

NEW SERIES. VOL. VII.

Boston, Saturday, July 23, 1851.

NO. 24. WHOLE NO. 532.

THE ADVENT HERALD IS PUBLISHED EVERY SATURDAY NO. SCHARDON-STREET, BOSTON, BY JOSHUA V. HIMES, PROPRIETOR AND EDITOR

TERMS-\$1 per volume of twenty-six numbers. \$5 for six copi \$10 for thirteen copies, in advance. Single copy, 5 cts. A.L. co amunications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid) Subscri-ers' manes, with their Post-office address, should be distinctly becaution money is forwarded.



TRUST THY SOUL TO GOD.

Be true unto thy soul's conviction, In and out of season ;-i and out of season ;--ongh high success or low arhitetion ever head to treason. cloud that low'rs this instant o'er thee oon may burst in spiendor; a quail no! Truth's bright star's before thee d is thy defender ! God is thy defender ! Heaven reliant, World deflant, Onward, brother, to the goal ;-Sneers may greet thee, Cheers may greet thee-Heeding neither-trust thy soul. Ne'er through weak pride, or Weaker terror, Stand in wrong persistent, If conscience tells thee thou'rt in error, Scorn not to be consistent. That man's a slave who'd basely barter Mind for the world's opinion ; Far better die to truth a martyr, Than jives, and be falsehood's minien. Heaven reliant. Heaven reliant, Heaven reliant, World defiant, an, brother, to the goal ; Sneers may greet thee, Gheers may greet thee, g neither—Trust thy soul.

Travels in the East.

BÝ DR. J. V. C. SMITH.

(Continued from our last.) CONSTANTINOPLE-VISIT TO THE SERAGLIO-ST. SOPHIA-THE MINT, &C.

After my former letters from Constantinople were written, a firman was procured from one tion on a cushion in the pulpit, and the audience of the Cabinet ministers, at the solicitation of the acting Ambassador of the United States, Mr. soon as he finished the discourse, he came down Marsh being absent, which gave myself, and a and sat upon the floor himself, spread a pocketparty formed for the purpose, an entrance into handkerchief and received the contributions of various places held to be exceedingly sacred by the Turks.

The tirst was the Seraglio-the oldest and most extensive royal residence in Constantinople, Numerous chandeliers were suspended by iron famed in the history of this turbulent, ignorant rods from the dome. In all the metropolitan race of men, as the scene of momentous events. Then the Armory, St. Sophia, the Mint, the monster candles, opposite the entrance. In St. Mosque of Ahmed, the Mausoleum of Sultan Mahmoud, and some other famed enclosures.— It is so difficult to gain access to the interior of ascends a ladder placed against the wall. these places, that some have resided many years

the taste of the different sovereigns who have dividual. To understand the magnificence of occupied it. Some of the apartments are ex- these royal cemeteries, one must see them. In ceedingly spacious, and gilded in the richest a cupboard there were the girdles worn by each, Marble enters largely into the finish in his life time, covered with jewels of surpass designs. of them all. Still, there is a kind of barbaric ing brilliancy. They are the State jewels, like air of magnificence about them. Voluptuousness those of the English sovereigns in the Tower of is the point to be attained-and the success London and Edinburgh Castle. Of all these seems to have been complete. Such bath-rooms, cemeteries, however, that of the late Sultan, alsuch fountains in the centre of apartments, with ready referred to, is the ne plus ultra of splenall imaginable affixes for the ease of the occu- dor. His grave is covered by a box shaped like pants, can nowhere else be found. The picture the roof of a house, rather elevated at the head, gallery has one single long row of French en- covered by the costliest kinds of Cashmere gravings, illustrative of Napoleon's successes, shawls, thrown over it carelessly. The turban with a few ships, and some trifling drawings .-has a waving plume, with a perfect gush of One bedstead, only, was seen in the chain of diamonds in front, and the whole defended by palaces-and that was about ten feet wide, a railing elaborately ornamented with pearl .-Exterior to that, are colossal gilt candlesticks and candles, braced to a perpendicular by chaced by fifteen long! 'The royal book cases, two in number, one being for transportation from room silver chains made fast to piliars. Two of his daughters and some others of his family are lyto room, had but few books. The largest case may have contained sixty copies of the Koran, of various sizes, and in various bindings. The ing near. All the graves of Sultans, even of a small one had as many more books, small and remote period, are indicated by similar sarconba thin, but glittering with gold, and were poems gi, over which are plumed turbans of elegant of the most frivolous description, said the guide, patterns, and splendidly ornamented with gems who could read the titles. In the yard there is of great price. In one of the guileries of the

a small square building, standing alone, called the royal library, in which there may be a thousand volumes-nearly all Korans, and all written with a pen. In the upper division of the Seraglio grounds, are the old palaces of the first Sultans. Fantastic-looking things they are, with latticed windows, and wide projecting eaves -all covered over with devices in pearl, stone, and precious woods, inlaid in indescribable confusion. One of them is approached through a succession of lofty gates-the last being the Sublime Porte, which gives a name to the Court. Within a small apartment, strongly guarded by barred windows, is the throne, something in the form of a high-post bedstead. It is not far from ten feet square-occupying one corner of the room. The posts and tester are covered with gems of various kinds, presumed to be of incalculable value. On the platform are thrown cushions. No taste was perceived in the gardens; the walks were stiff, narrow, and uninviting. No rare plants were discoverable; the hot-house contained mostly orange and lemon trees in pots. Equally devoid of taste were the fountains.

St. Sophia, in many of its aspects and style of finish, mosaics, gildings, &c., reminded me of St. Mark at Venice. Some of the columns -lour certainly—are of porphyry, hooped with iron to keep the fractured bits together. A little forest of serpentine pillars, and of other materials brought from the ruins of various temples when this was commenced, look rather out of place. The arches are amazingly irregular-no two being of the same curve. The dome is no two being of the same curve. certainly settling on one side, giving it the appearance of being flattened. The galleries, with their wide, long marble slabs for flooring, the massiveness of the outer walls, and the singularity of the architecture, combine to make one say he is glad to have seen this boasted temple, the pride of Turkey. I heard a discourse in St. Sophia-the preacher being in a squatting posiwere squatting in front of him on the floor. As those who were disposed to give him something. The floor was covered with Turkey carpets laid askew-to direct the pious towards Mecca. mosques I have visited, there are invariably two Sophia they are over a foot in diameter, and

The Mosque of Ahmed is, in my estimation, here, without having seen them. The Rev. Mr. altogether superior to St. Sophia. It is unique. Holmes and the Rev. Mr. Goodale, American Its immense dome is upheld by four gigantic missionaries, were particularly attentive to us. marble columns, eighteen feet in diameter. The The cost of the document of admittance was Mausoleum of Sultan Ahmed contained the rising of thirty dollars. sarcophagi of three sultans, twenty princes, and The Seraglio is a cluster of buildings, of va-bus dimensions, grouped together according to the head of each box was the turban of each in-

cartloads of boxes, chests, and trunks of all sizes unjust man, equally with the righteous, is prosand patterns, the property of individuals, and pet filled with their treasures. They are regarded as such sacred deposits, that however long they may remain, no depredations are ever known to be made upon them. The owners go and add to the contents, or take away, ab libitum. In mined purpose of His, is to make certain benetwo hundred years a lock would not be disturbed by any one but the lawful owner, or representative of the one who placed it there. There is no parallel to the honesty of these people in some respects, or their dishonesty in others.— things—and if He condescends to bring into They will cheat each other in trade, by false entries, alterations of records, and by frauds on government, but starve in a gutter before they would abstract a para from a trunk laid on the floor of a mosque, if it contained millions, and the theft could never be known.

Answers to Prayer.

In the government of the world, God is the Judge of what is right in itself. He is the Judge of what is proper for us. He does not delegate to man the power of controlling the affairs of the universe. What man wisheswhat man strives to do, is not necessarily accomplished. And in those few instances in which the designs of man are fulfilled, God overrules them, makes them subserve His own purposes, and even out of evil brings good .---The betrayal and crucifixion of our Divine Lord is a case which illustrates this principle.

Inasmuch as we are not the sovereigns of the universe-are not the infallible judges of what is right-are not gifted with the power of foreseeing what shall be the result in all its bearings of events which we wish to see accomplished, it were folly to suppose that God would grant to us every desire of our hearts. Experience is constantly teaching us the lesson of our short-sightedness. What to beings of our they were in accordance with the Divine will capacities would seem the greatest wisdom, is often in the end proved to be the height of folly. In short, that God should grant every request swer to whose prayers God often sent a blessing, we might see fit to make, would be to surrender the ordering of all things in earth and heaven to weak and frail mortals, who, where true wisdom is concerned, scarce know the right desire.

There are, there must be, certain conditions to the promise to answer our prayers-condi- those very ones in answer to whose prayers the tions arising from the very nature of the rela- sick were healed, were themselves exposed to tionship which we sustain to God. Thus, to disease, and no miracles were wrought to heal guaranty to any and every person an answer them. No miracle was wrought to save Paul to whatever petition he might choose to offer, and Priscilla, and Aquilla from laboring to earn would be to grant to the ungodly, a Divine com-mission to accomplish his unboly designs.— their daily bread, though to do so they must employ time which otherwise might have been Hence one condition to the promise—the an-swering of prayer is limited to faith. But then something to be learned from these two facts. were the promise to answer the prayer of faith If nothing is done upon earth but by the Divine unconditional, what confusion must arise !- permission, if no prayer is answered which does What would seem desirable to one would be not ask that which is in accordance with the the aversion of another; and conflicting prayers Divine will, then it was on account of some could not be answered. And inasmuch as God fully knows and understands the nature of our dence, that miracles were wrought in the one wants and the way to relieve them-as we are best cared for when God cares for us-as often- that they were not wrought in the other. True, times to grant the desires of our hearts would bring upon us the sorest trials, this condition is prayers were not offered. But it must be reannexed to answering the prayer of faith-that it be in accordance with God's will. "This is the confidence we have in Him, that if we ask power of the Almighty were inspired men-on anything according to His will, He heareth us." The skeptic often sneeringly asks if we in-deed believe that our prayers can avail any- enabled to foretell future events. Is it unreathing with God-that the simple expression of sonable to suppose that to them was also given a desire, however fervent, can change aught in to some extent an insight into the counsels of the purposes of the Immutable One-that be the Divine will? On this supposition alone ings so far removed from the Almighty in the can we account for the fact, that in every case scale of existence, can cause Him to order one in which a miracle was prayed for it was grantevent differently from what His providence long ed, that in many cases, where to all human ap-

Mosque of Ahmed, there were as many as two in answer to prayer; and shows us how the pered without recourse to petitioning the throne

grace. Now such objections are readily answered. God does not set aside any determined purpose He may have, to answer prayer, for one deterfits dependent upon asking. That He is so far above us is no argument that He will not hear, things-and if He condescends to bring into being and sustain the tiny insect, surely it is not derogatory to his greatness to minister to the wants of the noblest work of His hands. And that they who never pray are prospered, is because He has not made the favors they receive exclusively dependent upon asking them; but makes them then only blessings when sent in answer to prayer. That many prayers are offered which meet with no return, is because they ask such things as are not in accordance with the will of Him who knows what is right and for our good, so that to answer them would be to punish the suppliant, perhaps to inflict an injury upon the race. Here then is the indispensable condition to

the hearing and answering of prayer-that we ask such things as shall be in accordance with God's will; for unless it be for the purpose of inflicting punishment, it is not to be supposed that God will grant what would be to our hurt, or to the injury of our fellow men, however fervently we, in our short-sightedness, might desire it.

But from certain examples and promises contained in Scripture, one might suppose that no We read of regard was had to this condition. wonderful things, even miracles, wrought in an-swer to prayer But then those prayers, one and all, submitted the object of the petition wholly to the will of God, and only because prayed in vain for the life of his child, though he besought with fasting and tears. But Christ gave to His disciples a promise,

whatsoever ye shall ask in my name believing hand from the left. It is a blessing that God will hear and answer our prayers. It is a bless-ing equally great that He does not give an unconditional promise to grant whatever we wrought in answer to their prayers. But then another fact deserves attention-we find that special purpose in the order of Divine Provicase, because of some design to us unknown in the cases where miracles were not wrought, membered that they who were thus made the instruments of the wonderful exhibition of the them the Holy Spirit poured out extraordinary ago decreed? Or he appeals to our own expe-rience, and asks if we can be assured that any benefits received, any calamity escaped, has been nothing supernatural was asked. It was te. cause they knew when and under what circum- | it be thought a thing incredible that he should | stances it would be pleasing to God to have the course of nature set aside.

Were we inspired, were we enabled to discern what, under any circumstances, would be diamond. How unlike are the two. The one pleasing to God, then might we be assured that is perfectly dark and opaque, the other perfectly whatever we asked we should most certainly transparent. The one is so soft that you can obtain. But now, as we are not inspired, as we crumble it in your fingers; the other is the know not what shall in all cases be according hardest substance known. Can you select two to the Divine will, we can only pray, and pray in faith, and our confidence is this, that what we ask will be granted, provided it be according substance; the only difference is, their particles to God's will. And who is he that trusts in are differently arranged. The one could be God-who that believes that God knows what transformed into the other if we only knew how is good in itself and proper for us-would wish to have any prayer answered which was not in accordance with the Divine will? And if a prayer were to be answered which asked that which is contrary to God's will, this would be placing man higher than his Maker. But we may rest assured of this-in no case does God surrender His sovereignty into the hands of men. In no case is aught in earth or heaven to be accomplished which He does not permit. The privilege of offering prayer is not given with the design of making man the judge of what is right and expedient. Nay, here is a principle which runs through the whole of religion-submission to the will of God. The desire that His will may be accomplished in preference to our own, is the indispensable condition to acceptable prayer. Gospel Mess. and Church Rec.

Analogy of Nature and the Resurrection.

"Why should it be thought a thing incredible with you, that God should raise the dead."-Acts

The doctrine that the human body will, at some future time after its decomposition in the grave or elsewhere, be restored to life, occupied again by the soul that left it, a doctrine so fully taught in the Bible, is thought by many to be a thing incredible. And the incredibility of it arises, at least in the minds of many, from its marvellous nature. It seems to them impossible that a change so wonderful should take place, as the collection of the scattered materials of the body, and the changing of them, so that they shall compose a spiritual and an incorruptible body. But why should the doctrine be doubted? Is it a thing impossible? Can-not God find and collect and change those particles as he pleases, and as he has said he will ?

If I mistake not, the great Maker of our bodies exhibits to us something in his natural works strikingly analogous to the resurrection of the body, and illustrative of it; and thereby shows that it is not a thing incredible that he should raise the dead. Look at some grub, or caterpillar, as it creeps upon the earth. Who would suspect, had he not seen or heard of the fact, that that crawling insect would at length go in-to a state strongly resembling death, and then at a given time come forth a beautiful, gorgeous butterfly? You see nothing in that worm, in its nature or formation, that indicates a change into so beautiful a winged animal; yet it is thus changed. For a while it creeps upon the earth, lives in the dust, a loathsome thing, at whose touch you shudder; it then is shrouded in its silken winding sheet, in an apparent state of death, without food and without motion .-But at the appointed time, it bursts open its coffin lids, comes forth into new life, spreads its veriegated wings, and mounts upwards as it may please. How different is the latter state of that insect from the former. Then it was confined to the earth; now it soars as it may choose. Then it fed on dust; now it sips the nectar from the smiling flowers of the field .--Then it was an object you would loathe ; now you delight in viewing its various tints, and seeing with what freedom it floats in the breeze.

Could we well have presented to us anything more nearly resembling the death of the human no for a season in the grave then coming forth a new and glorious form, no longer confined to the surface of the earth, but gliding away in the ethereal regions to rejoice in the glories of God. If the Creator is so constantly working these changes before our view, why should it be thought a thing incredible with us that he should raise the dead ? Look at some offensive decaying mass as it lies in the field. You see nothing in that corrupt matter that resembles the beautiful flower. Who, from its form, or its odors, or its colors, would predict the shape, and the fragrance, and the tints of the rose and the lily? Is there a thing in the plant resembling that from which t springs? Are they not as unlike as two things can be? and yet are they not composed Are they not as unlike as two of nearly the same materials, the one remod-eled into the other? It is true, a part of the plant comes from the atmosphere ; yet that part can be obtained from the unseemly mass; and we know not what other substance may be combined with our present bodies when they shall be changed into glorious ones. If then, affected. A system which seems likely, in God's

raise the dead? Look again at some dark, soft, smutty piece

of charcoal, and then at some beautiful, polished things more unlike than the charcoal and the diamond? Yet the two are exactly the same to do it. Why may not God then, who knows how to do all things, change our vile bodies, that they may be like Christ's glorious body? Will the change be apparently greater than that of the smutty substance you find on the hearth, into the brilliant gem that adorns your person i

These analogies might be extended much farther, but this is enough. Chemical science presents us with a thousand changes quite as strange and unlooked for, till experiments taught the facts, as the transforming of our diseased. crumbling bodies into a spiritual, glorious, and incorruptible form. If materials of the perishing charcoal will make the imperishable diamond, by only a new arrangement of particles. by which the dark opacity of the one shall give place to the brilliant transparency of the other; if the particles of the dark, offensive substance in the soil, make the beautiful and fragrant flower, only by a change of relation to each other, why may not the same atoms which form our present bodies, form our spiritual ones, by some similar change in position, so that there shall be literally a resurrection, which implies the rising of the same body, and not a new creation? However this may be, these facts, and others of a similar nature, plainly show, that to one who observes the operations of God's hand in nature, it is not a thing incredible, or without analogy, that God should raise the dead.

