto God. They felt that all they possessed was the Lord's, and they let the Lord's cause have it too!

Now, then, if we have the true, genuine spirit of the advent mission within us, it will prompt us to similar noble deeds of love and sacrifice. We, as well as they are not our own, we are bought with a price; we cannot be Christ's and live unto ourselves, but for Christ and his cause. Where this spirit exists, it will lead its possessors to seek for means, and channels to convey the proffered blessings, to a perishing world, upon the threshold of the judgment. It will lead no doubt to the formation and organization of societies to collect funds and disburse them. It will lead those who have of this world's good to give to the aid of these societies. It will constrain the more able to give bountifully, and the poor to communicate their mites.

In reflecting on this subject, I was led to think of a scene in the life of Dr. Chalmers, about 1843-4, that may illustrate this subject, and thus be of service to us. It relates to the separation of the Free Church of Scotland from the State, by which step the ministry lost or gave up their livings. Dr. Chalmers stood as one of the foremost in this movement; hence he was busy in laying plans for the sustaining of the preached word when the separation should finally come. After the matter of separation had been fully discussed in many gatherings, and the grounds of action explained and laid down, a large influential meeting was held in Edinburg. "This meeting," said Dr. Chalmers in his speech on this occasion, "is not for argument, but for action." Among other things, he said with great power and effect, "To make Ireland what he wanted it to be, O'Connell gave forth his watchword, Agitate, agitate, agitate; and the consequence was, that Ireland for a few years was lord of the ascendant. To make England what he wanted it to be, and to shake the empire loose from the power of that agitation, Sir Robert Peel gave forth another watchword—Register, register, register; and the consequence is, that toryism with all its high church inveteracy, and all its old antipathies to evangelical religion, is now seated in absolute supremacy over the land. Scotland seeks no ascendancy, and she

neither hopes for, nor is ambitious of power. She seeks the Christian freedom of her church, and the Christian good of her people, and to make out this let her watchword be, Organize, organize, organize. We know that without prayer, no human effort, no human wisdom can be of any avail; and we confess our main dependence to be on the prayers of the Christian people of the land. But we also know that prayer does not supercede either effort or wisdom.

"Therefore I repeat, 'Organize, organize, organize;' and without the objects of the demagogue on the one hand, or of the statesman on the other, let us not cease our endeavors till by the blessing of God, the country in which we live becomes a sacred land of light and liberty." Accordingly they did organize, by which they collected small as well as large sums, and were thus enabled to prosecute successfully their work.

It was, however, found afterwards that some societies or churches did not contribute as much to the general fund by considerable, as they received, on the score it appears of poverty.

But Dr. Chalmers would not admit the plea of poverty, when urged in excuse of such neglect of duty. "I am only sorry," he said, in the General Assembly of 1844, "when some of the Highland brethren were telling us of the inability of the people in some districts to give anything, that I did not put the question, whether the practice of snuffing was at all prevalent among them? Why I believe that I could make out by the Excise returns, that in the Island of Islay* alone, some six thousand pounds a year is spent on tobacco. The power of little is wonderful. I began with pennies; I now come down to pinches, and say that if we got but a tenth part of the snuff used by Highlanders, every tenth pinch, it would enable us to support our whole ecclesiastical system in the Highlands. It is astonishing, the power of infinitesimals.

"The mass of the planet Jupiter is made up of infinitesimals; and surely after that it is in the power of infinitesimals to make up a fund for the carrying forward successfully the proclamation of the glad tidings of the coming and reign of Messiah."

Now, brethren, does not the success of this cause, so far as finances are concerned, depend on the organization of societies, each member contributing at least one cent a week, and as much more as they will, for this object? Five hundred members who pay four cents a week would in one year amount to over \$1000. Again 1000 members who pay five cents a week would in one year amount to \$2600.

The broad majestic river is made of a multitude of smaller ones; of little streams, brooks and rivulets; were it not for the little springs and streams, the mighty, deep-flowing river could not exist. As in the natural world, so in the religious. We have one or two missionary societies formed, their officers elected, &c.; but what can these societies do without the little tributary societies which shall constantly pour in funds for their support. Our cause is crippled to-day, for the want of funds, and to me the future looks dark and forbidding, so far as we are concerned, without we, as Dr. Chalmers said, "organize," without we have system and arrangement in this work of giving, and benevolence, unless there are those all over the land who will enter upon this work heartily, and with determination. If this is not done, in the first place, there will be no funds at the command of the societies; in the second place, the money that might by this order be collected, will be perverted to other, and perhaps worldly or selfish purposes. The work of God demands our whole energies, intellectual and physical; it demands our whole means, moral and financial. This work demands sacrifice of us each, even to the doing of all we can. It demands self denial, and in some instances, perhaps, retrenchment in worldly expenditures.

We may not be guilty, many of us, of expending as much for tobacco as the Highlanders, but have we not other equally foolish expenditures prompted perhaps by pride, vanity, love of fashion, display, or something of this kind, expenditures that ought to be cut off, and the means appropriated to a holier purpose? We must give account of our stewardship soon, we are apprized of this fact—God has given us light from his word, and we are bound to walk in the light while we have it, lest darkness come upon us.

