

# ADVENT



# HERALD.

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

VOL. XI. No. 24.

BOSTON AND NEW YORK, JULY 22, 1846.

WHOLE No. 272.

## THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY  
AT NO. 9 MILK STREET, BOSTON,  
BY J. V. HINES.

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

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

### The Hours of Prayer.

(From the Harrisburg "Argus.")

When love was pure, and faith burnt bright,  
All in the olden time,  
Before Christ's fruit had suffered blight,  
Its radiance dimmed in Error's night,  
Men loved the holy chime.

But now our hearts are cold, and earth  
Attracts our zeal and care,  
And those who love the hours of mirth,  
And care not for the soul's new birth,  
Now shun the hours of prayer.

In ages past the sacred bell  
Awoke the early morn;  
And ancient Christian fathers tell  
The old saints met in quiet dell  
To worship ere the dawn.

In ages past they knelt before  
The business hour arrived;  
And thus their hearts were cheered to soar  
Beyond the vain world's garish store,  
And thus new strength derived.

At noontide, too, in olden days,  
They met to pray again,  
And many a hymn of holy praise,  
Upborne by youth and hoary age,  
Awoke earth's silence then.

Again they knelt, when near his goal  
Drew "the unwearied" sun,  
And longed that thus might shine each soul  
Fresh from dark sin and sin's control,  
Ere life's brief race was run.

Once more they bowed the lowly head,  
And bent the willing knee,  
When evening's sacred light was shed,  
When day and all day's cares were fled,  
And mildly glowed the sea.

The darkness heard their humble sigh,  
"Twas light—for God was there,  
And strains of penitence melody  
Blent with the sinner's sorrowing cry—  
Thus passed the hours of prayer.

And O, that we a few short hours  
To God's own work would spare,  
Frowning on earth's scant fading flowers,  
And hiding in those smiling bowers—  
The blessed hours of prayer.

And would that we could glance aside,  
Nor mark rude pleasure's glare;  
What joys would cheer the spirit tried!  
What heavenly raptures gently glide  
On the winged hours of prayer.

### Glorification.

BY THE REV. MOURANT BROCK, M. A., CHAPLAIN TO THE  
BATH PENITENTIARY, ENG.

SALVATION is a work present and future. Present, as it regards the justification of the believer—future, as it relates to his glorification. Thus, the Scriptures sometimes speak of the people of God as now saved—"He that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life," (John 5:24); and sometimes of their salvation as future—"Salvation ready to be revealed;" (1 Pet. 1:5). And again, "Now is our salvation nearer than when we believed." (Rom. 13:11). Hence, believers are *now* saved, and yet to be saved. They are *now* saved, entirely saved from the guilt of sin by the grace of God through the blood of the Redeemer, which is their Justification; they are *now* saved, partially saved from

the power of sin, by the influence of the Holy Ghost, the purchase of the Redeemer, which is their sanctification; and they are yet to be saved, fully and finally saved from "the bondage of corruption," by the mighty power of God, at the resurrection, which is their glorification.

It is of this GLORIFICATION that it is now proposed to treat. And, may God the Spirit be pleased to bless what is offered!

Glorification is a subject for believers. It is their inheritance. They ought, therefore, to acquaint themselves with what the Lord has graciously revealed concerning it; and to such especially as are under tribulation, will the consideration of the joy set before them be found most precious.

The subject, moreover, peculiarly belongs to tried and experienced Christians, to those who know the power of "the dying of the Lord Jesus." It is not so much a subject for those who are but just initiated into divine life. We must first become acquainted with the doctrines of the cross, before we go on to those of the crown. Paul, when present with the Corinthians, would only know among them "Christ, and him crucified;" not glorified, but crucified.\* This was a doctrine most suited to the state of that corrupt church. Amongst other churches, he was willing to know Christ glorified, as he did when present with the Thessalonians, a church advanced in grace. (2 Thess. 2:5.) From the order and nature of the subjects, it is evident that we must receive a crucified Savior, before we can know him as a glorified king. Christ was first debased, then exalted, and as we are conformed to him in his humiliation, so are we prepared to follow him in his exaltation. The cross leads to the crown. He talks vainly of the latter, who has not experienced the power of the former. "Well," says Martin Luther, speaking of the false prophets of his day, "If you hear nothing from them but smooth, tranquil, and, forsooth, what they call devout religious contemplations, regard them not; for there is wanting the characteristic of the Son of Man, of the Man of sorrows; there is wanting the cross, the only touchstone of Christians, and the sure discernment of spirits. Listen not even to a Jesus, unless you find he was first crucified." Admirable counsel!

In attempting to state the doctrine, of glorification we notice—

I. IN WHAT GLORIFICATION CONSISTS.

1. There will be a great change in the bodies of believers.

St. Paul gives us five particulars of this change, teaching us that these bodies will be incorruptible—glorious—powerful—spiritual—heavenly. (1 Cor. 15:42, 43, 44, 49.) And, again he says that "our vile body shall be fashioned

\* Is not this text frequently misapplied, as if we now were to know only a crucified Jesus?—whereas, this is only the grand fundamental doctrine whence we go on to others.

like unto Christ's glorious body." (Phil. 3:21.) What "the glorious body" of Christ is, we know from the transfiguration, when "the fashion of his countenance was altered," "and his face did shine as the sun, and his raiment was white as the light." Such then will be the bodies of his saints. "We shall be like him, for we shall see him as he is."

2. Further, there will be a great enlargement in the intellectual faculties of the saints. Speaking of the present state compared with the future, St. Paul says, "Now I know in part; but then shall I know even as also I am known." As therefore we are now known, and thoroughly discerned by the heavenly powers, so shall we then know and thoroughly be acquainted with, them. As to any future change in the *soul*, I am not aware of such being mentioned in Scripture.—The change in the body is future, the change in the soul present. Believers are in their souls now regenerated, and made new creatures in Christ Jesus.—They will require, in a future state, no new creation, or new birth. But their bodies will need both. And from the soul, no longer oppressed by the body, but aided by it, who can tell what glowing love shall then burst forth to God!—At that period there will be no exercise of hope—none of faith—none of patience; love alone will remain. Then, all hindrances from the old and corrupt nature being removed, the regenerate principle in the soul, at present under restraint, shall fully shine forth. Thus, with perfect knowledge in intellect, with perfect love in soul, and a perfect body as a fit receptacle for both, what glorious creatures shall the saints be! "Then shall the righteous shine forth as the sun in the kingdom of their Father." Adored be that grace which hath set before us this lively hope through the Gospel of truth!

II. THE TIME WHEN GLORIFICATION TAKES PLACE comes next to be considered.

1. From what has been said above, it will be evident that this is not at death. Death is the dismemberment of the creature, and to a being so dislocated there can be no glory. God has united the soul and body; the one, therefore, without the other cannot be in a state of perfection, and hence cannot be in a state of glory. Again, believers are members one of another. United, they make one catholic body. But, there can be no glory to this body unless it has all its members complete. because the deficiency, even of the least, would cause want of symmetry and proportion. Now, the death of an individual only adds one fresh member, nay, only part of a fresh member, a soul without a body, to those who have gone before; and many other members, it is evident, yet remain to be gathered before the Church can be glorified.

The Scripture describes the condition of the departed as one of *rest*—"They rest from their labors." Blessed is this

state indeed! but this is not glory, rather, it is not the glory of which the Scriptures speak. Nay, the heavenly vision implies that the souls of the departed are yet praying something ulterior. Their cry, as heard by the beloved disciple, was, "How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" They are represented as looking for some better thing yet to come. Surely, then, the expression, "Church triumphant," as applied to eddepart saints is not in its fullest sense correct—whilst, a similar term, "gone to glory," conveys also an erroneous idea. The souls of deceased saints are happy and blessed; but, they are neither "triumphant," nor "in glory," in the sense which Scripture represents they shall be. Glory, moreover, is never in the New Testament connected with death; nor is the subject of death used in Scripture as a motive to any end. What a discrepancy is there here between the word of God and a multitude of pious, well-intentioned books, which have been written on the subject!

2. When then does Glorification take place? We reply, *at the coming of our Lord Jesus Christ*. The Scripture is explicit on this head. It is written, "The earnest expectation of the creation waiteth for the manifestation of the sons of God;" and, believers "wait for the redemption of the body." (Rom. 8:19, 23.) The body is as much the purchase of Christ's blood as the soul. Its redemption from the power of death will be at the last day, "I will redeem them from death,"—and then, in body and soul complete, will be the "manifestation of the sons of God" in glory. So also in Col. 3, "When Christ who is our life shall appear, then shall ye also appear with him in glory." To Timothy Paul writes, "The time of my departure is at hand: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." And Peter, in his first epistle, says, "Hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ;" and again, "Salvation ready to be revealed in the last time." Hence, we may see that the Second Advent, and not the hour of death, is the period appointed by the Lord for the glory of his people. Death is an individual act, but the coming of the Lord a catholic event. Then only will the Church be complete; and, consequently, then only can she be glorified." (See Heb. 11:39, 40.) The full glory of Christ and his people shall take place together: "He shall come to be glorified in his saints, and to be admired in all them that believe." Then, shall he assume his "many crowns," and his people enter into the joy of their Lord.

III. THE PERIOD OF THE SECOND ADVENT is the point we propose next to consider. On this subject, as is well known, there exists great diversity of opinion.



Christians, however, are generally agreed in this, that there will be a reign of righteousness upon earth, commonly called the Millennium. Whether the Lord's Advent will be before, or after, this time is the question debated. That it is *before*, we now from Scripture endeavor to show. Omitting any proof from the Old Testament, we at once pass to the New.

1. Our Savior, in two discourses, one spoken at a distance from Jerusalem, (Luke 17:20 to the end; and 18:1-8.) and another delivered on Mount Olivet, (Matt. 24:37,) teaches us what the state of society will be at the time of his coming. He says, "As it was in the days of Noe,—as it was in the days of Lot,—they were eating and drinking, planting and building; even thus shall it be in the day when the Son of man is revealed." And, he adds, "When the Son of man cometh, shall he find faith on the earth?" (or, "the faith,"—from what goes before, probably, the faith of his coming. Luke 18:8.)—implying that He shall find but little faith. St. Paul, Jude, and Peter, in their epistles, testify to the same state of things. Hence, it follows, that, when Christ is revealed, it will be at a period of general corruption of manners. Now, up to the present time, which is nearly two thousand years since our Lord's manifestation in the flesh, what have we seen but apostasy? What is the world's present state but apostasy? And the above Scriptures teach, that at the time of the end, there will be apostasy still, and that even to a greater extent than at present! Where, then, are we to introduce the Millennium? It clearly has not been manifested; it is not now being manifested; whilst, the chronological prophecies plainly show, that, with the greatest latitude of interpretation, there is no space for it to be interposed between the present time and the coming of Christ. If, then, this reign of righteousness has not been, is not now, and cannot be before the Second Advent of Christ, it is evident that it must take place after he comes: hence we look for a pre-millennial Advent of our Lord.

2. Many of our Lord's parables establish this fact, the greater number of them being prophetic.

The parable of the wise and foolish virgins points to the state of the professing Church at our Lord's second coming, when even the wise virgins slumbered and slept. Thus, when our Lord appears, and even when the cry goes forth, "Behold the Bridegroom cometh," it will generally take even believers by surprise. It is at *midnight* that the cry is made. Look at Christendom; consider the gross darkness of the Papacy, the profound ignorance of the Greek, Coptic, and Oriental Churches, the deep slumber of the Protestant and other Churches abroad; mark the unwillingness too generally displayed at home to hear this warning voice, which is now, blessed be God, from watchman to watchman taken up. Slumber is upon the eyelids, though the cry is being raised. What, then, hinders but that the Bridegroom should be at hand, even at the doors? \* This parable, therefore, shows

\* It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. I was lately told by one of the German missionaries that in Wirttemberg there is a Christian colony of several hundreds, one of the chief features of which is the looking for the Second Advent. And a Christian minister from near the shores of the Caspian Sea has told me, that there is the same daily expectation among his nation. They constantly speak of it as "the day of consolation." In a little publication, entitled "the Millennium," the writer says that he understands in America about 300 ministers of the Word are thus preaching "the Gospel of the kingdom," whilst in this country, he adds, about 700 of the Church of England are raising the same cry.

that the state of Christendom at the time of the end will not be one of activity and watchfulness. Our Lord's discourses in the previous section show the same truth, but in stronger colors, and, perhaps take in a wider range. The argument there used, as to the impossibility of a period of blessedness intervening between the present time and that period, will apply also to the interpretation of the parable now under consideration, and will again show that Christ comes before the Millennium.—(To be continued.)