Puritan Recorder.

Importance of Little Things.

"It was a mere trifle that prevented Oliver Cromwell and several others who afterwards distinguished themselves as his associates, from emigrating to the colonies of the new world sometime before the first steps were taken in that revolution which cost the monarch of England his head, expatriated his family, and elevated Cromwell to the seat of highest authority in the nation. Cromwell and his friends had engaged their passage to America, and were only awaiting the signal to embark, when by some caprice of the court, they were prohibited from leaving the country. Had any accident occurred to delay the order of the court, until after they should have commenced their voyage to the American colonies, who can tell how different might have proved the course of events, and how different night have been the aspect of affairs over all Europe at the present hour. It is far from improbable that the destiny of the English nation and of Europe, hung upon that single event, the arrival or non-arrival of the court courier before the change of wind to favor Cromwell's embarkation. The life of a monarch and the destinies of a proud nation hung upon the speed of a horse.

" Another striking illustration of the influence of little things is found in the history of the The celebrated Bartholomew de negro race. las Casas, a Spanish prelate, who accompanied Columbus in his second voyage to Hispaniola, and on the conquest of Cuba settled there, moved by compassion for the suffering of the native Indians, who were worked as slaves in the mines by the Spaniards, conceived the idea of sparing this feeble race, that were fast passing away, by substituting negroes, a much more athletic race, and that they were to be obtained from the Portuguse settlements on the coast of Africa. After petitioning to the Spanish government successively under Fardinand the regent Cardinal Ximenes, and then Charles V. he succeeded. In 1503 a few negro slaves had been sent into St. Domingo, and afterward Ferdinand allowed the importation of large numbers. The labor of one negro was found equal to that of four Indians. Ximenes discouraged the traffic; Charles V. revived it, and conferred the privilege, as a monopoly, on a Flemish favorite. 1518, the right was sold to some Genoese merchants, who reduced the traffic to a regular system. The French obtained it next, and retained it till it had yielded them a revenue of two hundred and four millions of dollars. In 1713, the English secured it for thirty years .-For the last four of these years years, Spain purchased the English right for \$500,000. " Thus, through the mistaken benevolence of a Spanish priest, a measure was set on foot, which the enpidity of Christian Europe turned into a system of fearful cruelty, a system, by the operation of which the commerce of the world, and the aspect of all civilized society has been God so often changes the loathsome mass into the beautiful nectariferous flower, why should mightiest nations on the globe, and eventually

to return light and peace, civilization and Chris- fully bow. With his government they are sat-How great a matter a little fire kindleth!

of Basalt, marked with various strange charac- to them. ters and hieroglyphics. These characters were found to exhibit three inscriptions, in three difnow in the British Museum, which has been the quarians of every nation in Europe; and this key to unlock the treasures of ancient wisdom, is their blessed privilege to know that shut up for so many centuries, under the hieroglyphics of Egypt.

The discovery of a small obelisk on the isle of Philoe, in the Nile, in 1816, by Cailaud, the French traveller, on which was a Greek inscription containing the names of Ptolemy and Cleopatra, greatly aided Champollion in unraveling the mystery. Thus, as the result of the seemingly trivial event of finding an old broken stone at Rosetta, and a little obelisk, years afterwards, at Philoe, the industry of antiquarians was set to work, and that industry has been crowned with astonishing success.

The inscriptions found on the decaying monu-ments, and on the frail papyri of Egypt, are now quite intelligible; the ancient records of Egyptian dynasties are rapidly opening to the inspection of all men. Thence, the infidel is drawing largely his material for renewed assault on the records of revelation ; and the Christian is patiently awaiting the issue of a finished discovery among these old monuments, perfectly confident that the truth of human records, once fully made out, will fall naturally and inevitably into the train of the handmaids and supporters of revelation.

"Little did the French artillery officer dream, when the men, working under his direction, first heaved up that dark and mutilated block near Rosetta-that around that old stone, and over its mutilated inscriptions, the friends and enemies of the ancient Jewish Scriptures would rally for a long and arduous, and possibly a final conflict, as to the truth of revealed religion. How great a matter a little fire kindleth.

"And often it is seen that some unlooked for, and seemingly trivial event, baffles the foresight of men, frustrates their plans, and defeats their most important enterprises. A sudden tempest will sometimes scatter and destroy a numerous and well-appointed fleet. The fate of a battle on which are hanging the destinies of empires, will sometimes be decided by a thick mist, a driving storm, or by a random shot which cuts down an experienced leader, and spreads a resistless panic through the whole

"In private life, also, results of great magnitude follow from causes apparently insignificant. The flight of a bird, the fall of an acorn from the tree, the course taken by a flash of lightning, or the singing of a teakettle over a fire, may give birth to a train of thought in the mind of some quiet observer, that shall lead to conclusions little anticipated, elicit new discoveries in science, and open the way for improvements in art.

" Again, the accidental meeting of two entire strangers, may lead to an acquaintanceship that shall ripen into friendship strong and enduring -throw an entirely new aspect over the emotions, the sentiments, the pursuits and character of both, and send its influence, healthful or cheering or the reverse, over the whole life ; aye, and over the immortal interests of both-possibly, even of others with them. Many a welldisposed youth has been led, by the influence of a cherished companion, into scenes of gaity and pleasure, of dissipation and vice. His mind has been poisoned, his principles perverted, his char-acter degraded, while others, by the kind council, the cheering influence, and the gentle force truth, not only presents the darkness of a heaof consistent example in a faithful friend, have is good and honorable, and humbled even to dressed by Sekesa, a Bechuana, to a missionary seek to obtain the pearl of great price. 'He that from whom he had been hearing the Gospel. walketh with the wise men shall be wise, but a companion of fools shall be destroyed.' And it is often the merest accident, apparently, which determines whether a youth shall be the companion of wise men or fools-whether he shall be honorable and good, or base and worthless-whether he shall be saved or lost forever." Dr. Potts.

tianity on the eighty millions of African tribes. isfied. In his laws they delight. But they stand related to God, not only as subjects to "Another instance. In August, 1799, a their chosen king, but as children to the best French artillery officer, named Bouchard, when digging near Rosetta, in Egypt, for the founda-tion of a military work, came upon a huge block begetting; therefore speak ye comfortably un-the begetting in the speak we comfortably un-

2. By the assurance that all things are vorking for their spiritual and eternal good. ferent characters, one of which proved to be Prosperity and adversity, sickness and health, Greek. This was the celebrated Rosetta stone, mercies and afflictions, riches and poverty, now in the British Museum, which has been the storms and calms, clouds and sunshine, all, all subject of diligent investigation by learned anti- are means to promote their purification from sin, and to render them fit to be partakers of stone, under the ingenious labors of Young and the glorious employments and bliss of the up-Champollion, yielded by a comparison of the per world. Even in those providential events, characters found in the different instructions, a which seem to be very much against them, it per world. Even in those providential events,

"Behind a frowning providence God hides a smiling face."

They may remember that "whom the Lord loveth he chasteneth," and that he does it "for our profit, that we may be partakers of his holiness." They are permitted to say, "For our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." How comforting for God's people to know that their Father is at the helm of universal government, and that He "worketh all things after the counsel of his own will."

3. By the assurance "that he who hath begun a good work in them, will perform it until the day of Jesus Christ." Though Satan may be permitted for their good and God's glory, to vex and worry them, yet they know full well that he cannot prevail against them. They hear their Shepherd say, "My sheep hear my voice, and I know them, and they follow me ; and I give unto them eternal life, and they shall never perish." They hear him addressing the Father thus, "Glorify thy Son, that thy Son also may glorify thee: as thou hast given him power overall flesh, that he should give eternal life to as many as thou hast given him." And again they hear him saying,-" All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out."-God's people may be persuaded that nothing "shall be able to separate them from the love of God, which is in Christ Jesus our Lord." How comforting is such a well-grounded assurance of being kept by the power of God, through faith, unto salvation."

4. By the anticipation of being perfectly holy and happy in the future world. In looking forward to the time of their departure from this world, they often sing

" O Glorious hour! O blest abode ! I shall be near and like my God ; And flesh and sin no more control The sacred pleasures of the soul."

They are ready to say, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." In the body they groan, being burdened with sin. On this account they would not wish to live here always; but they anticipate infinite satisfaction in being free from sin, and in uniting with all the redeemed, in celebrating the praises of God and the Lamb forever and ever.

Thus we see that God's people need not be comfortless. Their springs of comfort are inexhaustible. No wonder an inspired apostle directs them to "rejoice in the Lord always."-Cheer up, then, Christian pilgrim, and pre-s onward towards the mark of your high calling.

" Haste thee on from grace to glory, Armed by faith, and winged by prayer; Heaven's eternal days' before thee, God's own hand shall guide thee there." N. Y. Evangelist.

Feeling after God.

The following relation of a heathen's experi-

------Comfort ye my People.

God's people may be comforted :---1. By a consideration of their relationship to God.-They are his people. The great adversary claims all the world as his: but he does not claim Christians. He knows that they belong to another sovereign-that they have come out from the world, and renounced the authority of its prince. Christians are the subjects of God's kingdom. To his commands they cheer-

then mind in an affecting light, but it shows been strengthened in virtue, habituated to what man's absolute need of a revelation. It was ad-"Your views, O white man, are just what I wanted and sought for before I knew you .-Twelve years ago, I went, in a cloudy season, to feed my flock along the Tlotse, among the Malutis. Seated upon a rock, in sight of my sheep, I asked myself sad questions-yes, sad, because I could not answer them. The stars, said I-who touched them with his hand? on what pillars do they rest? The waters are not weary; they run without ceasing, at night and morning alike; but where do they stop? or who makes them run thus? The clouds also go, return, and fall in water to the earth.— Whence do they arise? Who sends them? It surely is not the Barokas (rain-makers,) who gave us the rain, for how could they make it? The wind-what is it? Who brings it, or takes it away, makes it blow, and roar, and frighten

field. To-day, I return and find something.— It is very small; I can scarcely see it, but it will grow up like to a young man. Who can Roma, a monk, who was commissioned to exhave given the ground wisdom and power to produce it? Then I buried my forehead in my hands. Again, I thought within myself, and I sure in filling boots with boiling grease, and putsaid, we all depart, but this country remains, it ting them on their legs, and tying them on the alone remains, for we all go away. But whith- back on forms with their legs hanging over a er do we go? My heart answered, perhaps small fire while he examined them. That among other men live besides us, and we shall go to the multitudes that were burnt, was a bookseller them. A second time it said, perhaps those for selling a Bible. That upon a complaint men live under the earth, and we shall go to made to the council, that the judges suffered them. But another thought arose against it, heretics to have their tongues, a decree was and said, those men under the earth-whence come they? Then my heart did not know what more to think. It wandered. Then my heart rose and spoke to me, saying, all men do much evil, and thou, thou also hast done much evil. Woe to thee. I recalled many wrongs which I had done to others, and because of them my conscience gnawed me in secret, as I sat alone on the rock. I say, I was afraid, I got up, and known by the name of Pope Paul IV., did supran after my sheep, trying to enliven myself; but I trembled much !" N. Y. Observer.

The Trial of Antichrist.

(Continued from our last)

The Proceedings at a Special Commission, held at the Sessions House of Truth; in order to the Trial of Antichrist, for High Treason against His Most Sacred Majesty, King of Heaven and Earth.

Calvin cross-examined by Counsellor Quibble.

Q .- Do you think that the prisoner acted wrong when he put those to death who would not acknowledge his religion.

A.-I certainly do.

Q .- Did you not take an active part in the persecution of Servetus, and was you not accessory to his death?

A.-I confess I did; and I then attempted to justify the act. This was one of the awful effects of being educated under the prisoner. I learnt this doctrine at Rome, and it made too deep an impression upon my mind, which was too much beclouded with Popish error. I knew not what spirit I was of.- It was too much the prevailing opinion of all parties at that time, that incorrigible heretics ought not to live; and I was led astray. Servetus was certainly a violent enemy to the doctrines of the Trinity, and of the Deity and Atonement of Jesus Christ. His positions were singularly daring, and his language grossly indecent on the subjects. I therefore thought that it might lead some to conclude that I gave encouragement to rebellion, though I rejected the usurped autho-rity of the Pope of Rome, if I did not give my sanction to his punishment .- But I was evidently wrong.

Peter Martyr of Naples, sworn.

Q.-Did not the prisoner at the bar endeavor to introduce his office of Inquisition into the city of Naples ?

A .- He did. After the Reformation began by Luther, it pleased the Lord to enable me and one Bernard Ochino to testify publicly against the enormity of the reigning superstition and the Papal yoke. A number of all ranks and orders now began to express their aversion to the prisoner's treasonable conduct; and he, to put a stop to the progress of the Reformation, let loose upon these pretended heretics his bloody Inquisitors, who spread the mark of their usual barbarity through the greatest part of Italy. But the terrors of the Inquisition could never penetrate into the kingdom of Naples .---Nor could either the authority or entreaties of the Roman Pontiff engage the Neapolitans to admit within their territories either a court of Inquisition, or even visiting Inquisitors.

Augustine Casal, Preacher to Charles V., sworn.

sts, attend the Emperor Charles V.?

made that all who were burnt should have their tongues cut off unless they recanted at the fire; which was afterwards strictly observed. That being himself a great enemy to the prisoner and his government, and having publicly testified against his mass, ne was taken by his orders in the year 1558, and chained to a stake to be burnt by a slow fire. And that the prisoner, then pose that he was burnt to death.

And deponent further said, that one John Clark, having written on paper that the prisoner was Antichrist, and his pardons treasonable, and That afterwards at Mentz he was taken to the place of execution, where he was tortured in the most cruel manner. That his right hand was first cut off, then his nose was torn from his face with sharp pincers, and further dismembered, while he stood at the stake to be burnt by order of the prisoner.

Admiral Gasper de Coligny, who suffered in the Massacre of Paris, sworn.

Q .- Was you at Paris on the eve of the 24th day of August, or St. Bartholomew's day, 1572? A.-I was.

Q .- Was there not a dreadful massacre at Paris that night of many thousand Protestants, by order of the prisoner?

A .- There was. It is an event well known in history, and perhaps the blackest upon record. Q.-Will you relate to the court what took place on that night?

A .- The Almighty having been pleased to cause the proclamation of his Gospel to be made in France, many were led to discover the usurped authority of the prisoner and acknowledged our Sovereign Lord the King. When the prisoner, according to the tyrannical laws of his kingdom, caused a general slaughter to take place; and almost in every town and village were fires kindled, gibbets erected, and tortures prepared for such as presumed to call in question is being the Vicar of Christ and Prince of the Apostles. Previous to the reign of Charles IX. the prisoner had employed as his common executioners three kings of France; Francis I., Henry II., and Francis II., who were very active at this awful work. Charles was early trained to this shocking employment, and for cruelty, hypocrisy, bigotry, and every savage property could scarcely be equalled by any of the inhabi-tants of the infernal mansions. He was one of the prisoner's pets.

In his reign, in addition to all the dreadful decrees against his peaceable Protestant sub-jects, an edict was published in July, 1562, de-claring it lawful to kill *all* the Huguenots wher-ever any could be found. This decree was read publicly in every parish on every Lord's day, and innumerable multitudes were slain.

