"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 OLDEST CHRISTIAN HYMN.

Lecture on Geography, AS ILLUSTRATING THE BIBLE.

BY N. SOUTHARD.

(Continued from our last.)

Having introduced the subject of the earth's daily motion, we must refer to the wonderfully simple arrangement by which different parts of the earth have days differing so much in length; -and the same parts of the earth, in the temperate zones, have such different seasons. The earth flies round the sun in a circle called its orbit, and if we imagine a great sheet stretching through the heavens, so that every part of the earth's orbit may touch it, the sheet will represent the plane of the ecliptic. Now, if the earth's axis was made to stand perpendicular to the plane of the ecliptic, the people at the equator would see the sun rise and pass directly over their heads every day, scorching them with its intense heat, and affording no variety. At each remove from the equator, the sun would always shine at the same angle. In our latitude, it would be seen forty-two degrees from the zenith down towards the horizon,-that is, just the light it has at the 20th of September. Our days would always be just twelve hours long, and the climate such as we have in October .-We should always have cold nights, and generally, if not always, a frost. We might have a sluggish vegetation of a few hardy plants, but not the slightest variety of season. The earth could never enjoy the rest it now has in winter, that,-all saturated with snow-water,it may be ready for the rapid developments of spring. The exhilarating effect of returning warmth could never be known;—no summer fruits could ever ripen; -nor could the treasures we now enjoy in autumn, ever be seen,-for want of the long days of warm sunshine, ne-

cessary to perfect them.

If we should go a little farther north, we should find streams and lakes forever frozen, and the land, of course, uninhabited. Though there would be as much sunshine as now, yet in and near the frigid zone, the sunshine, coming at constant intervals, twelve hours at a time, shining, as it would, so near the horizon, it

during the intervening nights.

The arrangement, so amazing for its simplicity, by which almost the entire globe is rendered habitable, and the changing seasons, through all "the varied year," are made to speak of God's wisdom,—consists merely in giving the earth's axis a position differing 23 1-2 deg. from a perpendicular to the plane of its orbit. Now, as it passes round the sun, when the south pole is turned towards that source of light and heat, about the 20th of December, the sun is then directly overhead, at noon, to the people in the latitude of Rio Janeiro, Madagascar, and New Holland. It is then summer in the southern hemisphere, and in all the south frigid zone, the sun shines through the whole twenty-four hours -and for several weeks this state of things continues with very little change. But in March when the two poles are equi-distant from the sun, and the equator is turned towards it, every portion of the earth has a day of twelve hours. just as it would have if the earth's axis had no inclination to the level of the path it moves in But March is a season of rapid change. The sun then begins to shine on the north pole, from which it has been absent, ever since the last September. Day by day to us,

-"the sun rises higher, and the snow melts away,

till, in June, the sun pours its vertical rays down upon Calcutta, Mecca, Havana, and Mexico. It is 47 degrees nearer our zenith than it was in December: - while the north pole, being towards the sun, it constantly shines on much more than half our parallel of latitude, giving us fifteen hours of sunshine to nine of darkness. While, the farther north we go, the greater should we find the length of the day, thus almost equalizing the advantages of summer, to all places lying between twenty and sixty degrees of north latitude,—a belt which comprises by far the most important portion of the habitable earth. At St. Petersburgh, in Russia, and Cape Farewell, in Greenland (sixty degs. N.), the sun in June shines about 18 1-2 hours, and is absent but about 5 1-2. At North Cape, Nova Zembla, and Melville's Island, the sun shines several weeks without setting, giving the adventurers in the Polar seas a period of about two months, in which to push their explorations. Capt. Parry, in 1819, in lat. 75 degs., went into winter quarters Sept. 26th, and remained till July 31st, 1820.

This subject naturally leads us to speak of the day in the countries mentioned in Scripture, as many people are puzzled by the different oriental modes of computing time, and imagine there was some mysterious peculiarity about the days and nights mentioned in Scripture; but the truth is, a day is the same, to all places on the earth which have the same latitude, with only this difference: that in all places east of us, their day comes sooner than it comes to us, -but not at a different hour, reckoned by their clocks. For instance, when it is noon in Constantinople, the sun is about setting in Pekin, and about rising in Philadelphia; but these places being all in the same latitude, the sun rises at each at the same hour, reckoned by the time-pieces of each place. An almanac, pre-pared for Philadelphia, would answer for the fortieth degree of latitude all round the globe, as far as the sun's rising and setting is concerned. Many almanacs circulated in the United States have columns for different latitudes. Take one of them, and look at the column for New Orleans, and you have also an almanac for Cairo, in Egypt, and very nearly right for the land of Palestine. By it you would see, that about June 20th, when the sun at Boston rises at 24 minutes past 4, it does not rise there till 5 o'clock, and sets at 7, in-stead of 36 minutes past. So that the only difference respecting the day is, that theirs is more than an hour shorter than ours, in June, and is more than an hour longer in December. ing at constant intervals, twelve hours at a time, shining, as it would, so near the horizon, it would hardly begin to melt the ice, which

would go on accumulating in immovable masses | lar convenience than mathematical exactness, | places the ice will sometimes bear a man's in summer than in winter. Hence Christ says, "Are there not twelve hours in the day?" The third hour of the day would be half way from sunrise to noon,—which would be the sixth hour,—and the ninth hour would be half-way from noon to sunset.

We now come to consider the seasons in Palestine and northern Arabia,-first remarking that climate is generally much warmer on the east side of seas and oceans than on the west side. The climate in Sweden is not as cold as in Canada, though it is more than ten degrees further north. Palestine, being on the east side of the Mediterranean Sea, and having but little shelter from the hot winds of Arabia, was warmer than most countries in the same latitude; yet Jerusalem, being elevated 2000 feet above the Mediterranean, had a climate delightfully tempered, and so did most of the hill-country of Palestine. Geographers divide climates into seven divisions,—the equatorial region, extending to 20 degs. N.; the hot, the warm, the temperate, the cold, the wintry, and the frozen regions. Palestine is in the northern limits of the hot, and on the borders of the warm, while New England is at the extreme northern limit of the temperate, and on the borders of the cold

The year is very conveniently divided by He-brew writers, into six seasons, which are all mentioned in the promise made to Noah, -seedtime and harvest, cold and heat, summer and winter.—Gen. 8:22. There is the same division among the Arabs at this day. The first season of the year (beginning at the vernal equinox), is harvest-time, from the middle of April to near the middle of June. During this season, the sky is clear, the air warm, and even hot in the valleys, and on the coast. As it proceeds, the heat in the plains is severe. The secod season, or the heat, is from the middle of June to the middle of August. The Arabs call this the vernal summer. The heat increases, and the nights are so warm that people sleep in the open air on the house-tops. The third season, or summer, is from the middle of August to the end of September. The intensity of the heat is almost intolerable, but towards the end of summer the nights begin to grow cool.

During these three periods, up to the beginning or middle of September, there are no showers, rain being as scarce in summer as snow.— See 1 Sam. 12:17. Hence the proverb, "As snow in summer, and rain in harvest, so honor is not seemly for a fool."—Prov. 26:1. From the end of April until September, not a cloud is to be seen, except early in the morning. earth is moistened by dew-a frequent emblem of divine grace. But the dew, with an occasional morning-cloud, disappears when the sun exerts his power.—See Hos. 6:4. The dry grass of the fields sometimes takes fire, and the parched Hos. 13:15. Between the middle of September and the middle of October, there are two or three days of rain, which refresh all nature, and the land is again clothed in green. This prepares the earth for the fourth season, or seed-time, which includes from early in October until early in December. It begins with the former, or early rain,—so needful for the sower. In the early part of this season the days are still quite hot, so that all journeys are made by night, as the temperature is then agreeable, and the sky clear. As the year advances, there are alterna-tions of heat and cold. The weather becomes unsettled, and there are fogs and clouds, even when there is no rain. In the last part of November, the leaves fall, and fires are needed. Towards the middle of December, snow sometimes falls in the mountains. But the streams are still small, and many of their channels altogether dry. The fifth season, or winter, is from the middle of December until the middle of February. Snow sometimes falls, but seldom lies on the ground a day, except in the mountains.—See Psa. 147: 16, 17. In shady

every day contained twelve hours, from sunrise weight, but thaws as soon as the sun rises upon to sunset, and, of course, the hours were longer it. The roads are very bad. Hence Christ says: "Pray that your flight be not in winter."