### The Sacred Mountains.

MOUNT HOREB.

BY THE REV. J. T. HEADLEY.

MOUNT HOREB does not stand so isolated as Ararat or Sinai, and hence does not occupy so definite a place in nature or history. One of the group that surrounds Sinai, it presents the same barren and desolate appearance, and stands amid the same bleak and forbidding scenery. These solemn summits rise together in the same heavens, and the silent language they speak has the same meaning. Still, Horeb has less distinguishing characteristics than Sinai, and the latter overshadows it as much in interest as it does in nature. The Mount of Terror is monarch there in the desert, and all other summits are but his bodyguard. They witnessed his grand coronation when the law was given, and shook to the thunders that honored the ceremony.

Mount Horeb has not been consecrated once, but thrice, and hence has a three-fold claim for a place amid the immortal list of Sacred Mountains. Moses learned his first lessons around its base, and amid its solitudes formed the thoughtful, stern and decided character which rendered him fit to be the leader of Israel. When in his impetuous youth he slew the Egyptian that would trample on his countryman, he fled thither to escape the penalty of the deed. When the first gust of indignation had swept by, and he saw the lifeless corpse at his feet, alarm took the place of passion, and hastily covering the dead man in the sand, he fled to the desert. Month after month he wandered about Horeb, thinking of Egypt and the royal court he dared not enter. Away from the temptations of the palace, and beyond the reach of the conflicting motives that might sway him there, he trod the desert a free man. With nought but Nature and God to teach him, his character must be simple and manly, and his principles upright and pure. Amid the grand and striking features of mountain scenery, he could not but learn to hate tyranny and love freedom, and when, at length, his character was settled on a broad and permanent basis, the Deity sent him back to Egypt, to deliver his people.

Wandering one morning along the slopes of Horeb, he saw before him a solitary bush, blazing from top to bottom, but still unconsumed. Every branch was a fiery branch, and every leaf a leaf of fire that glowed unwasted in the still flame. As he stood amazed and awe-struck at the sight, a voice, whose tones were yet to be familiar to his ear, exclaimed, "Take thy shoes from off thy feet, for the place on which thou standest is holy ground." Here Moses received his first commission, and here was God's first outward demonstration to him in behalf of his people.

In the exciting scenes through which he afterwards passed in Egypt, he may have entirely forgotten Horeb. But after the plagues, and death, and flight, and pursuit, and Red Sea passage, and overthrow of his enemies had all been left behind, and the host of Israel entered the desert, the familiar scenery he

began to approach must have waked up strange associations in his heart. At length the well-remembered form of Horeb rose to view, where he had wandered, self-exiled from his home. A gloomy fugitive he first saw that desolate mountain in the distance; a leader of a mighty people, and the chosen of God, he pitched his tent the second time at its base.—Doubtless his first interview with the Deity here caused him to expect some other revelations now that the commission he had given him had been fulfilled.—How much his early experience had to do with his encamping on this spot with the host of Israel it is impossible to tell; but that he should expect the God who had first sent him forth should here give him further instructions, was most natural. His expectations were not disappointed, and Sinai and Horeb together became the scene of the most wondrous events of human history.

Twice had Horeb been honored by the presence of Deity, which had so consecrated it that we find the angel of the Lord afterwards calling it "THE MOUNT OF GOD." It was, however, destined for a third baptism. When Elijah, hunted by Jezebel, fled for his life he wandered across the desert to this mountain. His prayers had brought rain upon the parched and desolate earth, but his sword had also drank the blood of the prophets of Baal, and Jezebel had sent him word that she would do to him as he had done to her prophets, and so he fled into the wilderness, and sat down under a juniper tree, and prayed for death. Weary and discouraged, the hunted fugitive lay down and slept, when the angel of the Lord touched him, and bade him arise and go to Mount Horeb. Elijah started for the desert, and after travelling for more than a month, he at length, worn and exhausted, came to the mountain, and took up his solitary lodgings in a cave. How many desolate days and lonely nights he passed there we know not, but at length a voice from heaven said, "Go forth and stand upon the mount." Jehovah was about to reveal himself. But before he reached the entrance of his cave he heard a roar louder than the sea, that arrested his footsteps, and sent the blood back to his heart. The next moment there came a blast of wind, as if the last chain that bound it had suddenly been thrown off, and it had burst forth in all its unrestrained and limitless energy. In the twinkling of an eye the sun was blotted out by the cloud of dust, and the fragments that filled the air were whirled in fierce eddies onward. It shrieked and howled around the mouth of the cave, while the fierce hissing sound of its steady pressure against the heart of the mountain was more terrible than its ocean-like roar. Before its fury and strength, rocks were loosened from their beds, and hurled through the air—the earth rent where it passed, and before its fury that steady mountain threatened to lift from its base and be carried away. Amid this deafening uproar, and confusion, and darkness and terror, the stunned and awe-struck Elijah expected to see the form of Jehovah moving; but that resistless blast, strewing the sides of Horeb with wreck and chaos, was not God in motion:

"'Twas but the whirlwind of his breath,  
Announcing danger, wreck, and death."

The hurricane passed by, and that wild strife of the elements ceased; but before the darkened heavens could clear themselves, Elijah heard a rumbling sound in the bowels of the mountain, and the next moment an earthquake was on the march. Stern Horeb rocked to and fro like a vessel in a storm, and its bosom parted with the sound of thunder before the convulsive throbs that seemed rending the very heart of nature. Faithless abysses opened on every side,

and huge precipices, toppling over the chasms at their base, went thundering through the darkness. The fallen prophet lay on the floor of his cavern and, listened to the grinding, crushing sound around and beneath him, and the steady shocks that seemed to reach the very seat of nature, thinking that Jehovah at last stood there. Surely it was his mighty hand that lay on that trembling, tottering mountain, and his strong arm that rocked it so wildly on its base. No, "God was not in the earthquake."

"'Twas but the thundering of his car,  
The trampling of his steeds from far."

The commotion ceased, and nature stood "and calmed her ruffled frame;" but in the sudden ominous silence that followed, there seemed a foreshadowing of some new terror, and lo, the heavens were suddenly on fire, and a sheet of flame descended. Its lurid light pierced to the depths of Elijah's cavern till it glowed like an oven, and from base to summit of Mount Horeb there went up a vast cloud of smoke, fast and furious, while the entire sides flowed with torrents of fire. The mountain glowed with a red heat, and stood like a huge burning furnace under a burning heaven, and groaned on its ancient seat as if in torture. But God was not in the fiery storm.

"'Twas but the lightning of his eye"

that had kindled that mountain into a blaze, and filled the air with flame,

But this too passed by, and what new scene of terror could rise worthy to herald the footsteps of God; what greater outward grandeur could surround his presence? The astonished prophet still lay upon his face, wrapped in wonder, and filled with fear at these exhibitions of almighty power, waiting for the next scene in this great drama, when suddenly through the deep quiet and breathless hush that had succeeded the earthquake and the storm, there arose "a still small voice," the like of which had never met his ear before. It was "small and still," but it thrilled the prophet's frame with electric power, and rose so sweet and clear,

"That all in heaven and earth might hear;  
It spoke of peace—it spoke of love,  
It spoke as angels speak above."

And God was in the voice. The prophet knew that He was nigh, and rising up, wrapped his mantle about his face, and went to the mouth of the cave, and reverently stood and listened. Oh, who can tell the depth and sweetness of the tones of that voice which the Lord of love deemed worthy to announce his coming. A ransomed spirit's harp—an angel's lute—a seraph's song, could not have moved the prophet so. But while his whole being, soul and body, trembled to its music, a sterner voice met his ear, saying, "What doest thou here, Elijah?" The prophet poured the tale of his woes and of Israel's sin into the Infinite bosom. His wrongs were promised redress and Israel deliverance, and the hunted exile went boldly back to his people; and Horeb again stood silent and alone in the desert.

"The Mount of God" needs no other title to make it the *fourth* Sacred Mountain on the earth.—N. Y. Observer.

### God in History.

The ruins of kingdoms!—the relics of mighty empires that were!—the overthrow or decay of the master-works of man, is, of all objects that enter the mind, the most afflicting. The high-wrought perfection of beauty and art seems born but to perish; and decay is seen and felt to be an inherent law of their being.—But such is the nature of man, that even while gazing upon the relics of unknown nations, which have survived all history,



he forgets his own perishable nation in the spectacle of enduring greatness.

We know of no spectacle so well calculated to teach human humiliation, and convince us of the utter fragility of the proudest monuments of art, as the relics of vast populations that have passed from the earth, and the empires that have crumbled into ruins. We read upon the ruins of the *past* the fate of the *present*. We feel as if the cities of men were on foundations beneath which the earthquake slept, and that we abide in the midst of the same doom which has already swallowed so much of the records of mortal magnificence. Under such emotions, we look on human power as foundationless, and view the proudest nations of the present as covered only with the mass of their desolation.

The Assyrian empire was once alike the terror and wonder of the world and Babylon was perhaps never surpassed in power and gorgeous magnificence. But where is there even a relic of Babylon now, save on the pages of Holy Writ? The very place of its existence is now a matter of uncertainty and dispute. Alas! that the measure of time should be doomed to oblivion: and those who first divided the year into months, and invented the zodiac itself, should take so sparing of immortality as to be, in the lapse of a few centuries, confounded with natural phenomena of mountain and valley.

Who can certainly show us the site of the tower that was "reared against heaven?" Who were the builders of the pyramids that have excited so much astonishment of modern nations?

Where is Rome, the irresistible monarch of the east, the terror of the world? Where are the proud edifices of her glory, the fame of which has reached even to our time in classic vividness? Alas! she, too, has faded away in sins and vices. Time has swept his unsparing scythe over her glories, and shorn this prince of his towering diadems.

Throughout the range of our western wilds, down in Mexico, Yucatan, Bolivia, etc., travellers have been able to discover the most indisputable evidences of extinct races of men highly skilled in learning and the arts, of whom we have no earthly record, save the remains of their wonderful works which time has spared for our contemplation. On the very spot where forests rise in unbroken grandeur, generation after generation has stood, has lived, has warred, grown old and passed away: and not only their names, but their nation, their language has perished, and utter oblivion has closed over their once populous abodes. Who shall unravel to us the magnificent ruins of Mexico, Yucatan, and Bolivia, over which hangs the sublimest mystery, and which seem to have been antiquities in the days of Pharaoh? Who were the builders of those gorgeous temples, obelisks, and palaces, now the ruins of a powerful and highly cultivated people, whose national existence was probably before that of Rome or Thebes, Carthage or Athens? Alas! there is none to tell the tale; all is conjecture, and our best information concerning them is derived from uncertain analogy.

How forcible do the wonderful revolutions, which overturn the master-works of man, and utterly dissolve his boasted knowledge, remind us that God is in them all! Wherever the eye is turned, to whatever quarter of the world the attention is directed, there lie the remains of more powerful, more advanced, and more highly skilled nations than ourselves, the almost obliterated records of the mighty past.—How seemingly well-founded was the delusion, and indeed how current even now, that the discovery of Columbus first opened the way for the cultivated people in the "new world."

And yet how great reason is there for the conclusion, that while the country of Ferdinand and Isabella was yet a stranger to the cultivated arts, America teemed with power and grandeur; with cities and temples, pyramids and mounds, in comparison with which the building of Spain bear not the slightest resemblance, and before which the relics of the old world are shorn of their grandeur?

All these great relics of still greater nations, should they not teach us a lesson, that *God is in history* which no man can penetrate? If the historian tells us truly that a hundred thousand men, relieved every three months, were thirty years in erecting a single Egyptian pyramid, what conclusion may we not reasonably form of the antiquities of our own continent, which is almost by way of derision, one would suppose, styled the "*New World*!"

### The First Resurrection.

BY THE REV. J. W. BROOKS, M. A., VICAR OF CLAREBRO' AND ST. SAVIOR'S, RETFORD, AND CHAPLAIN TO LORD FITZGERALD AND VESEY.

