

ADVENT



HERALD

Lucas 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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THE MEDIATOR.

"As the greatest of all sacrifices was required, we may be assured that no other would have sufficed."—*Essay on the Atonement.*

How high Thou art! our songs can own
No music Thou couldst stoop to hear!
But still the Son's expiring groan
Is vocal in the Father's ear.

How pure Thou art! our hands are dyed
With curses, red with murder's hue—
But He hath stretched His hands to hide
The sins that pierced them from thy view.

How strong Thou art! we tremble lest
The thunders of thine arm be moved—
But He is lying on thy breast,
And thou must clasp thy best Beloved!

How kind Thou art! Thou didst not choose
To joy in Him for ever so;
But that embrace thou wilt not lose
For vengeance, didst for love forego!

High God, and pure, and strong, and kind!
The low, the foul, the feeble, spare!
Thy brightness in His face we find—
Behold our darkness only there!

Anticipation and Contrast.

BY THE REV. JOHN CUMMING, D. D.

"And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."—Rev. 21: 18-27; 22: 1-5.

Scenes that are developing themselves around us have suggested the reading and study of the exquisite imagery prefixed to this chapter. I have examined these words, "God be merciful unto us, and bless us; and cause his face to shine upon us;" i. e., make us a truly Christian people, that, in the language of the Psalmist, "thy ways may be known upon the earth, and thy saving health among the crowds of nations from the ends of the earth that are gathered together in this great city."

The very perusal of the apocalyptic picture suggests, by way of contrast, the evanescence of all that is an approximation to it. Man tries to imitate the heavenly, but his brightest and most beautiful approximation is only the more

splendid failure. Whatever man attempts upon the earth, however great, is only an evidence that he has yearnings in his soul after a perfection, a beauty, a glory which this world cannot furnish; yet every one of these yearnings are Divine instincts—indomitable instincts, not to be disappointed or denied, but to the utmost gratified when the New Jerusalem shall come down from heaven, and the splendid picture that is here set in prophecy shall be fulfilled in fact, in the world's history, and in the Christian's grateful experience.

Earth has been often the scene of great gatherings. Many of these are familiar to us. Sometimes men have met in countless crowds to battle; sometimes to celebrate the Olympic games, and races, and wrestlings; one time, familiar to you all, they came as the Crusaders of old, when, under the auspices of a Pope, who was foolish enough to consecrate such folly, and at the instigation of Walter the penniless, and Peter the hermit, who had nothing better to do, they set out to recover the desolate tomb of a dead Christ, instead of going forth to preach the risen glory of a living and interceding Christ. Incidental evils have accompanied all great gatherings; but if there have been incidental evils, as there will be in this great city at this remarkable time, I believe there will be permanent, I hope, everlasting good. I do not believe that the evil will anything like counterbalance the good. There are afloat many prophecies of evil; many auguries of mischief offered in all shapes from all quarters on the present gathering in this metropolis. I will never gather dead leaves from my garden if I can find beautiful roses; I will not look on the dark side of the picture, which may not be, but rather on the bright side, which possibly will be: at all events, I will not anticipate evil; I will rejoice in expecting good; and if I am disappointed, I can only then patiently submit. Scepticism has had its conferences, superstition its conclaves, Rome has had her jubilees; why should not England have an enjoyment, if it be only for a day? Consecrated it has been; blessed let us hope it will be; and instead of prophesying evil, like birds of ill omen, let us rather help on the good that is possible, and avert the evil that is contingent. The present is the greatest and most miscellaneous gathering that has been since the days of Pentecost itself. The tares and the wheat are together; the gold and the alloy; the good and the bad; the frivolous and the serious; the gay and the grave. Their inner hearts are not more diversified than are their outer costumes and expression of countenance.

That gathering, however, is no accident. I do not believe there is such a thing in all God's universe as accident. Not the fall of the tiniest insect on its wing is an accident, any more than the fall of a monarch from his high throne. All are emissaries, all are missionaries, and great good the issue. Optimism, in my judgment, is the grand guarantee of the gospel of grace. This gathering of the nations is eloquent in lessons to us, and ought to call for serious thought and solemn prayer. It is to the pulpit and to the pew an opportunity of doing good, the highest good, everlasting good to the souls of mankind.

Every such attempt is an effort of man to reach that perfection which was his first destiny; and it is a confession upon man's part that he feels the want of something, and that he is anxious, and that he will labor, if possible, to recover it. The most beautiful painting we can look at; the most finished poem we can read; the most glorious structure I can contemplate, are all efforts of man to reach a perfection of which he has vague and inextinguishable recollections; a perfection, too, the very attempt to reach which is not only a prophecy, but an augury of the fulfilment of God's promise, that this air shall not always resound with the tramp of battle-steeds, the rolling of the war drum, and the sound of the clarion, and that this earth shall not always be steeped in tears, and torn with graves—that sick-beds, and sorrows, and crosses shall not always be; that

one day, and I believe sooner than some imagine, the New Jerusalem will come down from heaven, and the world shall close as the world began,—with Paradise itself.

The prediction which I have read from the book of Revelation, describes a descent upon the earth, not an erection upon it. We perceive in the opening of the 21st chapter, that, in apocalyptic vision, "John saw the holy city, New Jerusalem, coming down from heaven as a bride adorned for her husband." It did not grow out of the earth like a flower made of the earth's materials, and destined with the earth to decay, but it comes down from heaven. Its origin is heavenly, its destiny is heavenly; its character is therefore essential and unmingled purity. It comes down, it is said, from heaven, and is planted on the earth, and it shall exhibit a glory the very reading of whose record is music. When one listens to some one reading these two last chapters of the Apocalypse, it is as if we listened to the sweetest strains of the most majestic oratorio. The thoughts are so magnificent, the language so poetical, that all that Shakspeare wrote, or Milton conceived, sink into insignificance in comparison with these grand accents of the son of Zebedee, the fisherman of the lake of Genesareth: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven," presenting a glory, a magnificence, a splendor without comparison, as it is without companion.

The reading of it suggests contrast. That great structure raised in Hyde Park, beautiful as it is, is nevertheless full of flaws and imperfections. The rains will pierce it; it is liable to a thousand contingencies. An earthquake may gulp it down; the hurricane may sweep it away; a single flash of lightning from God's cloud may leave it, and all its glory, a miserable wreck; a disorderly mob—though there is no reason to anticipate that—may break it up; decay will lay its ten thousand wasting fingers upon it by-and-by; and if decay do not, the men that built it will be required to take it down; so that it will have started up to show what man can do, and it will have gone away to tell us that all that man does is evanescent, and that we should look not here but beyond for "a house not made with hands, eternal in the heavens;" a fabric that shall not know decay, that shall endure for ever and ever. The palace I have spoken of is doomed to decay; the palace of the age to come shall last for aye. Ruby rocks will be its foundation; the quarried gems of the earth will be its stones; the very dust that lies upon it will be the dust of diamonds; and all there will be perfect as it will be pure. There will be no element of decay; no hostile power from without; its origin is from above; its guardian will be Omnipotence; its duration will be eternity!

One cannot pass without asking, have we any hope of being citizens of that no mean city? Have we any prospect of entering into that palace not made with hands, and of admiring what the nations will bring into it—their glory, their magnificence, and their riches, throned upon which shall be no earthly, though beloved monarch, but the Prince of the kings of the earth, whose crown is an everlasting crown, and whose dominion knoweth no end?

This divine creation, this crystal palace on the earth—and I believe it will be on the earth, for it is said to "come down from God out of heaven," and "like unto clear glass"—hath no need of the sun or of the moon to shine in it, as stated in the beautiful chapter from which I have selected my motto. There will be no obscuring cloud; there will be no overhanging shadow; there will be no exhaling mist; there will be no portion on which bright light shall not shine, and no object that will not bear the brightest light to be concentrated on it. Solomon's temple, I believe, is a blot in comparison with this; and the most magnificent creation of human genius, the concentrated splendor of all the combined cathedrals of England and of Europe, will only be to this great temple of the universe as the tiny light of the lamp is to the sun's, when he shines from his meridian throne.

The palace in Hyde Park was opened the other day by prayer. That was a noble feature. That was the Great Exhibition. The only sad thought I had about it, some months ago, was, lest this should not be the case. On the Continent of Europe, they will not open a railway till the priest comes to bless it; nor will they start an engine until the Archbishop says a mass for its welfare. And what they do in their superstition, surely we, who have a brighter and purer faith, and nobler hopes, ought not to leave undone; and therefore I am thankful that the edifice was opened with prayer. But this great edifice described in the Apocalypse, will not be opened with prayer, but with praise. It will be consecrated, not by the presence of an earthly, but by the glory of a heavenly King; and the hymn that shall be sung at the opening of this palace will not be a prophetic, but an accomplished hallelujah—"The Lord God omnipotent reigneth; and the kingdoms of this world are"—not will be—"become the kingdoms of our God and of his Christ." It shall have "no need," we are told, "of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." A Sabbath calm shall repose on it perpetually; every acre of it shall be holy, every pulse of every inmate a Sabbath bell, every breath shall be fragrance, all sounds shall be music, all scenes beauty, and this earth shall yet be the holy chancel of that grand temple which is composed of the whole universe of God; and Christ, the High Priest, in the midst of it, shall minister to us, and we serve and praise him without ceasing. Such is a Christian's hope. Not a poet's dream is this, but a Christian's hope, guaranteed by the oath and unailing promise of our God.

It is added, as a characteristic of this future temple, that "there shall be no night there." Night is used in the Scriptures both in the sense of physical darkness and of moral ignorance, or of both. Now, in that future temple there shall be no night; no dark pall shall be spread over it: none of its inmates shall be ever compelled to leave it; no bird of night shall hover over it; no haze or mist shall conceal its splendors: the Sun of righteousness himself shall shine upon it; and the sun that shines day by day from his meridian throne, shall be of no more use, amid the present and immediate splendors of the fountain from which he is filled, than the glow-worm at noon-day, or the farthing candle amid the blaze of the now noontide sun. There shall be no night there, in this sense, that there shall be no need for resting. We cannot do without night now. If it were ceaseless day, this frail machine of ours—this wonderful machinery—this strange mysterious engine—this harp with a thousand strings, would be worn out, wasted, and done up. Night comes with its broad, cool shadows, and we lie down to obtain rest for our exhausted limbs, and repose for the over-excited and wrought-up mind; but in that better land, in that great palace not made with hands, we shall never weary examining the glories that the nations bring into it; we shall need no night for the repose of the limbs, or to repair the exhaustion of mind. The body shall be a wing, not a weight to the soul; and on unwearied pinion, we shall move from space to space, ever striking out new glories, ever smitten with new admiration, ever giving utterance to new praise, ever magnifying him who is throned on the riches of all, and to whose glory, and for whose pleasure, all things are and were created. There will also be no night in that better rest, in the sense that there will be no ignorance there. Let any of the uninitiated and unartistic go into the beautiful creation in Hyde Park, and look upon the exquisite gems from one quarter, the intricate machinery from another, and the textile fabrics from a third, and he will neither understand their meaning, nor history, nor object, nor how and by whom they were originally made. We have but a narrow horizon for our minds to move in; we have but weak eyes to examine, and partial light, or rather, ignorant minds, to

bring to bear on the investigation of the subjects submitted to us. And as we walk through this earthly palace, we shall meet with many we do not know, some disposed to plunder us, others willing to help us; most of them men of strange tongues, strange dresses, manners, and habits. But when we shall meet in the palace that shall glow in the splendors of an unsetting sun, all there shall speak their own tongues, but they shall be to our ears only as different dialects of the same catholic tongue. We shall all praise the same God, and we shall be able each to say "Amen" to the praise of all. And those costumes which are now so various, shall all be exchanged for robes white and clean, washed in the blood of the Lamb; arrayed in which, we shall hold palms of victory in our hands;—the mother meeting the babe she lost in infancy; the friend recognizing in the resurrection features the long-severed friend; circles broken up on earth, meeting again, and all made happy in the affection of each other, because all are happy in the presence of God and of the Lamb. "There shall be no night there."—(To be continued)

Geological Theorizers.