Let us therefore, do all we can to diffuse the truth of the Bible on this great subject. The love of Christ should constantly constrain us to sacrifice, the approving smile of God ever cheer us in our work, and the unfading crown of glory daily stimulate us to increased and untiring effort. Says Dr. Cumming, "The nearer that the time

* An Island of 10,000 inhabitants.

for these things is, the busier we ought to be. If we want to keep our estates, let us lay them out. If you want to be rich, give. If you want to be strong, expend your strength. If you want to be really built up in your faith, try to build up others in their most holy faith. The shorter the time that remains, the more we have to do. Charge every hour that lasts with intenser feeling. Crowd into every day that remains, acts of greater beneficence. Concentrate every energy, seek to be useful, determine to make men better for your having been in the world. The light will soon be out, the day will soon be done, the night cometh when no man can work." And if we be God's people, the nearer we are to the Lord's coming with the thousand of his saints, the more busily we should be getting ready to meet him. Blessed is that servant whom when his Lord cometh, he findeth busy in his lord's vineyard, and in his lord's employment.

CORRESPONDENCE.



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

NEW HAMPSHIRE CONFERENCE, HELD AT LAKE VILLAGE, OCT. 18TH, 19TH, 20TH, 21ST.

According to previous notice, the conference convened at the chapel, Oct. 18th, at 10 o'clock A. M. After a most refreshing and encouraging season of singing and prayer, Elder B. Locke of East Weare, gave a very interesting discourse from the Epistle of Jude, vs. 1-3—"Ye should earnestly contend for the faith which was once delivered to the saints."

AFTERNOON.—At half past 1 o'clock, after appropriate exercises, Elder John Morse, of Londonderry, gave a timely discourse from Heb. 4:6—"So built we the wall: and all the wall was joined together unto the half thereof; for the people had a mind to work."

EVENING.—At half past six, Elder J. V. Himes, of Boston, Mass., gave a profitable discourse from Mark 14:8—"She hath done what she could." In speaking from this text, brother Himes divided the discourse as follows: 1, The things we can do. 2, Things we ought to do. And 3, the reasons why we ought to do all we can. And first, Christ has done all he can do for man's salvation. Second, the devil is doing all he can to prevent man's salvation. And third, the reward God's people will receive, if they do all they can for the glory of God.

FRIDAY MORNING, Oct. 19th.—At 8 o'clock the ministering brethren met in conference, and enjoyed a happy, brotherly interview for about two hours. Not a jarring note was heard.

At 10 o'clock the Conference met for business. After prayer and singing, the following officers were chosen: Elder John Knowles, Moderator, and T. M. Preble Clerk.

On motion it was agreed that brethren in the ministry and membership from other States, be invited to a seat, and take part in the action of the Conference.

The following is a list of ministers, who gave in their names as members of the Conference:—Elders John Knowles, Lake Village; Peter Clark, Gilmanton; Otis G. Smith, Sanbornton; Benj. Locke, East Weare; T. M. Preble, do.; John Morse, Londonderry; Noah Glidden, jr., Alton; Seth S. Mooney, Gilmanton; Charles L. Page, Holderness.

After the business part of the Conference was past, Elder John Couch of Warner, came to the meeting, and on hearing read the doings of the Conference, heartily approved of what had been done,—took part in the meetings, and said his sympathies were with us, although he did not feel prepared, at that time, to give in his name as a member of the Conference.

Elder David Leavitt, of Loudon Ridge was present on Saturday, but was obliged to leave before we could consult with him particularly, in relation to the Conference and its doings. He is no doubt in sympathy with us.

On motion, agreed that a committee of three be chosen to prepare business for the Conference. Agreed that T. M. Preble, O. G. Smith, and J. Morse, be said committee, to report at the close of the afternoon meeting of worship.

On motion, agreed to hear report from brethren,

of the state of the cause generally, in their fields of labor. Remarks were then made by the following brethren: Elders T. M. Preble, B. Locke, J. Morse, O. G. Smith, N. Glidden, jr., J. V. Himes, J. Knowles, brethren A. K. Baldwin and E. K. Pike. The state of the cause generally, was reported as much more encouraging than last year.

Quite a number have been baptized during the year past, and the prospect of greater union was more apparent in as much as several brethren in the ministry, who had no sympathy with us or our Conference last year, are now preaching the gospel of the kingdom, believing that the coming of our Lord is nigh at hand;—and in view of which, they expressed themselves more than ever determined to labor for gospel order and discipline in the churches. Agreed to adjourn, to meet at the close of the afternoon meeting of worship.

AFTERNOON.—Half past 1 o'clock. Public worship. Brother Himes addressed the people again; his text was Luke 11:13—"If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."

At the close of the meeting of worship, the Conference of business met according to adjournment. The committee on business reported the following preamble and resolution on

CHURCH ORDER,

which was unanimously adopted:

Whereas, there is great laxity among us as a people, on the subject of church order and discipline, as taught in the New Testament, by which the ordinances and institutions of the gospel are neglected to the distraction and confusion of the children of God, therefore,

Resolved, That this Conference believe that the time has come for decided and immediate action to be taken for the purpose of bringing about the observance of gospel order in the churches and societies of Adventists in New Hampshire,—by which, we only mean such order as is plainly taught by Christ and his apostles, according to the literal reading of the New Testament.

A report from the committee appointed last year "to take the supervision of the tract distribution," was called for—heard—and accepted. On motion, agreed that the same brethren, T. M. Preble, J. Morse, and J. Harvey, be a committee to take the supervision of the tract distribution within the bounds of the Conference for the ensuing year.

On motion, agreed that T. M. Preble, O. G. Smith, and J. Morse, be a committee to prepare a circular letter to the brethren within the bounds of the Conference, and publish the same, with the proceedings of the Conference, in the *Advent Herald*.

On motion, agreed that a committee of four be appointed with whom brethren in New Hampshire, in destitute places, may correspond; and it shall be the duty of said committee to assist in supplying with preaching such destitute places; and if the committee cannot visit such places themselves, they are to do what they can to send some one else to preach the gospel to the destitute.

Agreed that Elder John Knowles, O. G. Smith, Joseph Harvey, and T. M. Preble, be said committee.