The hope of the *resurrection* has been already touched upon, with reference to the full and literal accomplishment of the promise made to the Fathers: I now purpose to show more expressly, that the Scriptures declare a resurrection of the righteous, prior in order of time to the resurrection of the wicked, and distinguished as the *first* resurrection;—not first (as some imagine) by a priority of a few hours only, but by a period of at least a thousand years. The mere circumstance of priority would in itself confer but little pre-eminence; since it would not matter, whether the saints were raised a few hours before or after the wicked, provided they did but rise to the enjoyment of glory, honor, and immortality. Nor indeed would a precedence, which only regarded the order of time, even to the extent of a thousand years, avail much. It is the circumstance, that all the promises of God for good (so far as they are at present revealed) are connected with this period, that gives to it such peculiar importance. To be privileged to enjoy this Millennium declares us to be "blessed and holy," (Rev. 20:6); whilst to be excluded from it, will mark us as "unjust and filthy still." (Rev. 23:11.) Within this period is concentrated that special glory which Christ will inherit as MAN-MEDIATOR: and he, therefore, who is not included in that heavenly company, which shall descend at the archangel's shout, will not "be with him, where he is, to behold that glory which God has given him." (John 17:24.)

It will first however be needful to meet an objection, drawn from the fact, that there are one or two passages of Scripture which apparently advert to the resurrection of the righteous and wicked as taking place together. First, there is the description, in Matthew 25, of the Son of Man on the throne of his glory, and all the nations gathered before him, whom he separates into two classes; one of which goes away into everlasting punishment, but the righteous into life eternal. Secondly, there is the passage in John 5: "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." These Scriptures themselves will come under more particular consideration hereafter: at present I intend only to discuss the principal point of difficulty; viz. the apparent fixing of the two events, or the two circumstances connected with one great event. (i. e. the resurrection of the righteous, and the resurrection of the wicked,) to the same point of time. In

order to this I must bring before the notice of the reader a Scripture canon of interpretation.

In the second chapter of the Epistle to the Hebrews, the Apostle quotes the eighth Psalm, applying it to the reign of Christ:—"Thou hast put *all things* in subjection under his feet;" and he then argues: "For in that he put *all* in subjection under him, he left *nothing* that is not put under him." This appears very absolute; as if all, not even excepting God himself, were to be put under his authority. But in the 1st Cor. 15:27, we have this qualification of it; viz. that, "When he saith *all things* are put under him, it is manifest that He is excepted which did put all things under him." From the comparison therefore of these two places we must infer, that if at any time we meet with a text, which seems to contradict some other plainly revealed fact, "it is manifest" that we must qualify that text, according to the nature and necessity of the case; taking care that we *reconcile* one Scripture with another, and do not *destroy* one by another.

Now, in order to show the necessity for such a rule of interpretation, and its proper application to the point in hand, we have but to turn to certain prophecies of Scripture, about which there is little or no dispute, and which seem, at first view, to refer to one event only, or to two events taking place at one period of time; but which we are compelled to admit, from other scriptures and from facts, refer to two distinct events, between which a considerable interval of time must be interposed.

First I may instance the Advent of our Lord Jesus. Many passages might be brought forward, which would lead to the conclusion, if considered without reference to other Scriptures, that there was only to be *one* advent; and we know that the Jews, because they did not consider those passages which speak of the previous humiliation of Jesus, fell into error, and rejected our Lord when he came to suffer. I will instance one passage, connected with the *resurrection*, in which Job says—"I know that my Redeemer liveth, and that he shall stand at the *latter day* upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." (Chap. 19:25.) Now it might be supposed from this text, that the point of time, when the Redeemer should stand on the earth—"the *latter day*"—was the period of the general resurrection, in which Job should have his lot; and it is only from other texts, and from the events which have since come to pass, that we find, that *two* comings were to take place, with a long interval between. Were not indeed the principle for which I am contending to be received, a Jew might deny from this text the reality of *any* standing of the Redeemer upon earth, prior to the time when Job should be raised to behold him in the flesh.

I shall only instance further the prophecies concerning Antichrist. The second advent of Jesus was thought by the Thessalonians, from Paul's occasional language, to be immediately at hand. And no wonder; for he speaks of himself and them, as if they were to survive till that event should happen. But he reminds them in another Epistle, that he had taught them, that that event should not take place, except there should come a falling away first, and the man of sin should be revealed. So that the time for Antichrist to grow up, seize the dominion, and reign, must of necessity come in before the glorious appearing of the Lord: which things the Thessalonians certainly might have inferred, had they carefully considered *other* Scriptures,

or remembered *all* that the Apostle had taught them.

Now I claim for the doctrine of the Resurrection the application of this same principle of interpretation; and if I can show, that in other places the doctrine of a resurrection of the *saints only* is revealed, altogether distinct from that of the wicked, we are bound to receive that doctrine in such manner, as shall fall in with the general testimony of Scripture.\*

1. The first place is 1st Cor. 15: 22—26, which explicitly gives the order in which all shall rise. "For as in Adam all die, so in Christ shall *all* be made alive; but every man in *his own order*: Christ the first fruits;—afterwards, they that are Christ's at his coming;—then cometh the end, when he shall have delivered up the kingdom, &c. Here are three degrees in the order of the resurrection. (1.) First, "Christ the first-fruits." St. Paul tells Festus and Agrippa, that Moses and the Prophets had testified, "that Christ should suffer, and that he should be the *first* that should rise from the dead," (Acts 26:23): which was typified by the offering of the first-fruits of the harvest. In the first-fruits may perhaps be included those saints, who came out of their graves *after* the resurrection of Christ, and went into the *holy city*, and appeared unto many,—a blessed earnest of their own future manifestation in the same place. (2.) "*Afterwards* they that are Christ's, at his coming:" i. e. "*afterwards*, at the second advent of Christ, those that belong to him." There is no mention at all in this place of the *wicked* dead: it refers only to those who shall be *asleep* in Jesus, and whom, *at his coming*, he will raise and bring with him. (3.) "*Then* (after that) cometh the end, when he shall have delivered up the *kingdom*;" after having first *reigned*—as the next verse declares.

Bishop Jeremy Taylor, though he denied the thousand years, or Millennium, being future, nevertheless could not but see clearly from this place the order here stated. He says on it, "Christ is already risen from the dead: we also shall rise in God's time and our *order*. Christ is the *first-fruits*: but there shall be a *full harvest* of the resurrection, and all shall rise. My text speaks only of the resurrection of the *just*,—of them that *belong to Christ*, (explicitly I say of these, and therefore directly of resurrection to life eternal;) but because it also says there shall be an *order* for every man, and yet every man does not belong to Christ, therefore indirectly also it implies the more universal resurrection unto judgment. But this shall be the *last* thing that shall be done: for according to the proverb of the Jews, Michael flies but with one wing, and Gabriel with two;—God is quick in sending messengers of peace, and they fly apace; but the messengers of wrath come slowly;—God is more hasty to glorify his servants, than to condemn the wicked."

2. A second testimony is 1 Thessalonians 4:13—18; because there can be no doubt that this passage, like the former, is to be understood in a plain and literal sense. For as, in the former instance, the Apostle expressly instructs them in the nature of the resurrection, to guard them against the error of those who de-

\* It is worthy of remark, that most of those expositors, who insist on the resurrection of the righteous and the wicked as one in point of time, do nevertheless, in their interpretation of our Lord's prophecy in Matthew 24, generally contend for two judgments; (the one on Jerusalem, the other at the second advent;) though they confess them to be so involved, the one in the other, that it is difficult to distinguish them. I differ entirely from such an interpretation of that chapter, as makes it an *involved* prophecy, (as I shall presently show;) but I mention the fact merely to show the inconsistency of their objection, when urged against that view of the Resurrection, which is here contended for.



nied it; so here he teaches them plainly concerning those *who sleep in Jesus*, that they may not sorrow as men who have no hope of seeing them again. To suppose that in either instance the language is allegorical, or figurative, beyond what belongs to the ordinary use of figure, is to offend against the context and common sense of these passages.

Herein then the Apostle assures those, who sorrowed for their believing friends, that "the Lord Jesus will bring them with him when he comes;—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, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Dr. Wardlaw, of Glasgow, has attacked the millennial view of this text on the ground, that the expression, "the dead in Christ shall rise first," does not refer to any precedence of the righteous over the wicked, (who, as he justly observes, are not mentioned in this passage,) but of those who sleep in Jesus having precedence over those believers who remain, or are alive at Christ's coming. The latter, he says, shall not *prevent*, i. e. *anticipate*, or *take the precedence* of the former; but the dead in Christ shall rise first; and then the living shall be caught up together with them to meet the Lord in the air; &c.—(To be continued.)

## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, JULY 22, 1846.

### The General Committee.

It is known that the question of a General Committee was brought up at the New York Conference, and referred to a Committee, who were to report at Boston, to which place the Conference at New York was adjourned. It was brought up at the Conference assembled at Boston,—the Committee reported favorably, and a General Committee was appointed, consisting of brethren from different parts of the country, the names of whom were published in the "Herald" of June 3d.

The design of this was, to enable the brethren in different places to act in concert, and avoid the confusion which necessarily arises from the unconcerted action of irresponsible individuals. The Advent cause has been so rent and torn, that it lies bleeding, having been wounded in the house of its friends; and unless there can be some general understanding, no concert of action can be put forth. If while one is building up, another is tearing down; if while one is planting the seeds of truth, which are watered with the showers of divine grace, another is sowing the seeds of error and division, the results will be disastrous. This cause has suffered so much by the preaching of opposite and contradictory sentiments, that lookers on, unless they take the pains to inquire, may innocently be ignorant of what the Adventists believe. And thus we daily hear the hallucinations of fanatics put forth as the belief of "Millerites." Adventists have, however, guarded against this, by putting forth to the world the characteristics of their belief at the Albany Conference, which, in short, is: No millennium before the first resurrection,—the coming of Christ pre-millennial,—the resurrection of the just at Christ's coming, and that of the wicked at the end of a thousand years,—the restoration of the earth to its Eden state,—the eternal abode of the immortal righteous here,—no restoration of the Jews in the flesh, and the coming of Christ to be continually and mo-

mentarily expected. On these points, all who co-operate together as Adventists, are united. Some, who call themselves Adventists, differ on some of these questions; but when the body have solemnly and publicly given expression to their opinions on these points, those who set themselves up as teachers of opposing sentiments, act against the body, and teach what is subversive of the belief of those who co-operate together; they can only be regarded as opposers of the truth for which we contend, and opposers of the body of Adventists. For this reason we felt compelled to come out against the various new and contradictory messages, which once distracted our Sion; and the result has shown that in opposing them we only did our duty.

Those who co-operate together, having given an expression of their views, to accomplish anything, it is necessary to carry them out.—Friends at a distance do not wish to be imposed on by the coming of individuals as Adventists, who will teach what is subversive of Adventism. Every one has a right—though not before God—to go where he pleases, and teach what he pleases; but if he is not with the Adventists, why pretend to fight under their banner? when his object is to subvert their faith. He that is not with us is against us, and he that gathereth not with us scattereth abroad, is the declaration of the Savior of sinners. While, therefore, none are compelled to act with us, and all can pursue the course they please, those who wish to co-operate, will counsel and consult with each other. As all cannot thus meet, the New York and Boston Conference delegated this oversight, for the promulgation of the faith, to a General Committee, to act in the premises. It is not designed for this Committee to act separately, or independently of each other. Should they do so, the same confusion would arise, which arose from the irresponsible action of the bearers of new messages. Consequently, the doings of individuals of the Committee will be no more official than the acts of other individuals. To act as a Committee, it will be necessary to proceed in a regular manner.—T. G. Clayton was appointed by the Committee as its Chairman, and A. Hale as its Secretary. Any business to be brought before the Committee, i. e., the supplying of any destitute field with laborers, or other business relevant for the General Committee to attend to, a letter to either of them will call forth a public notice for the meeting of the Committee, at such time and place as circumstances may render expedient. And the business to be brought before them being published in connection with the call for their meeting, those who cannot be present can express their views and wishes by letter to the Secretary of the Committee, to be read at the meeting.

Thus everything will be public and open—there will be no secret manœuvring,—and all who wish to co-operate together will learn the wants and wishes of friends in different sections, and the greatest good of the greatest number can be considered. And as each member will have an eye over the necessities of his own section, he can communicate with the rest for their public action and co-operation.

To act harmoniously, notice of all important measures should be first published. The body have a right to look with a suspicious eye on secret movements. To shun the light indicates a love of darkness. When measures are concocted in secret, or those only who are known to be of the same mind are privately consulted, there is reason to believe that some sinister motive is to be subverted. True Adventists have none such to subvert. And therefore those who co-operate, publish their plans and wishes beforehand. The Conferences at Rochester, New York, Boston, &c., were publicly called, and publicly attended; and we hope that this will ever be the way with Adventists.