When we commenced, six or eight years since, to question the tendency of the teachings of many writers on Geological science, we are not aware that the editor of a single religious journal had called attention to the subject—i. e., to show that the authority of the Scriptures is being thus undermined by many professed Christians. Since then, however, we have been pleased to notice that one and another are seeing the boldness of geological pretensions. We have before shown that known geological facts harmonize with the letter of Scripture, while geological theories are in opposition; and that geological facts cannot be harmonized with these anti-scriptural theories. The following article from the *Panoplist*—a well conducted periodical in this city, takes the same general view.

The science of geology has lately become very bold in its pretensions. In the hands of President Hitchcock, it has abated nothing of its claims. On the contrary, those views of geology which in our view subtract materially from the authority of the Scriptures, are viewed by Dr. Hitchcock with evident complacency. We do not mean to say that he *intends* to weaken the claims of the Bible, but we think this is the necessary effect of his teachings and speculations on this subject. It is impossible for us to avoid this conclusion.

Dr. Hitchcock thinks that the facts of geology warrant the belief, that innumerable tribes of animals inhabited this earth, prior to the creation of man. They lived and died on its surface; their history is written with "the point of a diamond, and is graven with an iron pen upon the rock forever." Now this theory, in our view, comes directly in conflict with the Bible. We think it has no claims in the matter of analogy to the argument drawn from the Copernican system, which is often quoted in its support. That system was said to be in connexion with the Bible, because it asserted that the sun and stars did not actually rise and set; and the argument was that if the system were true, that the world goes round the sun, it is contrary to the Bible, which being the word of God, must be true, in opposition to any and every system. Therefore the world could not revolve round the sun. But when the Copernican system was announced, there was still an *apparent* rising and setting sun, which sufficiently answered the objection and warranted the use of such language in the Scriptures—it was *practically* true that the sun rose and set, it was *really* true, that in respect to this earth, the sun was stationary.

But is there any such principle of harmony, between what are called the facts of geology, and the facts of the Bible? Geology asserts, that death preceded the creation of man, that in the animal kingdom, death reigned for ages, before man was formed. The Bible declares, that by one, man, "sin entered the world and death by sin." Geology asserts, that this world was one vast sepulchre; that its rocks and caverns were filled with memorials of death *before* man was created. But the Bible declares, that *after* man's creation, "God saw every thing which he had made, and behold it was very good."

Where then was the garden of Eden? Did it spread its walks of beauty over the domain of death? Did its tree of life and the forbidden tree of knowledge spring up from the abodes of corruption? Is it possible to conceive of such a paradise, in a world already the empire of death? The Bible expressly informs us, that life or death were to be the fruit of obedience or disobedience, and that immediately upon the fall of man, the ground was cursed for his sake, the face of nature was changed; thorns and

thistles succeeded the fruits of Eden, and the sentence of death went forth against Adam and all his unborn posterity. And we have abundant reason to believe that this judicial curse extended to every living thing—"the creature was made subject to vanity, not willingly," as well as man; and "the whole creation groaneth and travaileth in pain *together* until now."

The science of geology, as presented by President Hitchcock, is full of attractions, and full of dangers. We think Dr. Hitchcock has no suspicion of the unhappy influence his book is exerting, and notwithstanding its religious aspects, we hazard nothing in saying that a latent skepticism in regard to the supreme authority of the Bible has been awakened by it in many a mind, hitherto reposing in undisturbed faith in the oracles of God. We think the remarkable phenomena presented by geology, may be solved without the skeptical idea, that death was before sin. The lapse of six thousand years, must make creation hoary, and the convulsions of earth, especially those of the general deluge, furnish the solid stepping-stones, by which we may solve the mystery appertaining to the imbedded tribes of the animal kingdom. Although the skeletons of men, may be supposed wanting to complete the chain of evidence, further discoveries may reveal this evidence. But it is enough for us, that the Bible has disclosed the fact, that death is the fruit of sin, and we have on belief that geology has any other revelation, on this point, which can for a moment be trusted.

We are sorry to see, that so good a journal as the "Puritan Recorder," puts in its plea, for the daring assumptions of geology. It speaks indeed with caution, but it leaves no doubtful impression on the mind of the reader, as to its confidence in the deductions of geology, and what are called its facts. We would earnestly commend to all who search the mysteries of nature, that profound humility, which overawed and subdued the mind of Newton, as he traced the foot-prints of the Creator that supreme reverence for his word, which accompanied him in all the excursions of his unrivalled genius. It is only thus, that the word of God preserves its ascendancy over the mind, and guards it from the onsets of unsanctified science, and a vain philosophy.

The Bible.

The question naturally arises, Why is such interest felt and manifested for the circulation of the Bible? What mighty interests adhere to this household volume? Why is it to be sown, as by the winds, over the length and breadth of our country; nay, of the world? What claim has it upon the gratitude of the race, that it should be singled out from all the productions of the human mind, and receive this pre-eminent glory? Why is not our zeal equally awakened for the circulation of other works of genius? the great productions of master minds of different ages; works of poetry and history, of art and science, of government and religion? The answer to these questions is to be found in the character and nature of the Bible. It is unlike all other books. It bears a relation to human wants and destiny, rendering it wholly unique and of such absorbing interest as places every other book at a measureless moral distance from it. In one word, the Bible is not a human production. It is a special and miraculous revelation from God to man. As such, it is manifestly of the last importance that all men should as speedily as possible be made acquainted with its contents. No one will doubt this. To entertain any other view would be to charge its infinite Author with folly. It is consequently obligatory on those who possess this sacred treasure to communicate it to others.

We presume there are few present (we should hope none) who are disposed to deny to the Bible the sublime character here attributed to it, and which is implied by the Christian faith.

"The fool," and, as has been shrewdly remarked, the fool only, "hath said in his heart, there is no God." For everything around us and within us testifies his existence; and I have no hesitancy in saying, that to deny the divine authenticity of the Christian Scriptures is evidence of an ignorant head or a corrupt heart. We make this assertion not without a full view of the proofs by which it is sustained. The evidences of revealed religion are various and abundant, and rest on the soundest principles of philosophy. In proof of this it is enough to say, that Bacon, and Newton, and Locke were Christians—not merely in name, but made such by a thorough examination of the foundations on which our holy religion rests—Christians in belief, in heart, and in practice. We mention these names, not because a thousand others could not be enumerated, which have adorned the Christian profession, and stand conspicuously on the pages of history; but because Bacon, and Newton, and Locke, were not only men of transcendent genius and profound learning, but may be styled the fathers of modern science. And who are the votaries of infidelity, that alone claim to

have sufficient penetration to discover the insufficiency of the Christian evidences? Who are to fill up the shallowness of these illustrious men, and, after so many ages of darkness under the teachings of prophets and apostles, are at length to show mankind the true wisdom? They are men generally destitute of moral principle, and of openly profligate lives. And if they are sometimes found intoxicated, it is not chargeable on their having drunk copiously at the pure fountains of philosophy. The true secret of their infidelity is to be found in their wickedness. But in the language of the great Phillips, (the Irish barrister.) "In despite of all their scoff and scorn and menacing, I say of the sacred volume they would obliterate, it is a book of facts, as well authenticated as any heathen history,—a book of miracles, incontestably avouched,—a book of prophecies, confirmed by past as well as present fulfilment,—a book of poetry, pure, natural, and elevated, even to inspiration,—a book of miracles, such as human wisdom never framed for the perfection of human happiness." Such is the character of that incomparable volume which we commend to the notice and offer for the reception of our fellow men.

The ancient Greeks had one sentence, which they believed, though without evidence, to have been inspired, to have descended from heaven; and they inscribed it in letters of gold upon the front of the most splendid of their temples.—They endeavored to fix it under the gaze of every eye; and that he who ran might read it. We have an entire volume, not of doubtful, but of certain inspiration. What gratitude, then, should we show to God for this unspeakable gift; and what efforts should we make to impart it to our fellow men. Whatever there is of sage wisdom in that heaven-descended precept of the Delphic oracle, "*Guathi scantori*"—know thyself; if it be the consummation of all human attainment to know ourselves, and to know the nature and extent of our obligations to ourselves, to society, and to God; you need not be told that this knowledge never was, nor never can be, derived from the intellectual and moral absurdities which constitute every system of heathen religion. This boasted revelation, therefore, of the Greek had but little influence upon human life and manners, and none at all upon human destiny. It is truly valuable only when read in the light of the Christian Scriptures.

And we now ask, what is wanting in the character of the Bible to render it worthy of its divine original, and worthy of universal acceptance among men? In what is it wanting to adapt it to its purpose, and render it subservient to human welfare? Is it defective in the range of its subjects? In this respect it is limited. Had it treated upon all subjects—had it discussed and answered questions of curious import, or only of subordinate interest to man—it would have been useless, by the number and extent of its details; "the world could not have contained the books which must have been written." The wisdom and goodness of God are then displayed in confining revelation to questions vital to our peace and happiness. And this appears from another view. Other knowledge was attainable by the use of our own faculties; and the desire and pursuit of this knowledge was designed to supply motive and activity to the mind; scope for its exercise, and the means of its development. The Bible does not prohibit any useful knowledge; but it adapts itself to man's present state, as initiatory and progressive; one of activity and pursuit, rather than of contemplation and enjoyment.

The truth which lay beyond the reach of man's faculties, and which it most behooved him to know, was moral and religious truth; and here the Bible is full and complete. In regard to other knowledge, its language is, "What thou knowest not now, thou shalt know hereafter." But it gives us present knowledge of all that relates to duty, and to man's chief good.

To begin with the great truth which lies at the foundation of every moral system, the existence of God, and his nature and character—is the Bible defective in information upon these all-important subjects? These truths emblazon every page from Genesis to Revelation. And the reader of the Bible is the only human being that has any just conceptions of the nature and character of him who made him, or even of his existence. Creation and Providence, without the aid of a divine teacher, never communicated this knowledge to man. Hence, as the light of revelation faded away from those lands where it first shone, these truths became less and less distinct, till they were utterly lost. And the knowledge of them can only be restored to those lands by restoring to them the Bible.—There is not an instance of this knowledge being regained through any other means than the gospel. And even in Christian lands it is only such as are familiar with the sacred oracles that entertain worthy views of the Divine Being.

And are the Scriptures defective in information respecting the human soul? Certain it is that such knowledge is to be found nowhere

else. What was the knowledge of heathen antiquity on this subject? Just as satisfactory as their whole system of metaphysics—without first principles, and spreading out into an endless maze of errors; an interminable field of wild and bootless speculations, where the hardy adventurer was sure to lose himself, or stick fast amidst the fogs and quagmire of his own reasonings. Who does not know that all rational ideas respecting the nature, condition, and immortality of the soul, may be traced directly to divine revelation, and chiefly to the gospel? The glorious dispensation of grace and truth, by Christ and his apostles, is the grand instrument of discovery in making known to a future life, the existence of the soul after death, and the conditions which abide it. It hence challenges to itself the honor of having brought life and immortality to light. And laying aside the Bible, we challenge the world to show us any other source of light sufficient to dispel the darkness of the grave. Who, without this inspired volume before him, could answer the question of Job, "If a man die, shall he live again?" It is not to be answered by gazing at the heavens, or by looking into the mechanism of the earth, or the mechanism of the soul itself. It is to be learned by looking into the Bible. Here it is revealed and authenticated. Here we learn that "whosoever liveth and believeth in me," says Jesus, "shall never die." Nay, we are here taught the astonishing doctrine, that the body itself is to be rescued from the power of death, and to be re-united to the soul in a glorious immortality. "I am the resurrection and the life; whosoever believeth in me, though he were dead, yet shall he live." This doctrine was revealed at a very early period of the world, as long ago at least as the days of the Idumean patriarch. We hear him exclaiming, in the confidence of that faith which is the substance of things hoped for, and the evidence of things not seen, "Though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and not another." The language of the poet drew its inspiration not from Parnassus, but from Mount Zion:

"Corruption, earth and worms
Shall but refine this flesh,
Till my triumphant spirit comes
To put it on afresh."