On motion, agreed that we now adjourn to the call of the clerk and moderator, at such time and place as they may deem proper.

EVENING.—Preaching by brother Himes from Rev. 21:4—"And God shall wipe away all tears from their eyes."

SATURDAY MORNING, Oct. 20th.—Met at nine o'clock, and enjoyed a refreshing season in a prayer and social meeting. At half past 10, brother Locke spoke from 2 Cor. 13:5—"Examine yourselves whether ye be in the faith."

AFTERNOON.—At half past 1, met again for public worship, and brother Himes gave a discourse founded on Rev. 19:7-9—"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God."

EVENING.—Brother Himes again addressed the meeting. His subject was on the evidences of the Lord's soon coming; text, Dan. 12:4—"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." In this discourse he commenced giving what light he could on his present position, in relation to the coming of Christ.

SABBATH, Oct. 21st.—Heavy rainstorm. Good

audience, however. In the A.M. brother Himes gave another lecture on his present position, founded on Dan. 12:8-10. In the P. M. he continued his subject, founded on Matt. 16:3—"But can ye not discern the signs of the times?" In the evening, the writer gave a short discourse from 2 Peter 3:11, 12, after which, about one hour was spent in exhortation, singing and prayer.

Thus closed the second New Hampshire Conference:—brotherly love, and increasing interest continuing from the beginning to the close. No doubt much good will be the result of this meeting.

JOHN KNOWLES, Moderator, T. M. PREBLE, Clerk, East Weare, N. H., Oct. 29th, 1855.

PS. Our circular will appear soon. T. M. P.

sus will God bring with him. Precious in the sight of the Lord is the death of his saints."

BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the Advent Herald—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

Table with columns: Title, Price, Postage. Includes Memoir of William Miller, Bliss on the Apocalypse, Fasset's Discourses on the Jews and Millennium, The Advent Harp, Hymns of the Harp, etc.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London. Viz:

Table with columns: Title, Price, Postage. Includes On Romanism, the Apocalypse (1st Series), Sever Churches, Danel, Genesis, Exodus, Leviticus, Matthew, Mark, Luke, Miracles, Parables, etc.

WORKS OF REV. HORATIUS BONAR, (Eng.) Viz:

Table with columns: Title, Price, Postage. Includes Morning of Joy, Eternal Day, Night of Weeping, Story of Grace, The End.

TRACTS FOR THE TIMES—VIZ:

- 1. The Hope of the Church \$1.50 per 100.
2. The Kingdom of God
3. The Glory of God filling the Earth
4. The Return of the Jews
5. The World's Conversion
Advent Tracts, bound—Vol. 1
Facts on Romanism
The Protestant's Hope of the World's Conversion fallacious
The last two, bound in one vol.
The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age.
The Bible a Sufficient Creed. By Rev. Chas. Beecher
Promises Concerning the Second Advent.
Eternal Home. By J. Litch.
The Personal Coming of Christ at the Door—Are you Ready?
First Principles of the Second Advent Faith.
The Duty of Prayer and Watchfulness in prospect of the Lord's Coming.
Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked.
Knowledge for Children—a package of twelve tracts
Glorification. By Rev. Maurant Brock, M. A., of England.
The Pauline Chart.—By J. W. Bonham.

AYER'S PILLS

Are curing the Sick to an extent never before known of any Medicine.

Invalids, read and judge for yourselves.

JULES HAUVEL, Esq., the well-known perfumer, of Chestnut-street, Philadelphia, whose choice products are found at almost every toilet, says:

"I am happy to say of your CATHARTIC PILLS, that I have found them a better family medicine for common use, than any other within my knowledge. Many of my friends have realized marked benefits from them, and coincide with me in believing that they possess extraordinary virtues for driving out diseases and curing the sick. They are not only effectual, but safe and pleasant to be taken—qualities which must make them valued by the public, when they are known."

The venerable Chancellor WARDLAW writes from Baltimore, 15th April, 1854:

"Dr. J. C. AYER—Sir: I have taken your Pills with great benefit, for the listlessness, languor, loss of appetite, and bilious headache, which have of late years overtaken me in the spring. A few doses of your Pills cured me. I have used your Cherry Pectoral many years in my family for coughs and colds with unfailing success. You make medicines which cure, and I feel it a pleasure to commend you for the good you have done and are doing."

JOHN F. BEATTY, Esq., Sec. of the Penn. Railroad Co., says:

"Pa. R. R. Office, Philadelphia, Dec. 13, 1853; 'Sir: I take pleasure in adding my testimony to the efficacy of your medicines, having derived very material benefit from the use of both your Pectoral and Cathartic Pills. I am never without them in my family, nor shall I ever consent to be while my means will procure them."

The widely-renowned S. S. STEVENS, M. D., of Wentworth, N. H., writes:

"Having used your CATHARTIC PILLS in my practice, I certify from experience that they are an invaluable purgative. In cases of disordered functions of the liver, causing headache, indigestion, costiveness, and the great variety of diseases that follow, they are a surer remedy than any other. In all cases where a purgative remedy is required, I confidently recommend these Pills to the public, as superior to any other I have ever found. They are sure in their operation, and perfectly safe—qualities which make them an invaluable article for public use. I have for many years known your Cherry Pectoral as the best cough medicine in the world, and these Pills are in nowise inferior to that admirable preparation for the treatment of diseases."

"Acton, Me., Nov. 25, 1853.

"Dr. J. C. AYER—Dear Sir: I have been afflicted from my birth with scrofula in its worst form, and now, after twenty years' trial, and an untold amount of suffering, have been completely cured in a few weeks by your Pills. With what feelings of rejoicing I write, can only be imagined when you realize what I have suffered, and how long.