### Shaking of the Power of the Heavens.

1. The signs in Matt. 24th must be all literal, or all spiritual. If they are all literal, the shaking of the heavens must be as literal as the preceding signs. If the last is not to be literal, then the darkening of the sun and moon, and the falling of the stars were to be symbolical, instead of literal. If the literal fulfilment of those things were the fulfilment of those signs, then the last cannot be symbolical.—If the powers of the heavens are the nations of the earth, then the sun, moon, and stars, may also be powers of the earth, or those in high authority. But as the first were literal, the last must be.

2d. If the nations of the earth are the powers of heaven, the shaking of the powers of heavens, to be a sign, must be more marked in the shaking of the nations of the earth, than any that has preceded. If the commotion among the nations was less, or only equal to the commotions and distress of previous times, it would be no sign; for men seeing it only equal, or less than preceding events, would see no reason for regarding it as the sign. That there has been no shaking of the powers of earth, during the last ten years, equal to those preceding, it is unnecessary to inform any person well read in the history of the world. It has been a time of unexampled peace; and notwithstanding there was a panic in the commercial world, it was nothing compared to previous panics, in the days of embargo and non-intercourse, when the grass grew on the wharves, the Bank of England failed, and the whole commercial world was convulsed. Even the short time it took to recover from that derangement of business, compared with that of preceding times, is proof of the comparative lightness of the pressure.

What then is the sign? The darkening of the sun and moon occurred the same day. So we understand that the falling of the stars and shaking of the powers of the heavens occurred simultaneously. John explains it. He says, Rev. 6:13, "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind."

When the Savior says the stars will fall, the question arises, How can that be? John saw a vision of this fall, like figs falling from a tree shaken by a mighty wind. A fig-tree shaken by a mighty wind, would loosen the power by which the figs are held. So to cast the meteoric stars to the earth, the power which sustains them in the heavens must be seemingly shaken, like the wind shaking the fig-tree to disengage the figs.—When this sign appeared, this phenomenon was seen. They fell in myriad numbers, as though the power that sustained them in the heavens had been suddenly and violently shaken. Eye witnesses testify that they fell as fruit falls from a tree, when violently shaken by a mighty wind.

With this view of the question, the signs are all literal, and all harmonize with each other.

### Correspondence of the English Mission.

#### NUMBER III.

Conclusion of the Voyage—Excitement—Land—Ireland—Wales—Pilot—Arrival—A Lord's day in England—Hugh McNeill—Departure.

The last day or two of a voyage on the sea is one of rather exciting interest. Some are returning, after days and years of absence, to the bosoms of those they love most dearly on earth: others are going to open their eyes to new and strange scenes, to meet with no face they have ever seen before, to execute plans, hastily or long and deliberately formed, some having reference to this, and some to the world to come; and all, perhaps, as heretofore, to drink of the mingled cup of this strange and fleeting life!

This interest manifests itself in many ways: the voyagers wear a more lively expression of countenance, are more affable and loquacious, especially respecting the day or hour of arrival into port; every one is anxious to get a sight of the Captain's bulletin, which is posted daily at noon, and which gives his latitude and longitude, and the distance run during the past four and twenty hours. Here is a company, all engaged in penning thoughts to hasten back to the dear ones they have left behind, or forward to those whom they hope so soon to embrace. There is another company adjusting their luggage, preparatory to the inspection of those dreaded sentinels of Cæsar—the Custom House officers. While others are only intent on getting the first indication or sight of land.

On Friday, the 12th, at noon, the Captain stated he could see land: but in vain did we look for it—50 miles ahead! In two hours after, it began to display itself to our untutored vision, and Oh how grateful the sight the dim outlines of those distant hills. The land proved to be some islands contiguous to the southern shores of Ireland, 30 miles from Cape Clear, which is a toe of the south of Ireland. As we neared the Cape we met a boat manned by two or three of the hardy sons of the Emerald Isle, to whom the Captain threw a bottle of rum, attached to a billet of wood, to save it from sinking. We soon met others. They are called "Hookers," whether from their thieving propensities, or not, we did not learn. They live by fishing, and by rendering service as pilots. With the sight of land, and the thought of home and country, some were so overjoyed as to forget the wants of nature. "No language," cried one of the most intelligent and gentlemanly of the passengers on board, "can express the veneration I have for the land of my fathers; for though I was born in Germany, yet England is my adopted country! [Moral.] What Christian should be ashamed to express his admiration for the ancient, the renowned, the everlasting, the glorious kingdom into which, through the favor of Jesus, he has been introduced, adopted, and made a joint heir? Then pardon the enthusiasm of the long-absent pilgrim and sojourner, who, catching a glimpse of his native skies and territory, bursts forth in exalted eulogiums upon its desirableness, its loveliness, its peace, its blessedness! Let Christian patriotism stand at least by the side of that which springs from earth, and is finally entombed in it.

After having sailed for some hours in sight of the shores of Ireland, and thereby having had awakened in our bosoms those thrilling reflections which so naturally suggest themselves, we committed ourselves once more to the care of the God of the seas, and rose in the morning to enjoy a day of deeper interest. We had experienced favorable winds, and on the whole, a fine run up to this and the previous day. Now the wind was against us, and the fog very thick, so that our journey was somewhat retarded. We had the advantage, however, of St. George's Channel, which is usually rougher than the sea itself, but which during our passage over it of 300 miles was as smooth as glass.

The fog disappeared by noon, and a more pleasant excursion you cannot imagine. There were the beautiful banks of Wales, with her graceful bosom dotted with cottages for long and many miles, diverting and charming us: rural life never before seemed to have so many fascinations. The mountains of Wales abound with goats, sheep, and mules. Its natural productions are valuable, consisting of coal, copper, and, we think, quarries of slate. We understood that Prof. Lyle, the Geologist, and a passenger with us, said that the mines of the single island of Anglesea, which is only 37 miles in length, and not one fourth that in width, had been known to yield the value of £1000 daily for an entire year.—What struck us as very peculiar to these pretty shores was, that they are without trees: but the God of nature has, as above, wisely and beneficently provided a bountiful substitute. Bro. B. felt the absence of his drawing pencils, as well as of skill, to sketch Holyhead, a very romantic bluff of rocks, on which is the first light-house we met on the shores of Wales, and from which, by means of Telegraph, the news of our approach was carried perhaps in ten minutes to Liverpool, five or six hours before our arrival.—The light-houses of Holyhead, Skerry Island,



several miles farther, are very unlike those plain and unattractive things we have been accustomed to see. The town of Holyhead is some five miles back of the light, and contains about 2000 inhabitants: it derives its importance only from being the point of carriage communication between London and Dublin.

It was six o'clock, P. M. of Saturday, when a pilot-boat was seen bearing down toward us, and in the course of the hour, a pilot was joyfully received on board. And thus, we thought, will it be when the great Pilot, the Captain of our salvation, shall appear. After a long and dangerous voyage, when all are weary with labor, watching, and waiting, with every eye looking, and every heart anxious, Jesus, with all his shining retinue, will be seen in the far distance, directing his glorious course to earth, for the help, and security, and salvation of his longing, loving saints. Then the care-worn will be received, and the fainting refreshed. O what a moment of gladness and joy will that be to such! What a season of congratulation and interchange of the soul's fullest and mightiest powers of affection! O my soul! will it be there to participate in such a meeting!

The darkness closed in upon us, and we knew of our approach to Liverpool only by the numberless lights before us. A few cannon and rockets from our decks told of our arrival to those who were awake. We came to anchor, quarter of a mile from the dock, about midnight, and remained on board until the next morning; making the voyage from Boston to Liverpool in a little more than twelve days. To show the speed of this mode of conveyance, we will state a fact. A merchant sent letters to his correspondent in Boston by the Hibernia, and received returns by the Britannia in the space of only 25 days!

Thus we have graciously been wafted over the sea, with little or no inconvenience; we have had a delightful passage, for which we bless Almighty God. Our health and spirits have been excellent; and never did we feel more peaceful and happy in yielding ourselves up to the disposal and guidance of God. We were glad in being able to have, in some respects, the scenes of the past few days changed. The influence of father Matthew has never been felt over the company, of which, happily, or unhappily, we were a part on ship-board. The bills of many for wine, and other spirits, must have been enormous: a settlement of which was required on the day before our arrival.

On Lord's day morning, after putting a handful of necessary articles into our valises, which had to pass under the review of a Custom-house officer, we stepped into the ferry-boat belonging to the Packet Company, and in a few minutes were landed at the Dock, where we were met by two of the Brethren here in waiting for us; you may well suppose that they gave us what many others have done since, a hearty "Welcome to England!" As we were unfit for service immediately, and as a place for meetings had not as yet been secured, we all concluded to go and listen to Rev. Hugh M'Neile, of whom most of the readers of the "Herald" have heard, and by whose writings they have occasionally been edified. After a long walk, we reached his meeting-house, which, like most places of worship here, is in the style of the Gothic architecture, and built of stone, large, and capable of holding over 2000 people. We made our case known to one of the many sextons in his black gown, and desired a good seat. After some minutes of reconnoitering, he returned and conducted us to seats very favorable for seeing, and hearing. Mr. M'Neile is somewhat older than we had supposed from his likeness, which we had seen in America: his hair is almost silvery white, though he gives no appearance of physical or mental infirmity: he may be a man of 55; he is of good height, neither of thin, nor full habit: his countenance is grave, his eye black and piercing, yet not quick and restless: it seldom flashes, yet it does burn out upon his hearers. You notice in him especially, expressions of decision, boldness, and courage, which, together with his figure and attitude, are calculated to command respect, and his sermon was in keeping with this last feature of delineation: he did not hesitate to exhort his hearers, but, said he, "I command you, after having given you a sufficient reason, to reject the diabolical infidelity which the cunning enemies of truth would impose upon you." It was a pleasing sight to see him ascend the pulpit with a pocket Bible only in his hand, and preach off a good plain, unaffected, impressive discourse. He is the most eloquent reader of the Scriptures we ever heard. His voice is clear and strong, and his emphasis most perfect; so that one listens to the most familiar portion of Scripture, when read by him, as though he had never heard it before. Unless our eyes and ears were deceived, Mr. M'Neile is a man of prayer, a man who feels and teaches others they must feel, the necessity of the Holy Ghost. He aims not to please man, but to glorify God with his talents. We wonder not that his large house is thronged with one of the most respectable, serious, and attentive congregations we ever saw. There was nothing particularly ostentatious, either in the house, or its occupants: the former has not for a long time

passed either under the brush, or plane: the pulpit, the candlesticks especially, would not be tolerated in many of the churches of the United States. All joined in the worship: the singing, though led by a small choir, was by no means confined to them; but all praised God. There was one thing which struck our eye strangely; and that was, the simultaneous bow and courtesy made, when all were in the posture of standing on their feet, at the name of Jesus, in the recitation of the creed! If the Episcopalians want to keep clear of Puseyism, they must not go so near the line.

We were impressed with the quiet and easy manner of leaving the house: a pause ensued after the benediction before any one moved, and then the departure was so gentle, that we have actually heard more disturbance during the entire hour of devotion in the U. S. than we witnessed in the dispersing of that great assembly. The services were full two hours long, and not the least fatigue was manifested among the hearers, notwithstanding. Think of that, ye who complain of the services of God's house, if they exceed the limits of one brief hour, or hour and a quarter. So far as we have seen as yet, we may conclude differently. The simplicity and absence of affectation and stiffness of the religious assemblies in Liverpool, at least, would put to the blush the formality and coldness of some of our trans-Atlantic religious bodies. We wish our limits would allow of giving you what at the time we took, an imperfect sketch of Mr. M'Neile's discourse: but you will excuse the omission: his theme was the sufferings of Christ.

Our hand is weary with holding the pen, and perhaps your eyes with reading, and we will mutually relieve ourselves in one moment. In our next number, we will speak of Liverpool, &c. Adding here, that yesterday morning our ship's company all gathered at Queen's Dock to present the keys of our baggage, and to have it examined:—a most excellent time it was, too, and rather lucrative must such games be to her Majesty: everything was overhauled and inspected: every one who had books, no matter how old and worn, or loose pamphlets, &c., had to pay for them at the rate of about 12 cts per lb. English works excepted; but English re-prints were subject to seizure as stolen property. Those who had tobacco in any form had to pay nearly its cost to get it through: the duties on this article amounting quite to a prohibition of it. A very good law. However, some articles on which the owners had fully expected to pay duties, did not meet the eye of the searchers. Bro. Himes paid \$5 on his books. The countenances of nearly all seemed to declare that this business was almost a grand imposition: though it is all according to law.