Words.

The late work of Trench on etymology, history, and change of the meanings of words, is one of the most interesting and curious works of the kind ever published since Horne Tooke put forth his diversions of Purley. We give the following as specimens:

DEGENERATED WORDS.

How many words men have dragged downward with themselves, and made partakers more or less of their own fall! Having originally an honorable significance, they have yet, with the deterioration and degeneration of those that used them, deteriorated and degenerated too. What a multitude of words, originally harmless, have assumed a harmful as their secondary meaning; how many worthy have acquired an unworthy! Thus "knave" meant once no more than lad, (nor does it now in German mean more;) "villain" than peasant; a "boor" was only a farmer; a "varlet" was but a serving-man; a "churl" but a strong fellow. "Time-server" was used two hundred years ago quite as often for one in an honorable as in a dishonorable sense, "serving the time." "Conceits" had once nothing conceited in them; "officious" had reference to offices of kindness, and not of busy meddling; "moody" was that which pertained to a man's mood, without any gloom or sullenness implied; "demure" (which is "des mœurs," of good manners) conveyed no hint, as it does now, of an overdoing of the outward demonstrations of modesty. In "crafty" and "cunning" there was nothing of crooked wisdom implied, but only knowledge and skill; "craft," indeed, still retains very often its more honorable use, a man's "craft" being his skill, and then the trade in which he is well skilled.

And think you that the Magdalen could have ever given us "maudlin" in its present contemptuous application, if the tears of penitential weeping had been held in due honor in the world? "Tinsel," from the French "etincelle," meant once any thing that sparkles or glistens; thus "cloth of tinsel" would be cloth inwrought with silver and gold; but the sad experience that "all is not gold that glitters," that much which shows fair and specious to the eye is yet worthless in reality, has caused the word imperceptibly to assume the meaning which it now has; and when we speak of "tinsel," either literally or figuratively, we always mean now that which has no reality of sterling worth underlying the glittering and specious show which it makes. "Tawdry" which is a word of curious derivation, though I will not pause to go into it, has undergone exactly the same process; it once conveyed no intimation of mean finery, or *shabby* splendor, as it now does.

THE WORD DUNCE.

We may all know what a "dunce" is, but we may not be as well acquainted with the quarter whence the word has been derived. Certain theologians in the middle ages were termed schoolmen; being so called because they were formed in the cloister and cathedral schools which Charlemagne had founded; men not to be lightly spoken of, as now they often are by those who never read a line of their works, and have not a tittle of their wit, who moreover, little guess how many of the most familiar words which they employ, or misemploy, have descended to them from these. "Real," "virtual," "entity," "nonentity," "equivocation," all these, with many more unknown to classical Latin, but which now have become almost necessities, were first coined by the schoolmen, and, passing over from them into the language of those more or less interested in their speculations, have gradually filtered through the successive strata of society, till now they have reached, some of them, to quite the lowest.

At the revival of learning, however, their works fell out of favor; they were not written in classical Latin; the form in which their speculations was thrown was often unattractive; it was mainly in their authority that the Romish Church found support for its perilled dogmas; on all which accounts, it was considered a mark of intellectual progress and advance to have broken with them and altogether thrown off their yoke. Some, however, still clung to these schoolmen, and to one in particular, *Duns Scotus*, the great teacher of the Franciscan order; and many times an adherent of the old learning would seek to strengthen his position by an appeal to its great doctor, familiarly called *Duns*; while the others would contemptuously rejoice, "Oh, you are a *Dunsman*;" or, more briefly, "You are a *Duns*;" or, "This is a piece of *dunsery*;" and inasmuch as the new learning was ever enlisting more and more of the genius and scholarship of the age on its side, the title became more and more a term of scorn. "Remember ye not," says Tyndal, "how, within this thirty years and far less, the old barking curs, *Dunce's* disciples, and like druff called *Scotists*, the children of darkness, raged in every pulpit against Greek, Latin, and Hebrew?"

Seem as You are, or as You would be.

Those men commit a dreadful mistake, who undertake to *seem* what really they are not.—Every man, sooner or later, is understood—invariably and without fail in the great apocalypse to come. Then, it is true, *all the time*, that *God knows all things*. If men realized this, how could they ever attempt to play false? The games of life are not circumscribed in their scope and in their results to the revolution of the hour, the duration of place, the bounds of mortality, the cycles and epicycles of time. Eternity is before us. They all strike into it. 'Tis distressing to see men wearing masks—attempting to feign what really they are not. Yet it is a very common thing seen. Alas! that it is ever seen in high or sacred places! Life is too often not only a masquerade of folly, but of pretence. Like their God who made them, so far as they manifest themselves, men should be transparent—*seem* what they really are.

But eternity or time is not necessary to reveal men. They generally manifest themselves, willingly or unwillingly, consciously or unconsciously, in *their own lifetimes*. They acquire a character, and it is not always such a character as they *suppose* they have acquired. It is often very much unlike, or entirely antipodal to, the one they entertain of themselves. Many men seem or fancy to know others better than they seem to know themselves.

At the mention of a man's name, not only the outlines of his person, but even the *tout ensemble* of the man *within* appears before us—the embodiment we have entertained of his character. It is, therefore, useless to disguise. The mask, sooner or later, drops off, or is forcibly removed. The man betrays himself in his speech, in his gait, in the glance of his eye, the quivering of the muscle, a thousand times a year, and when he little suspects it. There is nothing secret that shall not be revealed.—Some men will talk like angels, but act like fools; will preach righteousness, but serve the devil.

The business of men is with *men*. Other things being equal—mind, education, moral worth, and leaving Providence out of view—no man can obtain more than his natural portion of these things but at the expense of his neighbor. But such cannot be acquired by open seizure. That would be highway robbery. They must, then, be gotten by the jostle in the crowd of life; by the strife of mind; by false issues; by using them, if possible, for their purpose. Men, therefore, study each other—their idiosyncrasies—their passions and prejudices. Such a man can be flattered. It is done. One can be bribed. He is secured. Another loves place. It is given to him. One is controlled by his

prejudices. They are worked upon. Another loves in his soul to do good. A pretended opportunity is furnished. By such means are men swayed, and thrust hither and thither on the chess-board, by the solitary aspirant or the selfish conclave. One man would fain have it understood he is a very brave man. He will bluster, and declare, and positively *clinch*, with his accent, tone, gesture, cast of his countenance, what he says. He is known, by his acts, to be one of the greatest cowards in the world. Another would, by his soft, bland tones, his righteously-appearing demeanor, palm himself on you as a *saint*. But look out. Another will fulminate and browbeat, and declare he hates oppression, and is one of the most disinterested of men. Give him power, place him in the circumstances, and he would prove to be an audacious tyrant, as, in fact, he is, and woe to the race! Another, as he is from time to time suspected, will change his position, according to the circumstances, *wrap himself up*—*wrap himself up*; retire, deeper and deeper, into the supposed impenetrable *arcana* of his soul, and fancy he is not known. Perhaps he is not to some men—to most men. Alas, he is to God, and some men know him. He will be known by everybody, by and by. His acts will speak for themselves. Generations are reviewed by their successors. The relation of individuals to the mass—the responsibility of their acts are estimated; history is written; men have time for it, and will have ample materials for it. Every man who has acted a prominent part will have his appropriate niche.

On the other hand, it is doubtless equally true that other men suffer for a time, perhaps during their entire lives, perchance throughout all time, in the estimation of their fellow men, because they are not truly known—are misunderstood. But truth will ultimately triumph, prejudice be overcome. Men often reverse their judgments as they better understand each other. Let a man fear God and work righteousness, and not be concerned about himself. God will take care of his character. "Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the paths of thy feet, and let all thy ways be established. Turn not to the right hand, nor to the left; remove thy foot from evil." In other words, be a man, be a Christian man; be as you should be, and by all means, *seem* as you be.

The Doomed Land.

We passed *Edfoo* and its temples at night, and the next morning were aroused by a rattling of musketry, which would have done honor to a small battalion. Our worthy dragoman was saluting with all his might the little town of *Assorean*, or *Syene*, to which we are fast approaching; amid a scenery too, the wildest we have ever witnessed; high jutting rocks of Syenite granite lined each side of the channel, and immense columns of black basalt, which reminded one of the Giant's causeway, and these mountain rocks here interlined and girt about with sand of a deep mustard yellow, and over the whole the rising sun was throwing such a soft and mellow glow, as only an Eastern atmosphere can produce; and before us lay the town, like every Northern Egyptian town, full of naked children and men, donkeys and dogs, and women whose only covering was a rag about the loins. I wish I could give a perfect picture of the desolation of this place and region, but the attempt I fear would be futile.—There are scarcely any noble ruins of palaces or temples; hardly anything which would denote this as the one grand frontier city and fortification of ancient Egypt; whose mart was stored with the rich products of Ethiopia and the East, and whose inhabitants stood high for valor and wisdom in the ancient world. A part of the old quay still remains, covered with hieroglyphics, from some of which are resolved the name of *Psammiticus*—a portal to the temple of the Pharaohs. A horribly mutilated statue of *Osiris*, and this is all, if we may except a thick stratum of pottery and half-buried granite remains which covers the country more or less around. Fearfully wild and jagged as is the natural scenery, the black basalt which every where abounds, ramparted with the sterile yellow desert sands, gives to the whole country a most *cursed* appearance, for this is the very expression that formed itself in my mind, as I first gazed upon it from a lofty summit, and then turned to my Bible and read how the pride of the "Tower of Syene should be laid low, and this border of Ethiopia desolate." How often have we wished that we had some sceptical companion, that we might see the effect of all this upon his mind! that he might accompany us throughout the length and breadth of this doomed land, and see it in all its wretchedness, and poverty, and filth, and vermin, as we have. Then we would turn to the twenty-ninth and thirtieth of Ezekiel's prophecy, that he might see what a perfect and faithful daguerreotype the prophet has drawn—how every jot and tittle has found its fulfilling counterpart here. We

would walk together to those once renowned quarries which fill the suburbs of this town, and there we would see where the hammers of a thousand workmen had been briskly at work—the mighty chiselled blocks, and great obelisks lying there as fresh and perfect as if the workmen were only at dinner round the other side of the mountain—and it is long before the mind can divest itself of the illusion; but, reader, the men that hewed these stones have been mummies for two thousand years, and for two thousand years naught but the scream of the wild eagle, and the howl of the jackal, has broken the death-like stillness of this spot, where once rose some of Egypt's grandest temples and noblest obelisks.

We left our *dahabeeh* at Syene, and started for Nubia and Philæ by the desert route. A broad highway opened before us lined with jutting rocks of most fantastic forms. Strange castles, and giant forms of Anakims, horrid and fearful, projected themselves against the evening sky. And these rocks were many of them inscribed with the hieroglyphical names and exploits of kings, who three thousand years ago led their dark battalions along this route for the conquest of Ethiopia and the South. A strange country this, where the very rocks by the roadside preach sermons, and tell tales which even history has failed to utter. And I can never forget, when exhausted and almost fainting through the heat, for the sun's rays were yet scorching hot, how grateful to me was the shadow of one of these great rocks in this weary land, nor how cheerfully we reined up our restless animal, and luxuriated in its welcome shade. Soon the road narrowed to a simple pass, and our little cavalcade proceeded in single file through one of the strangest and dreariest passes through which it has ever been my lot to pass. We had scarcely seen a human habitation since we left *Assorean*, and the one or two human beings that we met grinned and stared upon us most insultingly. A little naked urchin had brought us a beautiful specimen of an *Ammonite*, and a woman offered us some glass beads for *baksheesh*. But when we had gone a little further, and saw before us a running stream of crystal water foaming upon its banks, and vases of the richest emerald green, scattered with palm trees, and partly covered with an Arab village, with groups of merry children, and herds of goats and camels browsing, we forgot our heat and toil, and stood, and gazed, and wondered at the strange contrast. It was called *Mahatta*, and near by flowed the Nile, upon whose waters we are again embarked, with our head full of *Philæ* and *Osiris*.