Three civil wars succeeded each other. last the court pretended to grant the Protestants a very advantageous peace in the year 1570, and a match was concluded between Henry. (afterwards the celebrated Henry IV.), the young King of Navarre, a Protestant, and the French king's sister. The heads of the Protestants were invited to celebrate the nuptials at Paris, with the infernal view of butchering them all if possible in one night. The Queen Q.-Did not you, and several others that of Navarre, who had visited Paris in order to were once connected with the prisoner at the be present at her son's marriage, was taken ill and died, as it was afterwards suspected, by being poisoned, she being supposed a heretic .-A few days after I was wounded by a musket ball whilst walking the streets ; but such were the profession then made of the union and affection, that none suspected the design. Charles immediately visited me, and wept when he saw how I was wounded; he expressed the greatest sorrow on my account; and vowed the greatest vengeance on the assassin. He offered me a part of his own guards, who, under the pretext of protecting me, were to admit at midnight the remainder into my chamber to murder me, Exactly at midnight on the eve of St. Bartholomew, (so called) 1572, the alarm bell was rung in the Palais Royale, as the signal of death. About five hundred Protestant barons, knights, and gentlemen, who had come from all parts to honor the wedding, were among the rest barbarously butchered in their beds. The gentlemen, officers of the chamber, governors, tutors, and household servants of the King of Navarre, and Prince of Conde, were driven out of their chambers where they slept in the Lou-This witness said that he had lived at Melde, vre, and being in the court, were massacred in in France, for several years .- That he knew the the king's presence. The slaughter was now

general throughout the city, and Thuanus moned by the prisoner under the name of Paul

French author who wrote the history of France, from the reign of Henry II. to Henry IV., and say, "How strange and horrible a thing it was, they massacred all whomsoever they met, withcontinual noise of pistols and calivers dis- to sale to the highest bidder. The pardon-monthat were being murdered. Slain bodies cast out of the windows upon the stones and drawn through the dirt. Strange noises of whistlings, breaking of doors and windows with bills and stones. The spoiling and sacking of houses.— Carts, some carrying away the spoils, and others the dead bodies, which were thrown into the river Seine, all' now red with blood, which ran out of the town and from the king's palace." While the horrid scene was transacting many priests ran about the city with crucifixes in one hand and daggers in the other, to encourage the slaughter.

A band of ruffians soon rushed into my chamber, while I was upon my knees supplicating my King. Immediately they (did what they called) dispatched me, while the young Duke of Guise waited at the door in expectation of receiving my head to present it to the inhuman king and his brutal mother. 'To those who are unacquainted with the power of our King, my testimony may appear incredible when I affirm, that my head was really severed from my body, and after being presented to the king and his mother, she sent it embalmed to Rome, as a present to the prisoner and the Cardinal of Lorrain. Not satisfied with what they had done to me, they proceeded to deprive me of some of the members of my body, after which 1 was dragged through the streets of the city for three days, and then hung up by my feet to a gibbet at Montfaucon. The general opinion now in France was that I was dead, and I am certain the prisoner had no idea of seeing me alive again.

He now gave Charles IX. public thanks for his infernal work. He ordered the most solemn rejoicings at Rome. He sung Te Deum, and presumed to give the Almighty public thanks for this victory. He also issued forth a bull for a Jubilee to be observed throughout the kingdom of France on the 7th day of December, 1572, as a peculiar day of great and unusual joy for what he called the happy success of the French king against his heretic or Protestant subjects. He also exhorted Charles to pursue this salutary and blessed enterprise, and fall upon them who called in question his usurped supremacy. This cruel slaughter brought on a fourth civil war. A fresh peace was concluded in the year 1573 with the Protestants; yet a fifth war broke out on the next year, when Charles IX., stained with the blood of thousands of his subjects, which called for vengeance, was seized by order of our Sovereign, by one of his officers, named Mr. Death, and from that time has been detained a prisoner in the fiery cell under the charge of the keeper of the black gulf. He left no issue on earth.

Cross-examined by Counsellor Quibble.

Q.—You are the first man lever heard speak after he lost his head ! A.—Although I may be the first man that you have heard speak after his head has been severed from his body; I am not the first that has appeared a witness after heiner claim. Let Q .--- You are the first man I ever heard speak has appeared a witness after being slain. John the beloved servant of our King declares, and this court knows it to be a fact, that those who "were slain for the Word of God, and the testimony which they held," not only spake after, but spake with a loud voice, and applied to our Lord for judgment against their murderers, and were graciously heard .- See Rev. 6 : 9-11. And he also testifies, that he saw on thrones such as were like me, really beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, Antichrist, or his image (Rev. 20:4); and that they lived and reigned afterwards with our Sovereign King. For my own part I declare, that I have enjoyed more real life from the day I was beheaded than ever I did before.

writes, "that the very channels ran down with blood into the river" This was, however mag-and continued about eighteen years. Previous nified as a glorious action, and the king, who to the opening of it, the prisoner proclaimed a was one of the most active murderers, boasted jubilee at Rome, promising pardon of all sins, that he had put 70,000 heretics to death. It is scarcely possible that it can even be their sins, went in procession, and fasted three supposed, that I can describe the horrors of that days. The Council was opened by the Legate Sunday night. I might quote the words of a Monte, who sung the mass of the Holy Ghost. Previous to the meeting of this Council, the prisoner, by his base conduct, had caused many in Germany and other parts of Europe to reject in a great town to see at least 60,000 men with his authority. By the name of Urban II., about pistols, pikes, cutlasses, poniards, knives, and the year 1100, he first set up the money-makother bloody instruments, run swearing and blaspheming the sacred Majesty of God, through the streets and into houses, where most cruelly sums from all Europe. Leo, however, divided the profits with his sister Magdalene, the wife out regard of estate, condition, sex, or age. do f Cibo, bastard of Innocent VIII., by reason of The streets paved with bodies, cut and hewed to which Leo was made a cardinal when he was pieces; the gates and entries of houses, palaces, only fourteen years old. Leo gave his sister and public places dyed with blood. Shouting all the profit arising from indulgences in Saxoand hallooings of the murderers, mixed with ny and a part of Germany, and she set them up charged; the pitiful cries and shrieks of those gers collected immense sums from every nation they were sent to, as appears by one Friar Sam-som, who collected 120,000 crowns among the Swiss only.

The prisoner having changed his name to Adrian VI., in the year 1522, and to that of Clement VII., in 1524, and to Paul III., in 1534, he created his illegitimate son, Peter Aloisius, Duke of Parma and Placentia, and a son of his, a cardinal, at the age of fourteen. A son of his illegitimate daughter Constanza was also made another; and his conduct was such that he was detested by every honest man. His bastard Peter was assassinated in his own palace two years after. In the year 1549 he gave up the name of Paul III. in a violent fit of passion, and assumed that of Julius III., when he sent Cardinal Pole as his Legate into England, to restore Great Britain to his authority, bloody Queen Mary having ascended the throne. This darling of the prisoner within one year burnt 176 persons of quality, and others who rejected his authority. To please him, she also dug up bodies out of their graves after being buried four years. Many also were burnt in France, by the prisoner's orders. He commissioned the king to grant to Diana Valentina, his mistress, all the goods confiscated for heresy; this cove-tous harlot required the death of multitudes to support her in her abominations as a true daughter of the Church.-(To be continued.)

Watchfulness.

Keep all the day as diligent a watch as thou canst over all thy thoughts, words, and actions, which thou mayst easily do, by craving the as-sistance of God's Holy Spirit. Be careful to suppress every sin in the first instance; dash Babylon's children, whilst they are young, against the stones; tread betimes a cockatrice's egg, lest it break out into a serpent; let sin be to thy heart a stranger, not a home-dweller; take heed of falling oft into the same sin, lest the custom of sinning take away the conscience of sin, and then shalt thou wax so impudently wicked, that thou wilt neither fear God nor reverence man . . . Think of the world's vanity, to condemn it; of death, to expect it; of judg-ment, to avoid it; of hell, to escape it; and of heaven, to desire it. Desire not to fulfil thy mind in all things; but learn to deny thyself those desires, though never so pleasing to thy nature, which being attained, will bring either scandal on thy religion, or hatred to thy person. Consider in every thing the end, before attempt-ing the action. Labor daily more and more to see thine own misery through unbelief, self-love, and wilful breaches of God's law, and the necessity of God's mercy through the merits of Christ's passion.... If thou wast asked what thou esteemest to be the most precious thing in

A .- I did. I was brought by Charles V. into Germany, to combat the pretended heresy of Luther; but I propagated on my return the very doctrines I set out to oppose. Several others also, who accompanied the Emperor, did the same, Constantine Pontius, his confessor, the learned Egedius, whom he had nominated to the bishopric of Tortosa, Bartholomew de Ca-ranza, a Dominican, who had been confessor to King Philip, and cruel Queen Mary, with above twenty more. After this, Charles V. abdicated the throne, and retreated to spend the remainder of his days in retirement, in the year 1557. He evidently saw the folly of vindicating the prisoner's authority, and after he had withdrawn from the busy scenes of public life about two years he died, as was supposed, a Protestant. No sooner was the breath of this monarch gone, but I and the persons before noticed were put into the Inquisition, and all committed to the flames, or delivered over to death in other forms equally terrible to nature.

Dennis Renix, Martyr in France, sworn.

Father Paul, sworn.

Q .- As you wrote the history of the Council of Trent, will you relate to the court what you know of the prisoner, and some of the proceedings of that rebellious assembly ? A .- The Council of Trent was first sum-

GOD'S JUDGMENT AND MAN'S JUDGMENT .----Comparing ourselves with others, we may have kept our places in all the proprieties of life, and neither in act or intention given any legitimate ground for reproach to be cast upon us. In the eye of man we may be blameless and praise-worthy; but what shall we think of that ordeal, when our secret sins are placed in the light of God's countenance; and how shall we be prepared to meet it, but by examining our spiritual condition, not by the fitful glare of man's opinion, but by the enduring light of God's most holy word.

A Father's Prayer.

The following is a touching incident :- A pious young man told a clergyman that he had once disobeyed his father, on which the good man retired into his room and shut the door .--Curiosity led the boy to look through the key-hole, and he saw his father on his knees at prayer.

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for him. This struck the youth to the heart: of the most finished Hebrew scholars in the land,-he went away and prayed for himself; his one who does not admit a first resurrection-that so prayer, and the prayer of his parent, were heard ; the young man sought mercy through the Lamb of God, who taketh away the sin of the world, and he became a Christian indeed. Behold the happy effects of a pious father's prayers.



of the HERALD are most earnestly besought to give it prayers; that by means of it God may be honored and th advanced ; also, that it may be conducted in faith and love, obriety of judgment and discernment of the troth, in nothing I away into error, or hasty speech, or sharp, unbrotherly dis-

i uaploy

to \$2232 25. How long shall this be unjustly with have marked on the margin of the present No, amount promptly pay. The sums of indebtedness which we and the office relieved, if those indebted would owing nearly \$2000. This might be more than met, ed our ability to send to such. This office is now dilatoriness of a large number who can pay, has limitwho wished for it and could not pay. But now the had the means, we never refused the Herald to those We have the satisfaction of knowing that when we

.Valab juc sent them a formal bill, and forward the sam with-We hope they will regard it the same as if we had gin, the sums indebted by the several subscribers.present No. of the paper we have marked on the mar-То Тнозе Імревтер гок тне Некало.-Оп the

THE RESURRECTION.

"An investigation of the Doctrine of Two Literal Resurrections a thousand years apart."—An article in the New York Christian Advocate and Journal, of June 25, 1851, by PHILALETHES."

This is an article of five closely printed columns, to be followed by other articles relative to the same general subject.

This anonymous writer, does not controvert the doctrine of the resurrection as a whole; but takes it for granted that all the readers of the Journal believe with St. PAUL in relation to the resurrection of the body, and proceeds directly with his reasons for denying that the resurrection of the righteous precedes that of the wicked by 1000 years.

His first reason is that "the only place in the whole Bible that intimates anything like a literal resurrection prior to the 1000 years" is the 20th of Rev.

If it is distinctly asserted in this passage, it may be no less worthy of credence than if it were found repeated in other places-if the passage is not spurious. It is not a sufficient reason for disbelieving Gop on any point, that He has but once declared it. Truth is not dependent on the number of texts which may be brought for or against it. It may with equal propriety be argued, that the 1000 years are an imaginary number-they being mentioned only in this one chapter.

It is not, however, true that a resurrection of the righteous, prior to that of the wicked, is no where else intimated. The separate resurrection of the former, is so clearly in accordance with the Hebrew scriptures, that many of the Jews argued therefrom that the righteous only would be raised. Prof. BUSH, any resurrection of the body and th fore cannot be accused of mistranslating scripture for the purpose of favoring a first resurrection, gives as the literal reading of Dan. 12:2 the following :

The boy listened and heard his father praying erally or figuratively, we have the admission of one far as the lefter of Scripture is concerned, a literal resurrection is here expressed respecting a portion of the race, while another portion is left sleeping in the dust of the ground. Thus, although the time that the remaining class will be left sleeping in the dust, is not there announced, it is proved that the 20th of Rev. is not the only place in the Scriptures where a resurrection of the righteous prior to that of the wicked is declared. And yet strange to say, this is one of the texts relied on to prove a simultaneous resurrection of both classes; and it will doubtless be quoted by "PHILALETHES," for that purpose, in his succeeding articles !

> There are other texts equally explicit respecting two resurrections, the one prior to the other. Thus ISAIAH says of a portion of the race : " They are dead, they shall not live: they are deceased, they shall not rise."-Isa. 26:14. Then turning to ZION, the same prophet exclaims (v 19), " Thy dead men shall live, together with my dead body shall they arise." As those of whom it is here said, they shall live, cannot be those of whom it is said in the same connection, they shall not live ; and as the resurrection here predicted is to include the dead body of the prophet, there is a resurrection of the righteous here declared to be prior to that of the wicked.

> PAUL declares that the subjects of the resurrection will come up in "orders" or bands, and that every man will come up in his own order or band-"CHRIST the first fruits; afterward they who are CHRIST's at his coming."-1 Cor. 15:23. If both classes are then to be raised, it is singular that reference is here made only to those who are CHRIST'S.

> In 1 Thess. 3:16, they are "the dead in Christ" who are said to rise first, before the righteous living are changed. If all are then to be raised, why are those only specified ? When PAUL desired that " if by any means " he " might attain unto the resurrection of [lit. out from among] the dead "-Phil. 3:10-he could not certainly have referred to a simultaneous resurrection of both classes. For to such a resurrection any one migh attain. The 20th of Rev. is therefore far from being the only place where the resurrection of the righteous prior to that of the wicked, is expressed. And with this view there is no text which conflicts ; while none of those allluded to can be harmonized with a simultaneous resurrection of both classes.

> "PHILALETHES" denies that the following pasage teaches a literal resurrection :--" And I saw thrones, and they sat upon them, and judgment was given unto them : and I saw the souls of them that were beheaded for the winness of JESUS, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with CHRIST a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."-Rev. 20: 4, 5.

He thus remarks respecting it :

"Those words are understood by the advocates of wo literal resurrections in a literal sense ; and this is the reason why so many absurd and contradictory theories, in relation to the resurrection, have, in every age since the apostolic day, been promulgated in the Christian Church. Why the above passages should be taken literally, involving thereby innumerable contradictions, is more than we can divine ; for it certainly requires a much larger amount of faith or something else, to gulp down the doctrine of two literal resurrections, with all the absurdities and contradictions which surround it, than to believe that the apostle's word sare to be taken in a FIGURATIVE The apost be sense in which his apocalyptical writings sense the sense in which his apocalyptical writings generally are to be understood. On this point, Dr. CLARKE well remarks : 'We should be very cautious how we make a figurative expression, used in the most figurative book in the Bible, the foundation of a very important literal system, that is to occupy a measure of the *faith*, and no small portion of the e stran

whether language is, or is not figurative. As one who talks so learnedly, as does "PHILALETHES," cannot be supposed to be ignorant of the laws and offices of the several figures, he must have been sensible when he pronounced the language figurative, and neglected to point out the figure used, that he was guilty of a neglect as inconsistent with fair argument, as to call any given word a part of speech, without classifying it as a noun, or verb, &c., would be inconsistent with the office of a grammarian.

We therefore inquire of him the name of the figure or figures employed in this text, which require that it should be understood " in a figurative sense ? " Does it contain a single metaphor-a simile, or metonymy of any kind? If so, they can be pointed out. And surely this writer from the New York Methodist Book Room, will not claim that there are figures for which the English language has no names or figures, the names of which he is ignorant of! The time has come when those interpreters who talk about figures in the Scriptures, must show their familiarity with the laws and offices of figures.

The figures of this text are symbols; and while other figures are illustrative, these are representative. Symbols, as Mr. LORD, of the New York Literary and Theological Journal, has abundantly shown in his able articles on the laws of figures, are objects used to represent analogous objects. JOHN saw in vision, thrones, the judges seated thereon, " and the souls of them who had been beheaded for the testimony of JESUS, and for the word of GoD, and whoever had not worshipped the wild beast, nor its image."

As it is a law of symbols that agents represent agents, and the acts of symbols represent the acts of the agents symbolized, the symbolic souls which lived and reigned must symbolize persons to be restored to life at the epoch symbolized. The declaration that the souls lived, can only assert the restoration of the souls to life, and which could only be by a re-union with the body; and a re-union of the soul and body can only symbolize a like re-union at the resurrection. There would be no congruity in symbolizing persons who had never died, by the living again of the souls of those who had. There would be no analogy between the symbol, and the thing symbolized. If, therefore, there had been no explanation of the symbol,-unless we entirely disregard the principle on which all symbols are used in the Bible, as God has explained to us-the only conclusion we could arrive at, from the mere symbol itself, would be that the resurrection of all the righteous, and their investiture to be kings with CHRIST is here shown.