—Matt. 24:20. The severe cold lasts about forty days, from Dec. 12th to Jan. 20th. When the north blows, the nights are extremely cold. -See Gen. 31:4. Yet in the level country, when the sun shines, it is quite warm. Jose-phus says, that in his day, it was as warm at Cæsarea, on the coast, in winter, as at other places in summer,—but this statement, like some others of Josephus's, should not be received without qualification. In this season, hail and thunder storms are common; the brooks rise, and fill their channels. It is only for a few months that there is any water in the Brook Kedron, flowing by Jerusalem. Towards the end of January, the fields become green. In the early part of February the trees are in leaf, and before the middle some fruit trees blossom :- the almond first, then the apricot, peach, and plum. Other trees blossom in March. The sixth season, or cold, is what we should naturally call spring. It extends from the middle of February to the middle of April, and is, of course, immediately followed by harvest. The cold we should consider very moderate. The days, at noon, gradually become hot, especially in the flat country. The rains continue, but in smaller and smaller quantities. Thunder and hail are more frequent. Towards the close of this season, the rains cease, and the last falls in the early part of April, and is called the latter rain, which seems to give strength to the filling grain, which is ready for the harvest to begin, about the middle of April, though in the northern and mountainous regions, it is two or three weeks later,-and sometimes, when the sowing has been in January, the grain is not mature till July or August. As seed-time ended early in December, and the harvest begun in April, it was common to reckon four months from seedtime to harvest.

This subject illustrates many things in the Bible. The Jewish month always begun with the first appearance of the new moon, after its change. Hence, the 14th day of every month was full moon. The year begun with the first new moon, after the vernal equinox, and, of course, the passover, on the 14th day of the first month, might vary from about the 3d of April to about the beginning of May. On the 16th day of the first month, the first ripe sheaf of barley was to be presented before the Lord. From this time, it was seven weeks to the pentecost. These were the joyful weeks of harvest,—a season of great festivity.—See Isa. 9:3. At the day of pentecost, a loaf of bread from new wheat was presented. This festival, having passed, early in the 3d month, that is, sometime in June, there was no great feast during the season of heat, or summer. After the fruits had been mostly gathered, and the vintage finished, the joyful feast of tabernacles was observed eight days-from the 15th to the 23d day earth is cleft and broken into chasms, especially when the east wind blows.—See Gen. 41:6; of the seventh month, Of course, it would never come till October, and it is called in never come till October, and it is called in Scripture the feast of ingathering, at the end of the year. At this time, the people were to dwell in booths, or tabernacles. The great feast of atonement was on the 10th day of the 7th month, six days before the feast of tabernacles. It was at the time of the feast of tabernacles, that Solomon dedicated the temple. The feast of dedication, which was in the winter, (John 10:22.) was in commemoration of the re-dedication of the second temple, after its defilement, 164 years before Christ. It was observed the latter part of the ninth month, and would usually come after the middle of December, that is, within the season of winter, as it has been described. When Paul was shipwrecked, the sailing is said to have been dangerous, as the fast was already past. When thrown upon the island of Melita, they were kindly received, on account of the present rain and the cold. It must have been near the 1st of December.

On a review of the seasons, it will be per-

gations assembled, and the sacrifices were of- IDENTITY IN MESSIAH, THE KING OF JEWS AND CHRISfered, in the open court of Israel, and most of the priests and people stood in the open air, unsheltered by a roof. At the feast of tabernacles there might possibly be rain, but not probably enough to occasion inconvenience. In Ezra 10: 9, however, we read of a special convocation of the people on the 20th day of the 9th month, when the unsheltered multitude suffered, from much rain .- (To be continued.)

"The Hope of Israel;"

OR, THE RESTORATION OF ISRAEL IDENTIFIED WITH THE RESURRECTION OF THE DEAD.

By HENRY DANA WARD.

(Continued from last Herald.)

THE IDENTITY OF THE PROMISE AND THE HOPE OF ISRAEL WITH CHRISTIANITY.

Abraham, "the father of us all," Rom. 4 16, was a type of Christ: his chosen seed and faithful are a type of Christians. The promise to Abraham and his seed, (" which is Christ," is the inheritance of the land; "that he should be the heir of the world."-Rom. 4:13. And Christians have assurance: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." That Abraham should be the heir of the world seems to be too much, except through his seed, "which is Christ;" and whatever Abraham inherits through Christ, all true believers will; therefore, the Jews have no pre-eminence under the Christian dispensation: the promise to Abraham is a promise to all who believe; and peculiar to the true Israel, but not to the circumcised in the flesh only. The promise of Canaan to Abraham was typical and he so understood it; for he died in the faith, hoping to receive it in a better resurrection. He did not realize the promise, except by faith nor did Gideon, Barak, nor Jeptha, Samson, David, Samuel, nor the prophets, "of whom the world was not worthy:" though they ruled, reigned, lived, died, and were buried in Canaan, and through faith subdued kingdoms, wrought wonders, and obtained promises: "These all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11:39,40. Therefore, they must rise, as Christ did, to receive their promised inheritance. As it was with Abraham and the patriarchs, Samuel and the prophets, and David and the kings, it will probably be with all Jews; were they restored to Palestine to-day, they could not have it more than Jeptha, Samuel, and David had it; but as their possession was not the promised possession neither would the possession by the modern Jews be the promised possession. As those died in the faith, in order to come into the land of promise, so must the modern Jews, though they reigned in Jerusalem again, and all nations obeyed them: they must still die in the faith of a better resurrection, before they could inherit the promised land. And as it was with Christ, it must surely be with all Christians. His hope was not in this world; and their promised inheritance belongs not to time. The promises to Abraham and to Christ are not paid in this world. Those who inherit with them will not expect it in this mortal life, but in the resurrection and eternal life. Except the present race of Jews have a promise different from their father Abraham, their king David, and their prophet Samuel, (which they do not pretend, and we do not believe,) they too must place their hope, where "the hope of Israel" lies, in the resurrection of the dead, and in the habitable world to come. world to come. Although they should be by a miraculous power brought back in the eyes of all nations, the pillar of cloud by day, and of fire by night, leading their march, they could not, they could not possess Judea more effectually than the judges and David did; they must have a new promise, or they have none in this world; for even such restoration would not give them more of Palestine than David had, restored in the flesh, must still, like him, die in the faith, in order to come into their promised

All who rightly practice infant baptism are wont to regard the promise made to Abraham and his seed, as made to them also, and to their children. Therefore, the promises to Abraham and his seed ("which is Christ," and his faithand identical; there is no difference; they belong not to this world of sorrow and death, but to the Canaan of joy and eternal life. The Old and New Testament church and covenant are one and the same in Abraham and his seed.

The identity of "the true hope of Israel," whether in Jews, or in Christians, may be in-ferred from the identity of the promises on which that hope rests, and of the King who gave and who will redeem the promises. We seem to have demonstrated the identity of the promises to Abraham and his seed "which had been us, and made in himself of twain one new man, bringing the Captile alignment. promises to Abraham and his seed, "which is Christ," and to his people called in the New the covenants of promise by his blood.*—Eph. Testament, Christians, but in the Old Testament, Israel. We next observe this

Abraham, "the father of us all," saw Christ's day, and was glad (John 8: 56), because in that day he will receive his inheritance of faith, and Israel will realize his hope. The king on the throne will in that day reward all his faithful, from Adam to the last man changed at the Lord's coming. The Jews acknowledge Messiah to be their Deliverer, their Lawgiver, and their everlasting King; but they do not confess Jesus to be the Messiah. When he comes again they will cry: "Blessed is he that cometh in the name of the Lord." Is Crhist divided? Is he the King of the natural Jews only? Does he speak a gracious promise to the circumcised only, when he says: "I will surely assemble, O Jacob, all of thee, I will gather the remnant of Israel; -their King shall ass before them, and the Lord on the head of them ?"-Micah 2:12, 13. "The Lord shall utter his voice before his army, his camp is very great; for he is strong that executeth his word; for the day of the Lord is very great and terrible; who can abide it?"—Joel 2: 11. His army is not a carnal host of natural Jews; his camp is the camp of the saints; and the day of the Lord is the great day of judgment; who can abide it in the flesh? "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth; in his days Judah shall be saved, and Israel shall dwell safely and this is his name whereby he shall be called The Lord our righteousness. Therefore, behold The Lord our righteousness. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land,"—Jer. 23:5.

Christians know who is "The Lord our righteousness:" that he is the King of Israel, and "the Savior of all men," not specially of the Jews, but "specially of them that believe," 1 Tim. 4:10. And were Messiah to reign over the carnal Jews without including Christians, then the Jews' hope, and the King of the Jews, would seem not to be Jesus of Nazareth, our hope and our King. But who that believes in the New Testament can believe this! Christ is not the King of the natural seed of Abraham at all: they are Ishmaelites, children of the Egyptian Hagar, a bond-woman; and, except they be born again, they cannot inherit with the sons of the free woman, which is Jerusalem above, the true, holy land.—Gal. 4. To that land Christ will lead his chosen and faithful, "the seed of the house of Israel," and they shall dwell in their own heavenly land. He is the King of Israel, and "the hope of Israel." "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again."—Acts 13:32, 33. By this word the Holy Spirit stamps the promise made of God unto the fathers with the seal of the resurrection, and crowns Jesus with the glad tidings, to the Jews first, and then to all people.