"Never until now have I been free from this loathsome disease in some shape. At times it attacked my eyes, and made me almost blind, besides the unendurable pain; at others it settled in the scalp of my head, and destroyed my hair, and has kept me partly bald all my days; sometimes it came out in my face, and kept it for months a raw sore.

"About nine weeks ago I commenced taking your Cathartic Pills, and now am entirely free from the complaint. My eyes are well, my skin is fair, and my hair has commenced a healthy growth; all of which makes me feel already a new person.

"Hoping this statement may be the means of conveying information that shall do good to others, I am, with every sentiment of gratitude, Yours, &c., MARIA RICKER."

"I have known the above named Maria Ricker from her childhood, and her statement is strictly true.

ANDREW J. MESERVE, Overseer of the Portsmouth Manufacturing Co."

CAPT. JOEL PRATT, of the ship Marion, writes from Boston, 20th April, 1854:

"Your Pills have cured me from a bilious attack which arose from derangement of the Liver, which had become very serious. I had failed of any relief by my physician, and from every remedy I could try; but a few doses of your Pills have completely restored me to health. I have given them to my children for worms, with the best effects. They were promptly cured. I recommended them to a friend for costiveness, which had troubled him for months; he told me in a few days they had cured him. You make the best medicine in the world, and I am free to say so."

Read this from the distinguished Solicitor of the Supreme Court, whose brilliant abilities have made him well known, not only in this but the neighboring States:

"New Orleans, 5th April, 1854.

"Sir: I have great satisfaction in assuring you that myself and family have been very much benefited by your medicines. My wife was cured two years since, of a severe and dangerous cough, by your CHERRY PECTORAL, and since then has enjoyed perfect health. My children have several times been cured from attacks of the influenza and croup by it. It is an invaluable remedy for these complaints. Your CATHARTIC PILLS have entirely cured me from a dyspepsia and costiveness, which has grown upon me for some years,—indeed, this cure is much more important, from the fact that I had failed to get relief from the best physicians which this section of the country affords, and from any of the numerous remedies I had taken.

"You seem to us, doctor, like a providential blessing to our family, and you may well suppose we are not ungrateful of it."

Yours respectfully, LEAVITT THAXTER."

"Senate Chamber, Ohio, April 6th, 1854.

"Dr. J. C. AYER—Honored Sir: I have made a thorough trial of the CATHARTIC PILLS, left me by your agent, and have been cured by them of the dreadful Rheumatism under which he found me suffering. The first dose relieved me, and a few subsequent doses have entirely removed the disease. I feel in better health now than for some years before, which I attribute entirely to the effects of your Cathartic Pills. Yours with great respect, LUCIUS B. METCALF."

The above are all from persons who are publicly known where they reside, and who would not make these statements without a thorough conviction that they were true.

Prepared by J. C. AYER, Practical and Analytical Chemist, Lowell, Mass. SOLD BY J. BURNETT, BOSTON, MASS. And by Druggists everywhere.

Jan. 1, '55, al. to May 1, and from Sept. 1, al. to Jan. 1, '56.

THE PHYSIOLOGY OF MARRIAGE.

By a Married Man, and Distinguished Physician.

It is one of the most remarkable books which has been published in any country. In language simple, decorous and respectful, and in terms of fatherly kindness, it reveals to the young of both sexes a fund of information hitherto chiefly inaccessible, and for want of which many have been prompted to resort to sources either questionable, or of immoral tendency. The work is written by one of our oldest and most experienced medical men, who has devoted a long life to the study of physiology. The work was examined in manuscript by competent judges, and pronounced to be as unexceptionable as any work which has appeared in the English language. It breathes, moreover, a truly Christian spirit.

The following briefly are its contents:

- 1. True Relation of the Sexes.
2. Premature Marriage and its consequences.
3. Errors of Education.
4. Errors of courtship.
5. Individual transgression, and its penalties.
6. Social errors and their punishment.
7. Physical laws of marriage.
8. A fundamental error.
9. The laws of pregnancy.
10. A crime without a name.
11. The laws of lactation.
12. A crime that ought not to be named.
13. Directions to parents and guardians.
14. General directions.

Just published by John P. Jewett & Co., Boston; Jewett, Proctor & Worthington, Cleveland, Ohio. [Oct. 20-4 wks.]

MODEL ORGAN-HARMONIUMS,

MANUFACTURED BY MASON & HAMLIN.

The Organ-Harmonium is an entirely new (patent) musical instrument of the reed species, having two manuals, or rows of keys and eight stops, as follows: 1, Diapason; 2, Dulciana; 3, Principal; 4, Flute; 5, Bourdon; 6, Hautboy; 7, Expression; 8, Coupler,

It is designed more especially for the use of churches, lecture-rooms, and other large public halls, having power nearly equal to a thousand dollar organ! It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

MASON AND HAMLIN'S MODEL MELODEONS!

Recommended by the best musicians and organists in the country (as superior to all others,) among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union, London, S. A. Bancroft, L. P. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175. Circulars containing a full description of the model melodeons sent to any address, on application to the undersigned.

MASON & HAMLIN, Cambridge st., corner of Charles, Boston, Mass. HENRY MASON, EMIGONS HAMLIN. [Aug 25-1 yr]

HARRISON'S COLUMBIAN TONIC STIMULANT

Will cure all diseases caused by prostration of digestive power. Its action is immediate; as a stimulant, to rouse the vital energy to its healthy force; as a tonic, to sustain and perpetuate that force till healthy secretions are restored and natural power returns. It will remove all mild forms of cholera, cholera morbus, dysentery, bilious colic, fever, and fever in ague; and in connection with

HARRISON'S COLUMBIAN VEGETABLE EMETIC

will cure the most severe cases of these and other acute diseases in the shortest possible time. The dyspeptic finds immediate relief, and permanent cure, in its use. For all bronchial and pulmonary affections, it has great restorative efficacy.