We are not however limited respecting the meaning of this Scripture by the mere symbol. We have an inspired exposition of its significance, and that should be the termination of all controversy : "This is the first resurrection," is the declaration of the elucidator of the symbol; i. e., the living again of the souls of the martyrs, their reigning with CHRIST, and the living not again of the rest of the dead, symbolize the first resurrection.

Here we have both the symbol, and its signifiliterally for a thousand years with his saints on the cance. But these are strangely confounded by "PHIearth, it follows that at the expiration of that period LALETHES," who attempts to show by a long arguhis reign shall cease—and what is to be expected afterwards? On the other hand, if he is to reign on ment, that the symbols are not to be understood literalthe earth forever, the thousand years cannot be taken in a literal sense. And whether the term ' thousand years,' as applied by the literalists to the reign of the ly. Of course they are not ; they are to be understood symbolically, but in accordance with the laws of symbols. That which is to be understood literally saints on the earth, means a finite or infinite period. is their inspired exposition. He contends that only difficulties equally insurmountable start up before the mind; for if it has a finite signification, there will be the souls of the martyrs are brought to view in the an end to the reign of Christ with his saints; if an text ; and that consequently the rest of the righteous infinite, there will be no resurrection of the wicked ; have no part in the first resurrection-if taken litfor their resurrection cannot take place (so say the literalists) till after that period." erally; but he forgets that he should also show that there would be no congruity in their symbolizing all The literalists do not say that the resurrection of the pious dead; which he cannot do. And therethe wicked cannot be till the end of the reign of fore, if only the souls of the martyrs were brought CHRIST with the saints; and it does not follow that to view, the divine declaration that their living again if they are to reign with CHRIST one thousand years, symbolizes the first resurrection, is declarative that that they are to reign with him no longer. The ev symbolize all who have part in the first resu period of rection ; so that we should only have to go back and the reign of CHRIST, but of the time that the rest of inquire what subjects other scriptures embrace in it. the dead are not to be raised. As so long a time is Turning to 1st Corinthians, 1st Thessaloniaus, and announced to intervene between the resurrection of DANIEL, we find as before shown, that they who are the just and of the unjust, the subject would be left CHRIST's are raised at his coming, that the dead in incomplete if no allusion was made to the condition CHRIST are raised first, and that those who awake of the former during that period. It is therefore annot are reserved to shame and everlasting contempt ; nounced that they shall reign with CHRIST a thousand and that consequently the first resurrection must in- years. There is no intimation that that reign will clude all of the righteous. In addition to this we ever terminate. On the contrary, other scriptures have the further declaration that those who have part teach its eternity. Therefore no difficulty to the in this first resurrection, are those who are to be blest literal sense exists in this expression. and holy, and on whom the second death is to have "PHILALETHES" next argues that souls are not no power. Therefore we are under no necessity of literally persons, and finds therein another difficulty showing that more than the martyrs are presented to the literal view. As he thus confounds the symbol in the symbol. Its reference however to those who with the thing symbolized, it is not necessary to folhad not worshipped the beast or his image, or re- low him,-it having been shown that souls, living ceived their mark in any way, shows that the symbol again, and distinguished from the rest of the dead, can is not thus restricted, as it might have been, and only symbolize a resurrection of persons. Various other objections are presented; but the still been adapted to what is affirmed of its significance. So much for the symbol. symbol and its explanation being continually confounda passage cannot be figurative without some figure is . We now come to the explanation of the symbol, ed with each other, their absurdity is self-evident. which he denies is to be understood literally ; he also Because a symbol in another place, does not repretheir names can certainly be given by one who is suf- claims that to understand the explanation literally sent something of the same class, he argues that that

ficiently familiar with their laws and office, to decide | would be also to present insuperable difficulties. Of the first of these he says :

"Granting, for argument's sake, that the apostle really intended to be understood as referring to more classes than one, an insuperable difficulty still attends the literal view of the passages-for they evidently refer (in the literal sense) to those who had passed through death. 'But the rest of the dead lived not again till the thousand years were finished.' fore those who shall be permitted to reign with Christ must be those who shall be raised from their graves; indeed, the expression, 'This is the first resurrec-tion,' (if the term is to be literally understood,) places the matter beyond the reach of cavil. For there could be no literal resurrection without literal death. What then, we ask, will become of those who shall ' be alive and remain' at the appearing of Christ, of whom the apostle Paul writes, if only those who are to be raised from the dead are to be free from the dominion of the 'second death?' We are by no means singular in our conclusions; for, says the learned Scott, ' on the supposition of a literal resurrection before the Millennium, the expression would imply that none except those who were partakers of it would be free from the dread and danger of the econd death.

We admit that all who have part in the first resurrection will be "free from the dread and danger of the second death." Those saints who are alive at CHRIST's coming, who are changed in the twinkling of an eye, are caught up to meet the LORD in the air, and are thenceforth to be ever with the LORD, will no more be subject to the second death, than will those be who are raised from the dead at that epoch, and participate in the same honors.

But says "PHILALETHES," only those who are literally dead, can be literally raised; and therefore literally, they alone are the subjects of this resurrection. They only can be literally raised; but the blessing promised is not alone to those who are actually raised ; it is to all who have a part in this resurrection. Surely it cannot be denied that those who are changed from corruptible to incorruptible, from mortal to immortal-who are made equal to the angels, who are caught up together with the risen dead, and with them dwell forever with the LORD,-it cannot be denied that they have a part in the resurrection which then transpires, at which epoch they are admitted to immortal honors. No intimation is given that the living will be raised to any less honorable station than that of the raised dead. There seems to have been a fear that the dead would in some way fall behind the living. Therefore PAUL exhorts the Thessalonians, not to sorrow for the dead, as for those who have no hope; and then he assures them by the word of the LORD that " we who are alive and remain shall not precede those who are asleep," that they are to be raised, and then both classes are to be caught up together to the LORD's presence. To the Corinthians he also declares that while we shall not all sleep, "we shall all be changed, at the last trump." Participating in the change which restores the saints to the honors forfeited by the sin of ADAM, the changed living do have a part in the resurrection, and are therefore also subjects of its blessings. He next objects that :

"The literal construction restricts the reign of the saints to a thousand literal years : They 'shall reign with him a THOUSAND YEARS.' If Christ is to reign

"And many of the sleepers of the dust of the earth shall awake; these (the awakened) (shall be) to everlasting life; and those (the unawakened) (shall be) to shame and everlasting contempt."-Anastasis, p. 334.

This view of the passage, he says, is the same that is suggested by some of the Jewish school, and is undoubtedly very ancient. ABEN EZRA renders it " Those who awake shall be (appointed) to everlasting life, and those who awake not, shall be (doomed) to shame and everlasting contempt.' The words of GAON himself, are, that ' this is the resurrection of the dead of Israel, whose lot is to eternal life, and those who shall not awake, are the forsakers of JEHOVAH.'" He admits that, "so far then the words of the prophet may be construed as having respect to a literal resurrection," but he metaphorizes them into "a mere outward and sensible adumbration of a far more glorious work of moral quickening."-Now, whether this language is to be understood lit-

on this very uncertain basis have not been very cred-itable either TO REASON OR RELIGION.""

"PHILALETHES" would have made himself more intelligible if he had defined what he means by a "figurative sense." We are aware that a general impression exists that if a passage can be shown to be " figurative," that it has then no definite meaning, and may be made to signify almost anything that the fancy of the interpreter may suggest. Thus if it can be proved that a passage is highly figurative, or poetical, it is supposed that its testimony in support of any given point, is effectually set aside. This understanding of the figurative sense displays a remarkable want of information, and the great ignorance that exists respecting the use of figures. " If PHILALE-THES " is not one of those ignorant of the office and laws of the various figures, he is aware that a figurative expression is no more equivocal, than a literal one; and that when he classifies it as figurative, his next business is to define what the figure is used ; for employed-one or more; and if figures are used,

a literal resurrection ! Wonderful logic ! Because not suit their calculations, their schemes and characthe symbol is not literal, therefore the explanation of the symbol is not literal, therefore the explanation of the thing symbolized is not literal. DANIEL saw four great beasts rise out of the sea; but beasts were the times indicate it; but it is downright folly in shortnot the subjects of the prophecy. They are explained sighted, erring man to set the day. "The second advent is an event that is certain to signify four kingdoms; and no one will claim that the explanation is metaphorical. Yet without presenting a single instance where the explanation of a be found anxiously waiting for.—hasting to the com-symbol was given in metaphorical language, he as-ing of Christ, (as the Apostle has it.) as the most sumes that the first resurrection is a mere metaphor -having the following meaning :

"The saints of God who shall live on the earth during the period of Satan's imprisonment will not have to contend with the malignant power of hell; but those who shall live after that period, when Satan shall be loosed, will be assailed by the arch enemy and his hosts with all their subtle aud deadly in-are to take place before the second advent, let us not fluence. By taking the passages under discussion in attempt to force it past them or over them, but let us a metaphorical sense, the whole of the context harmonizes, and developes the same truths as inculcated by other portions of the sacred volume. All difficulty and contradiction vanishes—a positive evidence in favor of the figurative, and against the literal scheme."

In other words, to use the language of Prof. BUSH : "Submitting these clear predictions to his exceptical alembic, it so effectually subtilizes and evaporates publishing our prospectus. Few of the religious patheir meaning that nothing remains to answer to the splendid annunciation, but a mere interior and invisi- their readers respecting the views and objects of ble work of the Spirit upon men's hearts "-thus in- Adventists ; while the slang issued from most presses troducing "a millenuium of some kind, occurring at respecting us, has extended the belief that we were some time, introduced in some way, and brought to justly classed with impostors and irreligionists. an end from some cause but as to the what, the when, the how, the why-on these points they rest correct exponent of the doctrines held by Mr. MILLER : content in knowing nothing, because of the impression taken up that nothing is to be known."

"All difficulties " thus vanish, only because the eye is closed against them. The laws of language, parallel texts, the general burden of prophecy,none of these things present any obstacles to him, rious places, claiming to sail on the sea of Mr. MILwho is disposed to drive his exceptical plough di- LER's popularity, and yet professing doctrines, and rectly through them.

extract from him, is worthy of notice. He says that respectable prints with those who occupy no such potaking the words of this text in a literal sense is "the sition ; when the same prints had the means of knowreason why so many absurd and contradictory theories ing that no affinity existed between us and them. in relation to the resurrection, have, in every age It is generally estimated, by our cotemporaries. since the apostolic day, been promulgated in the to have been a great wrong in Mr. MILLER to name Christian church.'

metaphorically.

may notice it also.

CANDID NOTICE.

The Erskine Miscellany, published at Due West, S. C., has the following candid notice of the Herald. " THE ADVENT HERALD .- This is a religious pa-

and the principles it undertakes to defend. Our prospectus is here given in full; and the fol-

lowing remarks added :

"We have been receiving the paper at the office of the 'Miscellany' for more than a year, and have read it with some care and curiosity, and viewing things in it with pleasure.

It advocates Millerism, or the principles of Wm. Miller, on the subject of the Second Advent; and bating some extravagant notions on that point, the paper is well conducted-the selections are good and orthodox.

was not taken literally, and that therefore this is not | ing quickly, or in a short time: such a coming does ter. But we see no objection to the Herald proving,

> to take place, and it is not to be deprecated and put off a sad, unwelcome event; but the Christian should glorious, joyous, and brilliant event that ever took place, or is to take place in our world. "Instead of the Christian being anxious to postpone

> the second coming of Christ, his prayer should be, "Come, Lord Jesus, come quickly." No one however, in his zeal on this subject, should undertake to are to take place before the second advent, let us not

> We think it would not be hard to show from the Bible that various important events must transpire before the advent takes place; so that although it may come comparatively 'quickly,' it will not come as *quick* as the followers of Miller calculate."

> We thank the Miscellany for doing us the favor of pers of this country have done anything to undeceive

We can assure the Miscellany that the Herald is a and that, the works of those who hold these doctrines are in accordance therewith. It is fair, however, to state, that as in the days of MARTIN LUTHER, various classes of fanatics arose and brought obloquy on the reformation; so now, members or persons in vaholding views which he repudiated, have brought One declaration of "PHILALETHES" in our first odium on his name, by being classed in the columns of

any time when the second advent might be expect-

To this it may be sufficient to reply, that while ed. It is true that he was mistaken in the time the literal sense was admitted, only one theory was looked for; but the question is, whether, he above taught respecting the resurrection-that for which we all other men is culpable in that respect ; or whether argue. When its literal sense was denied, then ab- he would have been guiltless, with evidence strong surd and contradictory theories were first promulgated to his own mind of the reasonableness of such anex--some of these new theorizers denying the first res- pectation, at a given time, had he remained silent resurrection, and others denying any resurrection of the pecting that evidence-without showing his reasons to body. This objection is not therefore against its be- others, or asking them contradictory evidence ? It ing understood literally, but against its being taken should be remembered that his expectation was based on no mere surmise, but rested on the supposed connec-"PHILALETHES" promises in another letter to tion of the 2300 days of Dan. Sth, and the 70 weeks of show that "the Scriptures teach clearly and unequi- the 9th chapter. 'To disprove that connection no man vocally the doctrine of one general resurrection." If ventured a valid argument; and the only one we the brother who has furnished us with a copy of remember having been offered, was by a Doctor of this, will do us the same favor respecting that, we Divinity, in New York city, who denied that the "the," in the phrase, "the vision," in Dan. 9:24, was in the original (?)-Mr. MILLER having argued that the direction to "consider the vision," in v. 23d, had reference to that of the 8th chapter, and that therefore the 9th was explanatory of it-and nailing his argument by requesting Mr. MILLER to per, published in Boston, by J. V. Hings. From the "ask some one who understands Latin, the mean-following extract may be seen the object of the paper ing of "Ne sutor ultra crepidam !" In fact, all the arguments advanced against his views, were of the most puerile and unsatisfactory kind-often insultingly addressed to him as in the above. Instead of meeting him in a manly manner, a sneer was all that some deigned to bestow on him,-like Prof. STUART, who suggested (Hints, vol. 2) that the 1st of April would be a fit day to fix on for the LORD's coming. Others advanced the most puerile reasoning-that the West was not yet all settled, that we were making too great advancement in inventions and ... Millerism,' as it is called, is often classed with discoveries for such an event to transpire, &c. Some argued that the world was getting too wise and of Millerism, Mormonism, Universalism, &c., but if the Advent Herald is a correct exponent of the prin-good ; and others, that it must first be made better. ciples of ' Millerism,' we protest against classing it Some disproved his conclusions by showing that the with that monstrous, fanatical, tyrannical, hypocriti- events had long since taken place, and others that cal, thievish, adulterous supersition, called Mormon-ism; or with that piebald Christianity, called Univer-salism. The Herald urges strongly the doctrine of Christ's atonement, the necessity of the Spirit's superside the provided and the superside the influence, the importance of the means of grace, the importance of the Sabbath. It is strongly opposed to Popery, and unless the conduct, the *works* of the furnish any.²² Some admitted the correctness of furnish any." Some admitted the correctness of one of his positions, and some of the others, and among his reviewers, there was not a point he advanced, but was admitted by one or more of them ; his followers, was in setting the day for Christ to come! Their calculations about this matter have failed and thus among them, his whole theory. Said one: "I am happy to express my general concurrence down the ridicule and contempt, both of the right- with Mr. MILLER in the application of these passages, [Dan. 7:25; 12:7; Rev. 11:2, 3; 12:6, 14; and 13:5] to the Papal Antichrist."-Dr. Dowling. advent will take place on a certain day in July next! Now this is absurd, and as long as they continue to publish these nice calculations,—set the day and be disappointed, as they will be,—they will be ridiculed and the top to the rapid Amendrist. —Dr. Dobbing. Another in denying one of Mr. MILLER's inferences —an interregnum of 11 years in the kingdom of Ju-dah—and then, on reading Dr. HALES' chronology, conjugation the correctness of the information. seeing the correctness of that inference-confessed

sured terms."-Dr. Jarvis. Said another : "I freely | drawn by a Divine hand, was faultless in the eyes of admit that in his general outline of interpretation, the Almighty maker, and pronounced by Him to be (excluding his dates,) following as he does much "very good." And if it was so originally, at its abler men who have gone before him, MILLER is cor- formation, when it was evidently fitted for inmortalrect."-Dr. Hamilton. And another wrote to him, ity, what reason have we to suppose that it will ex-'I do not conceive your errors on the subject of hibit a different conformation when it shall be rechronology to be at all of a serious nature, or in fact stored at the resurrection to the honors which it had to be very wide of the truth. In taking a day as the lost by sin ? There is, at least, nothing revealed to prophetical time for a year, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of MEDE, Sir I. NEWTON, Bishop seem strongly to favor-the opposite one. NEWTON, FABER, SCOTT, KEITH, and a host of

Then, believing as he did, was he not justified in true, would . . . at the very threshold of the great catastrophe, shrink from avowing his convictions, and great business of immediate and thorough preparation for it, must be a heartless villain or a consummate fool." And Dr. DowLING, then of Providence, R. I., said, "Were the doctrine of Mr. MILLER established upon evidence satisfactory to my own townsmen, and especially of my beloved flock, ' The short years this earth shall be burned up, and CHRIST shall come," &c.

ever proved his error-proved that he had placed too great reliance on the dates of chronologers, and the opinions of commentators; and that by their aid we cannot fix on times for the fulfilment of predicted events with any accuracy,-although we may be guided to periods within which we may look with interest

Mr. MILLER having failed in the precise time of his calculations, frankly confessed the same to the world, and did not continually fix on mere dates as the press have given him credit for doing. Individ-uals have done so, and have as often failed. But neither Mr. MILLER, nor those who were with him, gave evidence of a weak mind, not to be instructed by past experience. And he to whom the Miscellany alludes, is not recognized as an Adventist, nor was the convention referred to in other papers, at which he announced his new date, composed of those with the advent, would be regarded by us, as foolish as they can be by the Miscellany.