THE IDENTITY OF THE PEOPLE DEMONSTRATED: ISRAEL AND CHRISTIANS ONE.

This has been done in passing; nevertheless, we show it also in its order. and the hope, and the King of Israel belong not to the flesh, and neither come of the flesh, nor follow in the line of the flesh; but come from the Holy Spirit of promise, and follow in the line of the spiritual seed, and will be fulfilled and realized in Jesus and the resurrection; it follows that the true Israel are a spiritual seed, as all true Christians are, Abraham being the father of us all.—Rom. 4:16. True Christians, like Christ, and true Jews, like Abraham, Samgive them more of Palestine than David had, who yet died in the faith. And Israel, though the hope, and rise from the dead to possess the promised inheritance. The Holy Spirit defines the meaning of the word Jew in the New Testament; and we may safely apply the same meaning to it in the Old Testament, in many places. "He is not a Jew which is one outwardly,-but he is a Jew which is one inwardly."—Rom. 2:28. "They are not all Israel who are of Israel," but only those who are cirful followers in all ages and nations) are one cumcised of heart. They only can inherit the promise to whom the promise was made; and they are Jews inwardly. The promise was made to the spiritual seed, "which is Christ;" the natural children cannot inherit it. The Promiser will pay to the Promisee, and to no other, except through him. The Promisee is strangers into the commonwealth of Israel, and

* An alien or a stranger, made a free citizen of the

2. The identity of the people is therefore bring with him. All the sons of God will be complete in Christ the Lord; and to say they manifested, as their elder Brother was, by the are not one, is blasphemous: to say that the resurrection; and the earth will bring forth in Gentiles are aliens still, that they are not in the the great day of the Lord a nation at once, "a covenants of promise, and are not entitled to holy nation, a peculiar people:" sifted among "the hope of Israel," as free citizens of the all nations, like wheat, but not one grain shall

THE COUNTRY OF ISRAEL'S DISPERSION.

The holy people, whether Jews or Christians, lie buried in all lands, especially in the northern hemisphere. The country of their dispersion is the wide world, and the narrow grave; but they are to be gathered and restored: this is their hope. "They shall see the Son of man coming in the clouds of heaven with power and of both Jews and Gentiles, when "all Israel coming in the clouds of heaven with power and of both Jews and Gentiles, when "all Israel great glory, and he shall send his angels with a shall be saved" from the land of their disperreat sound of a trumpet, and they shall gather ogether his elect from the four winds, and from one end of heaven to the other."-Matt. 24:30. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."-1 Thess. 4: 17. All the elect, "the seed of the house of Jacob," are to be thus gathered under Messiah, in one body, never to leave him more. "His camp is very great; their king shall pass be-fore them, the Lord on the head of them." By the prophet Ezekiel the Lord expresses a similar purpose: "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. A new heart also will I give you, and a new spirit will I put within you, and ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded.—"Ezek.

Having thus declared his purpose, promising them, not in their descendants, a return to the holy land, a new heart, and a new spirit, when he had cleansed them from all iniquities, the Holy Spirit, in the next chapter, unfolds the way of accomplishing all this at once to every generation of Israel, by the vision of the valley of dry bones: the most particular description of the resurrection found in the Old Testament, which, if understood in a figure, instead of a fact, is less than the chaff to the wheat. The sublimest record of prophecy, describing the most glorious event of man's existence, his resurrection from the dead, is often taken for a sketch of temporal politics, covering the plain doctrine of the resurrection to eternal life with the fantastic triumph and reign of Judaism in mortality. Wherever else the doctrine of the resurrection is found, it is illustriously recorded in the thirty-seventh chapter of Ezekiel: "Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me; and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is lost, we are cut off for our parts. [They say; We are dying; our hope in Israel is cut off; we have no part in the promised inheritance of the land.] 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 out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezek. 37:9—15. Then follows a description of the mode of their habitation under David their king forever in their own land, and the new covenant of ever-

said, and shall he not do it? or hath he spoken, and shall he not make it good?"-Num. 23: The country of Israel's dispersion, Jews and Christians, is this world, the realm of sin and death, the king of terrors: but a Deliverer is coming, who will assemble the dispersed of Israel, and lead captivity captive from the prison house of death, and set his prisoners free. "Who hath heard such a thing?" exclaims Isaiah; "who hath seen such a thing? Shall the earth be made to bring forth in one day? Shall a nation be born at once? For as soon as Zion travailed, she brought forth her children."-Isa, 66:8.* Them that sleep in Jesus will God

commonwealth, becomes a commonwealth's man, and takes the name and privileges of the commonwealth's people, whether Greeks or Jews. So the Gentiles, being made free of the commonwealth of Israel, take the name and privileges of Israelites: as a naturalized foreigner becomes an American citizan, entitled to inherit and vote as an American.

holy Jerusalem, would seem to be a contradicting of the Holy Ghost.

These things are otherwise understood by the many; but when the Lord when by the many; but when the Lord, who has spoken it, has also performed it, he will open the graves of his people, and bring up his people out of their graves, and he will put a new heart and a new spirit in them, and will bring them into land which he gave to Abraham and his seed: and he will be their King for ever. If this be not the resurrection, language fails to sion, which is this land of death .- (To be continued.]

Contemplation.

It was once on the summer evening we went out to meditate, something after the manner of Isaac; contemplate, perhaps, would be a better word. The scenes of active life had gradually withdrawn. A dusky cloud began to hide the drapery of the day. Nature seemed lighted up, at length, into one magnificent theatre.-The canopy of cloud became a thin transparency through which the hemisphere revealed itself, and furnished a spectacle on which the mind could not do otherwise than imperceptibly repose. At first we amused ourselves with the rich variety of colors that appeared in the west-ern part of heaven, and the gold that was poured, molten and liquid, on the landscape.— In proportion as these faded and went out, the stars and planets arose, one after another, by the will of Him who "telleth the stars" and musters them, till the whole firmament was in a glow, and the children of it were all set forth in a splendid and glorious configuration. The galaxy appeared dressed out in its most beautiful white, in contrast to the blueness of the ether beyond it, which was exceedingly heightened and enlivened by the season of the year, and the rays of the luminaries passing through it, till the full moon arose, in unclouded majesty, as peerless regent of the night, and opened a new picture of nature more finely shaded, and disposed among softer lights, than the sun had previously discovered to us. And now the scene is perfect, and the lamps are all lighted up in the distant regions of the universe. The sky now appears like an immense sheet richly belabored and overdrawn with attributes; and while we examine these notices and proofs of a wisdom that is inconceivable, we agree to pronounce these fine celestial objects, that come out sparkling in the night time, among the most beautiful parts of nature.

But who was it lighted up these distant fires? Who was it replenished the voids of space with these amazing systems of being, and of well being? Who furnished them with such a plendid retinue, so accomplished for habitation? If these lights are so glorious, what must the Father of Lights be? Who shall tell the majesty of that invisible arm on which all these things are suspended? What are these amazng globes that twinkle down their cold and distant beams in silence, these receptacles of floating islands, so to speak, of animated being and intelligence? They surround us on every side. They place an arrest on our attention.—
They disclose to us fields of inexhaustible fertility, in points of novelty and interest. They spread out their circles and ratios. They roll round each other, in the justest harmonic proportions, down in the depths of the firmament. But are they really inhabited? Are there any people living in those homes, or are they empty seats, unoccupied apartments, untenanted buildings, mansions reared at incredible expense, and bitation under David their king forever in eir own land, and the new covenant of eversting peace.