The alcohol and opium ingredients will find it a perfect substitute for both those disease-engendering and health-destroying articles. It is an exclusively vegetable composition; and a pure tonic and stimulant, without the slightest diseasing property in its composition or action on the system. The friends of temperance then will find it an agent of great potency in their cause, and that the vitiated cravings of a diseased appetite under its use will give place to healthy action and natural desires. It is delicious to the taste, and grateful to the sensibilities of the stomach. It may be taken in its present form, a rich syrup, or in water, making a delightful beverage. As a daily beverage, its deliciousness is unequaled by any fermented or alcoholic preparation. It prevents, as well as cures disease. Its use is applicable in all climates, in all seasons, to all diseases, and in all conditions of life, and from extreme of infancy to extreme of age. Price, \$1.

Harrison's Columbian Vegetable Emetic will withdraw and expel all diseased matter, solid, fluid or gaseous, from all parts of the system. Besides its emetic properties, it is expectorant, alterative, and anodyne. It acts in each of its modes according to nature, relieves the laboring organism of diseased matter, and permits a free action of its natural functions to restore strength. It is the only safe and certain medicine in all severe forms of cholera, cholera morbus, bilious colic, dysentery, pleurisy, and every other acute disease. It has great remedial power in all chronic diseases. In both acute and chronic diseases, assisted by the invigorating and sustaining power of Harrison's Columbian Tonic Stimulant, cures are certain. Principles of treatment and directions for use accompany each medicine. Price, 50 cts.

Wholesale agent for New England, GEO. W. BRIGGS, stationer and wholesale and retail dealer in Harrison's Columbian Tonic and American Perfumery, 328 Washington street, opposite the Adams House, Boston. [Aug. 25-1 yr.]

BROOKLYN HOMOEOPATHIC PHARMACY,

Court street, corner of Livingston, BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homoeopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homoeopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. Oct. 25

The above medicines and books are for sale also at this office [Aug. 25-1 yr.]

DR. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 246 Bromfield street, N. Y.; S. Adams, 45 Kneeland street, Boston, next door to the Herald Office; Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a speedy cure for scrofulous tumors, and sore throat.

Dr. Litch's Pain Carer, highly prized by all who use it as a family medicine. Price, 25 cts. For sale as above. [3m.]

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1/2 KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association,"

between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 25 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 15 cents a year to any part of Massachusetts, and 25 cents to all other part of the United States. If not pre paid, it will be half a cent a number in the State, and one cent out of it.

Agents.

- ALBANY, N. Y. W. Nicholls, 185 Lydius-street.
BURLINGTON, IOWA James S. Brandaburg.
BASCO, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, VT. D. Bosworth.
CABOT, (Lower Branch,) Vt. Dr. M. P. Wallace.
CINCINNATI, O. Joseph Wilson.
DANVILLE, C. E. G. Bangs.
DUNHAM, C. E. D. W. Sornerberger.
DURHAM, C. E. J. M. Orrock.
DEBBY LINE, Vt. S. Foster.
DETROIT, Mich. Luzerne Armstrong.
EDDINGTON, Me. Thomas Smith.
EAST CHAZY, N. Y. C. P. Dow.
FAIRHAVEN, Vt. Elder J. P. Farrar.
HALLOWELL, Me. I. C. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HOMER, N. Y. J. L. Clapp.
HAVERHILL, Mass. Edmund E. Chase.
LOCKPORT, N. Y. R. W. Beck.
JOHNSON'S CREEK, N. Y. Hiram Russell.
LOWELL, Mass. J. C. Downing.
MOLINE, Island county, Ill. Elder John Cummings, Jr.
NEWBURYPORT, Mass. Dea. J. Pearson, sr., Water-street.
NEW YORK CITY Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
ROCHESTER, N. Y. Wm. Busby, 215 Exchange-street.
SALEM, Mass. Lemuel Oslter.
SHARONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMERDALE, De Kalb county, Ill. Wells A. Fay.
SHEBOYGAN FALLS, Wis. William Trowbridge.
TORONTO, C. W. J. Campbell.
WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
WORCESTER, Mass. J. J. Bigelow.

Contents of this No.

POETRY. Lines by Zwingle 353. MISCELLANEOUS. Millenarianism 353. A Sermon 354-5. Dr. Elliott's Work 354-5. Fourth Commandment 355. CORRESPONDENCE. New Hampshire Conference 358.

ADVENT HERALD.

BOSTON, NOV. 10, 1855.

EVANGELICAL CONFERENCE AT PARIS.

Continued from p. 357.

Pastor Puaux, of Rochefort, stated that the fifty or sixty thousand Protestants of Poitou had lived for years without spiritual energy, but that God had made an oasis in that desert, and that by means of Sunday-Schools. Old men and children might be seen on the same bench, for the parents could not bear their little ones alone to learn the way of truth.

Pastor Gallienne, of Ganges, told of the awakening spirit of life among the Cevennes, where he labors as a Methodist.

Pastor Cadier, of Blois, gave a cheering account of the churches on the banks of the Loire, so ravaged by the revocation of the Edict of Nantes. Instead of the four or five little flocks which existed fifty years ago, there are now twenty-five places of worship, and twenty pastors and evangelists; Sunday-schools are formed, and the truth is spreading. This work (he observed) is among Roman Catholics, who have become increasingly sympathetic, since restrictions have been placed on our religious liberty. "Honest as a Protestant," is a proverb still in use; and to be a Protestant is a good recommendation. At Tours ten Roman Catholics, and at Blois sixteen, have left their Church, and embraced the Gospel within the year, while a number of young men have left the priests' seminary out of disgust, a ray of truth having reached them. There is no difficulty from the people; every house is opened to the Gospel-visitor to read and pray with its inhabitants; but the Christians nevertheless feel isolated, and ask for the sympathy and prayers of the brethren.