Bro. Hutchinson preached in Toxteth Hall on Tuesday evening, and started for the residence of his parents the next morning, to join us again in a few days. Bro. Himes preaches this evening at the same place; we hold another meeting to-morrow evening. On Tuesday we intend going to Exeter, Plymouth, and elsewhere, the brethren having made arrangements for us to commence work in that section forthwith, so, having cheered the hearts of our brethren here by our presence and our words, we must leave them and this important field for future attention. At another time we will write something respecting the cause, &c., in Liverpool. Liverpool, (Eng.), June 16th, 1846.

## Correspondence.

### Will there be a Space between the Fall

OF ROME, AND THE REVELATION OF CHRIST! In my last, but one, published in the Herald of June 10th, I endeavored to identify Rome as being the *Babylon* of the New Testament, and also of Isa. 14th chapter, and to show its doom. "It goeth into perdition." It is the last of Gentile empires, and will fall when "the times of the Gentiles" is expired.

I will now proceed to consider the question at the head of this article. Pre-conceived opinions are hard to be overcome; hence, I have no hope that many, if any, will be prepared to endorse the sentiments I may advance on this question. Nor do I feel any great anxiety that they should. If I had any fear that my views would be taken up, as many others which have been taught have been, and made a test question, and all condemned who would not subscribe to them, my pen would cease to move. There is nothing I more deprecate than party bick-

erings on speculative questions. But while such questions are discussed in a spirit of brotherly love and forbearance, there may be much benefit derived from their discussion.

I said, I did not feel much anxiety that others should embrace my view on this subject. I am thus indifferent in reference to it, not because I am doubtful of its correctness myself, but because, if true, its practical importance does not yet exist. If it ever should exist, the facts in the case will be so apparent, that the attention of the sincere servants of God having been once turned to them, they will feel the force of the truth.

Yet, while I see, or think I see, a storm gathering, I esteem it my duty to throw out an anchor to the windward. It can do us no harm—it may do us much good to look at these things. If my view is true, it may be that some disappointed child of God, who is looking for immediate deliverance, will, by being previously admonished of what is coming, be encouraged to endure trials which otherwise would overwhelm the soul.

Ever since the summer of 1843, as many of the readers of the Herald will recollect, I have believed that before the personal appearing of Christ, the fall of the Roman temporal power, together with the city of Rome, will take place; while the ecclesiastical power will only be destroyed by the brightness of Christ's coming. My opinion on that subject is still the same. Even during the great 10th day movement, my mind never wavered for a moment. I believe if the Lord came then, that before his coming, Rome would fall, although we might not hear of the event.

I shall very briefly state my reasons for expecting such an event.

1. In Daniel, 7th chapter, where the four beasts are presented in vision, the prophet "saw till the beast was slain, and his body destroyed and given to the burning flame. As concerning the other beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time. I saw in the night visions, and behold one like the Son man came with the clouds of heaven, and came to the Ancient of days," &c. (vs. 11-13.)

In this text the extermination of the fourth beast is placed prior to the coming of the Son of man. The slaying of the beast can mean nothing short of ending, by the vicissitudes of war, the royal Roman power. The burning of his body must be the burning of the city where that power was seated. There are strong reasons for believing, both from Scripture, and matter of fact, as at present developed, that the Roman temporal power will fall by the revolt or defection of its own subjects. God's providence will bring such a state of things about when it is time for it to be done. "He shall be broken without hand."

2 My second reason for expecting the fall of Rome as a previous event, is, the Lord's coming follows the cry of the three angels, Rev. 14; the second of which proclaims, "*Babylon is fallen, is fallen*" &c. I do not need to enter into an argument on this text; for all who will attentively read the text and context, must see that I have the plain letter of the text in my favor.

3. There are intervening events between the fall of Rome and the manifestation of Christ in the clouds of heaven. The 14th of Isaiah, referred to in my former article, foretelling the fall of Babylon, will give us some light on this point. Babylon is there spoken of as the oppressor and desolator of the land of promise, and her utter ruin foretold.

Verse 29 says, "Rejoice not thou whole Palestina because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice and his fruit shall be a fiery flying serpent."

Let this important passage be carefully examined. Is not the Babylonian power here brought to view the last great Gentile empire, from whose power Israel is to be delivered previous to the final gathering to their own land? Is that old serpent to be followed by two powers of the most terrific character? And is not the existence of those powers given as a reason why Palestine, although free from the great servitude, is not yet to rejoice?

We will compare this with Rev. 13:10—18 "He that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints. And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth

all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three-score and six." That the captivity of the Pope in 1798 and 9, accomplished in the most literal manner, a part of the 10th verse, can scarcely be doubted. But the killing with the sword was not as literally accomplished. It will be, however, when Dan. 17:11 is fulfilled.

We will now mark what follows the death of the beast. "I saw another beast coming up," &c. This beast was gradual in his growth, not springing at once from the earth, but "coming up." And when the favorable moment for his manifestation arrived, he performed his part. (1.) The deadly wound of the first beast is healed. (2.) The two horned beast exerciseth all the power of the first beast, and causeth the earth and them that dwell therein to worship the first beast—the Papacy. (3.) He is to perform miracles in sight of the beast the more effectually to secure the worship of the beast. (4.) He is to direct the construction of an image to the beast, "give spirit (Gr., *pneuma*) to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." (5.) He is to impose a mark or sign on all men, and no man may buy or sell without that mark of the beast.

Is not the two horned beast to be from the serpent's root—the offspring of Popery? And is not the image of the beast to be his first offspring? If so, both Isaiah and John agree as to futurity.

In my future numbers, I design to fulfil my promise of inquiring into the history and spirit of the Jesuits, and their adaptation to answer the destiny of the two horned beast. One thing is certain, and that is, that the beast and his image will have their day after the fall of Babylon; for the cry of the third angel of Rev. 14th is a most terrific warning against worshipping the beast and his image, or receiving their mark.

J. LITCH.

### "The Conversion of the World."

(Continued from Herald of July 8.)

John preached no such doctrine. In his first epistle he speaks of there being, in the last time, many anti-christs; and this was to be one of the prominent signs by which we might know we were on the very eve of eternity. In the Revelations he says nothing of a long time of peace, but an angel cries out, "Woe, woe, woe, to the inhabitants of the earth." The last woe takes place when the "seventh angel is sounding," and the "kingdoms of this world are become the kingdoms of our Lord and of his Christ."—At his time do we find the world being converted? Let John answer: "And the nations were angry," and God's "wrath is come, and the time of the dead that they should be judged," &c. He thus describes the woe: "and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Is the last woe, or the last vial of God's wrath, to be instrumental to convert the world? Are the heaviest judgments that ever fell on the earth to be transformed into the most glorious time of peace ever witnessed? Are not such interpretations perversions of Scripture?

The second position of the writer in "Zion's Herald," to prove his millennium, is, that "Christ died to accomplish it." Did he not also die to save the world? but does that prove he will save it?

The third assumption is, that "The Gos-



pel is the instrument; the power of God," &c. The Gospel will save all that obey; yet it hardens those that do not. Will the Gospel convert those that harden their hearts, and turn their ears from the truth, counting themselves unworthy of life eternal? Again, is the Gospel to be a more powerful agent than it was in the days of the apostles?

His fourth assumption is, that "Christ taught us to pray for it: 'Thy kingdom come,' &c.; and prayed for it himself. John 16:23." When is this to be fulfilled? It is to be when the will of the Lord is "done in earth as it is in heaven."—Not in men's hearts, as hundreds pray, but in the "earth." Some say it has come; if it has, why pray for it to come? How can the will of the Lord be "done on earth as it is in heaven," so long as this earth is under the curse of sin? For proof that our Savior prayed for it, we are referred to John 16:23—"And in that day ye shall ask me nothing. Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." I see no reference to Christ's praying, but his followers. If this proves that all will be converted, why may we not pray for the whole creation—for fallen angels, &c., and have all converted and restored? It would be as consistent an expectation.

His fifth position is, that "The Holy Spirit is the divine agent in the work, 'to reprove, convince, convert, and sanctify through the truth'—the word. It is true, all that are converted, are converted by the Spirit and the truth; but the Spirit never compels men to become reconciled to God. As it never has converted all in any age, we may look in vain for a millennium in time, unless the Spirit irresistibly brings men to the knowledge of the truth.

Sixth, he argues, that "The church and ministry are the medium through which the blessings of the Gospel are to be conveyed," &c. Is the church more holy now than it was in the days of the apostles? If not, how can it be a more effective instrument than it has been? Is the ministry at the present time, or can any one reasonably expect it will be more holy than the apostolic? They were "holy men of God, who spake as they were moved by the Holy Ghost." 2 Pet. 1:21. They preached the Gospel in "demonstration of the Spirit and of power,"—wrought miracles in the name of Jesus, to confirm the word—cast out devils, healed all manner of diseases, and were continually doing good. What was the result? They received for their salary, sometimes a shower of stones, at others they were beaten with rods, were whipped, were thrown into prison, were in perils of robbers, in deaths oft, &c. Did they convert the world? Says Paul, "Not many wise after the flesh, not many mighty, not many noble are called." This was the result of their preaching, notwithstanding the old Jews thought they would turn the world upside down. The Son of God from heaven preached to this ungodly world. "He spake as never man spake." He confirmed his Messiahship by miracles, and fulfilled every prophecy relating to his first advent. Did our Lord's preaching convert the world? Our Lord said to those in his day, "Ye will not come unto me that ye may have life," consequently few believed, and few were saved. If there is to be such a time of peace, by what means is it to be brought about? Who will tell us?

The doctrine of the world's conversion has no foundation in the word of God. It contradicts our Savior's teachings, and libels the declarations of the apostles. We will contrast some of the teachings of our Lord and apostles, with the teachings of a temporal millennium.

**Our Savior.**  
"Tares and wheat shall grow together till the harvest: the harvest is the end of the world." Matt. 13.

"As in the days of Noah, so shall it be in the days of the coming of the Son of man." Luke 17.

"The Gospel shall be preached in all the world, for a witness unto all nations, and then shall the end come." Matt. 24:14.

**Millennial Theory.**  
Tares and wheat shall not grow together till the harvest; for all are to be converted before the end of the world.

As all were drowned in the days of Noah, so all shall be converted by the spiritual coming of the Son of man.

The Gospel shall convert "all the world for a witness unto all nations," and then shall the temporal millennium come.

**John.**  
"Repent ye; for the kingdom of heaven is at hand."—Matt. 3:2.

**Paul.**  
"Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13.

"The time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables."—2 Tim. 4:3, 4.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2:3.

"All that will live godly in Christ Jesus, shall suffer persecution." 2 Tim. 3:12.

**James.**  
"Be patient, therefore, brethren, unto the coming of the Lord." Jam. 5:7.

**W. P.**  
The "Fourth" Sign.

"What shall be the sign of thy coming, and of the end of the world?"

Momentous question! but fully justified by the Savior's explicit answer.

"The Sun shall be darkened, the Moon shall not give her light, the Stars shall fall from heaven, and the Powers of the heavens shall be shaken." says Matthew and Mark.

But how will the children know when the fourth sign is fulfilled, if they do not know where, or what it is? They evidently would not have known, had not Luke informed us.

He names over in order the first three, and then, before he names the fourth, tells us what and where it is:

"Upon the EARTH distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

Now, is it not easy to see, that this is either an explanation of the fourth sign, or another, an additional one? Most certainly.

It will be very hard to make me believe that Matthew and Mark would leave out one of the signs: and therefore I am driven to the conclusion, that this is the fourth sign explained.

But, "When ye shall see all these things, know that it is near, even at the door."

Who does not know that this fourth sign is in the past, that pretends to know that Christ is at the door?

For some years past, I have thought that I knew that "it was near," and at the same time believed this "shaking" was the shaking of heaven and earth when Christ comes. What absurdity! What would be the use of knowing it was near after it had come!

Now let us all take care that we do not say that we know that Christ is at the door, until we know what the fourth sign is, and also that it is in the past.

Did you ever think that these signs were located in the only four great parts of God's universe, which men are able to look upon, viz., sun, moon, stars, and earth? How suitable to have a sign in each of these.—Did you ever notice the gradation? The dark day every body saw and wondered at: the dark night was looked upon with less wonder, and less people: but few saw the falling stars, and it was thought but little of: the fourth was distinctly marked by few except the saints.

And now methinks I hear from all quarters, "that if Luke's explanation is the fourth sign,

**Millennial Theory.**  
Repent ye; for the world's conversion is at hand.

Evil men and seducers shall cease for a thousand years.

The time will come when they will endure sound doctrine, and after their own holy desires shall they heap to themselves teachers, teaching truth, and they shall turn away their ears from all error, and shall be turned unto truth.

Let no man deceive you by any means: for that day shall not come, except there come a great revival first, and our millennium be revealed, the hope of the churches.