Words cannot make this plainer. "Hath he of God; or are they, with all their brightness,

> just, which that eminent divine of the second century unfolds in citations from Isaiah, Jeremiah, Ezekiel, Daniel, and the parable of the watchful servant to Daniel, and the parable of the watchful servant to whom the Lord gave the government at his coming. He quotes from Isaiah 26: 19, "Thy dead men shall live;" from Ezek. 37:12, "Behold, O my people, I will open your graves." Also Ezek. 28: 25, "When I shall have gathered the house of Israel from all people among whom they are scattered:" which he takes to be all saints in the resurrection of the dead, exactly in the sense of this article.
>
> St. Chrysostom, on the second chapter of Isaiah, claims the promises there made in the Jews's name.

claims the promises there made in the Jews's name for all Christians of the Gentiles, nothing wondering at the use made of Jewish terms in that chapter; for, what was spoken was adumbrated by the use of the names Jerusalem and the Jews, as David, in the name of Solomon, prophecies of a far greater than Solomon, and as Jacob, on his death-bed, addressed his son Judah by name, and in his name gave promise of Messiah: "To him shall the gathering of the Gentiles be." With many examples of this sort, what wonder if the names of Israel be used by * St. Irenœus, in ch. 34 of his book against the heretics, discourses freely of the kingdom of the saints, in the new earth at the resurrection of the propriate to the Gentile Church?

drear and desolate abodes, where foot of man or Strontian fires kindled up by the powers hath never trod, nor wing hath ever fanned the above, as a signal for beginning the fight; or the facts of their case analogous to the facts different class, while space is the region the of ours? Can we suppose that God would suf-railways traverse up and down, carrying their fer a star to remain, after all his expense in passengers along with them in vehicles comcreating it, inhabited solely by magnificent crysposing the suite. Some make them sailing tals, columns of jasper and amethyst, or mountains of rubies and of pearl; and allow it to remain the lone desolation of magnificence?—

The theory realify the formal magnificence in the lone desolation of magnificence?—

The theory realify the formal magnificence in the lone desolation of magnificence?—

The theory realify the formal magnificence in the lone desolation of magnificence?—

The theory realify the formal magnificence in the lone desolation of magnificence in the lone earth? Life is the object of creation. Even

nus has six, and Neptune two or more; to say nothing of the magnificent girdles which Saturn, and, as some think, Neptune wear. Two at least, of the moons of Neptune, move from east to west, contrary to all the other bodies in the system, and even to the planet itself. The year their starry islands, the edges of that unfathoma-of Mercury is but about three of our months, ble sea where creation had its birth, we should that of Neptune one hundred and sixty-four of find that he reveals himself in the oceans of our years. The day of Mercury is twenty-four hours long, and that of Saturn only ten. The variations in the amount of heat and light from sense of unity never lays aside the sceptre, and the sun are equally surprising. Uranus receives will not be disobeyed. Could we make a voy-two thousand times less than Mercury; and Mercury seven times more than the earth.—

Mercury seven times more than the earth.—

whole creation, we should have to set out from whole creation, we should have to set out from The earth has four seasons come rolling round with great vicissitudes; Jupiter has none; his rings, is fifteen years. Dissimilarities obtain in relation to atmosphere, and perhaps to physical constitution, The flowers in Mercury must be most magnificent and gorgeous, from the rich brilliancy of the coloring, under such effusion of the light, whilst in the remotest planet they look dingy and fading; and the people would seem to behold them only by enlargement of the pupil, on the same principle as a cat is said to see in the dark. But when we leave the solar system and look out further in creation, what is it that we see? There we discern stars of all magnitudes, first and second, third and fourth, down to points so small, even to the largest telescopes, that philosophers can only denominate them star dust. Sirius is found to be a sun, shining with intrinsic splendor, sixty-three times greater than that of our solar orb. It rises in the field of the telescope like the sun on the earth, with its twilight, dawn, sunrise, and everything else which would make a natural day. But even this is not the greatest of the stars. We look down the firmanent, but we search in vain for a system similar to our own. Instead of this we find double stars, or twin suns, revolving round each other; nay, even triple suns of still more varied revolutions, and there may be others yet more complex.-There are purple and orange suns, blue and green, yellow and red. Tell us how is this, at least on any principles that are known at present? One twin may appear to be self-luminous, and the other may be dark. Sometimes we see a globular space full of suns, quite insulated in resolved. Strange bodies now and then make their appearance which periodically wax and wane. What are these? We are talking now about suns. Planets are not observed at such distance. Stars occasionally seem to flash into existence, and then die away. The Chinese tell of paths of comets, which neither Greek nor Roman traced. The description of one over the scale way are small to the pudgment day. Oh no! You must be in the judgment day. Oh no! You must be in Jesus, sitting at his feet, allowing him to wash your stains away, allowing him to enwrap your guilty soul in divine righteousness. If you were lying at the bottom of the sea, no eye could see your deformities: so when the infinite ocean of Immanuel's righteousness flows nor Roman traced. The description of one meteors outstrip all.

As to the uses of these celestial objects, speculation has ever been rife. These stars, these suns, these centres, so to speak, these street lamps in the city of our God, are not like so in memory; and when guilt comes on the control of the control suns, these centres, so to speak, these street lamps in the city of our God, are not like so many burners, cast in the same mould, and supplied with the like modicum of oil, and predestined to spread an equal number of rays over the same square section of the celestial plane. They vary in dimension, in splendor, in the color of the light, the mode of arrangement and such like, whence it is not improbable they may differ also in function and office. Some make them like fragrant candles of wax and frankin-

breeze? Do the roses blow there, and the flames of brilliant gas for the illumination of flowers spread out and expand with gorgeous legislative halls; or lime-ball and electric lights magnificence, and breathe an odoriferous per-fume; or are they like silent sepulchres, bereft uring the arcs of the globe. Some make them of everything that hath life? Is the enjoyment the open furnace doors of so many great locoof the people pure, without any alloy, or are motives, dragging their planets like carriages of Is there no life to be found in any star but the after the manner of Noah's ark. One thing is certain, their use is not merely to throw a little if it were only a ball of sightless granite, or of distant light on this our earthly hall. What-barren lava, still if life were there, it were more ever they may, or may not be, they are different barren lava, still if life were there, it were more excellent than the empty domiciles, however brilliant, of Arcturus, Orion, or Sirius, rising heliacally, out of the sunbeams, from the waters of the Nile.

The great variety in the celestial worlds is such as to overpower the conceptions of man. In the solar system no one of its planets has the same magnitude, inclination of axis, density, rotation, or orbit as another, but differs in ty, rotation, or orbit as another, but differs in He sits on the throne of an absolute supremacy, its seasons, days, and years from every one be- accomplishing his own will in the armies of sides. Several have no moons; our earth has heaven and the inhabitants of the earth. "The one, Jupiter has four, Saturn has seven, Ura-fullness of Him that filleth all in all," is in its essence inexhaustible. He never lets us lose sight of this his high prerogative, but alike by sense of unity never lays aside the sceptre, and arth has four seasons come rolling round unity, and traverse the great circle till we came great vicissitudes; Jupiter has none; winter in Saturn, under the shadow of more is fifteen years. Dissimilarities ob-

Immanuel's Righteousness.

"Go up, leaning on Jesus."

I HAVE been praying for you, that your eye may rest on Jesus, and that your soul may lie in perfect peace under his blood shed for the sins of many. 1 have been thanking my Father, too, for dealing so bountifully with you. "He is the Father of mercies and the God of all comforts." I will give you a sweet verse to meditate upon. "Who is this that cometh up from the wilderness, leaning upon her beloved?" Song 7:5. Do you think this is your position? Truly this world is a wilderness if you have seen it rightly. It is a place of guilt and shame. Every natural heart is a wilderness—a dead place without a drop of living water—and then all natural hearts put together make up a wilderness world. The whole world lieth in wicked-ness. There are few that know and love Jesus, and these few are panting to get more of the living water. But if you have truly fled to Jesus, you are coming up from the wilderness, Now is our salvation nearer than when we believed. "The night is far spent, the day is at hand." Have you found Jesus truly? Do you feel willing to be all vile, all hell-deserving in yourself, and to let God's dear Son be all your shield and righteousness? Oh! make sure of this. Never mind what man thinks of you. I would not give a straw for the opinions the heavens, a family or society of itself. Ne- of men as to whether I was safe or no. It is bulæ appear, or bodies of suns, resolved and unnot what man thinks of us that will cover us resolved. Strange bodies now and then make in the judgment day. Oh no! You must be their appearance which periodically wax and in Jesus, sitting at his feet, allowing him to nor Roman traced. The description of one over the soul, you are swallowed up as it were cannot be applied to another. The November in Christ. Your blackness is never seen, only his fairness: and thus a God of truth can say, "Behold thou art fair; behold thou art fair, my science, as it will, lie down again beneath the righteousness of Jesus. Never lose sight of this. Jesus must be seen by the Father, instead of our guily soul. It is no change in our black soul that is to be our covering. You must leave self, and stand in your elder brother. Hide behind him. Let the Father's eye fall on him, not on you. This is what Jesus wants. He differ also in function and office. Some make them like fragrant candles of wax and franking the like fragrant candles of wax and franking up the drawing-rooms of the great; some, like grizzled, murky torches lighting the dead to the tomb; some, like the beamings of a light-house, throwing its far-off lustres on the water, and guiding the mariner to steer clear of the rocks. Some make them like rainbow-tinted vases to give gaiety to coronation festivities;

behind him. Let the Father's eye iall on him, not on you. This is what Jesus wants. He died to be a shelter for such as you. This is what the Father wants; for he his not willing that any should perish. If you are seen by the father a naked, guilty sinner, you must die.—
There is no help for it. But if Jesus appears for you—if you hide in his wounds like the died to be a shelter for such as you. This is what the Father wants; for he his not willing that any should perish. If you are seen by the atoning blood, and purified by the indwelling Spirit, let me spend another day for God.—
There is no help for it. But if Jesus appears for you—if you hide in his wounds like the died to be a shelter for such as you. This is what the Father wants; for he his not willing that any should perish. If you are seen by the for all the people. Now, sprinkled afresh with atoning blood, and purified by the indwelling Spirit, let me spend another day for God.—
There is no help for it. But if Jesus appears for you—if you hide in his wounds like the died to be a shelter for such as you. This is what the Father he house of Datus and the inhabitants of Jerusalem, but for all the people. Now, sprinkled afresh with at the house of Datus and the inhabitants of Jerusalem, but for all the people. Now, sprinkled afresh with at the inhabitants of Jerusalem, but for all the people. Some are they engaged in sacred duties, so will I.