Correspondence of the N. Y. Observer.

Persecution of Protestants.

In the English journals full accounts may be seen of the progress of despotism in poor Tuscany. We learn from good authority, that the Grand Duke has said that he will exterminate Protestantism in his dominions if his name be sent down to infamy. This remorseless bigotry of the Grand Duke, fostered by all the cunning zeal of Rome, is the secret of the destructive measures now introduced into Tuscany. In a political point of view, there was not a shadow of apology for them. The Jews, for instance, showed themselves every way worthy of their civil rights, granted them in 1848; not a complaint against them was sent up to the Government. The Pope's nuncio has been the prime mover of the suppression of the constitution.

The Court of Rome has not ceased to remonstrate against the mildness of the late laws toward this unfortunate race; and at the growing disposition of the people toward Protestant doctrine. At last Rome is triumphant. Not an obstacle now exists in Tuscany to the execution of her will.

To show what Protestants have to expect, I need only point to the case of the *Madiais* now in progress. They (husband and wife) were imprisoned last August for having allowed meetings at their house for the reading of the Scriptures. The indictment against them was finally made out under the title of blasphemy. The trial, deferred again and again, was at last commenced on the 21st of April; thirty-seven witnesses were summoned to testify against them; thirty-six were present at the call; but one, a servant woman whom they had employed, was sick and unable to attend. For this cause the trial was again deferred, and the truly worthy people were remanded to their cells, to linger on in a painful suspense. The man bears the disappointment calmly; but poor Mrs. *Madiai*, who has suffered two severe fits of sickness during her solitary confinement of eight months, was very much overcome. They will probably be sentenced at last to a term of years. Very possibly the sentence may be commuted to exile, after they have been taken in chains with common criminals to the fortress of *Piombino*. A physician, who was recently sentenced to six months hard labor there, for consenting to call in the Swiss Protestant pastor to visit a dying

Italian who wished for his services, was released after a few days, and exiled for a year; but nothing could dissuade the authorities from the petty vengeance of sending him down to the galleys in chains in the prison van with some malefactors. So they will probably do with Mr. and Mrs. *Madiai*.

These religious persecutions are only digging the grave of Popery. The Tuscans now see they can have no civil liberty without being independent of Rome; and that independence they will declare upon the first opportunity.

Fire in the Woods.

One who has not seen an extensive conflagration in the forests, can hardly conceive the majesty of the scene. The writer has often been exposed to mighty tempests in winter voyages across the Atlantic, but he regards a wide-spread fire in the pines as excelling in solemn grandeur. There is an awful awakening of the conscience, and remembrance of God's denunciations against the finally impenitent, which fill the mind with indescribable emotion.

On one occasion, the alarm of "fire in the woods" was given while the congregation was attending afternoon service in church. Quietly all the male portion of the audience retired—for a little delay is fatal—and hurried to the scene of destruction, about two miles distant, with shovels and matches, to throw up a line of sand far ahead of the flames, against which to "back fire." This is, to start a line of fire, which is prevented from advancing by the freshly thrown up sand, or the occurrence of a wood road, and which draws back gradually towards the advancing flames, both columns soon feeling the influence of mutual attraction, and coming together with appalling fury.

We were thus engaged, when looking behind, to our dismay we beheld another fire making fearful progress about a mile distant, and near to which was a large rank of about two thousand cords of cut wood ready for market. Immediately one-half our force was detached to meet this new enemy, while the remainder, with desponding hearts, struggled against the advancing foe. Quick as thought the fire leaped over the feeble barrier erected against it, flew among the tree-tops, and drove the whole company before it, causing each one to seek safety in sudden and rapid flight. Onward came the roar of the tempest, and with almost the rapidity of a horse, carrying swift destruction in its path. A wide and somewhat deep stream lay immediately before us, across which we were forced to dash, and which we hoped would interpose a barrier to its further advance. Not so—it leaped across, appearing to fly upon the top of the shrubs which lined its banks, and did not cease its ravages until it passed over a distance of four miles in length and by a mile in breadth, causing an immense loss in timber and fences.

We could multiply the description of these exciting scenes, and tell of many hair-breadth escapes from instant and awful death, but the above must suffice. Such exhibitions of the power of the Almighty and of man's utter impotence, are calculated deeply to impress the mind. Have you "a refuge from the storm, a shadow from the tempest," to shield you when the great day of his wrath shall come, and when none shall be able to stand but "they who are written in the Lamb's book of life?"

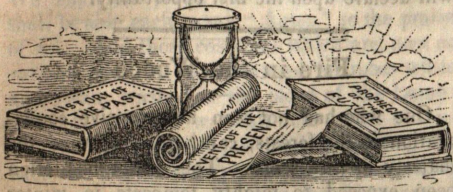
American Messenger.

THE PAPACY, OR THE STATE OF EUROPE.

The destiny of modern Europe was sealed as long ago as A. D. 606, when the Bishop of Rome was made head of the universal church by the edict of a man stained with the double guilt of usurpation and murder. Religion is the parent of liberty. The rise of tyrants can be prevented in no other way, but by maintaining the supremacy of God and conscience; and in the early corruptions of the gospel, the seeds were sown of those frightful despotisms which have since arisen, and of those tremendous convulsions which are now rending society. Look at the Europe of our day. What is the Papacy but an enormous cancer, of most deadly virulence, which has now run its course and done its work upon the nations of the continent. The European community, from head to foot, is one festering sore. Soundness in it there is none. The Papal world is a rigging mass of corruption and suffering. It is a compound of tyrannies and perjuries, of lies and blood-red murders; of crimes abominable and unnatural; of priestly maledictions, socialist ravings, and atheistic blasphemies. The whine of mendicants, the curses, groans, and shrieks of victims, and the demoniac laughter of tyrants, commingle in one hoarse roar. Faugh! the spectacle is too horrible to be looked at; its effluvia is too fetid to be endured. What is to be done with the carcass! We cannot dwell in its neighborhood. It would be impossible long to inhabit the same globe with it: its stench were enough to pollute and poison the atmosphere of

our planet. It must be buried or burned. It cannot be allowed to remain on the surface of the earth: it would breed a plague, which would infect, not a world only, but a universe. It is in this direction that we are to seek for instruction; and here, if we are able to receive it, thirty generations are willing to impart to us their dear-bought experience. Lessons which have cost the world so much are surely worth learning.

Edinburgh Witness.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JULY 3, 1852.

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

THE SABBATH.

The word Sabbath signifies *rest*. It was instituted at the close of God's six days' work of creation, when "he had rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work."—Gen. 2:2, 3.

To sanctify, in the sense of the word here used, is to separate, set apart, or appoint to a holy sacred or religious use. By formal appointment, God thus distinguished one day in every seven, from the other six, and gave commandment that it should be observed as a day of rest. It was a *commemorative* observance—commemorative of God's having rested from all his labors after six days' work in the creation; and it has also been held to be typical of the final rest which God hath prepared for his people. (Heb. 4:1-11.) Because of this, the belief has been generally prevalent that at the close of six Chiliads in the work of redemption, the seventh millennium would usher in the eternal state.

Whether there was an observance of the Sabbath during the period from ADAM to MOSES, has been a subject of much dispute. In Gen. 7:4, 10 and 8:10, 12, the days are numbered by *sevens*, which is of some significance. And in Gen. 29:27 the *week* is known as a division of time. The earliest Greek poets, make distinct reference to the week as a cycle of time, as do the ancient Chaldeans, Romans, and Egyptians. It is inconceivable how a period not marked by any natural division of time, should have become universally known, unless it was observed from the creation.

"The Sabbath was made for man," says the SAVIOUR, (Mark 2:27.) And when he so says, he clearly refers to its original institution, as a universal law. It was made for man; not as he may be a Jew, or a Christian, but as man, a creature on trial for eternity, and under obligation to love worship and obey his Creator. It was made for man's comfort, and convenience. It gives him opportunity for that physical rest which his bodily nature imperatively demands, and without which the race would speedily deteriorate; and it gives him opportunity to call his thoughts away from earthly cares and objects, and to centre them on God. His well-being in this world and the next, is thus subserved by God's having blessed the seventh day and hallowed it. Says Dr. CLARK: "God has spoken well of the Sabbath, and good to them who conscientiously observe it." And Dr. PATRICK remarks: "the more pious any people were, the greater respect they had to this day."

As men became wicked, the observance of one day in seven, doubtless became mostly if not entirely disregarded; and even the Jews in their Egyptian bondage, must have been unable to gain the time from their "task masters" for its observance. They could not however have been entirely ignorant of it; for when the command is given: "Remember the Sabbath day and keep it holy," there is an implied reference to an observance of which they had some knowledge, but of which they had become careless and indifferent.

The children of Israel came out of Egypt on the fourteenth day of the first month, reckoning from even to even, (Ex. 12:6), when they journeyed from Ramses to Succoth, (13:37), and there encamped. They took their journey from Succoth, probably on the fifteenth of the month, and encamped in Etham, in the edge of the wilderness. (13:30.) They next journeyed and encamped before Pi-hairoth, between Migdol and the sea, over against Baal-zephon, probably on the sixteenth. (14:1.) At this place they

were overtaken by the Egyptians, who pursued them into the sea, which parted and gave the Israelites a safe passage across on dry land, but drowned the Egyptians. They probably began to pass over at the commencement of the night v. (21), which was the beginning of the seventeenth, and in the morning (v. 27), the LORD overthrew the Egyptians, in the midst of the sea. Thus on the seventeenth day, which commenced the preceding evening, they rested and praised the LORD, in the song of Moses the servant of the LORD.

Whether this day coincided with the seventh day of the paradisiacal week, or not, we have no means of determining; but it was the first day which it was in their power to observe: and the Sabbath with the Jews commemorated their deliverance from Egypt, as well as the resting of God from his works of creation. Moses said to all Israel: "Remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the Sabbath holy."—Deut. 5:15.

There being to the Jews a two-fold significance in the observance of the Sabbath, there could be no more appropriate *epoch* from which to count these weekly *cycles* than the day on which they rested from their pursuing task masters. How sweet to them must have been that first resting day,—the first they had ever enjoyed from their cruel trials and fatiguing flight.

From the Red Sea the children of Israel went out into the wilderness three days (15:22), and found no water. Then they came to Marah where the waters were bitter, but were miraculously made sweet, (v. 23.) Then they came to Elim (v. 27), where they remained till the fifteenth day of the second month. This day, in the regular succession would have been the fourth Sabbath from their resting on the shores of the Red Sea; but its observance does not seem at this time to have been formally commenced. Or, it is possible that they had observed other days of the seven. God had not, it would seem, thus far commanded the observance of this specific day; for on this day the children of Israel "took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt."—Ex. 16:1. This journey was taken by the LORD's appointment; for "at the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents."—Num. 9:18.

When they reached the wilderness of Sin, "the whole congregation of the children of Israel murmured against MOSES and AARON in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the LORD unto MOSES, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. . . . And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost upon the ground: and when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And MOSES said unto them, This is the bread which the LORD hath given you to eat. This is the thing which the LORD hath commanded, Gather of it every man according to his eating: an omer for every man according to the number of your persons, take ye every man for them which are in his tents. . . . And they gathered it every morning, every man according to his eating: and when the sun waxed hot it melted: and it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told MOSES. And he said unto them, This is that which the LORD hath said, To-morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning. And they laid it up till the morning, as MOSES bade: and it did not stink, neither was there any worm therein. And MOSES said, Eat that to-day; for to-day is a sabbath unto the LORD; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the LORD said unto MOSES, How long refuse ye to keep my com-

mandments and my laws? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day."—Ex. 16:2-5, 13-16, 21-30.

Here is the first recorded instance of a formal *rest* on the seventh day being *observed* by the people. On the preceding seventh day they took a long journey at the command of the LORD; on the six following days the manna fell, and on the seventh beginning to count from the day on which the manna fell,—the people rested. This would be the fifth Sabbath, in order, reckoning from the day of triumph over the defeated Egyptians.