Pastor F. Monod, of Paris, gave a few details respecting the Union of Churches, which was formed in 1849 with nine churches, but now numbers twenty-five, and 1,500 Church members. Its principles require—1st, Personal and living faith in its members, not falsified by their lives; 2nd, Independence of the State; 3rd, The Independence of each Church as to its internal government, while all are bound together by a common synod.

Pastor Bost, of Paris, remarked that we were attacked by Catholicism and Rationalism; but we had what they have not—spontaneous unity in diversity; we have neither their official uniformity nor their latitudinarianism, but we have love of Jesus, and that is life.

Pastor Desmenand, from the two Charentes, told of the little weekly, monthly, and quarterly meetings between isolated Christians to study a passage of the Word of God, and pray together, and of the great use they have been.

Pastor Deribeaucourt, of Lous-le-Saulnier, referred to the very isolated position of Christians in the Franche Comte, where there is only one pastorevangelist for seven churches. The Jura was for ages beyond the influence of the Gospel, but now many small congregations are formed, and the authorities have nobly upheld religious liberty.

Pastor Lambert, of the Haute-Saone, was thankful that from Farel's time the Lord had had witnesses there; a fatal lethargy had pervaded the churches, but faithful men had found an echo in the population, and the example of other Protestant brethren had commenced a revival among them.

At the conclusion of these addresses, the meeting solemnly engaged in prayer, in which a Mr. G. was especially remembered, a Protestant father who even in France is threatened with the removal of his two little daughters from his guardianship, on the plea of religion.

To be continued.

NEW WORKS.

"THE TIME OF THE END," a prophetic period, developing, as predicted, an increase of knowledge respecting the prophecies and periods that foretell the end: illustrated by the history of prophetic interpretation, the expectation of the church, and the various computations of the times of Daniel, and John, by commentators, who generally terminate them between A.D. 1830 and 1880. Also, 'our present position in the prophetic calendar, with his 'apocalyptic seven-sealed scroll,' by the

Rev. E. B. Elliott, A.M.; lectures on the nature and nearness of the advent, by the Rev. John Cumming, D.D.; lectures on the new heavens and new earth, by Dr. Chalmers, Dr. Hitchcock, and John Wesley; and the testimony of more than one hundred witnesses against the modern Whittbyan theory of a millennium before the advent. By a Congregationalist. 'Shut up the words, and seal the book, even to the Time of the End: many shall run to and fro, and Knowledge shall be increased.'—Dan. 12:4. Boston: published by John P. Jewett and company. Cleveland, O.: Jewett, Proctor & Worthington. New York: Sheldon, Lamport & Blakeman. London: Trubner & Co. 1856."

This long announced volume, is now published, and is for sale at this office. pp. 412. Price \$1.00. Postage, 20 cents.

"INDIVIDUAL ILLUSTRATIONS of the Economy of Salvation, its doctrines and duties. By Mrs. Phebe Palmer. Boston: Henry V. Degen, 15 Cornhill. B. W. Gorham, Binghamton, N. Y. 1855."

This is a volume of 380 pages, and it gives promise of being a valuable addition to the religious library of the Christian.

"SECOND PART OF COOKE'S CENTURIES, being a defence and confirmation of the first; showing that Methodism is not a branch of the Church of Christ. By Parsons Cooke. Boston: S. K. Whipple & Co. 161 Washington street. 1855."

We are not pleased with the spirit of Parsons Cooke, which is so violent as to make us doubtful of his alleged facts.

The New Hymn Book.

We have the pleasure to say to all interested in the new hymn book, that we shall get it out by New Year's if nothing unforeseen prevents. It will contain all the hymns of value now in the "Harp," with the addition of several hundred good new ones. It will be a standard work—one that will be approved and used by Adventists generally.

Conference in Vermont.

A Conference will be holden at the South village, in Tunbridge, Vt., two and a half miles from the South Royston depot, to commence Thursday, the 22d day of November, and hold over the following Sabbath. L. D. Thompson and I. H. Shipman will attend. We should be glad to have a general attendance, especially of those who feel an interest for the conversion of sinners and the revival of the church. I. H. SHIPMAN.

Sugar Hill, Oct. 21st, 1855.

NEW YORK CITY.—I shall commence a series of meetings in the Advent chapel, Sunday, Nov. 11, and continue for some days.

I go to Western New York, as soon as practicable, after this meeting.

MONTHLY REPORT OF SUBS. FOR OCTOBER.

Table with 2 columns: Category and Amount. New subscribers, 30; Stops, 27; Net gain, 3.

BRO. HIMES:—Permit me to say that my Post-office address is Roxbury, Mass., and whether I am at home or on a preaching tour, I wish to have all my letters and communications directed as above. If I am absent, they will be forwarded to me from thence, according to my order.

N. BILLINGS.

ADVENT MEETINGS have been established in the city of Chicago, Illinois, and are held regularly at Sawyer's Seminary, No. 168 and 180 Clark street. Bro. A. Veeder has procured this place, and will make every effort to sustain the meeting. He will act as agent for the Herald, and our publications generally.

Married

IN North Attleboro', on Sunday evening, Oct. 14th, at the Baptist church, by Rev. W. H. Alden, Mr. Henry P. Mudge to Miss Mary A. F. Holmes, daughter of Harrison Holmes, all of Attleboro'.