The fountain is open; not for the house of Datus and the inhabitants of Jerusalem, but for all the people. Now, sprinkled afresh with at the inhabitants of Jerus

Christ-an hour with Christ will make up for which my Father giveth me, shall I not drink want righteousness? He has the spirit of a want love? He is the fountain of love; all the promises of God in him are yea, and in him amen. I am sure if you get a glimpse of him, you would lay your head on his breast and die there. May the Spirit anoint your eyes to see him more and more, and soften your heart to lean on him. Those that have leaned on him through the wilderness shall sit with him on the throne.-Rev. 3:21. Farewell, dear soul, the Lord feed you sweetly, as he feeds the flowers, by silent drops of dew. McCheyne's Memoir.

Beauty of Forgiveness.

"How beautiful falls From human lips that blessed word, forgive."

Is there anything which has power to bind the heart of man with a firm, enduring affection, it is forgiveness, called forth by meek, sincere, unconditional repentance. Every one of us, however short our lives and slight our experience, can perhaps remember when, having done injustice to some one near and dear, pardon has been implored, and forgiveness readily and affectionately granted—can remember, I say the magic with which it swept away any linger ing trace of alienated feeling, and bound with renewed strength every sentiment of regard and esteem. The faculty of forgiving and receiving forgiveness, is one of the finest in human nature. It is the main point in every noble, every refined and elevated character. Dark, sinister, men can never forgive, and the consciousness of being forgiven is sufficient to rouse their darkest passions their darkest passions.

If a man wishes to live a peaceful, rational life, he must call forgiveness often into action; and he will find it has the magic of a charm to allay bitterness, reconcile all differences, dispel all those petty quarrels which so often embitter the intercourse of even good men. It is the glorious element in God's government over man, as well as an essential, life-giving principle of the plan of redemption. It is the leading feature of Holy Writ, and finds an ardent, sincere response of every high-minded man. It is the strongest link in the chain that binds the heart of every Christian to his Lord and Master. It is the consciousness of being forgiven, that awakens all the noblest emotions of his soul, and rouses his dormant energies to active service in the cause of his Redeemer.

Forgiveness from God or man, lays an individual under obligations that, to a sensitive, delicate mind, are anything but unpleasant or humiliating. A certain degree of pride of character is far from being reprehensible—it gives force and dignity; but the pride that cannot ask forgiveness, is obstinacy, is stubbornness, and the mind that it will not melt and subdue, must be dead to all that is noble, destitute of all that is noble, destitute of all that assimilates to di-vinity, and fiendish enough for pandemonium itself. Could the world be induced to enter upon the practice of forgiveness, its use would soon be obviated, and the millennium dawn upon us in all its splendor and glory.

Let us, then, remember, that as in the

the greatest commotion is produced by the ac- will enter upon his new charge in the course of tion of small particles one upon another, so we, a few weeks, although insignificant members of an extensive community, are constantly coming in contact one with another, and transmitting our thoughts, feelings, and opinions. And however our feelings may be injured, our characters assailed, our tempers vexed and tried, let us remember, it is God-like to forgive.

A Day for God.

Another night is past. The morning is come. Welcome day! Now as the priests washed before they engaged in sacred duties, so will I.

you, and now you are coming up from the wil-derness. Every hour that strikes, that is an hour less between you and glory. Oh! do not grieve to part with the world if you are in Chief on hour with Christ will a large of the state of the st all your griefs and pains. Half an hour in the presence of our God will make us forget a lifetime of agony. "Leaning on her beloved!"—
Is this the position of your soul? Do you feel empty, weak, and helpless; and do you see Him suffering be painful, bear it as appointed by a suffering be painful, bear it as appointed by a suffering be painful, bear it as appointed by a suffering be painful, bear it as appointed by a suffering be painful, bear it as appointed by a suffering be painful, bear it as appointed by a suffering be painful, bear it as appointed by a suffering be painful, bear it as appointed by a suffering be painful, bear it as appointed by a suffering be painful, bear it as appointed by a suffering be painful, bear it as appointed by a suffering be painful. mighty to save, able to save to the uttermost? compassionate Father, and think: How much His legs are like pillars of marble. This is more do I deserve; how much more did my Christ's glory, that he justifies sinners that have Saviour bear for me. If opposers come, be as no righteousness, and sanctifies souls that have no inborn holiness. Let Jesus bear your whole weight. Remember he loves to be the only support of the soul. He is a jealous Saviour. He wants to be entirely trusted. There is nothing that you can possibly need, but you will find it in him. "All my springs are in thee." Do you want righteousness? He has the spirit of a keep on the way do the will of God and serve keep on the way, do the will of God, and serve weaned child to give you.-Ps. 131. Do you him fully, even if it be alone. If darkness cover thee, ask wisdom from above. If temptations assail thee, remember him who was himself tempted, and knows how to pity and give thee support. Even in sorrow, go on thy way rejoicing. Perform duty cheerfully. Bear pain patiently. Meet disappointments with submission, and unkindness with pity towards the offender. Go just where the Captain of salva-tion leads, and find no fault with the way. Follow him fully as did Caleb, and trust him for protection, strength, success, and victory. Do all, suffer all by the day, remembering the divine words: "Sufficient unto the day is the evil thereof;" and: "As thy day is, so shall thy strength be." Do the work of the Lord honest-ly, diligently, earnestly, entirely, constantly, perfectly. And when it is done at the close of the day, review. Ask: How it has been done? Finding defects, failures, remissness, mistakes, errors, sins, ("for there is not a just man upon the earth that doeth good, and sinneth not,") go to the fountain again and wash. Bewail sin.— Be humble in view of infirmity. Confess faults. Apply anew to "the blood of sprinkling."—Sleep not without being cleansed. Having done all and suffered all as well as possible, say: "I am an unprofitable servant, and have done only what was my duty to do." Close the day saying: "Father into thy hand I commend my spirit. I will both lay me down in peace and

"Now I lay me down to sleep;
I pray thee, Lord, my soul to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take."
Am. Spectator.

The Rev. Dr. Apollos.

The practice of the papers in magnifying ministers with great titles, and puffing their services, is admirably "taken off" by the New York Recorder, in the following series of newspapers notices, touching the movements of the Right Rev. Dr. Apollos :-

1. Rumor says that a private correspondence is in progress between the sagacious committee of the Moon Street Church and Rev. Dr. Apollos of Paradise, on the subject of becoming

their pastor.

2. It is expected that the Right Rev. Dr. Apollos will preach in the Moon Street Church on the next Lord's day. The occasion must be a feast of fat things.

3. We learn that the Church in Moon Street

have extended a unanimous and irresistible call to Rev. Dr. Apollos of Paradise, to become their

4. Intelligence from Paradise, not designed for publication, states that Rev. Dr. Apollos is very anxiously considering the matter of his recent call, and is in great suspense as to his duty. It is thought, however, that he will accept the

charge at Moon Street. The people in Paradise are frantic at such a prospect.