All will be godly for a thousand years, without any persecution.

Be patient, therefore, brethren, unto the coming of the millennium.

W. P.

I remember well about the fulfilment." Yea, verily; and I consider the universal prosperity, as indicated by the accumulation of forty millions of "surplus revenue" by this country, which was distributed among the States about 1836, about three years after the third sign, as marking the time when the last sign began; for the money had hardly reached the coffers of the States, or the pockets of the individuals who received it, before a "distress and perplexity" commenced, fully answerable to the prophecy of the Savior.

The banks in Great Britain and America were obliged to suspend specie payments, i. e., could not pay what they had agreed to; the consequence of which was, this nation came near bankruptcy, and many of the States did repudiate their debts. Most of those who were trading on borrowed capital failed. Confidence among business men disappeared, and a "distress" and "perplexity" came over the nations where the bulk of the children of God dwelt, as unexpected, and almost as sudden as the dark day, or the falling of the stars.

As proof of what I have now asserted, I will make a few quotations from the papers:

"Many persons are puzzling themselves to account for the unparalleled scarcity of money, which has been felt by the community in almost all parts of this country for some time past."—*Bost. Mer. Jour.*, Dec. 6, 1836.

"The times are dreadful, and in my opinion not half what they will be next spring. And I predict that not one note in one hundred will be paid this year, to the Northern, or New Orleans merchants."—*From Mississippi*, June 2, 1837.

"The pecuniary distresses which have visited this country, have been bitterly felt by almost every class of society. The rich and the poor—the professional man, the farmer, the mechanic, and the day laborer have all felt it. A desolating blast has swept over the land."—*Journal*, July 6, 1837.

"There is no business doing, and no prospect of a change (except to more general ruin). Wall-street is thronged with anxious looks, and forebodings of evil: while the marts of commerce are deserted, as in the days of the cholera. The numbers of failures yesterday was 21; the aggregate, 290. The advices from the South continue gloomy enough."—*N. Y. Com.*, May 5, 1837.

Things are discouraging enough for the present. The currency of the country is in confusion," &c. &c.—*N. H. Reg.*, June, '37.

"The feelings of despondency which has so long existed, continues to increase. The revulsion in the corn trade, by overwhelming so many houses, at home and abroad, has spread difficulty and alarm on every side."—*English paper*, Oct., 1842.

Thus much for the "distress and perplexity."

The next item is, "sea and waves roaring." And here I may say, that it is no doubt fresh on the memories of most of my brethren, that the waves ran higher, and the gales were more frequent and severe, on the Atlantic the four years preceding '43, than usual. In one of which, the largest steamer then in the world (the President) sunk, with all on board, with not one left to tell the dreadful tale. The British and American coast suffered more in vessels and lives than usual, in the same length of time. A few more quotations from the papers.

"There has seldom been experienced more severe and dangerous weather on Lake Erie, than has been this fall. Many vessels have been wrecked."—*Mer. Jour.* Dec. 3, 1838.

"Very severe gales were experienced on the coast of England, Nov. 28, and many vessels wrecked. One hundred lives were lost between Bridgeport and Weymouth."—*Ibid.* Jan. 7, 1839.

"Terrible hurricane on this coast—25 vessels on Cape Ann—50 lives lost. At Marblehead, every vessel but one went ashore. Advices from Cape Cod says, it is seldom indeed that so destructive a storm has been experienced in New England."—*Ib.* Dec., 1839.

"The present winter bids fair to be as prolific in storms and disasters as the last. The storm must have been terribly severe in the bay."—*Ib.*, Dec. 28, 1840.

"The late gale was felt with much severity at Nantucket and vicinity. The tide rose to a height almost unprecedented—three feet above the wharves. In fine, such a scene of

desolation has not been witnessed for more than a quarter of a century. We shudder at the expectation of news from abroad of this terrible storm. At Rockport the breakwater gave way, and all the vessels went ashore, and nearly all were lost. Great destruction at Cape Cod. Accounts of numerous and serious disasters at sea will be found under our marine head, with the loss of many lives, and much property. Such a destructive storm has not been for many years."—*Ib.*, Oct. 7, 1841.

"The waves washed up on Star Island with tremendous fury, covering twenty acres of land, which had rarely before been approached by the water. Rocks of five tons weight were driven on the beach, from the recesses of the ocean. At White Island, the surges beat with tremendous fury. The oldest inhabitants do not recollect a gale of equal fury."—*Ports. Jour.*, Oct., 1841.

And now for the last item, "men's hearts failing them," &c. There, must be some special cause to produce this effect. Indeed, we had that cause, in the hundreds of well-attested accounts of wonderful phenomena, with which the secular papers teemed: and especially the wonderful comet, that made its appearance so sudden, at noon-day, near the sun wholly unexpected by the astronomers. Now as Christ does not so much as allude to these sights, as occurring among the signs, and as they were mostly seen by opponents, so I conclude that they, together, with the universal belief among the Adventists, that the Lord was coming in '43, was the cause which produced this "fear" on the public mind. And I do not believe that there is a single Advent believer, who does not recollect some one of his neighbors, who confessed they believed some great crisis was at hand. Even Prof Bush said, "The present age is just opening upon the crowning consummation of all prophetic declarations,—we firmly believe that we are now upon the borders of the momentous changes predicted. We have clear intimations from prophecy, that the last days shall be distinguished for a laxity of morals, and manners, for the prevalence of a spirit of lawlessness, and license for party legislation, for general public profligacy, and corruption, and for all the evils by which we are now surrounded. These are facts to which we cannot shut our eyes, and over which it is not easy to go to excess in lamentation."

This "fear," in very many cases, operated so much, as to prevent the building and repairing of houses and barns, until the spring of '43 passed.

And now, dear brethren, has not "the sign," in sublime grandeur, and in exact order, passed before us? Did not the last item in the last sign cease with the passing of the time? Did not the "snare" begin to take the world at that time, and was completed in the fall of '44? And is not this "the sign of the Son of man?" I do most sincerely believe it is; and for the following reasons: 1st. If there was to have been a fifth sign, Mark and Luke could not have been so recreant to their duty as not to have mentioned it. 2d. That sign does not produce the mourning, but it is the appearing of Christ that does; as you will see more clearly by consulting Dr. Campbell's translation.

And lastly. If there was to be any supernatural appearance to precede the Savior, then he could not come on the world as a thief.

My brethren, do we not know that He is nigh, even at the door? I do most solemnly believe we shall never see another winter! It is most manifestly clear, that the 70th week was only half gone at the crucifixion in A.D. 33; so we began to reckon on the 1810 years just 31 years too soon. The voice of God from heaven, at Christ's baptism, and to Peter on the roof at Joppa, marked that momentous week. Amen. May we soon meet in the "endless kingdom."

LEWIS HERSEY.

REMARKS ON THE ABOVE.—We insert the above at the request of the writer; not as an expression of our views on this question. We have no difficulty with the evidence that the distress and perplexity in the commercial world during the last ten years, may be a fulfilment of the distress and perplexity, and the failing of men's hearts for fear, for the looking for those things which are coming on the earth, that were predicted to precede the end. But to make this the



shaking of the powers of the heavens is a view in which we have no confidence. There is no evidence that Luke is an explanation of Matthew, for it is a question which was written first. We regard Luke as mentioning some things which Matthew omitted. We have two great reasons for dissenting from the view above, which will be found under the editorial head.

#### LETTER FROM BRO. L. DELOS MANSFIELD.

Dear Brethren:—Since writing from Cleveland an account of the Conferences up to that date, I have been privileged with meeting the brethren in Michigan at two others; and it seems to me if you could be at the West, and see what strong and unwavering advocates there are in this region for the truth, as exhibited in the "Herald" for a few years past, and come in contact with some of these warm hearts, and hear how much the "Signs of the Times," &c., has done to establish them in the truth of God, you would feel encouraged to go on your way rejoicing, with the confidence that "your remaining labors would not be in vain in the Lord." The cause of God in the West is evidently improving, and the brethren are recovering from the influence of those who have spiritualized away our hope.

At Jackson, Mich., we had an excellent meeting indeed, and met brethren and sisters from Ohio, Indiana, and various parts of Michigan. I made acquaintance with some excellent ministering brethren, from whom I had heard before through the paper, who are laboring in this blessed cause as though they believed firmly that the end of all things is at hand. Bro. N. M. Catlin and E. Miller gave encouraging statements in reference to the blessing of God on their labors quite recently: several have been converted and baptized. Bro. Needham, of Perrysburgh, O., was present, and is still occupied in the self-denying work of proclaiming "the glad tidings of God's kingdom" to the people in this region. Other excellent brethren and sisters who labor in the Gospel were at the meeting, and have scattered from that place to various fields of labor. The brethren of Jackson are a very consistent and devoted company, and are really looking for, and loving the Lord's appearing. The blessing of God was upon the meeting, in the conversion of souls. Three were baptized, one of whom was a wretched inebriate, but appeared to be thoroughly converted to God, and filled with joy and peace in believing. Our meeting was one in which love prevailed in a remarkable degree, and I trust its influence will be felt until the Lord comes. The number of those not engaged in the cause was very considerable, and many listened with evident interest; and it is to be hoped, that fruit will yet spring up to everlasting life.

At the request of Bro. Pennel and Lyon, of Northville, Bro. Needham and myself held a meeting, in connection with the brethren, at that place. Our numbers were small, but the Lord was with us, and blessed the interview, which we enjoyed together for two days. The villages generally have decided to hear nothing of this matter, and consequently the influence of the meeting upon unbelievers in our hope was not felt to any considerable extent, if at all. We did not, however, regret the time and trouble expended in the meeting; for the brethren, both in that vicinity, and from other places in the State, were strengthened and comforted, and, I think, see more fully than ever, that the influence of haters of this blessed hope of the near coming of Christ, are like the "whited sepulchres" of old, "which indeed appear beautiful outwardly, but are filled with dead men's bones, and all uncleanness. May the Lord keep them from the snares of the adversary, and "preserve them unto his heavenly kingdom." We broke bread with the dear saints at the Conferences in both places, and "showed forth the Lord's death," who we believe will speedily come again and gather us around his table in his kingdom.

In this city, Detroit, there are a few who are still waiting for the Lord's return, who meet together for prayer and exhortation. They do not hold any public meetings now. They are anxious to have some lecturer with them, "to feed them with the sincere milk of the word, that they may grow thereby." A large field of labor is open at the West, and there are many devoted saints scattered throughout that region, who love the glorious hope of soon seeing our blessed Lord. May

the Lord raise up those who will labor indefatigably in the vineyard.

Yours faithfully,

L. DELOS MANSFIELD.

Detroit, (Mich.), June 28, 1846.

P. S. The Lord willing, I shall be in Cleveland, O., with my family, next week.

#### LETTER FROM BRO. W. PRATT.

Dear Bro. Himes:—Says our Savior, Luke 13:24, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." In Matt. 7:13, "Enter in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." I am more and more convinced there will be but little faith on the earth when Christ comes, and few ready to meet him. Mal. 4:1, says "All the proud, yea, and all that do wickedly shall be burned up" in the burning day. Paul says "Them that know not God, and obey not the gospel of our Lord Jesus Christ," shall be punished with "everlasting destruction" from his presence. 2 Thess. 1:8, 9. Who obey the gospel? "As ye would that men should do to you, do ye also to them likewise." Luke 6:31. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you: that ye may be the children of your Father which is in heaven," &c. Matt. 5:44, 45. They leave all for Christ—deny themselves and take up their cross daily—are not ashamed of Jesus or his words, or of the humble followers of Christ.—It is more than meet for them to do God's will—they have our blessed Lord's spirit, his mind, love, meekness and humility—love not the world, but, are dead to it—have no respect to persons—have no person in admiration—desire not the applause of men—or honors of the world—or pleasures of earth—they seek not ease, happiness, or the good things of this life, nor filthy lucre which has ruined thousands of good men, both ministers and members. In a word, they are a very "peculiar people," and as scarce as they are peculiar in this age of the world, for they obey the gospel, which leads them to separate themselves from the world, to turn away from them that have a form of godliness, and abstain from all appearance of evil. When we consider that it requires something more than a form of godliness, or the righteousness of the scribes and pharisees to enter the kingdom, I tremble for fear there will be but few to go through the gate into the city of the living God.