If our cotemporary supposes events can be shown from the Bible to precede the advent, which have

warrant such a supposition. The circumstances of the case, on the other hand, not only suggest-they

Besides, the Son of God, when he came from others who have long since come to substantially heaven to deliver men from the effects of sin, asyour conclusions on this head. They all, agree that sumed a body like to that which we now wear; and the leading periods mentioned by DANIEL and JOHN by that wonderful act of condescension, put an honor do actually expire about this age of the world; and upon the very outward form of humanity, which it would be strange logic that would convict you of leads us to believe, that it will be carried forward to heresy for holding in effect the same views which that more elevated state of being for which his mysstand forth so prominently in the notices of those terious incarnation was designed to prepare the hueminent divine. Your results in this field of inquiry, man race. After he returned from the mansions of do not strike me as so far out of the way as to ef- the dead, his external appearance, although he had fect any of the great interests of truth or duty."- lain three days in the grave, was unchanged; and Prof. Bush. Of the connection of the weeks and although his body underwent a complete transfordays referred to in DANIEL, Dr. HALES pronounced it mation on his resurrection, it still retains, amid all " the most ingenious of its class,"-in fixing the com- the splendors which invest it, the visible form which mencement of the 2300 days. Not a point did Mr. it exhibited while he dwelt upon earth. To be MILLER advance, that was original with himself, convinced that such is the case, we have but to or that was not in accordance with teachings of dis- read the description of his appearance which the tinguished Protestant commentators. And when his apostle JOHN gives in the first chapter of the book, arguments were treated with contempt; or when of the Revelation: "I was in the Spirit on the met, the established opinions of Protestant writers Lord's day, and heard behind me a great voice, as of were departed from, and no others substituted, it is a trumpet. And I turned to see the voice that spake not strange that the weakness of his opponents, with me. And being turned, I saw seven gold canshould have made his position seem incontrovertible. dlesticks; and in the midst of the seven gold candlesticks, one like unto the Son of man, clothed with a his course ! Said the Rev. W. J. HAMILTON, D. D., garment down to the feet, and girt about the breasts of Mobile, Ala., "The man who, believing this to be with a golden girdle. His head and his hairs were white like wool, as white as snow ; and his eyes were as a flame of fire; and his feet like unto fine brass, fail to urge his people to awake at once, and disre- as if they burned in a furnace; and his voice as the gard every thing that might hinder or retard the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength." There are as many particulars enumerated in this description, as to enable any one to perceive at once, that the external mind, I would not rest, till I had published in the form of the Saviour's glorified humanity, as it is now streets and proclaimed in the ears of my fellow- displayed on the throne of the universe, is not materially. if at all, different from what it was previous day of the LORD is at hand' for in three to the change which was effected upon it. This fact appears to us greatly to strengthen our supposition; because it is expressly intimated that the future bodies Mr. MILLER then, believing as he did, could not of the righteous are to exhibit a comformation simihave done otherwise than he did. The result how- lar to his; that his, indeed, is the pattern according to which they are to be fashioned : "As we have borne the image of the earthy, so we shall also bear the image of the heavenly." "For our conversation is in heaven, from whence also we look for the Saviour, the Lord JESUS CHRIST, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto himself." Now, if the material structure, which the Divine Redeemer has carried with him to the right hand of the Majesty on high, resemble, in its exterior conformation, the body in which he suffered -and his appearance in the isle of Patmos indicated any countenance to such calculations-regarding it as that it does so-does not the affirmation amount to something more than "mere conjecture," that the mould in which the human frame was originally cast, will be used again on the morning of the resurrection; and that the materials of the present organiza-

tion, which will be collected at the great day by Omwhom we have any theological association. Those nipotence, shall assume an external conformation who should on such evidence attempt to set the day of similar to that of the corruptible bodies which we now wear? P otestant Churchman.

To Correspondents.

Those writing on any given subject, should first not been fulfilled, we shall be willing to be in- always name their subject, and then adhere to it, ted on those points; or to give our reasons in carefully panctuating, &c. To send an article with

il isms that prevail;thus we hear men speak Millerites, of which we know nothing, are very bad, it is sheer injustice to class them with the Mormons, and others whose principles and practice are anything but Christian. One of the great errors of Miller and several times, and by adhering to it, they brought eous and wicked on their heads.

"We see it stated in the papers, that one of the 'Adventists' has demonstrated that Christ's second and classed with fanatics.

"Some will object to the doctrine of Christ com- that he had " censured Mr. MILLER in too unmea-

reply for different conclusions.

THE FUTURE BODY.

The supposition can scarcely be deemed an extraordinary one, although there had not been a single hint thrown out upon the subject by any of the sacred writers, that whatever changes its internal economy shall undergo, the future body will be similar in structure and form to the present one. The original symmetry and visible contour of the human frame which was made in the Garden of Eden, will be preserved in the immortal body, with which the righteous shall be invested in the next stage of their existence. God made man at first in his own image, and conferred upon him, in Paradise, high and peculiar honors. The beauty and majesty of his outward form, as well as the qualities of his mind, contributed to render him the chief of all the Creator's works. and to make him stand forth as the noblest example

out a caption to a printer, is like sending a child out into the world without a name. Beginners, by first selecting their subject, will find that they can adhere to it more closely than when writing at random, without, apparently, knowing the point they wish to illustrate.

C. MARSTON .- Your article on the Apocalypse evinces a want of acquaintance with the laws of symbols, the difference between them and figures, and the agreement between prophetic and ordinary language. The word *day* sometimes means *epoch*, as it does in the case you comment on, and not a mere literal day, or year.

I. ADRIAN .- We do n't understand you. All your appointments have been given to the printer, to be given as long as needed, and he says he has done so, except the notice for a Camp-meeting, of which you omitted to name the place.

Notices .- Several notices have been received for Tent-meetings and Camp-meetings, over signatures of those indentified with the opposition, and engaged of creative wisdom which is to be found amongst the productions of the first six days of the history of our world. That form, the outlines of which were We cannot of course give

CORRESPONDENCE.

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SERMON

Preached before the Second Advent Conference, held in Boston, Wednesday evening, June 4th, 1851. EY ELDER D. I. ROBINSON

TEXT .- " And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."-Rev. 22:12.

The Personality of Christ .- Almost all admit that Christ was a person. He is first introduced as "the seed of the woman ; second, as the seed of Abraham ; *third*, as the son of David; *fourth*, a prophet like unto Moses. In all these, our Saviour is represented with the attributes of humanity. As such, he was born of a woman—worshipped by shepherds and wise men-grew up to manhood-was baptized of John in Jordan,-and preaching the glad tidings of the king-dom, as such arrested, crucified, buried, arose again,-as such manifested himself to his disciples he said, "Behold my hands and my feet, that it is l myself;"—as such he ascended to heaven, and by Stephen was seen standing at the right hand of God, and by John on the Isle of Patmos. We say with confidence, that Christ was a person, and is still a person.

2. His coming must be a personal and visible com-2. His coming must be a personal and cases can ing.—Accordingly, at the time of His ascension, the "two men" who "stood by" "in white apparel" said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven." So that the man-ner is as much a subject of revelation as the *fact* of his coming.

Again : In proof of the personality and visibility of his coming, the apostle Paul declares to the Thes-salonians-" The Lord himself shall descend from and Christ says in the language of our text, heaven. " Behold, I come."

3. The object of His coming.—Not to exhibit merely personal splendor, to make a show of himself, like the visit of a President, or some distinguished personage; but his coming in his glory is amatter of stupendous importance to all the world. He says "Behold, I come quickly, and my reward is with me, to give every man according as his word shall be." It is the great crowning act of this world's history,—it is the time of reckoning, for reward or punishment, with "every man, according as his work shall be;"-to reward with everlasting life the righteous, and with an everlasting destruction punish the wicked.

The question may arise, In what way shall we be rewarded according to our works? Not on the ground of merit. It will be, (1st,) according to the quality of those works; (2d,) according to the quantity, or These comprehend our whole moral charmeasure. acter. 4. In what sense did Christ say, "I come quick

4. In what sense all Christ sug, "I chne gund ly."?—The word quickly sometimes means sudden-ly. He will come suddenly, like a thief,—like the lightning.— like the flood that destroyed the old world. Here it means soon, immediately, &c. Some say that the Apostles said eighteen hundred years since, that Christ would come quickly,-that he was nigh,-that the end of all things was at hand, and so we may say, and the event may not take place for eighteen hundred years more. By this principle, we may put the Advent far away, and these words would have no force or meaning. This language is used in a comparative sense, —that the time intervening between the period when spoken and the interven-ing between the period when spoken and the coming of Christ, was comparatively short. Paul says:— "The night is far spent, and the day is at hand." It was the faith of the Apostolic church, that six thousand years would be the age of the world ;--the type of the Sabbath indicates this, and when the Apostle wrote, that expression, more than four thousand years had passed away, and it was comparatively true that the day was then at hand. Again: The prophets, when passing down the

great chain of events they predict, and come to a certain epoch, could say, "Behold, I come quickly," as though they were standing at the time of this world's history when the Saviour was about to return to the earth.

We shall now proceed to show from a few signs and prophecies, that Christ is now emphatically near at hand.

its fulfilment, and give heed to the words of our Sa-

I will not detain you with the signs given by Christ, but close by referring to the *Trumpets*. The first four trumpets relate to the gradual but complete subversion of western Rome. The 5th and 6th pre-dict the rise of the Saracens and Turks, and the spread of the Mohammedan religing an ethe armote of a of the Mohammedan religion, as the smoke of a great furnace. Under the scourge of the 5th frumpet, the eastern portion of the Roman empire was rav aged and constantly harassed and gradually weak-ened, but under the 6th trumpet it was subverted.-All admit that but one trumpet remains, the 7th, and when that sounds, "the mystery of God will be fin-ished," the dead be raised, the living changed, the righteous rewarded, and the wicked destroyed. The Saviour was standing prophetically between the 6th and 7th trumpets when he said, "Behold, the third woe cometh quickly." [Bro. Robinson closed his discourse with an earnest

nd affecting appeal to the brethren to arouse themselves to the work of God, and prepare for that day, near at hand, when every man would be rewarded according as his work shall be.]

A SERMON. BY REV. C. H. CANFIELD.

TEXT .--- " And they said one to another, Did not our hearts burn within us while he talked with us by the way, and while he opened to us the scrip-tures?"-Luke 24:32.

" On the first day of the week, the same day on which our Lord arose from the dead, two of his disciples were journeying to Emmaus, a village about seven miles distant from Jerusalem. As they were on their way, talking earnestly and in wondering perplexity of the mournful events of the past week, and the exciting reports which they had heard that morning, a stranger drew near and walked on with them. They did not recognize in him their Master, for they had no expectation of meeting him at the time, and moreover it was not the intention of Jesus to make himself immediately known to them. Their eyes were holden, that they should not know him He inquired on joining them, what it was which formed the burthen of their conversation, and which seemed to be of so engrossing and saddening a character. The disciples expressed their surprise at his appearing to be ignorant of the late transactions at Jerusalem, proceeded to inform him of the apprehension and crucifixion of Jesus of Nazareth, prophet mighty in deed and word before God, and all the people," whom they themselves had followed as the promised Messiah, "believing that it had been he who should have redeemed Israel." It was now, they added, " the third day since these things were done," and they had just been astonished, by the as-severations of several of their company, who declared that the body of their Master was not to be found

in the sepulchre where he had been laid, and that they had been told by angels "that he was alive." When they had concluded their account, in which they exposed the conflict which was going within them between their grief and their wonder, their dis-appointment and their surprise, and also manifested their inability to reconcile the sufferings and shameful death of their Master with the conceptions which they had, as Jews, formed of his dignity and glory, as the Messiah of Israel, still unrevealed to them. as the Messiah of Israel, still unrevealed to them, rebuked them as "slow of heart to believe all that the prophets have spoken," and asked them whether it was not in conformity with the prophetical writ-ings, properly interpreted, that the Messiah should have suffered thus, as an entrance into his true glory. "Ought not," he said, "Christ to have suffered these things, and to enter into his glory !" And then di-recting their attention to the real character of the Messiah, and reconciling humiliation and suffering Messiah, and reconciling humiliation and suffering with success and glory, " he expounded unto them in all the scriptures the things concerning himself."

While he was thus unfolding to them these things, their hearts confessed to a wonted power, and strangely burned within them, with the glow of awakened sensations and memories.

Eighteen centuries have passed since Jesus of Nazareth dwelt among men, still his presence has not been drawn from the pure and loving disciples. He came to establish a spiritual kingdom among men and in that to dwell, so that all his followers might hold communion with him while sojourning in this strange land. Wherever a soul is found to whom the forgiveness of the Infinite has been made known, there dwells Jesus, and there he wears the crown of his kingdom. Near the close of a life of sorrow, yet, a life filled with good for dying man, and which bore the marks of one nobler than this, in the blissful consummation of which the redeemed shall In proof of this, I would call your attention to the following :--1. In Dan. 2d is brought to view the rise and fall of four successive universal kingdoms- crucifixion, and of his final triumph ever the power ixion, and c his final triumph over the power of death, and of his glorious ascension. He also forewarned them of the trials that would beset them in life, and how by false brethren they would be treated, but they would be consoled in part if they but remembered him in all his sufferings, and that it was for them he suffered. What a beautiful picture is presented in that last supper of his, just before he was nailed to the cross. Twelve disciples, who had suffered with the states three long years, travelling over the hills of Pales-tine, and through its valleys, are now sitting around in the midet of them is the Saviour. Before them is spread the bread and the wine, and as he lifts upward his eyes, he commands a blessing to rest upon these emblems of his body and blood, and bids them to often break and eat, and to pour out and drink of the mystical wine in remembrance of him. In other words it may be rendered :-- " As now in my bodily presence ye do hold commun-ion with me, by partaking of these emblems of my broken body and shed blood, so when my body is not with you, and I have ascended on high, do ye. the Holy Spirit which shall teach you, through which you may hold the same communion with me as ye do now." And he might have added, some of you will experience the kindling of its mighty work-

with a stranger towards Emmaus. I say he might | passage from New York to Hartford, with the ap have added this, because his mind was infinite in wisdom as well as goodness, and to him future as well as past events were known.

Of what benefit will it be to us to hold spinitual communion with Christ ? Are we not all sinners ?---Who of us can claim exemption from the imperfections of this life? So long as we are left to ourselves, with no guide but the teachings of our unsancti-fied hearts, we shall thus remain. Sin has darkened our minds and so debased our hearts, that we are incapable of teaching ourselves, and need one that is able to guide us into the path of knowledge and of duty. As the child is incapable of learning astronomy, or discovering the laws of matter and motion, or of solving some difficult problem in the science of mathematics without the aid of a teacher and of books, so the unregenerate man without Christ as his teacher, and the Bible as his book, is equally incapable of learning about heaven and his duty as a being accountable to God.

In the Saviour we discover a quality of character unlike that in man. It his care for others, even to a disregard of his own temporal welfare, and then his peculiar regard for the spiritual welfare of those who follow him in the new regeneration principle. He knew they had had many seasons of happiness in his his society, and that while he was in their remembrance they could never cease to exert an influence among their fellow-men for good; but as long as they continued him in remembrance, their minds would be conversant with all the scenes in his life, from his humiliation to his ascension, and there with him they rested upon the unfading glories that awaited them in his heavenly kingdom; that when the trials

when the living bread is broken and eaten, and the fruit of the wine, almost fresh from the table on high, is the elemental wine.) Did you ever witness such a communion as this? If so, then you have seen a countenance lit up with the radiance that was not of earth, and while the lustre of the eye was dimming in death, and the cheek paled all over, you felt the king of terrors was not there, and if such was death, it were blessed to die and go home. O ! no, death was not there. The Saviour was, and for the last time on earth the dying was partaking of those pre-cious memorials of a Saviour's love which are only typified in the outward elements of bread and wine. Soon all was still, and the dying had gone to fulfil the truthful declaration of Jesus, "Until ye drink of the fruit of the vine anew in my Father's kingdom."