5. The compliance of Rev. Dr. Apollos with the invitation of the Moon Street Church, has been officially appeared to that Church. been officially announced to that Church. He

6. We are requested to say that the Rev. Dr. Apollos will be installed as pastor of the Moon Street Church on next Thursday evening. Ser-

Street Church on next I nursday evening. Sermon by the Rev. Abraham Paul, D. D.
7. On Thursday evening, — instant, Rev. Dr. Apollos was publicly recognized as pastor of the Moon Street Church in this city. An immense throng filled the house, and the services were unparalleled. The sermon, by brother Abraham Paul, D. D., was ineffable; but we call the other invidious praise as all the other perforbear invidious praise, as all the other per-formances were inexpressibly impressive. The angels must have listened on that evening with

and the effect was overwhelming. Poor Robert that justice is done me? I ask for nothing more! Hall and Thomas Chalmers should have been I have sufficient confidence in the wisdom and justice there to have had the privilege of annihilating themselves. A blessed Church this; though we desperately sympathize with our sister Church in Paradise in the good fortune of our brethren in Moon Street in obtaining so excellent and notable a minister. Eternal benedictions on this divine union of people and pastor in Moon Street.



The Advent Gerald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MAY 18, 1850.

MORE SECRET WORKINGS.

To the tried and faithful friends of the Advent cause BRETHREN :- At the Conference lately held at New York, intimations were made to me by brethren. from different parts of the country, which were of a character and relate to matters, which appear to make it indispensably necessary that I should speak make it indispensably necessary that I should speak as I am about to do in this article. No other course that reports detrimental to both your Christian and seems to be left to me but to speak in this public manner, since I know not how far this affair has spread, only that brethren separated from each other by more than a hundred miles have appeared at the late Conference, in possession of more or less of a knowledge of some secret work of darkness about to be attempted.

The features and objects of this attempt, so far as made known by those who have had the brotherly and Christian honor to lay this matter, which so seriously involves my integrity, usefulness, and happiness, before me, appear to be as follows: 1. A most cruel and unrighteous attempt on my personal character, by stating things to my injury in which there is no truth; by reviving old and often refuted slanders, and by writing letters and making journeys for the purpose of favoring and directing this attack on me by the brethren generally. 2. The securing, (as they call it,) of the Herald office and its appendages to the Advent cause, in case of my decease. 3. To effect a change in reference to those who are associated with me in the management of the paper and office. What else there may be in contemplation, has not been developed, even in the most remote degree.

Now, I have only to say, to my brethren and to all men, what I have so often said before, that if any man has aught against me, of any kind whatever, I am prepared to meet it in the manner they shall choose, and at any time or place they prefer. 2. In reference to securing the Advent Herald and its interests to the Advent cause, I am prepared to carry into effect the proposition I have so often made, that whenever, in the judgment of the tried and faithful friends of the cause, such a transfer- of our Advent organs, and any other appropriations for the cause which brethren generally see fit to make, as will secure a more efficient and satisfactory promotion of the work, is advisable, let the arrangements be made, and I am ready for it. There is, however, a proper way to do all things that are proper to be done. The securing of what belongs to the cause, for the purpose to which it is devoted, and the attempted destruction in the favor and esteem of his brethren, of a man who, as to anything that appears, has shown as much willingness to sacrifice for it as any other one, are very different things. If the fear that I may be "taken away" without providing for the cause as my responsibilities; if sympathy for me under the loss of such a measure of health as permits me now only to perform even less than those may do who are so sympathetic; if these are reasons why something should be done by my brethren to secure to the cause, or some other cause, the valuable service and interest of the Herald, are these sufficient reasons for a cruel, unchristian and unbrotherly attack upon

Why so much more anxiety should be felt to secure the Herald than any other advent paper, and and some other questions, I must leave unnoticed at this time. But if this, only, were the object to be secured, how is it that those who are so deeply concerned for the cause, should find it inconvenient, or deem it improper, even to consult me in any way about it? Have I never had any interest for the cause? or have I lost it all? This becomes still more mysterious, and painful, if, as is intimated, those who are the prime movers in this, have been in daily, or frequent intercourse with me. I do not shrink

of those who have stood by me thus far, to submit all my affairs into their hands.

I have requested of the Church of which I am a member, that a committee be appointed to inquire into reports involving my moral character. The result will be made known. In the mean time I wish my brethren to put a few questions to those who circulate reports to my injury: 1. What do you know Bro. Himes to be at fault in? 2. Will you hold yourself responsible to sustain your statements? 3. Have you taken the course pointed out in the Gospel towards one against whom a brother has aught?

These questions are proper in all cases. Those who decline to answer them are not only my enemies; but the enemies of the Gospel of Christ, and of all

With those who prejudge me to be unworthy of confidence, and privately circulate reports to my injury, when they have it within their power on any day to know the truth in the case, I desire to have nothing to do, either as their agents, or as men whom it would be possible to satisfy. With those who have confidence in me, and see fit to labor with me still, I shall have no difficulty in arranging the mode of operations, or in giving them at any time a satisfactory account of my stewardship. J. V. HIMES.

The following is from Bro. J. Pearson, Jr., one of the sources of information on which the above remarks are made:-

moral character are widely circulated among the brethren. As they are having the effect to injure your influence and curtail the usefulness of the 'AD-VENT HERALD,' it demands your prompt action.— Therefore have I deemed it a duty I owe to you and the cause of truth, to call your attention to the matter; that you may at once check the spread, and destroy the effect, of this one more effort of the enemy of all good to mar the work of God."

NEW YORK CONFERENCE.

TUESDAY MORNING, MAY 7TH.

Agreeably to appointment, the brethren believing in the near and immediate coming of our LORD, met in conference in the city of New York, at Washington Hall, Hester-street, on Tuesday, May 7th, at 10

After a season of religious services, consisting of prayers and singing, Bro. A. HALE was appointed President, pro tem., and Bro. O. R. FASSETT Secre-

Voted, that a committee of three be appointed, to nominate officers for the Conference.

Voted, also, that Brn. D. I. Robinson, I. E. Jones, and L. OSLER, constitute said committee.

Voted, that Brn. D. I. Robinson and C. B. Tur-NER constitute a committee to make arrangements for preaching during the Conference.

Voted, that the Conference meet during their session at 8 1-2 o'clock A. M., 2 and 7 o'clock P. M. the morning session to be devoted to the transaction of business; the afternoon and evening sessions to preaching and other religious services.

Bro. Himes made a few remarks in reference to the propriety of bringing to remembrance for our improvement the life, character, and labors of our deceased and beloved Bro. MILLER, and that a letter of sympathy and condolence be addressed to his afflicted family.

Voted, by Bro. S. BLISS, that a committee be appointed to prepare this letter and address to his surviving family.

Voted, that Brn. J. V. HIMES, S. BLISS, A. HALE, and G. NEEDHAM constitute this committee.

The committee appointed to nominate the regular officers of the Conference now presented the following as their report :-

N. N. WHITING, Pres't; J. LITCH, Vice Pres't. O. R. Fassett, S. Bliss, Sec's. A. Hale, L. Os-LER, G. NEEDHAM, P. HAWKES, J. PEARSON, Jr., without doing justice to H. H. Gross, Business Committee.

Voted to adjourn to 2 o'clock P. M.

AFTERNOON SESSION.

Meeting opened by prayer and singing. Discourse upon the Two Covenants, by Bro. O. R. FASSETT. Brn. HIMES and ROBINSON followed with appropriate remarks.

Voted, that Bro. D. I. Robinson be authorized to have a public notice of our meetings in the various ecular and religious papers of the city.

Voted, that to-morrow afternoon be set apart for the consideration of the life, character, and death of the late Mr. MILLER.

Conference adjourned by prayer.

WEDNESDAY, MAY 8TH-MORNING SESSION. Meeting opened with prayer, by Bro. J. Litch.

The Business Committee presented the following preamble and resolution :-

Whereas, our position as believers in the Advent at hand, and its relative Scriptural events, still appears to us to be as fully in accordance with the Word of God, and of as great practical importance as ever; and whereas, there are serious indications of defecfrom any investigation. But will my brethren see tion from this position among those who profess the

Advent faith; and whereas, there are cheering encou- popular man. It was being convinced that it was the ragements to constancy in our testimony for the truth, in the interest with which many sincere minds, who are dissatisfied with prevailing errors, turn to the sure word of prophecy, as we understand it, it be-comes us, from a sense of duty to ourselves, a desire to warn our brethren, and to benefit our fellow men, to RE-AFFIRM the leading features of our faith as Ad-

entists; therefore,

Resolved, That the Conference appoint a committee, whose duty it shall be to prepare an address, which shall embody the principles of the Advent question, and be particularly adapted to the dangers of our brethren, for presentation at the Boston Conference. Moved, that the report be accepted and adopted.