ITEMS.

A GANG of youthful thieves has been broken up in Albany, which has been committing depredations for the last year.

THE Dublin Hospital Gazette states that diseased teeth have been rendered insensible to pain by a cement composed of Canada Balsam and slacked lime, which is to be inserted in the hollow of the tooth, like a pill.

LARGE YIELD.—A farmer in Windham, Ct., says the Windham county Telegraph, has just harvested the products of a corn-field which has yielded at the rate of a trifle more than one hundred bushels to the acre. The fertilizer used was a mixture of lime and guano.

PASSMORE WILLIAMSON, incarcerated by command

of Judge Kane, of Pennsylvania, for not producing Col. Wheeler's slaves in court, has been released by him, without any act of humiliation on the part of Mr. Williamson.

THE OLDEST GENERAL IN EUROPE.—It has been thought for a long time that Marshal Radetzky was the oldest general in Europe, but we now learn that that distinction belongs to General Despeaux, of the French service, aged ninety-four, who entered the army in 1776, was appointed General of Brigade in 1793, and General of Division in the following year; so that he is a general of sixty-one years' standing, while Marshal Radetzky, aged eighty-nine years, is only of fifty years' standing.

THE Schesiche Zeitung, of a late date, states that 700 Polish emigrants from Upper Silesia, men, women and children, all dressed in their national costume, passed Breslan on their way to Galveston, Texas. They are said to be industrious people, and will therefore be highly welcome on the Texas shores.

THE Bangor Journal gives an account of the recent celebration, in that city, of the 100th birthday of the Rev. James Sawyer. After introductory services, the venerable minister was introduced to the congregation, which was very large, and gave a narrative of his life and labors. He occupied more than an hour; yet his voice did not falter to the last, and he filled the house with perfect ease.

CENSUS OF DUBUQUE, IOWA.—The census of Dubuque, just taken, shows a population of 15,056 and it is considered that it would be 16,000 if dwelling houses could be had. A friend, who is an old resident, asserts that every store and dwelling house, erected in that city during the last two years, has been rented, where the owner would consent to rent, before a brick or stone was laid on the foundation walls. We know of no place in the West whose prospects in the future are better than those of Dubuque.—Chicago Times.

IN the Court proceedings in Kent County, Delaware, Oct. 22, in the case of State vs Ezekiel Hunn, (free negro,) indicted for larceny of four gallons of wine, the property of W. P. Nickerson, a verdict of guilty was rendered. Sentenced to pay the owner thereof the value of the liquor (\$12) and to be whipped with fifteen lashes on the 27th inst.

THE following appears as an advertisement in the Cape Town Mercantile Advertiser of the 10th February last:—"Lost, two golden hours, set with 60 diamond minutes. No reward will be given, as they will never be recovered."

WHAT A CONFESSION!—Lord Byron, in speaking of his life, said:—"I once attempted to enumerate the happy days I had lived, which might, according to the common use of language, be called happy; I could not make them count more than eleven, and I believe I have a very distinct remembrance of every one. I often ask myself whether between the present and the day of my death, I shall be able to make up the round dozen."

A PRAIRIE SHIP.—Mr. Thompson, Kansas, has just completed a prairie ship or wagon to be propelled by wind, in which he proposes to make a voyage to the Rocky Mountains. Thirty passengers will embark in June next on the voyage.

PROTECTED BY BRITISH CANNON.—It took the modern missionaries in British India a hundred and forty years to induce the heathens to abandon the cruel and anti-common sense rites of self-immolation at the car of Juggernaut, infanticide in the Ganges, and the burning of the wife upon the funeral pile of her deceased husband.—Dr. Durbin.

THE TABLES TURNED.—There was a time when we were indebted to Europe for a portion of our finest machinery, and foreigners regarded American ingenuity as at its climax in the production of wooden nutmegs and clothes-pins. Latterly we have astonished them with our patent reapers, and six-shooters, and at last they have come to acknowledge that our mechanics are entitled to rank with the best of their own. A farther illustration may now be given. Yesterday a sloop arrived at this harbor, bringing from the Jersey shore, 40 tons of iron machinery constructed for use in Scotland, and the same is now being shipped direct to Glasgow. It is designed for the manufacture of India rubber goods, a process in which America is ahead of all the world.—N. Y. Journal of Commerce.

A HIT AT SOMEBODY.—The New York Sun says, "We have heard of ladies who will pay sixteen or eighteen dollars for a new hat in Broadway, and yet cut down to the lowest possible figure the price of work which they give out to poor seamstresses. They will pay five dollars without a scruple for the making of a plain dress in a fashionable Broadway establishment where girls sew ten or eleven hours a day for three dollars and a half a week: and if they are afterwards obliged to employ an unpretending dress-maker to alter it, they grumble at paying her a fair remuneration for her services. Fashion is a heartless thing, the fruitful source of folly, extravagance, and dishonesty."

THE POPULATION OF BOSTON.—The census of Boston for 1855 presents some startling facts respecting the comparative increase of natives and

foreigners within the city limits. The whole present population of Boston is 163,629; which is an increase in five years of 23,841; or 17.10 per cent. But, of this increase, nearly 23,000 are foreigners and their children! leaving less than 1,000 increase of native Americans! And there is, accordingly now in the city of Boston, of foreigners and their children a population of 86,336! while the natives number only 76,508, or ten thousand less than the foreigners!

ST. LOUIS, Nov. 2.—An excursion train of eleven cars, which left here yesterday morning, to celebrate the opening of the Pacific Railroad to Jefferson city, while crossing the Gasconade river, about one hundred miles from here, the bridge fell, precipitating ten cars a distance of nearly thirty feet into the water. There were upwards of seven hundred on the train, including many of our first citizens. Upwards of twenty are reported to have been killed, and twenty to fifty badly wounded.