When I look around and see the multitude laying plans to gain the shining dust of earth, I become anxious to know in what relation they stand to God. I open the precious Bible, and John steps forward and meets them with this message, "If ye love the world, the love of the Father is not in you." 1 John 2:15. Another similar class comes up that it is covetous. Paul hesitated not to say they are idolaters. Eph. 5:5. When the "Lord ariseth up to shake terribly the earth," it will reveal the "idols of silver and gold" that will be cast to the moles and bats for fear of the Lord. Another class is still worse, if possible. Professors, and not a few, in our day, go to law with each other before the unjust. Others cannot speak to each other, and of course cannot commune together: and if any among them have the blessed hope, they turn them out. When such things exist, if the beloved apostle John should rise, he would cry out at once the land is full of murderers: for says he, 1 John 3:14, "Who-soever hateth his brother is a murderer." Now take the proud, the lover of the world, the covetous, the idolaters, the murderers, the luke-warm—lovers of pleasure more than lovers of God—those that have the form of godliness, but deny the power thereof—in a word, all that obey not the gospel of our Lord, and how many would there be left to raise the cry to heaven, "Come Lord Jesus, come quickly!" If we should ask the questions now, are there few to be saved, Lord? the answer would come forth in thunder-tones, "Strive to enter in at the strait gate," for "many will seek to enter in who will not be able." Will have some desires—will offer some cold prayers—yet after all, not being willing to strive, will not be able to enter. Brethren the Lord help us to strive.

WALTER PRATT.

Sturbridge, July 7th, 1846.

#### LETTER FROM BRO. H. BUCKLEY.

Bro. Bliss:—The Conference in this place commenced last Thursday at 10 o'clock A. M., and closed yesterday (Sunday) at 5 o'clock P. M. It was held in a large barn, owned by Judge Gilbert. The floor and bay were comfortably seated. On the whole, it was rather a pleasant place of worship for this season of the year. None felt like murmuring. But as the Lord, for whom we look, and whom we worship, was born in a stable, and cradled in a manger, all felt thankful for such a place of worship, in which to hear of, and contemplate the second coming of our glorious King, who will save the "pilgrims and strangers," and introduce them into those "mansions" which he has gone "to prepare" for all who love his appearing.

The meeting was one of deep interest.—On the first three days we had respectable congregations, composed of the most intelligent and pious part of the community. On Sunday there was a large congregation out, and a large share of them appeared to be candid hearers, and seekers after truth.—Bro. Miller, Thompson, and G. W. Burnham, of the ministering brethren, were present. Bro. Miller preached seven times in four days. Most of his discourses were upon the visions of Daniel. I never heard him speak with more calmness and interest upon those subjects. There are but few Adventists in this section, but those few are firm and devoted. They live considerably scattered, but they came together from several miles around. Some came forty miles. All appeared edified, refreshed, and strengthened in the hope and faith of soon seeing Jesus, and being like him. Several backsliders, and those who have hitherto been impenitent, appeared deeply convicted, and one backslider has expressed a firm resolution to live for the Lord. At the close of our meeting yesterday, we had the pleasure of baptizing one happy soul, a young lady, who was converted at a meeting held here about three months ago. We hope soon to see others walking in all the commandments and ordinances blameless. I think a good and lasting impression has been made upon the minds of the people; and by the blessing of God, the cause will prosper in this vicinity.

Bro. Miller left for home this morning, in company with Bro. Burnham, who has gone to visit the friends in Addison, Vt., and vicinity. He appears to be a faithful brother. O may God make him a blessing to the people where he goes.

The Lord will, I remain here over another Sabbath, after which I expect to visit the brethren in Green county, N. Y.

Yours, looking for Jesus,

H. BUCKLEY.

Cranberry Creek, (N. Y.), June 28, '46.

#### LETTER FROM BRO. R. HUTCHINSON.

Not an Infidel yet.—"I should not be surprised," said a minister in Canada recently, "if I hear next that Mr. Hutchinson does not believe the Bible; for if my God had disappointed me as often as his God has disappointed him, I would not trust him any longer." In reply to such statements as the above, I may say that I never rested the truth of the Bible on the coming of Christ in 1843-4. I do not understand that "my God" had ever disappointed me. That I have been disappointed in not seeing the kingdom of heaven before now, I readily admit; but a disappointment occasioned by a defective human chronology I do not impute to God. When the time specified in his word expires there will be no longer delay,—no more disappointment, only on the part of those who are saying, "Peace and safety." I find it still good to trust in Jehovah's promise,—"Yet a little while, and he that shall come will come and will not tarry." I may also add, that I do not regard myself as out on indefinite time. I believe that Jesus will come again at the end of 2300 prophetic days "from the going forth of the commandment to restore and build Jerusalem," or at the end of 1810 prophetic days from the termination of the 70 weeks. I look for their end about now, and "in the dispensation of the fullness of Times he will gather together in one all things in Christ."

Atlantic Ocean, June 11th, 1846.

Bro. J. COLE writes from Salisbury, Herkimer Co., N. Y., July 1st, 1846:—

It lacks some less than two years of my arriving to the age at which Dr. Watts says,

"We rather sigh and groan than live;" and for fifty-eight years I have indulged a hope which has hitherto proved as an anchor to a ship, through all of the tempestuous scenes which I have witnessed. For eight years past I have been greatly delighted by reading Bro. Miller and others on the prophecies, relating to the place, time, and the events attending the consummation of the Christian's hope. I verily believe the Lord will continue to prosper the work, notwithstanding all of the wildness and shipwrecks which has been witnessed.

As to my belief, I stand alone in this region. I never heard a lecture on the subject, except from a young man by the name of Allen, who came to this place since '43, and if I am not mistaken, he was propagating some dangerous errors. I should like to know where he has landed. All that I have learned on the subject of the Advent has been by reading, and comparing with the unerring Word. By thus doing, I have become fully established, that within a few years past more light has been reflected on the prophecies relating to what this wicked world will soon witness, than all which has been presented before for 200 years. I saw an extract said to be from the "Christian Reflector," perhaps six months ago, stating that the movements by the churches denoted that the time to favor Zion had come. Well, if their anticipations should be realized, I should have to stop and pause; for my impressions are, that the universal declension of experimental religion at this day is a fulfillment of what the apostle terms a falling away first, which is to immediately precede the destruction of the man of sin by the brightness of the Lord's coming.

The young man referred to above, fell into Judaism, and other errors; and where he is now, we know not.—Ed.

Bro. E. NOYES writes from New Orleans, June 29th, 1846:—

Dear Brethren:—There are a few in this city looking for the blessed hope and glorious appearing of the Savior. I received the books from Bro. Lenfest, and have distributed most of them, as near as I could in accordance with the wishes of Bro. L.—I have been on board about 90 vessels, and left each a "Locker," with a request that all hands would read them, and distributed the balance at boarding-houses and to pastors of churches, except about twenty, which I have reserved to distribute as occasion offers. I have given some of the Bibles and Testaments, and some "Lockers" to the colored brethren. I think 1000 will read the "Lockers," and think they will do much good. A Methodist brother preached us a very good Advent sermon on Wednesday last. By the grace of God I intend to proclaim the good news of the Kingdom in this city. Any assistance in the way of books and tracts will be thankfully received. I am poor in the things of this world, have a family to provide for, but glory be to God, I can say I am rich in faith. There are some in this city that wish to hear on this subject, perhaps as many in proportion as in any Northern city. Those churches that have allowed the Advent doctrine to be preached in them, are in a much better state than others which have refused. I have attended several meetings where the coming of the Lord is spoken of, have always seen the blessed influence of the spirit there; but when this subject is thrust aside the meetings are always cold.

The Methodist church have given me license to exhort, with a full knowledge of my belief in the Advent doctrine; I expect to have license to preach at the next Quarterly meeting. I am willing to do or be any thing the Lord sees proper. I think a mission South would be beneficial.

Bro. Hinds paper is regularly mailed.—Ed.

Bro. W. B. WADE writes from Oswego, Ia., June 24th, 1846:—

I would not do without the "Herald" for any price. I value it above all other publications, the Bible alone excepted. I believe it advocates the very doctrine that should be preached at this day, and love the spirit it breathes. I read the accounts of the Conference in New York and Boston with much interest. I am happy to see and hear of the harmony among brethren from different and distant parts of the United States. I believe the cause is of God, and he will sustain it.



## Summary.

**Awful Conflagration in Nantucket.**—The Nantucket "Warder" of Tuesday, July 14th, records one of the most calamitous fires that ever happened in that place:—

We have had an awful night. The fire is still raging, and God knows when it will end. At 11 o'clock last evening our inhabitants were aroused with the appalling cry of fire, and it was soon discovered that the store occupied by E. G. Kelley was in flames. The flames spread with such rapidity as to baffle every exertion to repress them: the expedient of blowing up houses was resorted to as the only means to arrest the conflagration, but it would seem with little success. More than twenty buildings are thus destroyed, and indeed many more would have been demolished, but that all the powder in the place was consumed. The town presents a scene of devastation that language cannot describe. The whole square of buildings bounded by Main, Centre, Broad, and Federal streets, is in ruins, and nearly all the buildings opposite those which formed the square. Trinity church is now in flames. All the buildings on North Water street as far as A. Mitchell's, inclusive, all the buildings on Main street, from G. H. Riddell's to Straight wharf. On Union street as far as the building occupied by the town officers, inclusive; Washington street as far as Capt. J. H. Pease's, inclusive. Dr. Ruggie's house, on Orange street, was blown up, which arrested the flames at that point.

It is estimated that about \$1,000,000 worth of property was destroyed: it is very remarkable that no lives were lost; and but two or three persons were injured.

A scoundrel named Hurley, after robbing many poor people in Baltimore, under pretence of keeping an intelligence office, has decamped with the spoils.

**The Mexican Privateer.**—We published some time since from Jamaica an account of a suspicious vessel, supposed to have been a Mexican privateer, hovering in the vicinity of that island. The "Herald," published at Yarmouth, Nova Scotia, contains a report from Capt. Kelley, of the schooner Mazeppa, which may be considered as in some degree a confirmation of the existence of such a vessel. Capt. Kelley fell in, lat. 28, long. 66 40, with a long black schooner of about 150 tons, with tall ranking masts, low hull, and high rail. During the day she boarded two brigs. Capt. K. lost sight of her at dark, but in an hour afterwards she came within a few yards of the Mazeppa, and kept under her stern upwards of two hours, and then sailed off in an easterly direction. No person was seen on her decks, and Capt. K. is of opinion that she was a pirate. He attributes his escape to her being short of hands, in consequence of her having just taken two prizes.—*Charlestown News.*

**The Potatoe Crop.**—We regret to hear that the heretofore liberal prospect of a large and good crop of this most useful vegetable, is in many places in this county entirely destroyed. In Flatbush and Flatlands many of the farmers have ploughed up their fields and replanted them. At the poor-house, there will not be a third of a crop, and what there is will be of a miserable quality. The cause we do not learn, but it is something that has occurred to the potatoe fields of Kings county.—*Brooklyn Eagle.*

John O'Maley, a boy in the employ of Ald. Van Slyck, fell from the rear of his tobacco manufacturing establishment, on Brown's race, Rochester, N. Y., into the floom, and was carried through the gates by the current—precipitated over the bank, a distance of 90 feet, on the rocks below, and instantly killed.

Mr. E. B. Robinson, of Mobile, was shot dead on Sunday, 21st ult., at his mother's house, in Lowndes county, by Mr. Brooks, his own cousin.

A young man named Thomas Lownsbury, aged 24 years, was drowned at Black Rock, N. Y., on Monday evening, while bathing.

An elderly man named Russell Young drowned himself at Orleans, Cape Cod, last week.

The cathedral at Montreal is capable of holding 15,000 persons, and when completed will cost \$600,000.

**THE REASON.**—We stated a few weeks since that Mr. Cushman preached against "Millerism" and "Knappism," as the fruitful source of making churches dissatisfied with the preaching of their own ministers. Mr. Knapp formerly preached a series of sermons in Mr. Cushman's church, and we now learn that Mr. C. has asked for a dismission—a portion of his people being dissatisfied with him. His discourse appears, therefore, to have been for the purpose of venting his spleen on the disaffected of his congregation.

## To Correspondents.

C. P. W.—Your proposal looks too much like an attempt to bribe us to "handle the word of God deceitfully." You approve of the "Extra Herald;" and of "the subjects to be brought before the public" in it—you will help it forward with all your might, "if the time between the first and second resurrection is not discussed;" "if it is, you cannot in conscience, you do not believe it." But do you not know that the word of God has spoken of a period of "time between the first and second resurrection?" And would you have us "take from the words of this prophecy?" If your "conscience" will allow you to do this, we beg of you not to tamper with the "conscience" of those who feel bound to live by "every word of God."