Bro. Himes remarked, that no man ought to set himself up to teach until he had fairly settled in his mind what to teach. He will then be able to instruct and establish others in the truths, or sentiments, he teaches. When we first began in this glorious cause, we took nothing upon trust. We did not believe the doctrine of the Advent because Father MILLER, or any one else, taught it; but because the Bible taught it; - and the main doctrines that constituted our faith in the beginning I believe to-day. In respect to the Judaizing notions that prevail, we have battled the whole church, and now shall we turn our backs, and give up the whole ground gained? The church and the world have felt the power of Mr. MILLER's views, and why did they fear him? It was because he spoke out his sentiments in a plain, and fearless, and unequivocal manner. While other men had greater learning, yet the farmer of Low Hampton, in his plain and simple style, came forward, and presented the truth in its native simplicity, and they were led to cower before it. The same truths, spoken in the same unaffected, simple style, will do the same execution to-day as in the past. In the language of this preamble and resolution, 1 can say, with my whole being, Let us re-affirm our position, and maintain it to the end!

Bro. Hale remarked: It has been our usual custom to re-affirm the sentiments we entertain. But we do not do this to-day because it is our usual custom merely, but because it is an injunction of the Bible. Paul would have Timothy constantly affirm the truth. It is in accordance with the Word of GoD; besides, we should do this for its great practical benefit. It is a duty we owe to ourselves, to others, and the truth itself. There are serious defections from the truth, and you cannot corrupt one part of the truth without more or less affecting the whole. If we are led to deny one part, we are in danger of doing so to the remainder. We have taken our position heretofore on certain Scriptural principles. Now, if we change our position, and say that there is to be probation after the Advent, we do not occupy the same position that we did in the beginning. If probation and repentance do not cease at the Advent, how shall we reconcile the statement of Scripture? Says the apostle: "Behold! I show you a mystery: we shall not all sleep; but we shall all be changed in a moment, in the twinkling of an eye, at the sound of the last trump." All experience a change at the same time-at that moment. What need of probation after that? If we are not ready to undergo the change then, I fear we never should be ready. While Bro. Himes was speaking of the commanding influence of Father MILLER, it brought to my mind the time when he visited Andover, the stronghold of orthodoxy. The old gentleman commenced his labors in the Baptist church in that place, and great and learned men came out to hear him. He preached there as in other places, and when his heart grew warm in the subject, he remarked: "I know I am in a town of great men; but if they are not great in the estimation of my SAVIOUR, they are no more to me than so many flies; if they are, I esteem them as the servants of Christ." The students of the Iustitution came out to hear the old man, and becoming interested, they went to Professor STUART to inquire about these things, of which Father MILLER be taken to spread the knowledge of our faith throughhad been speaking. He told them to call on him in out the land. need give you any uneasiness." It was not till then Paul warned the flock at Ephesus, that that they dare speak against the old man, or the doctrine he taught. But now they gave to reproaching and sneering so much, that they were chided for their

This is but one illustration of the influence that attended the old gentleman's lectures. When the will find this statement fully corroborated. It bemay see what we believe, and be saved "in the day of the Lord JESUS." I did not take this position on the Advent faith because others did, or to become a President.

simple truth. And I feel bound to stand on that today, and to maintain it to the end; and feel ready, too, to stand alone, as at the outset. My office I feel to be a simple witness for the truth, not a judge, or a lawgiver. I know that it is difficult to bring forward before this Conference such a preamble and resolution without being misunderstood. Our design is not to cripple one's opinions. We are willing for any man to enjoy his opinions. I want to enjoy my own. But the question is, whether we will peril the Advent faith by presenting our peculiar views and opinions — pressing them as of special importance. We ought to be careful that the work entrusted to our charge should not be marred in our hands by our shades of opinion on various (comparatively) unimportant and foreign questions. It is more difficult to contend against the evil course of those among us than with all the difficulties without. But I here stand upon the same truth I embraced in the

beginning, and am willing to stand alone in its defence.

Bro. I. E. Jones remarked: I will add one word to what has already been said. There are some who ppose that a re-affirmation of the doctrines of the Advent at such a time amounts to an attack on opposing sentiments. If it is so understood, such individuals feel nervous and uneasy. But so far from this being the case, it is an act of moral defence, and not an aggression. We have, as a body, been identified under one single name: that name is "Adventists,"—a word coined by Bro. Whiting, and adopted by Bro. Whiting, and adopted by Bro. White and extreme as one mest convenient. by Bro. Miller and others, as one most convenient and expressive of our sentiments. This is the name and expressive of our sentiments. This is the name by which we are known abroad. But it is assumed some as a covert to sanction and proclaim opinions which those who coined and adopted the name never embraced or fellowshipped, and from which they have been compelled to demur. Because some of a num-ber have thus done, we have been supposed by the community to sanction their opinions. It is a matter of moral honesty to clear ourselves. We cannot do otherwise than this, and consequently it becomes necessary on such occasions, to re-affirm the essential truths which bound us together in the beginning.—While we were thus laboring together for the promotion of the same cause, under the one and signifi-cant name, all the combined influence of the professed church and world could not withstand us. Everywhere we went, we went forth conquering and to conquer. But more recently we have been compelled to spend our energies in combatting errors among ourselves, which ought to be used for the good of others. Bro. Jones then referred to the reports that had been circulated in reference to his course, how that he had left the main question to defend other views; but he made his appeal to his whole past la-bors and present attitude in his defence, and closed by remarking, that he should constantly re-affirm the same truths, in concert with other brethren, he hoped,

Bro. E. R. Pinney wished to make a remark upon a few points referred to. So far as re-affirming, he most cheerfully and heartily could do it. Yet, however, he was disappointed in the report. He wanted something done to advance more directly the great interests of the cause, to extend more widely the principles of the Advent faith. I constantly re-affirm, said he, my faith in these things. I begin where God begins, iu Eden, and show the great design God had from the beginning in the creation of the world; and I am more and more established on the first principles of our faith than at the first. Every time I read my Bible I am ten-fold more convinced of their truth .-My faith is not only increasing, but my knowledge is increasing. There have been remarks made upon increasing. There have been remarks made upon defections from the Advent faith. This has been the case, brethren, from the beginning, and why should we turn aside from our great work to attend to these evils? I think we ought to let these evils cure themselves; and if we go forward proclaiming the truth from God's word, they will see their error. I feel that we want to concert measures that these great principles of our faith can be more extensively promulgated. We need not fear these defections. There mulgated. We need not rear these detections. There is something new got up in Rochester, but I do not regard it. I read my Bible, and am ready to confute the ideas presented by that. Our great aim should be, to devise measures to do more good. We ought to raise two or three thousand dollars to spread publications, and back up such resolution like the one before us. I say in the language of the resolution, let
us re-affirm our faith. I care not if it is done at every
Conference. I conclusion I would say, that I feel no
dissatisfaction with the resolution, and what has been said; but I am disappointed in the report of the committee. I did hope that something would have been done to advance the cause—that some measure might

one week, and he would be ready to inform them.
When the week expired, they called, and were told:
"Oh! there is nothing in this old man's theory that
"Oh! there is nothing in this old man's theory that wolves would enter in, not sparing the flock;" and when I left my home, from which I design to be absent several weeks, I warned my brethren to beware, not of responsible, but of irresponsible persons. I accord heartily with Bro. Jones in his remarks. I do not wish to be identified with the sentiments that are put forth by some as the Advent faith. I no not want the world to understand other men's notions as my Advent faith is preached in its native simplicity and purity, it commands respect. Whatever is true of the Advent body, is true of the church at large.—
More mischief and evil have resulted to the truth from the injudicious course of its professed advocates, than from the whole force and combined influence of its enemies. Read the history of the past, and you think a duty we cover to aux God, his truth and our lithink a duty we cover to aux God, his truth and our lithink a duty we cover to aux God, his truth and our lithink a duty we cover to aux God, his truth and our lithink a duty we cover to aux God, his truth and our lithink a duty we cover to aux God, his truth and our lithink a duty we cover to aux God, his truth and our lithink a duty we cover to aux God, his truth and our lithink a duty we cover to aux God, his truth and our lithink a duty we cover to aux God, his truth and our lithink a duty we cover to aux God, his truth and our lithink a duty we cover to aux God, his truth and our lithink and truth and ou 1 think a duty we owe to our God, his truth, and our-selves, the relation we sustain to the church of God comes us, as men who have taken our position on and the world, and our relation as pastors of the truth, to maintain it; to re-affirm our faith, that men churches, call upon us to re-affirm our faith. I do may see what we believe, and be saved "in the day not have any kind of faith in this eternally scattering and destroying the principles we have been endeavoring to sustain. I for one do not mean to do it, Mr.

cussing questions not practical. He wants us to preach our Advent faith with our whole souls, and endeavor by all possible means to circulate the truths we entertain. This is what the resolution contemwe entertain. This is what the resolution contemplates; and I like the manner in which it has come before the Conference. The idea given by Bro. Himes I also accord with: "that a man ought not to teach, until he knows what to teach." It is easier to ask questions than to answer them; and we see some wholly given to this: they are constantly propounding new queries to distract the minds of brethren,-queries of which they themselves know nothing, and respecting which they have no settled opinion. I like to see an open and manly course in whatever a man professes to believe and preach. It is not right for a man to preach his peculiar views, and press them upon a congregation as Advent views. I have preached on the subject of the state of the but I never gave my views as the belief of the Advent body. A person has a right to his opinion, and to give it. If a person believes in the Jews' return, he too has a right to his opinion on that subject; but he has no right to put it forth as the faith of an Adventist. Whatever a man does, let it be done frankly and openly, and there will be no difficulty. No incidental question should be dwelt on to the ex-No incidental question should be dwelt on to the exclusion of the great question of the Advent. If this resolution was legislative, I should object to it. If it had said we would not fellowship those differing from us, on any part of our faith, I should have opposed it. The resolution is of a different character. It is advisory. It proposes to correct and warn them who would err from the faith. There ought not to exist unkind references among ourselves: we should be careful, and faithfully represent one another, and never forget that "One is your Master, and all ye are never forget that "One is your Master, and all ye are brethren." Let us plant ourselves on the common ground of our faith, and maintain it to the end.