Better far, my brethren, that we have the inward communing with our Master; and if we are to be bereft of one, let it be the symbols of his broken body, and his shed blood. We may eat and drink of the material substance, and unless vitalized by the Holy Spirit, it will be of no avail to us, and we may sink without any redeeming qualifications, to be de-barred forever the society of the pure and the good. But said Jesus, " If any man eat of the bread of heaven he shall never be hungry ; if any man drink of the water I shall give him he shall never thirst." Here Here is the true and living food; the other is only emble-matical food, and to be received not as any power to save us from sin, but only in remembrand e of him. Spiritual communion, then, is something that saves the soul while it imparts to it a blessed and holy condition, and the fitting requisite to an entrance into the temple most holy, on high. My brethren, we have soon to stand in the presence of "the Judge of quick and dead." One and another in our midst are stricken down, not alone in old age, but often in the prime of life, and it is a premonition to us all to be ready, for he will ere long call for us. We cannot tell how soon, but the word of God has written, " All flesh is as the flower of the grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away." Shall not then these blessed services we, from Sunday to Sun-day, hold in His temple be the means of bringing are been into a control of our hearts into a state of preparation for that com-munion we desire so much to partake of in the house Could we unroll the record the saints de parted in all ages have left us, yea, could we for one moment be permitted to gaze upon that holy company of the redeemed who are rendering up their ascriptions of praise, we should have such a view as the eye of faith has not yet looked upon, and we should feel like nerving up our poor and erring souls to a more arduous task, that they may at least win an entrance there, and help to sing the "Holy, holy, holy, Lord God Omnipotent." My brethren, heaven is before us all-we have still to labor and to toil on, till that glorious world, with all its pleasure scenes, shall break in upon our unclouded vision. Before us in life are the many temptations which beset us on every hand, and would press us down ward. If we go from this place determined to carry with us the spirit that comes to inspire us to communion throughout the days of the week upon which we have just entered, we shall have a barrier with which to wield off sin and temptation, and our hearts will be ripening for that heaven we hope to be adhope to mitted into hereafter. Come, Spirit of our Master, and talk with us as thou didst to the disciples journey ing to Emmaus. We are journeying towards our hea venly Emmaus, and we sorrow and are perplexed be cause strange and perplexing things have entered into our hearts, and have caused us from want of faith, to grow cold and lag in thy service. Once we felt this kindly Spirit to be with us, and did not our hearts burn within us as they talked with us by the way, Come and opened to us the scriptures of truth? (Spirit of our Master, and talk with us again. would have thee for our companion always in life, and by thy counsel abide, so that we may not err as we strangely do, when left to follow our own inclinations.

parent disingenuousness of the writer. One argument on which he seemed to lay great stress in sup-port of the seventh-day Sabbath, was this,—that Sabbath means rest,—that the seventh day is called a Sabbath in the New Testament,—the first day is not so called, but is always designated the first day of the week.

The truth is,-and Sabbatarians either do or ought to know it,-the evangelists never in the language in which the gospels are found, (the Greek,) called the first day of the week anything else but Sabbath. For the information of those who are shaken in their minds on this subject, I will transcribe the Greek text in Italics, containing the words rendered by our translators first day of the week, and also the word rendered by them Sabbath, meaning the seventh day. Matt. 28:1-English translation: "In the end

of the Sabbath, as it begins to dawn toward the first day of the week." Greek-Opse de sabbatoon, te epiphooskuse eis mian sabbatoon. There the identical word in the same case, genitive plural, rendered Sabbath when referring to the seventh day, is rendered first day of the week in the very next clause of the verse. A literal rendering would be, if we adopt the principle of our translators of Anglicising instead of translating the word,--" And in the end of Sabbaths, as it began to dawn toward one of Sabbath.

Does not this indicate that one series of Sabbaths there ended, so far as obligation to observe it was concerned, and a new series was introduced ? At any rate, the first is as positively called Sabbath as the seventh day. And all four of the evangelists designate it by the same word. Mark. 16:2-Kaithem in his heavenly kingdom; that when the trials signate it by the same word. Mark. 16: 2-Kaiof earth were over, they would in the upper house of their Lord commune, no more to be parted, forever. Did you ever witness a communion in the cham-ber of the dying? (I speak not here of the outward elements of bread and wine, but of a soul purified by Jesus' blood, as holding a spiritual communion, when the lying bread is broken and eaten and the order of the dying is the same word. Mark. 16: 2-Kaiis signate it by the same word. Mark. 16: 2-Kaiis signate it by the same word. Mark. 16: 2-Kaiis signate it by the same word. Mark. 16: 2-Kaiof sabbaths,'' &c. Luke 24:1—Te de mia toon sabbatos. 20:1—Te de mia toon sabbatos.'' And in the one of the Sabbaths, '' &c. Thus the four evangelists do agree in calling the first by the same name they do the seventh day of the week, and that word as is the certainly signifies rest in the one case as in the other. Let no one, therefore, hereafter contend that the writers of the New Testament never call the writer has called it anything else, except John (Rev. 1:10), where it is called the "Lord's day." J. LITCH.

Philadelphia July 16th, 1851.

REMARKS .- Lest any should gather from the above, that the word Sabbath is represented by the phrase first day of the week," we add that Sabbath is simply translated week in those texts- other words indicating the day of the week. The word Sabbath is originally a Hebrew word, and signifies rest; but occurring at regular intervals, by a metonymy it became significant of the periods separated by these rests. So that we have the seventh day of the rest, and the first of the rest, week, or Sabbath.-ED.

LETTER FROM A. CLAPP.

DEAR BRO. HIMES :- Of late the Advent cause seems to be spreading and going forward. I am heartily glad that I went to the Conference at Salem, which was a most heavenly and profitable meeting; and also at the annual Conference at Boston, where I was permitted to meet with such a large number of brethren and sisters from the States, Canada, and Nova Scotia, who all sat together in truly an heavenly place in Christ Jesus, and were of one mind. acting for God and his cause, with prayers and tears, and assisted by the Holy Ghost. I was overwhelmed with joy to witness those four valuable servants of God consecrating themselves anew to the service of God in the gospel ministry, by receiving the ordina-iion and laying on of hands from the faithful. Oh, it seemed to me that angels looked down upon the pleasing scence with delight. My prayer is that those brethren may move faithful to the end, and that God would raise up and send more faithful la-borers into the field, for the harvest is great, and laborers are few. I believe that a good influence will go out from the Boston Conference, which will tell for God and his glory, and the cause will be greatly strengthened.

We in Hartford since the first of April, have been greatly prosperous. We have most excellent meetings and good congregations, which are constantly increasing in interest and numbers. We are all happy and well united, and have the Spirit of Jesus with us, which greatly comforts our hearts. We also have been blest with excellent preaching, for which we do praise the Lord. We have had one very interesting case of conversion, over which we do rejoice with angels around the throne of God ; and some others are inquiring after truth and right-eousness. Our prayer is, that they may be led to Jesns, and receive a full blessing in their own souls. Jesns, and receive a full blessing in their own souls. We have unauimously invited Bro. O. R. Fassett to remove among us, and labor with us, and provi-dence permitting, he will come about the middle of August. May he come in the fullness of the bless-ing of the gospel of peace. We feel greatly en-couraged, and we do resolve to go forward in the strength of Israel's God, and do every known duty, and all we can that will glorify God ; and we are certainly sure of a blessed reward.

the Babylonian, Medo-Persian, Grecian, and Roman. The last kingdom has been broken, as represented by the feet and toes of the image, and at this time exhibits the best form of that empire. Tie history of these monarchies comprises the general transactions of mankind, from the day of Nebuchadnezzar to the establishment of God's everlasting kingdom. We are living in the days of the division of the Roman empire, represented by the toes, and the prophecy de-clares that "in the day of these kings shall the God of heaven set up a kingdom, which shall never be de-This is the next great event for which we stroyed.' are to look, and standing as we do in such immediate nearness to the kingdom of God, we feel the force and meaning of the words of our text, "Behold, I come quickly

2 In Dan. 7th we have a more particular and expressive argument to this point. We are then brought down to the time when the judgment will be given to the saints of the Most High, and "the time come when the saints possess the kingdom.' The last item mentioned previous to this is now having a remarkable fulfilment : "The same horn made shall not then see me as ye now do, but I will send war with the saints, and prevailed against them."-This refers to the Papacy, and it is in such a wonderful manner prevailing against the saints, as to even arouse at last the cold Protestants, and causing alarm. will experience the kindling of its mighty work-We can read this prophecy, look abroad and witness ings when, after my resurrection, ye shall journey

Affectionately yours.

LETTER FROM J. LITCH.

BRO. HIMES :- As it may be of some interest to the friends abroad, I sit down to give a brief sketch of my recent journey.

June 16th, being my first Sabbath from home, I spent in Brooklyn and New York, and found the churches holding fast their confidence and determined to endure to the end.

June 23d was spent in Hartford. The church in Clinations. THE SABBATH QUESTION. BRO. HIMES:—I was forcibly struck while read-ing several tracts with which I met while on my

am constrained to say my visit to Hartford was truly | may sometimes observe, insmall type carefully packed a pleasant, and I trust a profitable one, at least to myself. The perfect harmony which was manifested among the brethren who temain in the old church, together with the interest and spirituality which characterize their meetings, constitute an encourag-ing indication of a revival of the work of God among them. I rejoice to learn that Bro. Fassett has accepted a call to become their pastor.

The same remarks will hold good with respect to The same remarks will hold good with respect to the church in Providence, where I spent Sabbath, June 30th, and found a very encouraging state of things existing. They have only to hold fast, and continue united in the work of the Lord, and they may expect to witness the outpouring of the Holy Solution. Spirit.

From Providence, I made my way to the Tent meeting at Trnro, Mass. But as you have already given an account of that meeting, I need not enlarge in reference to it. Suffice it to say, that it was to me a season of encouragement and satisfaction. The

me a season of encouragement and satisfaction. The scenes which were there witnessed, of weeping peni-tents seeking mercy through the blood of the Lamb, will long be remembered. May the great Shepherd of the sheep keep them to the day of Christ. Wednetday, July 9th, I spent the night with Bro. Osler in Salem, Mass., had an interesting meeting in the evening at a private house in Danvers. The cause in Salem and vicinity is in a prosperous con-dition, and bids fair still to advance. Saturday, 12th, arrived home, and found all well.

dition, and bids fair still to advance. Saturday, 12th, arrived home, and found all well, and the friends highly gratified with the labors of Bro. Osler and Laning, who supplied my place dur-ing my absence. J. LITCH. ing my absence. Philadelphia, July 16th, 1851.

Extracts from Letters.

Bro. C. A THORP writes from Hunslet, near Leeds (Eng), July 4th, 1851:

DEAR BROTHER :- I am glad to find that you are generally in the field, laboring for the good of the cause. It is gratifying also to learn that the Church worshipping in the Chardon-street Chapel is prosper-Severe trials, when borne with patience and ing. fortitude, tend to refine and invigorate our faith and zeal.

zeal. I should have esteemed it a blessed privilege to have been permitted to attend the New York Confer-ence, and seen and felt the happy influences of peace, and love, and unity. I have been reading the report, and my heart felt in in full union with the general sentiment of the meeting. I shall be glad to peruse the report of the Boston Conference. I hope it has been a happy, joyful, instructive, and edifying one .--It is quite time the brethren and churches fully knew and understood each other. And I hope that in the future,-until the Master comes, who will set all things in full order, and place every man in his prop-er position,—we shall see uninterrupted harmony of effort, and oneness of action and motive, in proclam-ing the "hour of his judgment come," that guilty sinners may be saved, and a slumbering church ar-roused to this hour of peril. O that all who believe the Lord is at hand could realize, continually, the dangers by which they are surrounded, and the blessed hope they profess to cherish. May the Lord pu-rify us, and sanctify us; and at last, when he shall look into our hearts, find no longer any hidden depravity, which now remains lurking in every corner of our souls, but may behold only the image of Jesus, indelibly stamped thereon. Yours truly, in the "blessed hope."

Bro. I. C. WELLCOME writes from Hallowell, (Me.), July 7th, 1851:

BRO. BLISS :- Our recent meeting at Whitefield was one of interest and profit. Although it is but a short time since the proclamation of the coming Bridegroom took effect among them, there are many who are now anxious to hear the glorious truths of the advent of Christ and his kingdom, and some have returned to the Lord from a backslidden state, while the young people of the place are serious and very attentive to the word, and seem desirous to become heirs of the kingdom to come. May the Lord lead them from sin to himself, and make them partakers of his grace, which will fit them to receive him joyfully at his coming. New doors are con-stantly opening for meetings to hear our message of the coming King, which cannot be supplied for lack of laborers. O that God may raise up and thrust out more laborers into his vineyard, who will not shun to declare the whole counsel of God. Yours in the love of God, waiting for redemp-

July 14th, 1851 :

tion.

away in spare corners of the broad sheet, queer looking paragraphs one half names, and the other half figures. Often enough these paragraphs are the result of much labor and skillul arrangement; but too frequently the reader hurries past them to the more exciting police reports or foreign corres-pondence. Yet some of them are well worth pondering. In one, for example, we have just read few returns of the new American census. of such unusual significance, that we doubt whether far-seeing men will not regard them as more interesting than the finest revolution abroad, or the foulest murder at home.

" The American census is not yet complete ; but "The American census is not yet complete; but the returns already received point to conclusions far beyond hope or expectation. Look at New York, for instance. In 1820, it had a population of 123,-000; 1830, 203,000; in 1840, 312,000. This rate of increase was unparalleled in the history of statistics. But the population is now said to have risen to the astonishing number of 750,000. — [This includes New York, Brooklyn, Williamsburgh, &c., &c.]— There are but two larger cities in Europe; in ten years more, at the same rate of progress, it will be larger than Paris. In thirty years from this date larger than Paris. In thirty years from this date New York will, on the same terms, be larger than London.

"And it must be considered that the capital of America is not ted, like our Manchester and pool, at the expense of the country; its advance is the type of that of an entire continent. In 1810 the population of St. Louis was 1,600; in 1830, 6,000; in 1840; 16,400: in 1850 it numbered 90,000! So far as the general nature of the returns can be inferred from the date at hand, the population of the Union will be about 25,000,000. From the year 1800, when the number was a little more than 5,000,-000, to 1840, when it had advanced to 17,000,000, the decennial rate of increase was about 33 per This rate would have given for 1850 a populacent.

cent. This rate would have given for 1850 a popula-tion of 22,000,000 only. "Material power has been developed equally with population. Great Britain alone excepted, no state in Europe could now maintain equal armaments in the field for any length of time. This marvellous growth is deranging all the old tradition of 'balances of power.' America is not only a first class state a few years, if no internal disorder shall she will be the greatest of all. Should the 1840-50 rate of increase be maintained for fifty years, the population will then amount to 190,000,000-nearly equal to that of the whole of continental Europe! Were it possible to conceive the same ratio maintained for another fifty years, the census of 1850 would give the astounding number of 1,696,000,000 ! German wars and French revolutions sink into com-plete insignificance by the side of considerations like

these. "With such a comment, how well we may understand the ' roars of laughter' with which the Ameri-can Senate recently received the menaces of Aus-tria! When the United States shook off the yoke of England, their people numbered no more than 3,000,000; when they were last measured against a European power, they were not more than 8,000,000: Tear reach herees they will be seen to be the second Laropean power, they were not more than 8,000,000. Ten years hence they will be equal to France or Austria. There hardly seems to be a limit to their growth. The valley of the Mississippi would alone support the whole population of Europe. In its vast basin, nations are now growing up as if at the bidding of enchantment."

Satan's Soliloquy on Prayer.

Ah, there's a good man for me. There's a man after my own heart, at least as far as any profession of religion is. I like that man well. Wish there vere more such in every church than there are there, though they are by no means rare. Let me see; that good soul has not been to a prayer meeting for more than a year, and there is no family altar in his house. Ah, he is my man. He has already convinced, by his life, three different persons, who were begin-ning to be quite serious, that there is nothing in religion, and I think I shall secure them as my lawful prey. I cannot help laughing to myself when I look upon such men, calling themselves pious, members in good standing in the churches, and yet doing so much by their daily conduct to harden men in sin, and to help along my cause and glory. I didn't use to think I should get so much help out of the church as I do, for some of my most efficient laborers are Watchman and Reflector church members.

A Counter-Blast.