In the third month, the observance of a seventh day for rest, after six days' labor, was incorporated into the law delivered on Sinai, in these words: "Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the LORD thy God: in it thou shalt do no work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the LORD blessed the sabbath day, and hallowed it."—Ex. 20:8-11.

The words of this command, are positive and unequivocal, that after six days of labor, the seventh is to be set apart as a day of rest. But no intimation is given of the point of time, at which the enumeration should set out and the weekly cycle begin. Had the command designated this, it would have been accompanied by some rule for the reckoning of days themselves, so that all nations might observe the same astronomical hours. But the law is not fettered with that circumstantial exactness which would have required difficult and sometimes astronomical calculations to insure its uniform observance, and without which it is impossible, owing to differences of Lat. and Lon. to determine the precise hours to be observed in all places. And there are no means of learning the day that corresponds with the original sabbath. But not a syllable is added respecting the order and number of the days; and it cannot be reasonably disputed that the command is truly obeyed by the observance of the seventh day, after six days of labor, independent of any particular method of computing the septenary cycle.

It is not however left to every individual to decide for himself where his week shall commence, and at what point his seventh day of rest shall fall. The day has its *public* as well as its *private* uses; and these require that the same day shall be recognized by the same community. Among the Jews God interposed, and designated the day by the withholding of manna. Their week began to be reckoned from the first day on which the manna fell, with no apparent reference to its agreement with the first weekly cycle of time, and without any evidence of its correspondence with it. Indeed, there is evidence to the contrary; for if there had been a regular succession of sevens in the order of days from the creation, God would not have disregarded that order, by leading Israel the long journey from Elim to the wilderness of Sin on the seventh day preceding the one on which the manna was withdrawn. As God would never have disregarded the observance of one day in seven, when he had expressly hallowed and sanctified it, we are obliged to conclude that that was not the day which he had thus previously consecrated.

But the Sabbath having now become to the Jews of two-fold significance, there was a reason for the designation of the day which was thus set apart.—God's day of rest after his six days of creation, and that type of the final rest prepared for the people of God, would be commemorated, and the great end kept in view, by the observance of *any* seventh day. But in addition to this, their signal deliverance from Egypt (Deut. 5:15), when their long years of slavish toil had ended and they sang for joy over their deliverance from bondage—was to be commemorated; and that was no insignificant type of the final overthrow of all God's enemies, and the deliverance of all the redeemed. To keep this in remembrance there was no day more appropriate to be observed as the *Jewish* Sabbath than that which corresponded with the one on which they rejoiced over the slaughtered Egyptians. And on the day corresponding with this, we have seen that the manna was withheld. There the Sabbath was doubly a sign to them, as God said: "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you. It is a sign between me and the children of Israel for ever; for in six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed."—Ex. 31:13, 17. "I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover, also I gave them my sabbaths, to

be a sign between me and them, that they might know that I am the LORD that sanctify them."—Ezek. 20:10-12.

As observed by Israel the Sabbath had a national, as well as a universal significance. It was national inasmuch as it was commemorative of their deliverance from Egyptian bondage; and it was universal inasmuch as it was commemorative of God's resting from his works. As the particular day observed by the Jews, was necessary only for its national significance, it follows that when it should cease to be a national observance, its universal significance might be commemorated on any other succession of seventh days which should be regularly preceded by six days of toil. As God had selected a day adapted to the national observance, should he ever make it commemorative of any event, more significant and of more general interest, than the deliverance of Israel from Egypt, it would be expected, that, either by precept or by his providence, he would designate the day for its observance, by which the new event would be commemorated, and its original significance retained.—(To be continued.)

EMIGRATION vs. POPERY.

"Among the various singular phenomena now visible in Ireland, and the divers results arising from emigration, there is one for which the public were not prepared, but which is now beginning to excite very general attention. When Popish peasants repair to the British colonies, they are both accompanied and preceded by priests, by whom special care is taken to retain them in the fetters of Romish superstition; so that emigration is not a loss but a gain to the empire of Antichrist. With improved means of subsistence, while they cease not to increase and multiply, they can afford to pay the priesthood on an ampler scale. Thus the cause goes on prosperously in the British colonies; but it is much otherwise in the United States, where they are poured into the heart of an active, reading, thinking, talking, independent community, and thus placed in an atmosphere which penetrates to their utmost soul, rousing within them a spirit of manhood issuing in their spiritual emancipation. It has been asserted, that the vast majority of Popish emigrants to the United States have renounced their fathers. This fact has become known in Ireland, and is engaging the serious attention of the priests, who heretofore encourage, but now denounce emigration. They are reported to be utterly confounded by the revelations of the American Missionary, Mr. MULLEN, who has transmitted to Ireland the true state of the case. The result is, that the priesthood are banding together to check the progress of the Exodus. Nothing is being left undone, by altar denunciations and otherwise, to stay the progress of the mighty movement across the Atlantic. Even the more moderate priests and bishops among them, as the Right Rev. Dr. Haly, are manifesting the utmost dread of the consequences, and resorting to practical methods to avert them. The subject seems to have come home with special force on Dr. Haly and his clergy, since the emigration from that diocese has been enormous, whereby their flocks are thinned, and their gains diminished. To the praise of the emigrants, it is stated, that they are sending home large sums of money to their relatives to aid them in effecting their departure,—an event which is taking place in every part of Ireland. Thus help is coming to truth, and the friends of truth, from a quarter least thought of. It remains to be seen, how far the power of the priests will succeed in checking the spirit of emigration. Reasoning from the past, there is ground to fear that the success may be but, unhappily, too great; nevertheless, already the best results have been effected. It will be in the memory of many of our readers, that Dr. Dyer stated, at the recent meeting of the Sunday School Union, in Exeter-hall, that if the priests and the Pope were wise, they would beware of sending their people to the New World, since the inevitable result was, to a large extent, that they at once doffed the badge of their thralldom, and asserted their rights as men to think for themselves."

British Banner.

A correspondent of the London Times thus writes concerning the same matter:

"The letter of the Rev. Mr. Mullen, with its candid admissions of the gradual extinction of the Roman Catholic faith, as soon as its votaries set foot on American soil, continues to create a perfect *furor* among the Irish clergy of both creeds. The Protestant party have had the letter reprinted and circulated throughout several districts, as strong presumptive evidence of the decline of Popery, and of the progress of the principles of the Reformation. The Romish clergy, from the 'lord primate' on his throne down to the humblest curate, appear to be perfectly astounded by the revelations of the American missionary, and the whole machinery of mother church has been set in motion with the view of checking a system which has led to such disastrous results as those vouched for on the competent authority of one high in the confidence of Archbishop Cullen himself. To stay the flight across the Atlantic is the first great object of the counter movement just now at work.—As well might it be attempted to stop the tide with a pitchfork; but the trial is, nevertheless, being made, with what success time alone can tell. For the last month the subject of emigration has been the theme of altar eloquence throughout the length and breadth of the kingdom, and arguments of all kinds have been used to dissuade the people from abandoning the 'old country' and the religion of their forefathers. The text was taken up on Sunday last by the

Right Rev. Dr. Haly, the respected titular of Leighlin and Ferns, a prelate who deservedly possesses the good will and confidence of all creeds and classes, but who, upon this occasion, has, I learn, failed to convince the remnant of his flock of the dangers they must be prepared to encounter, should they persist in the resolution formed by many of them to follow their relatives to their new homes in the Western world. The emigration from the district over which Dr. Haly presides has been enormous, and the gross amount of the sums of money transmitted by the emigrants, either for the immediate relief or for the purpose of defraying the expenses out of their friends in Ireland, almost exceeds the limits of belief."

"WATCH."

BY J. C. RYLE.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil: for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you: but go ye rather to them that sell, and buy ye for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour when the Son of man cometh."—Matt. 25:1-13.

(Concluded from our last.)

Is there a man or a woman among the readers of this article who ever laughs at true religion? Is there one who persecutes and ridicules vital godliness in others, and dares to talk of people being over-particular, and righteous over-much? Oh! beware what you are doing; again, I say, beware. You may live to alter your opinion, but perhaps too late. Ah! reader, there is a day before us all when there will be no infidels, no! not one. There is a day when the disciples of PAINE, and VOLTAIRE, and EMERSON, shall call on the rocks to fall on them, and on the hills to cover them. Before the throne of JESUS every knee shall bow and every tongue confess that he is LORD. Remember the day, and beware.

Is there among the readers of this article some dear child of God, who is mocked and despised for the Gospel's sake, and feels as if he stood alone? Take comfort. Be patient. Wait a little longer. Your turn shall yet come. When the spies returned from searching Canaan, men talked of stoning CALEB and JOSHUA because they brought a good report of the land. A few days passed away, and all the assembly confessed that they alone had been right. Strive to be like them. Follow the LORD fully, as they did, and sooner or later, all men shall confess that you did well. Never, never be afraid of going too far. Never, never be ashamed of desiring to go to heaven, and of seeking to have a great crown. Millions will lament in the day of CHRIST'S return, because they have not got religion enough;—not one will be heard to say that he has got too much. Take comfort. Press on.

And now, reader, it only remains for me to close this article by three words of application, which seem to me to arise naturally out of the parable of which I have been writing. I heartily pray to God to bless them to your soul, and to make them words in season.

1. My first word of application shall be a question. I take the parable of the ten virgins as my warrant, and I address that question to every one of my readers. I ask you, "Are you ready?" Remember the words of the Lord Jesus, "They that were ready went in with the bridegroom to the marriage,"—they that were ready, and none else. Now here in the sight of God, I ask every reader, Is this your case? Are you ready?

I do not ask whether you are a churchman, and make a profession of religion.—I do not ask whether you attend an evangelical ministry, and like evangelical people, and can talk of evangelical subjects, and read evangelical tracts and books. All this is the surface of Christianity. All this costs little, and may be easily attained. I want to search your heart more thoroughly, and probe your conscience more deeply. I want to know whether you have been born again, and whether you have got the Holy Ghost dwelling in your soul. I want to know whether you have any oil in your vessel while you carry the lamp of profession, and whether you are ready to meet the bridegroom,—ready for CHRIST'S return to the earth. I want to know, if the LORD should come this week, whether you could lift up your head with joy, and say, "this is our God; we have waited for him; let us be glad, and rejoice in his salvation." These things I want to know, and this is what I mean to say, "are you ready?"

"Ah!" I can imagine some one saying, "this is asking too much. To be ready for Christ's appearing! this is far too high a standard. This is extravagance. There would be no living in the world at this rate. This is a hard saying. Who can bear it?" I cannot help it. I believe this is the standard of the Bible. I believe this is the standard PAUL sets before us when he says the Thessalonians were "waiting for the Son of God from heaven," and the Corinthians "waiting for the coming of our Lord JESUS CHRIST." (1 Thess. 1:10; 1 Cor. 1:7.) And the standard PETER sets before us when he speaks

of "looking for and hasting unto the coming of the day of God."—2 Pet. 3:12. I believe it is a mark that every true believer should be continually aiming at, to live so as to be ready to meet CHRIST. God forbid that I should place the standard of Christian practice a hair's breadth higher than the level at which the Bible places it. But God forbid that I should ever put it a hair's breadth lower. If I do, what right have I to say that the Bible is my rule of faith?

I want to disqualify no man for usefulness upon earth. I require no one to become a hermit, and cease to serve his generation. I call on no man to leave his lawful calling and neglect his earthly affairs. But I do call on every one to live like one who expects CHRIST to return, to live soberly, righteously, and godly in this present world; to live like a pilgrim and a stranger, ever looking to Jesus;—to live like a good servant, with his loins girded, and his lamp burning;—to live like one whose treasure is in heaven, with his heart packed up and ready to be gone. This is readiness. This is preparation. And is this too much to ask? I say unhesitatingly, that it is not.

Now, reader, are you ready in this way? If not, I should like to know, what good your religion does you. What is it all but a burdensome form? What is it but a mere temporary cloak that will not wear beyond this world? Truly a religion that does not make a man ready for everything,—for death, for judgment, for the second advent, for the resurrection,—such a religion may well be looked on with suspicion. Reader, if your religion does not make you ready for anything, you may depend the sooner it is changed the better.