SAGACITY OF A HORSE.—A young filly belonging to a gentleman in this vicinity, which had been at pasture during this summer and fall, with a number of other colts on Pettick's Island, in Boston harbor, was brought over to Quincy Point in tow of a boat, on one of the coldest days of last week. She was then led behind a wagon, (it being evening and the night quite dark) when she broke away and started off for the Point. After hunting for her an hour without success, the search was given up, and it was supposed she had taken to the water, and on account of the wind and strong current which was then running like a mill stream, it was supposed she was carried out to sea. But the next day on going over to the island, she was found quietly feeding with her companions. Considering the distance, which is more than a mile from the main land, and that it requires large leeway and hard rowing for a boat to bring up to the island, also that the night was dark and stormy, it may be recorded as a case of singular sagacity and cunning. Truly this was a pursuit of "companions under difficulties."—Transcript.

Appointments, &c.

Providence permitting, I will preach at Manchester, Sabbath, the 11th. Will Elder Morse arrange? Concord, N. H., Nov. 12th; Claremont, 13th and 14th; West Randolph, Vt., 15th; Calais, or vicinity, Sabbath, 18th, as Elder Orin Davis may arrange; will preach also on Tuesday and Wednesday evenings following, subject to his direction; Waterbury, Sabbath, 25th; Burlington, 27th; Addison, 28th; Bristol, 30th; will Elder Bosworth arrange? Mount Holly, Sabbath, Dec. 2d; Low Hampton, N. Y., 4th; will Elder Farrar arrange? Greenfield, 5th; will friends come from Middle Grove and elsewhere? Waterford, 6th; Albany, Sabbath, 9th; Springfield, Mass., 10th; Worcester, 11th; Westboro', 12th. N. BILLINGS.

I have appointments to preach at Loudon Ridge the first Sabbath in Nov.; and at West Boscawen—Paul school house, the second. T. M. PREBLE.

Providence permitting I will preach at Montgomery, Vt. Nov. 12th; Richford Centre 14th; Sutton, C. E. 15th; Dunham, 16th; Stanbridge, Stone Settlement, 17th; Lower Falls, Sabbath, 18th; Caldwell's Manor, bay shore, 19th; Odietown, Martin school house, 21st; Stone school house, 22d. All week day appointments will be at early candle light, except Richford Centre; I wish that to be at 2 o'clock. LEVY DUDLEY.

The above notice was mislaid, which we regret very much.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

- J. Curtis—Credit you on Her. \$1.37, to No. 801. O. F. Cain—Sent you books the 5th inst. J. B. Knight—John M. Brown, of S. F. Cal.—Sent you book. There remains \$1.39 due you. M. A. Ober—\$1 for 3 G's, and bal. of Mrs. M. D. S's account. You are credited to No. 776. I. P. Darling, \$1—Elliott's Work can only be obtained in Eng. for \$14. Wellcome's books are 33 cents and 3 cents postage. Have sent you Litch, and stamps. J. Litch—Sent you books the 3d inst., by Adam's & Co.'s Express to Philadelphia. J. H. Sutfille—Do. do. by Thompson's, to Bristol Ct. A. Veeder—Do. do. by the American Express to Chicago, Ill. T. M. Preble—Do. do., by Cheney & Co. to Loudon Village. A. Edmonds—Do. do. to Portland. D. T. Taylor—Do. do. to Worcester. H. L. Hastings—Do. do. Peace Dale. H. Tanner—Do. do. to Buffalo. J. P. Farrar—do. do. to Fairhaven, Vt. by Fiske & Co. I. C. Wellcome—do. do. by Carpenter's to Hallowell, Me. N. Clark—do. do. to Cambridge Me. J. Kelsey—do. do. to Hartford. I. H. Shipman—do. do. to Sugar Hill. Sent copies of Time of the End, by mail the 5th inst., to E. Parker, S. Sayles, J. Perkins, B. Dudley. J. Litch—The paper is regularly sent to B. Free, Port Penn. Del. There is no reason why he should not get it.

DELINQUENT.

Wm. A. Durand, of Meriden, Ct., refuses to take his Herald from the Post-office. He owes \$2.48.

RECEIPTS.

The No. appended to each name is that of the Herald to which the money or edited pays. No. 711 was the closing number of 1854; No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1855.

W. O. Parsons, 763; S. Kingston, 737; Wm. Gilman, 728; E. J. Whiteher, 777; J. Randall, 750, have no copy of July 28th; J. Eldredy, 781; R. Kitchen, 753; R. Smalley, 770; I. H. Shipman, G. and on account; L. B. Cole, 799; M. J. Josselyn, 763; D. Brown, 781; M. Tibbets, 789; J. B. Larabee, 766; J. W. Aiken, 783; J. K. Billington, 749; J. Shelby, 781; D. S. Green, 793—each \$1. Wm. Trowbridge, 763; Geo. Trowbridge, 806; R. Atkinson, 823; I. Hyatt, 763; R. Jennings, 789; J. Griffin, 808; B. Martin, books and G's; J. Slater, 824; J. B. Knight, 815 and \$5 for G. and account; W. Parsons, 783; D. Robinson, 782; J. Umerhild, 815; T. Harley, 794; C. Beck with 789 and 25 for G.—each \$2. D. Magoon, 682—in full; J. Perrin, 768—\$3.—Mrs. M. Weaver—\$5.—James Stinson, sen., 730—\$1.12; B. Tyler, 753—\$8; J. M. Orrock, on acct., \$2.20, and chd. S. F. \$11.