One of the kings of England once wrote "a counon. Bro. H. L. SMITH writes from Auburn (N. Y.), ter-blast to tobacco," in which he inveighed ear-nestly against the growing use of that weed.— Another anti-tobacco movement has been started at a meeting in Boston, at which Rev. Mr. Trask urged several objectious against the use of tobacco; although a member of the Orthodox church, he felt himself called on to use his endeavors in behalf of humanity. " All drunkards use this weed. In all his lecturing in fifty towns, he had but found three drunkards who did not use tobacco. The town of Milford uses 80 tons of plug tobaccoin a year. The city of New York pays \$10,000 a day for cigars, and only \$8,500 a day for bread. It is computed that 20,000 persons every year, in America, get into the grave from the use of tobacco. The effects of this weed upon young students were porrayed. His lecturing on the subject was welcomed by many classes. Storekeepers said they had more silks and satins ruined by tobacco than any other way. 100,000 slaves are employed in its cultivation, so that the abolition principle had an interest in the case.

shop, upon which the latter said to him, " Pray sir, your honor has forgotten the principal object of your visit." "By no means," answered the judge; "if you please to set a price, I am ready to purchase; but ever since it has fallen to my lot to occupy a seat on the bench, I have studiously avoided receiving the value of a single copper, lest at some future period of my life, it might have some kind of influence in de-termining my judgment."

Slander.

"The first slanderer that ever was in the world was a false accuser, and that was the devil, who as he began betimes, for he was a liar from the beginning, so he began aloft, for the first false report that he raised was of the Most High, unjustly accusing God, unto our mother Eve, of no fewer than three great crimes at once, falsehood, tyranny, and envy. He was then a slanderons accuser of his Maker, and he hath continued ever since a malicious accuser of his brethren, and in most languages he hath his name from it. Slanderers, and backbiters, and false accusers may hence learn to take knowledge of the the top of their pedigree. We may not deny them the antiquity of their descent, though they have lit-tle reason to boast of it, senen serpentis, the spawn of the old serpent, children of their father the devil. And they do not shame the stock they come of, for the works of their father they readily do. That hellish aphorism they so faithfully practice is one of his principles; it was he that first instilled it into them, 'calumniare fortiter, aliquid adhærebit;' smile with the tongue, and to be sure to smite home, and then be sure either the grief or the blemish of the stroke will stick to it."

Nicotine.

Experiments upon the effects of nicotine, the new poison brought into notice by the trial of the Count de Bocarme, are being made in various cities of the continent. A day or two ago it was tried on dogs, cats, and hens, at Brussels, with most decisive results. Two drops caused the speedy death of a hen, and the instantaneous death of a cock. Sev-eral drops mixed with ether, and given to a small dog, caused sudden contractions of the limbs and copious salivation. A dose of vinegar caused him to revive, momentarily, but he died soon after. A bull dog, who was forced to swallow ten drops of nicotine, struggled against its effects for a full quarter of an hour. A cat that had swallowed four drops, ran four times around the room, and then jumped out of the window. The physicians, who performed these experiments, were to hold a post-mortem examination of the animals dead from the effects of nicotine. This poison has the appearance of Madeira wine and the mell of ammoniac. Nicotine is an alkaloid obtained from tobacco, and

is one of its active principles. It has long been known that a constituent part of the tobacco plant is one of the most active and deadly poisons. Simi-Similar experiments to those above noticed were long ago made with the essential oil of tobacco, and with similar results. Death has been produced by this oil, sucked by a child from an old pipe stem. These facts have long been before the public; but they seem to produce no diminuition in the popular use of the posion. It would seem, on the contrary, to be growing in favor with the young.

A Word to Idlers.

A person once called and introduced himself by saying that "he was come to spend an idle hour with Mr. Benson." "Be assured," said that eminent man. "that Mr. Benson has no idle hours. From seventeen to eighteen hours he spends every day either in reading, or praying, or preaching. Besides, he is going to preach this evening; and he mostly spends an hour upon his knees before he goes into the pulpit." With some degree of confusion the person withdrew; and it was hoped that he learned, by the mode of his reception, never again to disturb ministers when they are preparing to preach, or to imagine that they have idle hours to speud with idle people, who are not conscious of the value of time.

Misquotation .- "He who Runs may Read."

No such passage exists in the Scriptures, though it is constantly quoted as from them. It is usually the accompaniment of expressions relative to the clearness of meaning or direction, the suppositious although this involves the notion of legibility and clearness, that notion is the secondary, and not the primary one, as those persons make it who misquote it in the manner stated above. Notes and Quenes. it in the manner stated above.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVEST OF CHRIST AND THE BILLPING TO THE SECOND ADVEST OF CHRIST AND THE BILLENTIUM. WIE have made arrangements with a house in London, to fur nish us with all important English works on the advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

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THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD. THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever. It is divided into three parts, all of which are embraced in a single volume.

It is divided into three parts, all of which are embraced in a single volume. Part I. consists of Church Music, old and new, and contains the most valuable productions of the must distinguished Composer, and the most administed composer, and the most administed production of the mest distinguished Composer, and the most admired English. Scottish, Irish, Spanish, and Helder, and the most admired English. Scottish, Irish, Spanish, and Helder, and the osk of Music that have been composed during the last five hundred years. A two of the many notices received of the book are here annexed. From Rev. G. P. Mathews, of Libertw. I do not hesitate to give the "American Vacalist." I descrete a place in every chasile to a place the space of the prosent of the prosent of the prosent of the prosent of the prosents. From Rev. Same Souther, Belfast.

In every choir, vestry, and hampy in the choin. From Rev. Samuel Souther, Belfast. On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than it has been my fortune to find in some whole Collections, that have made quite a noise in the world.

The in the second part of the first of the dimensional conditions when the second seco

less treasure of Sacred Song, unsurpassed by the best compositions of more modern times. From Rev. Mosce Spencer, Barnard. I regard the "A merican Vocaist" ns embodying the excellences of all the Music Books now known, without the pile of useless lum-ber many of them contain. From N. Perrin, jr., of Cambridge. This book calls up "plensant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire strat-ger to the authory, fiel grateful to bin ; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

Sacred Music. From Zion's Hera'd. It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music. Published by W.M. J. REYNOLDS & Co., 24 Cornhill, Boston.— Problem to the '' Modell's' 'may also be sent to the office of the '' Ad-vent Herald, '' & Chardon-street, [0.12.]

GREAT COUGH REMEDY : Ayer's Cherry Pectoral, FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

Asthma, and Consumption. This remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest freets that can be desired. So wide is the field of its usefulness and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have here restored from alarming and even desperate diseases of the lungs, by its use. When once tried, its superiority over every other medicine of the kind, is too apparent to escape observation; and where its its use, when once tried, its superiority over every other medicine of the distressing and dangerous affections of the pulmonary prans, which are incident to our climate. And not only in the focus, Coursts, HoarsExtess, Ce., and for CHLIDERS it is the back without it, and those with other used in aver will be recog-nead the opinion of the following gentlemen, who will be recog-sized in the various sections of the highest chard-secter- as the oldest and most extensive Wholesel Deules in Medi-cure with an experience unlimited on the subject of which they press. THIS CERTIFICATE.

speak. If there is any value in the judgment of experience, see THIS CERTIFICATE. We, the undersigned, Wholesale Druggists, having been for a long time acquainted with Ayer's Cherry Pectoral, hereby certify our belief that it is the best and most effectual remedy for Pulmonary complaints ever offered to the American People. And we would, from our knowledge of its composition, and extensive usefulness; cordially commend it to the afflicted as worthy their best confidence, and with the firm conviction that it will do for their relief all that medicine can do.

Andreak and a second sec

Wade, Eckstein & Co., Clucinnait, Ohio.
IN FOREIGN COUNTRIES:
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With such assurance: and from such men, no stronger proof cem be adduced, except that found in its effects upon trial.
Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists and Dealers in Medicine generally throughout the country in the such ment ment of the schemet stronger in the schemetary in the sc

BRO. HIMES :- A very interesting revival is now in progress in this city. In the Baptist Church, twenty-six persons obeyed the Lord in the ordinance of baptism the first Lord's day in this month, and it is thought as many more will follow next communion day. I have to praise the Lord that those near to me by the ties of consanguinity are among the number. Sinners are learning their duty to God, and obeying from the heart. In this I will rejoice. Some persons among us say they cannot rejoice because they are not taught the gospel as they under-stand it, with reference to what Christ has promised to do for them; but I still rejoice, and I know you will rejoice with me, that sinners are learning their duty, and obeying the Lord so far as they learn it.-Yours in that same blessed hope.

MISCELLANEOUS.

The American Census Abroad.

Judicial Integrity.

Judge Sewall, of Massachusetts, who died in 1760, went one day into a hatter's shop, in order to purchase The American Census Abroad. The London Athenœum makes some comments upon the extraordinary growth of this country, which, though true, would have possessed much less interest had they appeared in any American journal: "Men in the habit of reading daily newspapers" went one day into a hatter s shop, in order to purchase a pair of second-hand brushes for cleaning his shoes. The master of the shop presented him with a couple. "What is the price !" said the judge. "If they an-swer your purposes," replied the other, " you may have them and welcome." The judge upon hearing this laid them down, and bowing, was leaving the

Three Onlies.

The sole authority of the Bible as a rule of faith ; in opposition to the decrees, traditions, and commandments of men.

The sufficiency of Christ's atonement; in opposition to human merits and ceremonies

The renewal and sanctification of the soul, by the power of the Holy Spirit, through the truth ; in opposition to the efficacy of sacraments and penance.

Population of the Principal Towns in Maine.

Portland, 20,819; Bangor, 14,432; Augusta, 8,227; Bath, 8.020; Gardiner, 6,486; Biddeford, 6,095; Saco, 5,794; Belfast, 5,052; Rockland, 5,032; Brunswick, 4,976; Westbrook, 4,852; Hallowell, 4,769; Calais, 4,750; Frankfort, 4,233; Waldobo-rough, 4,199; Eastport, 4,125; Ellsworth, 4,009; Camden, 4,005.

Sir Philip Sidney says, " The true valiant dare do every thing, but do any body an injury."

ALUABLE BOOKS,

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THE ADVENT HERALD.

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BOSTON, JULY 26, 1851.

Indebtedness to the "Herald."

THE following estimate is independent of over 500 copies we send out weekly without pay. No. of bills sent to persons owing No. of bills sent to persons owing \$2 and over, 777, amounting to No. of persons owing for vol. 6 at end of the volume, to whom bills were not sent, 895, amounting to Making 1672 persons to be heard from; and due the office for "Her-ald" at commencement of vol. 7 Since paid by those to whom bills were sent, 277 persons Since paid on last vol., to whom bills were not sent, 267 persons No. of those who have announced their inability to pay, and whose ac-\$2446 00 895 00 \$3341 00

and 7 1-2 o'clock-to continue over the Sabbath. Elders EDWIN BURNHAM, SHIPMAN, and FASSETT will attend.

HARTFORD, CT .- A Big Tent-meeting will commence on Wednesday, July 30th, to continue a week or more. Friends in the vicinity are requested to cooperate in the objects of the meeting-the advancement of doctrine of the Advent near.

We had a good meeting at Phœnix, R. I. Its close was particularly so.

Lynch Law in San Francisco.

The Alta California of June 14th contains the following particulars of a case of lynch law in San Francisco.

Our city, on the night of the 10th inst., was the scene of one of the most appaling tragedies that has ever been trans-acted within its limits. The circumstances connected with

broad daylight. As soon as the sentence was passed, the bell on the California engine house, near by, commenced ring-ing the prisoner's funeral knell. Capt. Ray, of the Police force, applied at the door of the Committee Room, and de-manded the prisoner, but was refused several times, and al-though others of the police force were on the ground, they saw it was of no use to attempt a rescue. About I o'clock Mr. Samuel Brannan came out, and as-mending the bank opposite, aunounced the result of the Com-mittee's deliberations, stating that he had been fairly tried, convicted upon the strongest testimony, and offered no de-fence except a denial of the robbery. He gave the name of John Jenkins, and professed to be a native of London. Mr. B. stated that he had been allowed another hour to prepare himself for death, and that Rev. Mr. Mines had been sent for to visit him. The crowd present promptly approved of the action of the Committee. From that time the excitement began to increase, and the matter was freely discussed by knots of citizens at the various street corners, around the Committee-room, and in the square. A very large majority were evidently in favor of the execution.

Marcing 1072 persons to be heard from a log of 100 model.
 Statu and the square. A very Harge majority is a second by a single status of the square stat

The Vigilance Committee, the Alta California says, is composed of some of the most respectable citizens of San Francisco, numbering about two hundred, who avow their willingness to be responsible for what they do. In consequence of the frequent crimes, and the failure to convict or ounish the perpetrators, the Committee have declared their determination to suffer no criminal, when apprehended, to escape punishment, until the city is rid of the rogues who have so long infested it. They have established a " People's Court " for the trial of crimes, and have pledged themselves in a series of resolutions, to support each other to the extent of their lives. They say that property and life are insecure and that the authorities fail to afford the honest and orderly any protection ; therefore further for bearance would cease to be a virtue. They have resolved to have the people determine by vote, whether robbery, &c., shall be visited by hanging, or some other punishment ; but whatever mode may be adopted, they pledge themselves that no criminal, after a fair trial, shall escape punishment.

SUMMARY.

— On Saturday night, the 12th, a train of passenger cars was thrown off the railroad near Schuylkill, by obstruc-tions placed on the track. Benjamin McDaniel, of Phila-delphia, was fatally injured. A man has been arrested on suspicion

— At Taunton a lew days ago, a young man named Smythe was engaged in painting the outside of an attic win-dow of the brick mill, when the rope which held the plank on which he stood broke, and he fell a distance of fity or sixty feet. He lived but about fifteen minutes after his fall.

In Alexandria, Va., a lawyer named Andrews slapped his slave boy on the mouth with the back of his hand; one of the teeth wounded the hand between two of the knuckles, from the effects of which Andrews died in a few days.

- A doctor in Cincinnati was lately called upon to per form an operation upon the head of a young lady of that city. It appeared that she had been in the habit of twisting and tying her hair so tightly, that the scalp had become parted from the skull, and it was found necessary to open the scalp to remove the matter which had accumulated beneath.

A drunken row occurred among some Irishmen, who formed a part of a Catholic pic-nic party to Cochituate Grove, on the 17th, in which one of the actors was stabled in the on the hand.

— The Pictou (N. S.) Chronicle mentions the death of Mr. John Chisholm, of East River, of dropsy. He had been tapped 228 times, by which operations 358 gallons of water had been taken from his body.

In New York, a man 74 years old, and worth half a million of dollars, was recently bitten by a mad dog, and died within five hours after the attack.

biological and the orders of the Secretary of War, of false-hood, &c., and dismissed from the service.
 — Some girls in Winchester, Preble county, O., got into a quarrel about a swing, when one of them struck another so severely with a club, as to cause her death in a few days. The girl who struck the blow was arrested, but afterwards discharged.

— Mr. Thompson, a wealthy planter of Mississippi, re-cently took with him to Cincinnati fourteen slaves, whom he intended to set free, and place on a farm which he had pur-chased for them in Mercer county, O.

The Plainfield Gazette says, that the clergymen of that place have resolved that they will not officiate at the fu-neral of any member of the order of Odd Fellows, or any other secret society, where the ceremonies of such societies are performed.

— A slave trader in New Orleans named Creswell, re-cently died, liberating by will all his slaves, ninety-one in number. The will was contested by his executors, but was number. The will was confirmed by the court.

During fifteen days in June, nearly one million bas-kets of strawberries were brought into the city of New York from one locality in New Jersey.

Foreign News.

The Ecclesiastical Titles Bill passed the English House of Commons on the 4th by a vote of 263 to 46. The bill contained an ammendment, which was strongly opposed by Lord JOHN RUSSELL, extending the penalty of £100 to the procuring, publishing, and putting in use of bulls, rescripts, &c., from the Pope, and authorizing private parties to prosecute, with the consent of the Attorney General. The result was received with loud cheers by the House. Previous to the vote, the Irish members withdrew ; had they not done so, the amendment could not have passed.

The census returns from Ireland disclose the fact, that the population of that country is only 6,500,000 ! In 1821 the population was 6,801,827 ; in 1831, 7,767,401, and in 1841, 8,175,124, so that the population is less now than in 1821 !

Public attention in Paris was absorbed by the anticipated report of the committee on the subject of revising the Constitution. The committee were to report on the 9th, the day the steamer sailed.

The Giornale di Roma of the 17th May publishes a sentence of the Supreme Tribunal of the Sacred Consulta, condemning PIETRO ERCOLI, aged 34, to the galleys for twenty years for attempting to prevent an individual from lighting a segar he wanted to smoke !

The executions in Rome still continue. Two individuals were shot on the 10th ult.