2. My second word of application shall be an invitation. I address it to every one who feels in his conscience that he has no grace in his heart,—to every one who feels that the character of the foolish virgins is his own. To every such person I give an invitation this day, in my Master's name. I invite you to "awake and flee to CHRIST."

Reader, if you are a man of this sort, you know that all within you is wrong in the sight of God. Nothing can be said more true about you than that you are asleep,—asleep not merely about the doctrine of CHRIST'S second advent, but about everything that concerns your soul. You are wide awake perhaps about temporal things. You read the newspapers it may be, and are mighty in "The Times." You have your head stored with earthly wisdom and useful knowledge. But you have no heart-felt sense of sin, no peace or friendship with God, no experimental acquaintance with CHRIST, no delight in the Bible and prayer. And yet you are a sinner, a dying sinner, an immortal sinner, a sinner going to meet CHRIST, a sinner going to be judged. What, I would put it to your conscience as an honest man, what is all this but being asleep?

How long is this to go on? When do you mean to arise and live as if you had a soul? When will you cease to hear as one who hears not? When will you give up running after shadows, and seek something substantial? When will you throw off the mockery of a religion which cannot satisfy, cannot comfort, cannot sanctify, cannot save, and will not bear a calm examination? When will you give up having a faith which does not influence your practice,—having a book which you say is God's word, but treat as if it was not,—having the name of Christian, but knowing nothing of CHRIST? Oh! reader, when, when shall it once be?

Why not this very year? Why not this very day? Why not at once awake and call upon your God, and resolve that you will sleep no longer? I set before you an open door, I set before you JESUS CHRIST the SAVIOUR, who died to make atonement for sinners,—Jesus who is able to save to the uttermost,—Jesus willing to receive. The hand that was nailed to the cross is held out to you in mercy.—The eye that wept over Jerusalem is looking on you with pity.—The voice that has said to many wanderers, "thy sins are forgiven," is saying to you, "come to me." Go to JESUS first and foremost if you would know what step to take. Think not to wait for repentance and faith, and a new heart, but go to him just as you are. Go to him in prayer and cry, "LORD save me, or I perish. I am weary of sleeping; I would fain sleep no longer." Oh! awake thou that sleepest, and CHRIST shall give thee light.

Sun, moon, and stars are all witnessing against you; they continue according to God's ordinances, and you are ever transgressing them. The grass, the birds, the very worms of the earth, are all witnessing against you: they fill their place in creation, and you do not. Sabbaths and ordinances are continually witnessing against you; they are ever proclaiming that there is a God and a judgment, and you are living as if there were none. The tears and prayers of godly relations are witnessing against you; others are sorrowfully thinking you have a soul, though you seem to forget it. The very grave-stones that you see every week are witnessing against you; they are silently witnessing, life is uncertain,

time is short, the resurrection is yet to come, the LORD is at hand. All, all are saying, awake, awake, awake! Oh! reader, the time past may surely suffice you to have slept. Awake to be wise. Awake to be safe. Awake to be happy. Awake and sleep no more.

3. My last word of application shall be an exhortation to all true believers, to all who have the oil of grace in their hearts, and have fled for pardon to the blood of the Lamb. I draw it from the words of the Lord Jesus at the end of the parable. I exhort you earnestly "to watch."

I exhort you to watch against everything which might interfere with a readiness for CHRIST'S appearing. Search your own hearts. Find out the things which most frequently interrupt your communion with CHRIST, and cause fogs to rise between you and the sun. Mark these things, and know them, and against them ever watch and be on your guard.

Watch against sin of every kind and description. Think not to say of any sin whatever, "Ah! that is one of the things that I shall never do." I tell you there is no possible sin too abominable for the very best of us all to commit. Remember DAVID and URIAH. The spirit may be sometimes very willing, but the flesh is always very weak. You are yet in the body. Watch and pray.

Watch against doubts and unbelief as to the complete acceptance of your soul, if you are a believer in CHRIST JESUS. The Lord Jesus finished the work he came to do:—do not tell him that he did not. The Lord Jesus paid your debts in full:—do not tell him that you think he left you to pay part. The Lord Jesus promises eternal life to every sinner that comes to him:—do not tell him, even while you are coming, that you think he lies. Alas! for your unbelief! In CHRIST you are like NOAH in the ark, and LOT in Zoar,—nothing can harm you. The earth may be burned up with fire at the LORD'S appearing, but not a hair of your head shall perish. Doubt it not. Pray for more faith. Watch and pray.

Watch against inconsistency of walk and conformity to the world. Watch against sins of temper and tongue. These are the kind of things that grieve the Spirit of God, and make his witness within us faint and low. Watch and pray.

Watch against the leaven of false doctrine. Remember that Satan can transform himself into an angel of light. Remember that bad money is never marked bad, or else it would never pass. Be very jealous for the whole truth as it is in Jesus. Do not put up with a grain of error merely for the sake of a pound of truth. Do not tolerate a little false doctrine one bit more than you would a little sin. Oh! reader, remember this caution. Watch and pray.

Watch against slothfulness about the Bible and private prayer. There is nothing so spiritual but we may at last do it formally. Most backslidings begin in the closet. When a tree is snapped in two by a high wind, we generally find there has been some long-hidden decay. Oh! watch and pray.

Watch against bitterness and uncharitableness towards others. A little love is more valuable than many gifts. Be eagle-eyed in seeing the good that is in your brethren, and dim-sighted as the mole about the evil. Let your memory be a strong box for their graces, but a sieve for their faults. Watch and pray.

Watch against pride and self-conceit. PETER said at first, "though all men should deny thee, yet will not I." And presently he fell. Pride is the high road to a fall. Watch and pray.

Watch against the sins of Galacia, Ephesus, and Laodicea. Believers may run well for a season, then lose their first love, and then become lukewarm. Watch and pray.

Watch not least against the sin of Jehu. A man may have great zeal to all appearance, and yet have very bad motives. It is a much easier thing to oppose anti-christ than to follow Christ. It is one thing to protest against error: it is quite another thing to love the truth. So watch and pray.

Oh! my believing readers, let us all watch more than we have done. Let us watch more every year that we live. Let us watch that we may not be startled when the Lord appears.

Let us watch for the world's sake. We are the books they chiefly read. They mark our ways far more than we think. Let us aim to be plainly-written epistles of Christ.

Let us watch for our own sakes. As our walk is, so will be our peace. As our conformity to Christ's mind, so will be our sense of Christ's atoning blood. If a man will not walk in the full light of the sun, how can he expect to be warm?

And above all, let us watch for our Lord Jesus CHRIST'S sake. Let us live as if his glory was concerned in our behavior. Let us live as if every slip and fall was a reflection on the honor of our King. Let us live as if every allowed sin was one more thorn in his head, one more nail in his feet, one more spear in his side. Oh! let us exercise a godly jealousy over thoughts, words, and actions, over motives, manners, and walk. Never, never let us fear being too strict. Never, never let us think we can watch too much. LEIGH RICHMOND'S dying words were very solemn. Few believers were ever more useful in their day and generation. Of few can it be said so truly that he "being dead yet speaketh." But what did he say to one who stood by while he lay dying? "BROTHER, BROTHER, WE ARE NONE OF US MORE THAN HALF AWAKE."

To Correspondents.

W. L. C.—We do suppose the wicked will be raised from the new earth at the end of the 1000 years. The new creation and descent of the New Jerusalem at the commencement of that period, and the resurrection of the wicked at its close, being in our opinion clearly taught, we arrive at no other conclusion. And without this view we could find no period when the ashes of the wicked will be trodden under the feet of the saints. (Mal. 4:3.)

M. M. M.—Because we do not embrace what others deem light, it is not to be supposed we "close our eyes to the light," that we are "determined to adhere to our views," &c., &c. We have not arrived at our views hastily or without examination. We have confidence in their soundness. The views you present have not been discussed by us merely once, or twice, or thrice, but scores of times during the last twelve years. The subject not being a new one to us and our readers, may be the reason why we and they ever remain unmoved by what is advanced to prove the restoration of the carnal Jew. We however claim to be perfectly honest in our convictions; and we expect to be credited for sincerity in our belief, and for a desire to know the mind of the Spirit respecting all scriptural declarations, by those who communicate through our columns. We are of course our own judges, whether we have refuted, in our own estimation, whatever we reply to. Whether we convince others is another matter; but when we have said all we think is necessary respecting any point, we take the liberty to refrain from further comments.

"Sketches of Travel."—Owing to not receiving the Ms. in season, the continuance of these able and interesting articles is deferred to the next number.

Gethsemane.

Lieut. Lynch, of the United States Exploring Expedition to the River Jordan and the Red Sea, in 1848, visited the garden of Gethsemane, about the middle of May. He says:

"The clover upon the ground was in bloom, and altogether the garden, in its aspects and associations, was better calculated than any place I know to soothe a troubled spirit. Eight venerable trees, isolated from the smaller and less imposing ones, which skirt the Mount of Olives, form a consecrated grove. High above, on either hand, towers a very lofty mountain, with the deep, yawning chasm of Jehoshaphat between them. Crowning one of them is Jerusalem, a living city; on the slope of the other is the great Jewish cemetery, a city of the dead.

"Each tree in this grove, cankered and gnarled, and furrowed by age, yet beautiful and impressive in its decay, is a living monument of the affecting scenes that have taken place beneath and around it. The olive perpetuates itself, and from the root of the dying parent stem, the young tree springs into existence. These are accounted one thousand years old. Under those of the preceding growth, therefore, the Saviour was wont to rest; and one of the present may mark the very spot where he knelt and prayed and wept. No caviling doubt can find entrance here. The geographical boundaries are too distinct and clear for an instant's hesitation. Here the Christian, forgetful of the present, and absorbed in the past, can resign himself to sad, yet soothing meditation. The few purple and crimson flowers, growing about the roots of the trees, will give ample food for contemplation—for they tell of the sufferings and the ensanguined death of the Redeemer."

SABBATH SCHOOLS.—A correspondent inquires respecting the best mode of arranging and conducting a Sunday school. We have no thoughts on this subject which we regard as of particular value on this point. According to our notion, every school needs a superintendent, who should see that the school is opened by singing and prayer. The teachers and scholars should be so proportioned that the classes will correspond in numbers and age to the capacity of the scholars and adaptation of the teachers. We think that each teacher can best manage his class according to his own plan and skill. Our own method with a Bible class is to take some consecutive portion of scripture, and get all the information obtainable respecting its meaning from all other scriptures—the same as we are illustrating the book of Hebrews—asking various questions, and illustrating as the subject may demand.

The New York Evangelist says, on the "authority of the Congregational Journal, in an article on the state of religion in New Hampshire, that within the period of ten or twelve years, twenty-eight Orthodox Churches in that State have become extinct, and ten new ones have been organized. All but three of these ten were formed from others. This decline is probably more sensible in New Hampshire than any other State, as that sterling region has always been proverbially a fine state to emigrate from; but there is some little reason to doubt that a similar census of other Eastern States would also exhibit a melancholy decline, both in numbers and religious efficiency, of the Orthodox churches."

CORRESPONDENCE.



CONFIDENCE AND TRUST IN GOD.

BY O. R. FASSETT.

"The Lord is my Shepherd: I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley and shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."—Psa. 23:1-4.

David, in this Psalm, expresses his firm trust and confidence in the Lord; and the words of the text are truly beautiful, and calculated to inspire the heart with the same trust and confidence in the same great Source of all comfort and joy. The sentiment, too, can be heartily responded to and adopted by every child of God: for such put no trust in an arm of flesh, but in the living God, who "made the world, and all things therein, and giveth to all life, and breath, and all things."