You say you "do not see the need of discussing it." May we be permitted to say, dear brother, that you "need" to discuss it? You say, farther, that "the literal two resurrections you should wish;" and yet you "feel that a number of clearly literal witnesses are better than one which may not be literal. There are certainly John, Daniel, and the Savior against this one witness." Does your "conscience," dear brother, allow you to say that this is "certainly" so? And if it is, do you "wish the two literal resurrections" to be "brought before the public" on one witness, "which may not be literal?"

We are sorry that any brother professing to be an Adventist should "feel" that his "conscience" could tolerate such a course; and if, as he intimates, "a large number of the brethren" are with him in this matter—who "do not believe" what "one witness," chosen of God, has said, on a point on which no other one has spoken, (as is the case on "the time between the first and second resurrections,") it is only another fact to prove that there is "little faith on the earth."

Bro. E. L. Clark—Your views correspond with our own on that point. Yet we have never felt like discussing those questions on which the faith and practice of Adventists differ. Should we do so, we might divide where we should wish to unite.

C. Patterson—We have sent your letters to the one to whom it was directed, who may answer it.

**"BIBLE ADVOCATE."**—We have received the first number of a paper with this title, from Hartford, Ct., which we learn is to be sustained by the munificence of a generous, and very wealthy brother in that neighborhood. We do not exactly see the need of a new paper so near, when there are already two, struggling for existence, that is, if the principles to be advocated are the same as those sustained by existing papers. The principal editorials bear the initials of E. C. C. P., late E. C. C., and her husband, C. H. P., the late conductors of the "Hope Within the Veil." We affectionately hope their experience of the result of publishing new and fanciful interpretations of Scripture, will prompt them to make the most judicious selections, and reject everything which shall have a tendency to produce distraction among Adventists. By a judicious support of those great questions which are the fundamental principles on which the Advent doctrine rests, much good may be done. We hope that God will bestow on them much wisdom and discretion. We must, however, confess, that the secret manner in which the meeting was called, for the purpose of carrying out what appears to have been cut and dried beforehand, with other circumstances, is a cause for suspicion, and marks a new era in the history of Adventism.

Elder Ira Bowles will preach at Danville, Vt., the 3d Sabbath in August.

**Attempt at Suicide.**—On Tuesday morning a man named Brown, a Millerite, who has been for some time insane, threw himself from the fourth story of the house at the corner of Church and South Cedar streets. When taken up, though no bones were found to be broken, he was considerably bruised. An attempt was making to have him committed to the insane hospital, and in the meantime he was watched; but while the attendant's head was turned for a moment, he accomplished his purpose, casting himself against the closed window blinds and breaking through. We learn that previous to this, he has not been shaved for two years, and after the accident his beard was taken off, much against his will.—*Traveller.*

So the poor "Millerites" have to take it. The facts are these: Brown in the early part of '43 came to Boston, professed to have been converted to the Advent faith, and wished to travel and lecture. We found that he had only embraced the notions of one who had been silenced, told him that we had no confidence in his views, and that he was not competent to teach. He however loitered around from one place to another, for a time, and then embraced, in the fall of '43, the views of a Mrs. Bishop, from England, a kind of Mormon, or Christian Israelite. Soon after that he pretended to renounce "Millerism," and the clergy of Portland, Me., attempted to make some capital out of his renunciation, by claiming that he had given all his money to the Adventists. He, however, when interrogated, could only recollect of \$15 which he had given away, and this was to the one whose views he first embraced. Subsequent to this, while he was a believer in the views of Mrs. Bishop, and had renounced the doctrine of the Advent, he was taken insane, and was taken to Worcester. Since then he has never been an Adventist, and has been more or less insane till the occurrence of the above melancholy event.

We see by the "Voice of Truth," that Bro. Marsh has been sick, but is now recovering.

We learn from the same source, that Bro. Barry's health is improving.

We have not received the "Voice of Truth" for July 8.

**"THE LAW REPORTER,"** of July, No. 3, Vol. 9.—Some one has sent us a copy of this number, but from whom, or for what purpose it comes, we know not. If it is for us to notice, we will say that it is neatly published, and contains much information, valuable to the disciples of Coke and Blackstone. It is published by Bradbury Sogden & Co., No. 12 School-street.

## ENGLISH MISSION.

(Receipts for English Mission—Continued from our last.)

Whole amount previously acknowledged,	\$643 18
Received since our last—from the church	
In North Abington, Mass., by S. Ford,	5 00
J. W. S. & R. G. Napier, of Dayton, Ala.	10 00
N. Clark	1 00
D. Libbey	1 00
A. Fox	1 00
A. Kimball	1 00
Jason Kendall	10 00
T. E. Putney	5 00
P. Ross	1 00
Nathan Prentice	1 60
W. Kelly	5 00
	2 00—42 60
Whole amount received	685 78
The whole amount expended for the present mission, as noticed last week, is	1207 25
Amount of expenditures over receipts, for which this office is responsible	521 47

## DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

The P. M. of Derry, Madison Co., N. Y., writes that JOSHUA SAUNDERS, who owes \$1, requests his paper discontinued.

The papers of C. PILGRIM have been sent back from Marysville, O. There are \$3 due for two copies, sent him two years. The P. M. says he has moved from that place; there may be some mistake in its being returned.

DANIEL CHADSEY, of Sutton, C. E., stops his paper, owing for two vols.

The P. M. of Utica, N. Y., writes that RICHARD

JONES, of that place, refuses to take his paper out of the office. R. Jones owes \$3 08.

J. W. PETERS, of Lexington, Mo., has his paper returned by P. M., owing \$4.

S. SHARON and D. MOORE, of the same place, have their papers returned, each owing \$3. Total delinquencies for the week—\$24 1.

## BUSINESS NOTES.

C. G. Crane, 263, 42 cts.—The 50 cts. paid to Bro. Rogers is credited on our books as paid March 1st; but as you think it has not been, we have credited it the second time, and marked your paper to end of v. 11.

J. Boden—You are paid to 210, leaving \$2 50 due at the end of this volume. You may send what you feel able to, and we will credit you to the end of the vol.

J. Weston, \$1—We sent to your last order 25 copies of that No. of the Herald, either to the town to which you directed them to be sent, or to the town where your letter was dated; as we have not now the letter, we do not recollect where. We sent you then all we had to spare of that No. If you recollect where you wrote from, or where you ordered them sent, somewhere in Maine, you will find them there.

H. Heyes—We did not know by the signature who it was. The letter is now mislaid. We have such a number of correspondents, that we always expect the full name.

J. F. Stowe, 50 cts.—We have none of the papers you request. Instead thereof, we send you six of Hale's Lectures, from which all the evidence in those articles was taken.

A. Beach—We have received the copy of the paper you sent us. We should hardly think that subject would be relevant for a review for our columns.

I. H. Shipman, \$3 50 on account.—We thank you for the interest you take in the Herald, for the fine list of new subscribers, and the funds from old, that accompanied this.

I. E. Jones—We have attended to Bro. Williams' request. The other matter is all understood. God alone can direct aright.

Timothy Draper—What is your P. O. address? Your paper is paid to 283, and sent to Westford, Essex Co., N. Y. The P. M. of Westford, Otsego Co., says it comes to his office, and that there is no such man in his vicinity. We see by the "Blue Book," that there is no Westford in Essex Co., and think we may have written Westford for West Port, which is in Essex Co. We now change it to that. If this meets your eye, please write us.

## CONFERENCES.

The Lord permitting, there will be a Conference in Concord, N. H., to commence the fourth Friday in July, at 10 o'clock A. M., and continue over the Sabbath.—Preachers and brethren we hope will come in and help us. The meeting will be held in the "Advent Hall" in Spring-street.

EDWIN BURNHAM,  
C. S. BROWN.

An Advent Grove-meeting will be held in Shiremans-town, Pa., near Bro. Henry Rupps, to commence the last Tuesday in July, and continue through the week.—Brethren through that region are invited to attend.

I purpose, providence permitting, to hold a Conference in Springfield, Mass., to commence on Friday, August 7th, at 8 o'clock P. M., and continue over the Sabbath. Brethren in the vicinity are invited to attend.

T. G. CLAYTON.

There will be a Camp-meeting on the Shakers' ground, Enfield, Ct., 4 1-2 miles east of Thompsonville, and 9 south of Springfield, commencing Monday, Aug. 10, and to continue till Saturday.

The Lord willing, a Conference of Advent brethren will be held at Stillwell Prairie, Laporte Co., Ind., to commence August 27th, and continue over the Sabbath. Those who can consistently are invited to attend. Lecturing brethren from various places are expected to be present.

## AGENTS

FOR THE "HERALD" AND S. A. PUBLICATIONS.

ALBANY, N. Y.—G. S. Miles.  
BUFFALO, N. Y.—J. J. Porter.  
CINCINNATI, O.—John Kiloh.  
CLEVELAND, O.—D. I. Robinson.  
DERBY LINE, Vt.—Stephen Foster, Jr.  
HARTFORD, Ct.—Aaron Clapp.  
LOWELL, Mass.—M. M. George.  
MORRISTOWN, Vt.—J. Kimball.  
NEW BEDFORD, Mass.—Henry V. Davis.  
NEW YORK CITY—R. H. Hollister, 91 Delancy-street.  
ORRINGTON, Me.—Thomas Smith.  
PHILADELPHIA, Pa.—J. Litch, 3 1-2 North Seventh-st.  
PORTLAND, Me.—Peter Johnson, 24 India-street.  
PROVIDENCE, R. I.—George H. Child.  
ROCHESTER, N. Y.—J. Marsh, 20 1-2 State-street.  
TORONTO, C. W.—Daniel Campbell.  
WATERLOO, C. E.—R. Hutchinson.  
WORCESTER, Mass.—D. F. Wetherbee.

## Letters &amp; Receipts for Week ending July 17.

[We have annexed to each acknowledgment the number to which it pays. Where the volume on y is mentioned, the whole volume is paid for.]

G. C. Crane, v 11; J. Lyon, v 12; J. B. Morgan, v 12; A. Morgan, v 12; M. Hare, v 11; B. F. Brownell, v 12; W. H. Couch (with Harp), v 11; J. Webster, v 12; H. Censor, of North Scituate—is this the name?—291; S. Spaulding, 232; P. J. Wilson, v 11; E. T. Gladding, 294; J. A. Brown, 286; N. Clark, 287; J. Fletcher, 270; D. Lawrence, v 12; H. Elliott, 280; S. Gear, v 11; B. Harburt, v 12; C. Pearsons, v 12; O. Olmstead, v 12; P. Davis, v 12; D. Libby, 262; H. Bishop, 304; C. Bartlett, v 12; L. Parker, v 12; J. H. Gove, 287; A. Harris, v 12; M. Pray, v 12; J. H. Makenzie, 374; H. Henley, v 12; C. Mackenzie, v 12; L. Slattery, v 12; C. Norton, v 11; E. Tuttle, 269; R. Lockwood (4 cts.), 266—leaving \$1 28 due at end of v. 11, where we commence the three following names—L. Lockwood, v 12; J. Rust, v 12; and W. Bixby, v 12; C. Clark, v 12; G. Storer, 295; D. Dole, v 11; J. Jewett, 307; A. Brant, 287; R. Starkweather, 321; T. A. Varney, 292; N. P. Perry, 287—each \$1. E. H. Glidden, 253; D. Ireland, v 11; A. Beach, 304; J. Kendig (by A. R.), v 11; G. Bliss, 313; G. P. Maxon, v 11; Mrs. A. Tilton, v 12; J. H. Gladding, 240; J. Buck, v 12; J. Platt, 269; T. Wick, 269; O. Jones, 240; R. Chamberlain, 261; A. Newton, 339; L. Lawrence, 313; W. A. Merrill, v 13; J. Bowles, v 10; S. Morrill, 275; S. R. Hathorn, v 11—each \$2.—A. Sage, v 11; I. T. Neul, v 10; N. Howe, 295; J. Miller, v 7; J. O. Woodruff, 321—each \$3.—E. L. Andrews, 293; I. Tuttle, 230; G. W. Hubbard, 230—each \$2.—W. Stanwood, v 12, \$5; B. Tilly, Jr., 25 cts. (for C. H.), 12; A. Gear, 75 cts.; 271; J. Porter, v 12; S. A. Winchester, 75 cts.; v 11; M. L. Dudley, v 12; Dr. F. A. Cutter, \$1 50 (C. H., 12); v 12; J. Randall, \$1 50, 340; D. Blake, 75 cts.; v 12; I. Ives, \$1 50; v 12; P. V. West, 75 cts.; v 12; P. Ross, \$1 40, v 12.