The Roman Catholic Bishops of Wirtemberg, Baden, the Electorate and Duchy of Hesse, Nassau, Hamburg, and Frankfort, have demanded the repeal of all religious concessions made since March, 1848, together with a list of no less than sixteen other claims, all of the most aggressive character, and aiming at rendering the church paramount to every other authority.

The war between the English and the Kaffir tribes continues with fury. It bids fair to be one of extermination.

The Russians have suffered another severe defeat from the Circassians, who are again in the field with increased numbers and resources. The Russians lost 5000 men.

It is said that the Turkish Government will set KOSSUTH and the rest of his companions at liberty in September.

Children's Advent Herald.

Chalineres & Auvent Internation. The July No. of this paper is out. The contents are -The Child's Pettion-Magnanianity-Little Graves-The Little Shovel-Have a Traine-& Kind Act-The Child and the Batterfly-Nothing is Lost -Disinterested Benevolence-Houses in Thibet-Faneul Hall, with a large engavis g-What the Good Child Loves-Violence and petti-vanity of the Work-Exhibition of the Deal and Dumb-Bad Temper - A May Walk -Scripture Questions on Forgiveness-Interesting Facts-Puzzles, &c. &c. The Children's Herald is published monthly at 25 cents per year. Two copies (uncut) can be sent to one place for single postage.

APPOINTMENTS, &c.

Bro. D. Campbell will preach st Colbourne Aug. 1st, $\delta P M$; Co-burg, 3d, 11 a M and 5 P M; Bro. Pearce's, 51h, $\delta P M$; Toronto, 61hdo, Bro. Griggs's, 7th do; Nelson, sti do; Fahler Campbell's, 9th do; Bro. Burrouzh's, 10th, 3 P M; Bro. Navers', 11th, 6 P M; Dea-con Howard's, 12th do; Bro. Truman Wilcox's, Norwich, 13th do; Mr. Gray's, 10th. 1 will explain to the friends, when 1 see them, why 1 did not fulfilm vi last appointments. B. C. There will be a Conference in Conway, Mass., in the vicinity of Bro. Pulsifer's, Aug. 1st, to continue over the Sabbath. Tam now at liberty to 'wist and labor as the Church shall call. Letters may be directed to Birdgeport, Cl. L. ADRIAN.

Bro. F. H. Berick will preach in Lowell, (Masonic Hall,) the first abbath in August.

Bro. A. Sherwin will preach at Sonth Newbury, Vt., Sabbath, Aug. 10th, and at North Danville Sabbath, 17th.

Aug. 10th, and at North Danville Saubath, 17th. Bro. A. Merrill will preach at Bristol, Ct., Sabhath, July 27th; New Hartlord, 25th, 5 p a; Winsted, 29th, 2 p a; Granville, Mass., 30th, 5 p a; Springfield, 31st, 75 p a; Brinfield, August 1st, 5 p a; Holden, Subbath, 3d. Bro. I. C. Wellcome will preach, Providence permitting, in the Partridge school-house, Whitefield, Me., Sunday, July 27th, at which time it is expected that a number will be baptized, and the Lord's supper administered.

ord's supper administered. I will preach al Morrisville, Pa., July 31st; Yardleyville, Aug. 1st; Philadelphia, 3d ; Baltimore, Md., from the 5th to the 10th ; Centre Jounty, Pa., 14th and onward. Bro. Hawkes will preach in Harrford the fourth Sabbath in July and the first in August, and Bro. Edwin Burnham the second.

Bro. F. McWilliams will preach at Lockport N. Y., Sunday, July 27th.

Bro. F. H. Berick will preach in Nashua, N. H., Sabbath, July 27 . There will be a Camp-meeting At Fingal, on the old ground near ridow Burdine's, commencing Aug. both, at 3 P M, and continue ver the second Subbath. Friends are requested to have their tents p on the Frieday previous to the meeting. Provisious will be made or horses on the most reasonable terms. Elder D. I. Robinson, P New York, and several others, will be present. Collections filbe taken up to defray the expenses of the meeting. In behalf t the brethren, Lewis B. Payson, A. Weldon, D. Compbell. will be taken up to defray the expenses of the meeting. In behalf of the brethren, Lewis B. Payson, A. Weldon, D. Campbell, A Camp-meeting will be held near Bro. Burroughs', commencing Aug. 28th, at 3 F M, and continue five days. Friends will be made for horses. It is hoped that a good number of friends will be made for horses. It is hoped that a good number of friends will be present, as a consultation will be held at the close of the meeting, touching the best way of forwarding the cause. A collection will be taken up to defray the expenses of the meeting. In behalf of the brethren, J. Borroughs, W. Willard, W. Cornwell, D. Campbell.

A meeting will be held at Cobury, commencing Sept. 7, at 11 A M, and continue several days. Also one at Asa Spencer's, Sept. 11th, at 3 P M. Friends are invited to attend.

A meeting will be held at Coburg, commencing Sept. 7, at H a M, and continue several days. Also one at Ast Specicer's, Sept. 11th, at 3 p M. Friends are invited to attend. A Camp-meeting will commence in the Powley neighborhood Sept. 18th, at 3 p M, and continue a week or more, as duity may re-up to defray the expenses of the meeting. A seve want to circulate any to defray the expenses of the meeting. A seve want to circulate range of the several dotted and the several several several part of the several dotted and the several several several part of the several several several several several several part of defray the expenses of the meeting. A several to circulate range to give an account. Ent. J. Powley, Peter, J. Camp-bell, of Haron, Perce, and Truesdate, are invited. In behalf of the breatment, c. Powley, W. Jac. son, D. Cambell. (Monifor & Messenger please copy the above.) There will be a Camp-meeting at Northfield Frams, near the resi-tience of Bro. A. Gage, commencing Aug. soft, and continue over the selected the location will be with us, according to his promise. Breathere will be a Camp-meeting at Northfield Frams, near the resi-tience of Bro. A. Gage, commencing Aug. soft, and continue over the selected the Lond will be with us, according to his promise. Breathere will be a Camp-meeting at Northfield Frams, near the resi-tience of Bro. A. Gage, soft, and continue over where selected the Lond will be the state state of the selected the Lond will be the selected to them. Horses kept at Bro. Gage's. Bro. The reside and other will be in attendance where the word of truth. Assoc Gage's Store all others - the poor share the word of truth. Assoc Gage's Store all others - the poor share the word of truth. Assoc Gage's Store all others - the poor share the decome his followers, to come in the anne of the lord, for weak the commencing sept. 2d, and continuing robably over the fol-owing sabbath. We invite all the lovers of Jesus, and those who weak pect the good Lord will meet will his people, and forgiv

H. MUNGER, Committee. A Tent-meeting will be held in Charleston, R. I., to commence on Friday, Aug. 1st, to continue over the following Sabbah. The ground is within a mile and a haff of the Caroline Mills, a little south of the rail-road. Elders Edwin Burnham and F. II. Berick are expected to be present. J. NOCAKE.

are expected to be present. J. NOCAKE. Bro, J. Cunmings will commence a Tent-meeting at London vil-hage, N. H., Aug. sht, ho continue over the Subbath. Bro. I. H. Shipman is requested to attend. M. L. BENTLEY. Providence permitting, Bro. J. Cummings will commence a Tent meeting at East Weare village, N. H., Wednesday, Aug. 13th, and continue over the Subbath. T. M. PREELE.

Second Advent Big Tent Meetings.

Account Advent Big Tent MiceLings.

mittee; N. SMITH, I. C. WELLCOME, assistants. Hig Tent and Campenceting in New Haven, Vt., commencing Aug 30th, and continue a week, or longen. It is hoped this with he ageneral meeting of Adventists throughout this region, and that the cause of spicading the great fruth of our soon coming Lord may here receive a new impetts. Let berthere conce with that and earnest prayer, that God may revive his work. Those coming from the north or south, can come by way of the Burlington and Rat-land Railroad, and probably stop within fithy rods of the ground. All necessary arrangements for the accommodation of those who nay come will be made, the particulars of which will be given hereafter.

ADVERTISEMENT.

Radverstristernerst. Bufato, June 18th, 1851. Dean Bro. Himes: -1 wish you would put in your paper the following note, caused by looking through your "Defence," which has just been received. Insert it as an advertisement, if you please, for two months, and charge me according the through your "Defence," which the Readers of the Advent Harbinger: Dean BRETHERS: -- If will be recollected by you, that Elder Marsh, in his paper some time, I think, in January last, after read-ing my certificate in "Supplement" No. 2 of the "Heraid," pub-sheed a contradiction of the matter therein contineed, chaming to take the same from my own proposition, which in my certificate was subnet to, and which was dated Sent 4th, 1850. In the man-

one of the upper apparing ingenter state has been been related with the affair are these : Wing to the vast amount of crime which has been perper-trated for a length of time, and the impossibility by due pro-ress of law of procuring the conviction of the guilty, bestow-ing adequate purishment when convicted, or vera keeping them in safe custody, a number of citizens resolved to take the law into their own hands. They accordingly organized themselves into a detective and protective force, with a fixed determination to purish those whom they should find guilty of the commission of any felonious act. They accordingly procured quarters in a building on the corner of Sansome and Bash streets. The numerous robberies, burglaries, and acts of incendiarism, induced them to form their determination. Mout 9 o'clock on Tuesday night, a man carrying a bag containing something apparently quite heavy, attracted the attention of the Whitehall boatmen at their station on Cen-ration of the Whitehall boatmen at their station on Cen-ration of the Whitehall boatmen at their station on their out toward the end of the wharf. But a few moments had elapsed before Mr. Virgin, a gentleman who keeps a ship-spain of a person who had just robled his office of a small iron safe, containing a considerable sum of mouey. The man with the bag was at once suspected, and a number of hoat-men stred immediately in pursuit. After a sharp pull they overhauled him, when he threw his boaty overloard. After a very severe struggle, one party of boatmen succeeded in capatring him, which another fished up the bag, which proved is contain the stolen safe. The was conveyed on shore and at once taken possession of by some of the Vigilant Committee, who conducted him

to contain the stolen safe. He was conveyed on shore and at once taken possession of by some of the Vigilant Committee, who conducted him prompily to their headquarters, where he was tried in pres-ence of about eighty members of the conclave, sitting with closed doors, by them convicted, and sentencei to be hug in the Portsmouth Square that very night. The precise mode of trial was of course a secret. During the time of its progress, the citizens had accamilated in large numbers about the building and in Portsmouth Square. The bell on the engine house at the latter locality having rung a signal to ap-prise the citizens of the proceedings going on. The popu-lace were very much excited, but more orderly than we recol-lect ever to have seen such a numerous assemblage on any lost ever to have seen such a numerous assemblage on any similar

Some disapprobation was manifested at the secrecy of the Some disapprovalion was manufested at the sector of the two previous fires. Committee's proceedings, but when the result was known, there was a very general approval manifested, although there were many who deemed the ponishment of death too severe for the offence, and others thought he should be executed in the great scandal of the court.

— Dr. Wright, of Knoxville, Tenn., while engaged in flogging one of his slaves, received several mortal stabs from the latter with a knife. He succeeded in killing the slave.

— Mr. J. H. Alexander has observed, that the third day before the new moon governs the quarter-day of that la-nation, and fortifies his own general observations by more striet ones at the Girard College, in which from three-fourths to four-fifths of the quarter-days turned out according to his rule.

— Mr. Saltzentein, a merchant of Athens, Ill., received one or two boxes of goods from Europe. Five persons, who were present when they were opened, took sick and died.— The disease soon spread among those who attended them, and among others. In one family six persons died. A panic at once ensued, when about halt the inhabitants left the place. With one exception, the deaths have been among adults. A large number have fallen victims.

— While the house of a merchant in San Francisco, containing all that he possessed, was in flames during the last conflagration there, coolly invited his wife to walk out and see the fire ; when they had passed into the street he sud-denly drew a revolver and shot her through the head, and then shot himself. He had lost everything he possessed at merch of the two nerviews fires

BUSINESS NOTES.

J. P. Townsend-You owe on Herald \$2 40, from No. 472 to 534, and of present vol.

J. T. Dixon-Have received the amount of your former bill, and ent another bundle the 13th by express.

Daniel New-We send you the books you order, which you will ee from the published prices in the Herald, including the postage see from the published prices in the firming interpolation on them, which we have to pre-pay, amounts to 82 42; the post-age on Herald you order to be sent to Rev. A. B. is 52 cents, and the balance we credit you on Herald to 534.

L. D. M.-T. G. Bryce owes 50 cents for two former vols. of the C. H. We send him again as directed.

C. A. Thorp-Mrs. R. P. commenced with No. 469, afterwards paid to 495, and now owes \$1 50. G. P. of L. is credited for v. 5.

E. Barry-The money you speak of was received and credited to you at the time. The bill was sent previous to the receipt of the money. All right now. All right n

I. C. Wellcome-It was received and acknowledged in the Herald.

DELINQUENTS.

If we have by mistake published any who have paid, or who are our, we shall be happy to correct the error, on being apprised of

E. T. BUSSELL, of Milroy, Ind., stops his paper, owing 3 50

Total delinquencies since Jan. 1st, 1851...... 143 33

TO SEND HERALD TO POOR.

S. Stone 1 10

TO AID THE TENT OPERATIONS-C. Houghton 10 00

error when ne published that, I charged hin with wildely, an effect, misrepresenting me, and suppressing the truth, and hal-long with limit to have the same corrected, but without effec-have caused my letters, propositions, and all, so far as I have less, for Elder M. has suppressed a part of my papers, and ser-give them up). Uobe published in series of the papers and series of the same have caused my retters, propositions, and an, so hat as I have co-jes, (for Elder M. has suppressed a part of my papers, and retises to give them up.) to be published in a book called "Himes's Detence;" intervare contained between pp. 22 and 236 of that work. Any object in this notice is to call your attention to those letters, and ask for them a careful perusal, and that if Elder M. is right in the course he has pursued, he should be freed from blame, and if wrong, that you should housely hold dim responsible for the wrots. I am willing to submit myself to the same rule. Allow me also to speak for this whole "bettence" a careful and prayerial perusal, that you may judge correctly as to this warfare upon brethren. It will not hart you to know the truth. May God guide you by his Sprit and love to judge righteous jadgment. Yours in love, H. TANNER.

Receipts from July 15th to the 22d.

The No. appended to each name below, is the No. of the Hernid to which the money oredited pays. By comparing it with the present No. of the Hernid, the sender will see how far he is in advance, or how far in arrears.

Babonnee, 67 Hous Jar in Arlens.
H. L. Smith, 534; L. F. Allen, 560; C. K. Farnsworth, 534; E. Compkins, 560; Elder C. M. Richmond, 500; A. Clark (was rec'a), 590; Elder Edwards, 500; I. C. M. Kichmond, 500; A. Clark (was rec'a), 590; Elder Edwards, 500; I. C. M. Kikmey, 585; H. Bradley, 534; L. Ooon, 500; Mrs. B. R. Norton, 534; F. L. Coon, 500; Mrs. B. R. Norton, 534; C. Meley, 501; S. Dokof, 542; E. Lee, 24, 534; S. Likher, 334; Z. W. Hoyt, 505; C. Marshall (and books), 543; Miss, 560; H. Bradley, 561; H. Wadi, 554; M. Daggeti, 560; J. Britney, 560; H. Wedi, 534; A. Cabel, 534; M. Daggeti, 560; J. Britney, 560; H. Moore, 560; Marshall (and books), 543; Miss, 560; L. Bartley, 544; C. N. Ford, 356; B. Brangeh, 560; S. A. A. Rathbone, 500; Greene, 500; J. A. Mare, 560–each Si H. Emerson, 531; B. S. Reynolds (on acc'); J. Bartlett, 585; E. New, 58; B. Rollins, 560; J. Coolened, Si H. Mean, 569; B. Grannis, 500; J. D. Reinhard, 331; H. Bishop, 585; B. Rollins, 560; J. Chang, 564; J. C. Ander, 565; B. Grannis, 500; J. Canpbell, 561; C. Bartlett, 585; E. Round, 560; J. Canpbell, 561; C. Bartlett, 585; E. Round, 561; J. Canpbell, 561; C. Bartlett, 586; E. B. Goodenough, 505; S. Cars, 560; J. S. Beinhard, 531; H. Dishop, 585; D. New, 584; J. Canpbell, 561; C. Bartlett, 576; D. Rouch, 561; D. Grannell, 561; C. Bartlett, 576; J. Canpbell, 561; C. Bartlett, 576; J. Canpbell, 561; J. Bartlett, 576; J. Bartletth, 576; J. Bartletth, 576; J. Bartletth, 576; J

560-each S3. W. B. Gillingham, 585; W. A. Pay (two copies and C. H. to) 534; T. P. Hedrick, 550; T. B. Grove, 550-each S3—F. H. Berick, on acc't, S. Stone, (and books, sent), 585-each S5—P. Johnson, on acc't. S.