"The Lord is my Shepherd."—Reference is here had more especially to the Redeemer. Like Abraham, he saw "his day and was glad." All the prophets saw by faith the "coming One," and under the direct agency of the Holy Spirit, spoke and wrote of him. Jesus says to the Pharisees: "David in spirit called him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool;" and their inquiries, "If David call him Lord, how is he his son?" and they were unable to answer him. This exhibits their great ignorance of the true character of the expected Messiah, notwithstanding all their advantages, and their boasted knowledge of Moses and the prophets. How distinctly David saw his true character, may be seen by a careful study of the Psalms, many of which are prophetic of him. He saw Christ in his humility, sufferings, and death; in his burial, resurrection, and ascension; in his mediatorship, and as Judge and King. He saw him clearly in all his prophetic offices,—as Prophet, Priest, and King. Thence Christ says: "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me."—Luke 24:44.

"My Shepherd."—Our Saviour bears this title, from the fact, that, like a shepherd, he leads, protects, and governs his people, and provides continually for their welfare. His guardianship and divine care over them is thus beautifully expressed by the prophet Isaiah: "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."—Isa. 40:11.

Our Lord styles himself "the Good Shepherd:" not as an hireling, that feels no especial interest in the flock, "because he is an hireling, and careth not for the flock," and who, when "he seeth the wolf coming, leaveth the sheep, and fleeth: and the wolf catcheth them and they are scattered;" but as one that regardeth the flock, and perileth his life for their safety, as did David his prototype.—"And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear."—1 Sam. 17:34-36. So with "the Good Shepherd:" he delivers his people out of the hand of "the adversary the devil, who as a roaring lion walketh about, seeking whom he may devour."—1 Pet. 5:8. Yea, he even lays down his life for his sheep: "I am the good shepherd: the good shepherd giveth his life for the sheep. . . . I lay down my life for the sheep."—John 10:11, 15. This he did when he suffered and died on the cross, a curse and a sin-offering for us. What an expression of his love and regard is this!

The apostle Paul calls him "the Great Shepherd." "Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect."—Heb. 13:20, 21. Peter styles him the "Chief Shepherd." "And when the chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away."—1 Pet. 5:4. There are under shepherds, he says, who are to feed the flock of God, "taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."—1 Pet. 5:2, 3. Such have promise of this "crown of glory," when "the chief Shepherd shall appear." The great apostle of the Gentiles, faithful in his calling to the day of his death, could say, "There is laid up for me a crown of righteousness, which the Lord, the

righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—2 Tim. 4:8. We, too, labor in hope of that incorruptible and glorious crown, to be given at his appearing. And finally, our Saviour, to illustrate the fearful separation that will ultimately take place between the righteous and the wicked at the judgment, represents himself as a shepherd dividing his sheep from the goats, thus: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left."—Matt. 25:31-32.

"I shall not want."—Here is the expression of his trust and confidence in his Redeemer and Lord. As the faithful and good shepherd seeks the supply of his flock, and leads them forth to luxuriant pastures, and beside the living streams, so he expected his Lord to supply all his need. The saint need not fear, for he shall not want.

1st. *In the present life.* Says David: "I have been young, and now am old: yet have I not seen the righteous forsaken, nor his seed begging bread."—Psa. 37:25. And who have ever seen them forsaken or begging their bread from door to door,—spending their days in begging? Not but that they have seasons of trial, and at times are destitute of the necessities of life,—this they have had to endure; but often at such times God has miraculously come to their deliverance, and so supplied their wants, as to show them that he was their guardian and protector. Their poverty and the trial of their faith have been designed to bring them to see and experience the richer supplies of his grace and mercy. His people are not promised the luxuries of this life, though some may enjoy them; but they are certainly promised with its comforts; and our Saviour would quiet the apprehensions of any who would think that they were to be so far reduced as not to enjoy them in future: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore, take no thought, saying, What shall we eat, or, What shall we drink, or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."—Matt. 6:25-34. This passage does not teach idleness, nor that we make no calculation to supply our wants, or that we are to be the mere recipients of God's merciful bounty, as the vegetable, or inanimate creation; but that we have no *undue care*, or anxiety, in reference to the future; that after we have done all that is in our power to supply the wants of nature, He who clothes the grass of the field, and feeds the fowls of heaven, will assuredly open his hand and supply our wants. Think of the fact, that the cattle upon a thousand hills are his, that he knows all the fowls of the air, and that the treasures of the earth are his; and will not he supply his people with his bounty from his rich and inexhaustible store-houses? He will! He set a table in the wilderness, and for forty years spread it to meet the wants of the thousands of Israel! In that dark, howling wilderness, where there were no cultivated fields, nor vineyards, he gave them bread from heaven, and man did "eat angels' food!" He quenched their thirst from the smitten rock, and the bitter waters of Meribah. When they lusted for flesh, he sent quails, "as it were a day's journey on this side, and a day's journey on the other side of the camp," and six feet in height! He sent the ravens to feed Elijah, multiplied the widow's oil, and her handful of meal, which was to be the last for herself and son, wasted not for a whole year, but was an abundant supply. It was the Shepherd of Israel that fed the "five thousand men," beside women and children, with the five loaves and two small fishes, and afterwards they gathered the fragments, and found them to be twelve baskets full; also the "four thousand," beside women and children, with seven loaves and a few small fishes, and they took up seven baskets full of the fragments! Shall we want with

such a Shepherd? No; he will amply supply all our need in this life. His people shall not want the true spiritual bread, nor the true spiritual drink, so long as they confide in him.

2d. *They will not want in the future.* As the Chief Shepherd, he will gather his flock into one fold, and be their "one shepherd," seeking their full and abundant supplies. "Behold I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out, and gather them from the countries, and will bring them into their own land, and feed them upon the mountains of Israel, and by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel."—Ezek. 34:11-15. This will be in the resurrected and glorified state, for in a subsequent chapter, we have the vision of the "valley of dry bones," which is explained to be the "whole house of Israel." "Then said he, Son of man, these bones are the whole house of Israel: Behold, they say, our bones are dried, and our hope is lost: and we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my Spirit in you, and ye shall live, and I shall place you in your own land."—Ezek. 37:11-14.

In the teachings of our Saviour, he says to the Jews: "Other sheep I have, which are not of this fold: them also will I bring, and they shall hear my voice: and there shall be one fold, and one shepherd. 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, neither shall any pluck them out of my hand."—John 10:16, 27, 28.—(To be continued.)

LETTER FROM T. M. PREBLE.

BRO. HIMES:—Having been requested to give my views on the Sabbath, and why I give up the observance of the seventh day, I will briefly state them.

From the summer of 1844, to that of 1847, I conscientiously observed the seventh day—or Saturday—for the Sabbath. The principal reasons why I did so, are the following:

1. In early life I was taught by my parents and others, to "Remember the Sabbath day to keep it holy," &c.; and I subsequently found that in every instance where this command was found, it always referred to the seventh day—never to the first day.

2. In Bro. Miller's views of the great Sabbath, he argued that the Sabbath was a sign of the seventh thousand year of the world. And on reflection I saw that the first day could not be a sign of the seventh thousand year, but rather of the eighth, reckoning in successive order from creation. These points being settled in my mind, and believing that Gentiles as well as Jews were included in the command, I was compelled to observe the seventh day till my views underwent a change.

But on more mature reflection and investigation, I found to my satisfaction that the seventh-day Sabbath was never designed for the Gentiles—or in other words—was never intended to be observed after the resurrection of Christ; as the observance of all types, and shadows, &c., were to cease after that time.

The Sabbath was a *sign* (Ex. 31:13, 17; Ezek. 20:12,) or "shadow of things to come; but the body is of Christ."—Col. 2:17.

The Gentiles are not a *typical* people, and therefore they are not bound to observe the Sabbath as the Jews did.

If the Sabbath—among other things—was a shadow of things to come, but the body was of Christ, we cannot make the shadow go beyond the body! All shadows may be traced to the body which casts them, but no further! The sign or shadow was to be observed, or traced till Christ—the body—was reached; then he became our rest, or surety for the rest, as set forth in Heb. 4:1-11.

The question may here be asked;—"Is the seventh-day Sabbath abolished? I answer, yes. It may again be asked;—"Were the ten commandments all abolished? I answer again, yes. (See 2 Cor. 3:1-11.) Says the objector;—"Are none of the commandments binding upon us?" Oh, yes, all that are incorporated into the New Testament, and no more. Let me illustrate. Suppose the reader, the writer, and some five hundred others, belong to a Temperance Society, having a constitution of *ten* articles. After a lapse of time, the society wish to disorganize, and form a new one on better principles. Now when they have disorganized, the old constitu-

tion is dead! But if in the formation of the new society, they are disposed to incorporate six articles of the *old* constitution into the new one, then those six articles so incorporated are binding,—the other four are not. Now all the commandments found in the New Testament are binding, and no others. Christ observed the Sabbath in a manner to please himself—but not the old Jews—till his death; and he also was circumcised, and kept the Passover till his crucifixion, but these things were all taken away, or ceased, when he was nailed to the cross. (See Col. 2:14.) Nowhere in the New Testament, can we find that Christ, or the apostles, ever taught the observance of the Sabbath after the resurrection of the Saviour. Could we find evidence in the Scriptures, to prove that any one day is more holy than another, it would lead us to the seventh day, and we should have to observe it now, for it is the only day that God ever sanctified and made holy, as a day of rest. But this being a "sign," or type, we believe it ceased when other types and shadows ceased.

In relation to the first day of the week being the Sabbath, I think it is the proper day for us to observe as the Sabbath, not, however, because I believe it particularly holy, more than any other day of the week, but because I believe it right to abstain from secular labor one day in seven, and devote the day to such religious exercises as has been the practice of our forefathers and early Christians, in commemoration of the resurrection of our Saviour. I believe the laws of our land, in this respect, should be strictly regarded.

I wish it understood that I still believe the seventh day was a sign of the seventh thousand year, and was to be observed as such till types and shadows ceased; and I believe we shall soon realize the thing signified by it, not, however, by observing the seventh day for the Sabbath, but through Christ, who has become our rest—or in other words, by obeying the gospel, but not the law.

East Weare, (N. H.), June 10th, 1852.

REMARKS.—As there is a certain kind of responsibility resting on editors, and as we do not wish to be misunderstood respecting our position as to the Sabbath, we have given an article on this subject in another column. We should express our views on many parts differently from that here given.

We do not understand that any portion of the ten commandments were ever abrogated, or that the Sabbath has been. We regard the command to consecrate one day in seven to the service of God, as binding on all Christians, and that the first day's observance is well pleasing in the sight of God. But while we regard one day above another, we leave others to the persuasions of their own minds. What we aim at in this, is to avoid being supposed to endorse what we do not. On all Bible questions we deem it important to avoid the use of any language liable to a misconception.—Ed.

SERMON.

Preached by J. Litch at the Conference in Hartford, June 10th.

"Therefore said he unto them, The harvest is great, but the laborers are few."—Luke 10:2.

The time had nearly arrived for the Messiah to come, as predicted in Zech. 9th, "Behold thy King cometh," &c. Before he should come, it was necessary that the people should be notified.

The apostles preached "The kingdom of God is at hand." This work needed to be fully done; and in view of it used the language of the text, "Pray ye, therefore, the Lord of the harvest, to send forth laborers." In the ninth chapter of Luke, the twelve are sent forth. In the 10th chapter, we have a record of the appointment of the seventy; but he still taught them to pray for an increase.

He taught the twelve that they would not go over the cities of Israel until the Son of man be come; therefore he appointed the seventy to go forth to those cities and towns where he himself came. Their message to the Jewish nation, and that nation alone, was, "Know that the kingdom is come to you." Their message was to communicate what belonged "to their peace"—i. e., what related to Jesus as the Messiah.

Soon after this work was consummated, Christ fulfilled the prophecy in Zech. 9th: "They thought the kingdom of God would immediately appear;" therefore he spoke the parable in Luke 9th: "A nobleman went into a far country," &c. Jesus was welcomed king of Israel, and son of David, by the disciples and the people; and even the children in the temple cried hosannah!

They expected Jesus to become king at that passover, and the multitude went out to meet him. But Jesus, as he progressed toward the city, paused and wept over it, and pronounced its doom. (Luke 20:37-44.) The disciples asked, "When shall these things be, and what shall be the sign of thy coming?" Christ then told them—the gospel shall be preached again to the Jews? No, but "to all nations—then shall the end come." Then shall they say, "Blessed is he that cometh in the name of the Lord,"—when Jesus returns.

We will turn our attention to the second announcement of the coming of the kingdom. Could we see Christ, should we not hear him say to us, "Pray ye therefore the Lord of the harvest, to send forth laborers into the harvest; for the harvest is great, but the laborers are few?"

1. We will consider our work. If this gospel is what it was at Christ's first advent, we know our message: "The kingdom of God is at hand; repent and believe the gospel." That such a work has been commenced, we cannot doubt, by the preaching of the historical prophecies relating to the coming of the kingdom. In different parts of the world, God has moved on the minds of men by his word, and Spirit, and providence. These do not all agree with us in all their views. I refer to the millenarians, who hold to probation and the conversion of the nations of the earth, and the Jewish race. With this subject I have no quarrel; but I cannot see it to be truth. The influence which this doctrine has excited on Adventists, is my chief objection to it. All these have abandoned the Advent cause throughout the land. Why it is so, I cannot tell; but that it is so I am certain; and I have therefore felt constrained to oppose it, not because I love controversy, but because I love the truth, and the cause of God. Let these do their work, and with their own tools.

The time was when this Advent doctrine went forth on the wings of the wind, not only throughout this land, but in other lands. Much has been done, but still the work is vast.

The great obstacle to the success of this doctrine is the prevailing doctrine of the churches, that the kingdom of God spoken of in the prophets, is the gospel Church, and that the world will all be converted. We are to show when this kingdom will come, how it will come, &c. But we must be ready to answer questions, and illustrate the Scriptures, in respect to that kingdom.

We shall be asked what the second Psalm means—"Ask of me, and I will give thee the heathen for thine inheritance." We must show them. The people are famishing for the truth on these questions. They feel a vacuum, but do not know what they need. They are not satisfied with the preaching which they hear. Is not Jesus interested for them? They are famishing for the bread of life. Make people to understand that Jesus will reign on earth, and they naturally ask, "When will this be?" It is our duty to answer, though we may not be able to tell the exact time. We must not use this doctrine as a mere speculation—without any practical influence.

John called them to repentance, in view of the coming kingdom. The Lord Jesus did not content himself with a mere announcement of the time, but told the people to repent, and believe the glad tidings. He is our example, we must follow his steps. The 14th of Rev. is parallel with the 24th of Matt., and in that passage men are called upon "to fear God and give glory to him, for the hour of his judgment is come." God has his servants in the field, but few in comparison with the number who are needed.

It is one thing to get men to believe in Christ, but is another to build them up in their most holy faith, and present them faultless before Christ at his coming. This was Paul's work, and we have no right to dispense with any of those things which the apostles taught and did.

We are to watch over the flocks, and lead them into green pastures, and beside the still waters. We must, as Paul did, admonish them against grievous wolves, which shall not spare the flock.

The apostles did up their work, and left behind them pastors, teachers, &c.; and now Christ has the same—pastors and teachers to build up the flock. Some can teach at the fireside, others are evangelists, and go forth to the world. Each has his own gift.

We have found it is a small thing to go and break up new fields. From many scores and hundreds that have been converted by us, have been left, and being alone, have backslidden, and now you can find scarcely any who will acknowledge the Advent faith in many of these places. But where the work has been followed up by subsequent efforts, there the cause of God flourishes.

How few there are for this work. How few compared with the one thousand millions of the earth, who are embraced in this mission! The number is small indeed. We must cry to the Lord of the harvest, to raise up laborers. We must not trust in our own energy and capabilities alone, but we must look to God for help.

I have been asked what will be the issue of the Advent movement. I have only to say, that "this gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come." I have no fears for the Advent cause—it will live—it must live. We have not been faultless,—we have doubtless erred in many things; but God has been with this work.

2. We will now look back at what has been done. Fifteen years ago, I do not know that half a dozen ministers in the country taught these views. Now

there are many ministers, of various denominations. In all parts of our wide-spread country, there are believers in the second coming of Christ at hand.

A brother who resided in Wisconsin, found in a retired place fourteen persons, who were full of faith in this doctrine. Some of them were Virginia planters, who having received this doctrine, had forsaken their wealth and pleasures, and gone to the wilds of Wisconsin to labor with their hands.

We have no reason to faint or be discouraged. I have some knowledge of the Advent cause, and I believe it to be in a better condition to-day than at any time during the last eight years. The standard of piety has been advanced. In Pennsylvania, there is more praying for God's blessing than there has been for years before. There is a disposition to come up to the help of the Lord—to the help of the Lord against the mighty.

I trust we shall have the spirit of our work. Like weeping Jeremiah, may we go forth from this Conference. And like Moses, may we throw ourselves between God and the people, and say, "If thou wilt not hear me, then blot out my name from thy book."

LETTER FROM H. ROBBINS.

BRO. HIMES:—I have tried since I have been in this city to find some Advent believers, but as yet have found none. I have been several times on Sundays to the old chapel in which they formerly held their meetings, hoping to find some of the brethren, and to listen to the word of God as presented by some faithful Advent minister.

A short time since, I listened to a discourse from a minister of much celebrity in this city, in which he gave a clear and truthful sketch of this world's history, down to the present time. He dwelt at some length upon the Papacy, clearly proving it to be the Man of Sin predicted by the apostle Paul, and the usurping little horn of Daniel's vision. He showed its present state as agreeing with prophecy, and that its end is certainly near—that it would shortly be destroyed by the brightness of Christ's second glorious coming. He endeavored to impress upon the minds of his hearers the certainty of the near approach of this event, both from scripture prophecy and from the fact, that the impression prevails the world over, that some great change or event is at hand,—that men have always had a sort of spiritual apprehension of the approach of all great events, or changes, just before they transpired, quoting the truthful adage, that "coming events cast the shadows before." He was quoting so much Scripture and presenting it in so clear a light, that I began to hope that a truthful impression in relation to the nature of the second coming of Christ would be left upon the minds of his hearers. But you can judge of my feelings, when he closed his discourse by transforming the second glorious personal coming of Christ to consummate the work of redemption, into the spiritual coming to convert the world, and return the Jews to Palestine. I could scarcely refrain from shedding tears to think that the minds of men should be thus misled, and the truth of God so mutilated by a man of such learning and eminence. But as you well know, this is but a specimen of the prevailing preaching, which suits, and is sought after by the great mass of professing Christians. The personality of the Son of God is thus entirely done away with. And should he now appear, would not the prediction inferred from these words, "When the Son of man cometh, shall he find faith upon the earth," be fulfilled?

How difficult to live properly in these perilous times of spiritual darkness and death. May they soon end by the dawning of the glorious resurrection morn, and the ushering in of that bright Sabbath of rest, which remains for the people of God. Your brother in the fellowship of the gospel.
Cincinnati, (O.), June 3d, 1852.

Letter from J. P. Mallory and S. R. Glenn.
BRO. HIMES:—Although personally we are strangers to each other, yet, by the love of God we are acquainted. We are happy to inform you and the brethren of kindred faith, that a glorious work is begun here in these ends of the earth under the labors of our beloved Bro. S. Chapman. This is the third time Bro. C. has been with us during the past year. Previous to his late visit here he had been in Hancock county, doing much good. From thence, he went to Pike county, and performed considerable labor in the "high ways and hedges" there. But while in Hancock, we addressed him a letter desiring him to visit us again. He consented to our request, and has now completed his labors here. The Lord has been with him of a truth. As John the Baptist preached in the wilderness of Judea, so Bro. C. come to us, saying, "Repent ye, for the kingdom of heaven is at hand." Praise God, the message was well received, and the word had the desired effect, much good has been done in the name of the Lord. Sinners began to inquire, "What shall we do to be

saved?" They were instructed to look to Christ, were converted and baptized. On Thursday the 20th inst., the friends convened at the meeting house in this place, and after a season of solemn prayer to Almighty God, a brief article was presented by Bro. C. for the consideration of the brethren, containing select portions of Scripture, and finally embracing the entire New Testament, which, after mature reflection, was adopted as a church covenant by fifteen brethren and sisters, who were present on the occasion. Last Sabbath, previous to participating together in the Lord's Supper, seventeen others were added to our number. On the following day, eight more united with us, making in all, forty happy souls, twenty-four of whom have recently been baptized by Bro. C., the other sixteen came in from other churches. The work is still going on. Bro. C. has left us, making his way back to Hancock county, from which we believe he intends to go North. This, dear brother, is a great work. It far exceeds our expectations. To God be all the glory. Amen.

We sympathize deeply with you, dear brother, in your trials. The Lord sustain you, is our prayers. Yours in the blessed hope.
P.S. When Bro. C. came to this place last Sept. there was not an Adventist here; but under his labors at that time three or four of us heartily embraced the faith, and established meetings of public worship. Since which we have endeavored, in our way, to preach the doctrine to others.

There is something extraordinary in this doctrine. Men that never before attended public worship at all, now turn out night and day to hear the word. An impression is produced on the minds of this community, which doubtless will remain till the Lord comes. [We have received letters of a similar tenor, from C. N. Ford, of Mendon, Adams county, Ill., and Moses Winslow, of Perry, Pike county, Ill., speaking very encouragingly of Bro. Chapman's labors in those sections. We are pleased to hear of his success and trust that he may be continued an able, useful and humble minister of the New Testament.]

Letter from M. Fall.
BRO. HIMES:—I am still in the land of the living, and yet in the land of the dying, looking confidently for our Lord and Saviour, when there shall be no more death, neither sorrow nor crying. I can truly say, that I think the evidence is plain, that we are living in perilous times, when men are lovers of pleasure more than they are lovers of Christ. We see it in the worldling, and in the churches; and we that love Christ and his appearing, should keep close to the cross, watch unto prayer, and be sober.

I sympathize with you in your trials; but through much tribulation we are to enter the kingdom of God. Like Joshua, be of good courage, for we shall soon enter into the promised land.
We do not hear much on the Advent. Bro. Brown preached for us this spring. He was heard with much satisfaction. I think if he would give himself up to work in the vineyard of the Lord, he would do much good, and be an instrument in saving souls, and have many stars in his crown. Some are finding fault with the Adventists, on account of not speaking against the sin of slavery. How is it, brother? Yours patiently waiting for the blessed hope.
Greenbush, (Ohio), June 14th, 1852.

Letter from P. Powell.
BRO. HIMES:—It is now more than a year since I was called home from Vermont, by sickness in my family; since that time it has not been consistent for me to leave home more than a few days at a time. I have preached most all of the Sundays in the vicinity where I live. My sick ones are now recovering, and I hope I shall be able to go to Vermont again the latter part of the season, which I am very anxious to do. I hope to be remembered in the prayers of all the faithful. Yours in the hope of the gospel.
Three Rivers, June 25th, 1852.

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"Hanover (O.), April 3, 1850.
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"JULIA DEAN."

"I hereby certify that the above statement of my wife is in conformity with my own views of her case, and her cure by Ayer's Cherry Pectoral.
"Pastor of the Baptist Church."

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OBITUARY.

DEPARTED THIS LIFE, May 20th, 1852, Bro. ISAAC WILLOUGHBY, of Holderness, N. H., aged 62, with lung complaint. He leaves a companion and six children who mourn his loss, but they are supported with the hope that it is his gain, and with the prospect of meeting soon at the resurrection, in hope of which our brother rejoiced. The proclamation of the Saviour's soon coming found our brother a sinner, and reading the evidences, he felt that he was unprepared for the event. He cried to God and found peace, and ever after was willing to bear the reproach of the truth. As he drew near his dissolution he could rejoice and praise the Lord, exhorted his friends and neighbors to prepare to meet him at the judgment. His funeral was attended on the 22d, when some remarks were made on the occasion from Rev. 14:13: "Blessed are the dead who die in the Lord."

"I AM THE RESURRECTION AND THE LIFE: he who believeth in me, though he should die, yet he will live: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

S. G. SMITH.