Bro. Gates remarked, that our work was a specific

one, and he enumerated the several points which were regarded as the doctrines of the Advent faith when he embraced it, and which he still adhered to, and felt disposed to re-affirm in Conference capacity.

Bro. Marsh, after referring to some remarks made by the preceding speakers, remarked, that on the subject of the final destiny of the wicked, he had been satisfied more than twenty years; but in regard to the thousand years of Rev. 20th, he had never been fully satisfied. If he understood the resolution, it referred to the choosing of a committee to present this in form to the Boston Conference. To this he was opposed. 1. This matter can be acted upon here.
2. Many of us are unable to be at the Boston Confer-To re-affirm our Advent faith, he would give a hearty amen. He believed in re-affirming, in every way, and in every manner possible, and felt happy in saying to this audience, that his faith was strong as ever in the immediate advent,—that we have reason to look for the Lord every moment, and to prepare ourselves and others to meet the event, and give our influence to awaken a slumbering world. He was influence to awaken a slumbering world. He was not opposed to the idea of re-affirming our faith, and would recommend that something be done at this Conwould recommend that something be done at this Conference in this particular. He might not understand the merits of this resolution. If it is designed to shut out heresy, (he did not say that he thus understood it, or that this is its purport.) it should be made manifest; then he could not sustain it. He spoke against such a course being assumed by the Conference, and remarked, that though disaffections existed, but we ware not to treat these entertaining different yet we were not to treat those entertaining different views from the Advent body as heretics. He himself had written on the "Age to Come," but he was satisfied that these articles were misunderstood, be-

Bro. Burnham remarked, that Bro. M. did not fully understand the purport of the resolution. We act upon the resolution in this Conference, and by this we, as a Conference, here tell what we mean to do—that we mean to recalling our faith; and then it is that we mean to re-affirm our faith; and then it is carried to Boston, that we may know what the Con-

ference there mean to do.

Bro. Gross said he hesitated very much about having a resolution of this kind brought before the Conference, because he knew that many would misun-derstand its design and character. He said there deristand its design and character. He said there was a difference between simply advisory measures and legislation. This body does not legislate, but simply advise the brethren abroad in their proceedings. In my field of labor I feel the necessity of such a resolution as the one before us. I am repeatedly asked, What do you preach and believe now! If we re-affirm our faith here in Conference capacity, it will help us preach. I feel a responsibility in maintaining the Advent faith that I never did before. We have a great and a definite work: and that is, "The Lord is at hand!" There are some among us who say they are Adventists; but they spend at their time and strength in incidental questions. Such course is deleterious in its effects. It shuts the our efforts. 1, for ne, do not want a community shut up against the Advent faith by the promulgation of incidental questions. By this resolution we do not propose to limit the faith of any one; but we wish to re-affirm our faith as held in the be ginning (in the main outline), that it may aid in our future labors.

Bro. Himes remarked: I have always been happy to associate and counsel with my brethren on the best means to promote this great cause. To this end I called the Boston Conference in 1840. I go for acting as a body of brethren, and not for standing aloof, ing as a body of brethren, and not for standing aloof, and excommunicating every brother that does not see in all points with me. I want brethren to be heart and hand in the main questions of our faith, and ec-operate together; and then something can be done. But I cannot associate with a brother who will never define his position. We speak of defections from the Advent views. Yes, there are,—and serious ones too. Judaism is being taught. If brethren do not mean to teach it, let them tell us so, and not teach this under the cloak of Adventism. Judaism and Adventism are two different things. The former we have been battling from the beginning; and whenever our brethren have embraced it it has perfectly bewitched them. It did the Galatian brethren; and whenever our brethren have embraced it it has perfectly bewitched them. It did the Galatian brethren; for, says the apostle, "Who has bewitched you!", and visible.

3. There will be no millennium previous to the second coming of Christ.

Bro. Burnham said: 1 think Bro. Pinney speaks | the gospel." There is a sort of bewitching influence about this Judaism which is seen everywhere, where its foot-prints can be traced. This is evident from its effects in Albany, and elsewhere, where no good, but evil, was the result of its promulgation. I want to act with a body of brethren who are true in the faith, and which will act unitedly and harmoniously in the great work that we have so long been enlisted in. I go against the one-man power. are fifty men only who are going to proclaim the Advent faith, we are capable of acting together. I want to work with such an army as will be true to the faith. would re-affirm the main principles of our faith. Judaism we have repudiated from the beginning, and I make an eternal and open repudiation of such a faith. A man, said Bro. H., must have a heart as hard as adamant, to see the whole Advent body distracted and torn by the suggestion and enforcing of extraneous views, and still persist in such a course, and constantly be getting up something new to feed the excitement. If a man knows not what he is teaching, he ought not to teach. What great principle of our faith has not been attacked?—and that, too, by the professed friends of the cause. I feel an interest in this cause. I have been engaged in it in its darkest hours, and my heart has never faltered. I hope to help sustain it to the end.

Voted, That the resolution be laid on the table.—

Adjourned to 2 o'clock P. M.

AFTERNOON SESSION.

Prayer by Bro. A. Brown. A committee, consisting of Brn. Burnham, Pearson, and Matthewson, was appointed to prepare for the ordination of Brn. P. B. Morgan, Miles Grant,

Bro. H. H. Gross bore a favorable testimony to the result of the labors of Bro. Grant, in the section where he has been occupied. He felt deeply the need of more laborers there, and regretted that this brother preferred to confine his labors to his native state. In a large section of country in the neighborhood of Little Falls, where there is a manifest desire to hear on the subject of Christ's coming, and where judicious preachers would be gladly welcomed, the necessity of laborers is deeply felt. He felt the need of more prayer, that the Lord of the harvest would send forth laborers into the harvest. should put forth all our energies to extend a know-ledge of the evidence indicative of the nearness of

Bro. Bliss read the following letter of condolence and sympathy to the surviving family and relatives of Bro. Miller, prepared by the committee appointed

To Mrs. Lucy Miller, her children, and other rela-

AFFLICTED FRIENDS :- Since our last meeting you have been called to mourn the death of a beloved husband, a tender parent, and an affectionate friend. In your bereavement we truly sympathize. In your loss we also have lost a friend and brother. But we mourn our loss in view of higher considerations.— We regard him as a man called of God to a most important work; and as a man greatly blessed in the successful performance of that work. The unsulled integrity of his life was crowned by a peaceful and hopeful death. The deep sense of gratitude we feel to God for the benefits conferred on us, through his instrumentality, we trust will find a response in many Christian hearts. Through the divine blessing on his teaching, our attention has been directed to a on his teaching, our attention has been cheesed to the more faithful study of the Scriptures, to clearer, more harmonious and correct views of divine truth. We have thus been led to rejoice in hope of the glory to be revealed at the appearing of Christ. We fondto be revealed at the appearing of Christ. We fondly hoped that he might have been spared till our expectations were realized. He has passed away.—May we remember that our obligations are increased by the truth which he taught. May we be prepared for a re-union with him and all the redeemed on that day. Our sincere and united prayer is, that the grace which sustained him under his severe trials, and in the closing scene, may support you in your bereave-ment, and in all the afflictions of the present state, and secure to you the enjoyment of the glorious future. Tendering to your acceptance this expression of our sympathy and condolence, we remain your affectionate brethren in the faith once delivered to the saints."

Bro. Needham moved that such letter be accepted and entered on the minutes, signed by the Chairman and Secretary, and sent to the family of the deceased.

Bro. Bliss spoke of the Christian character of the deceased, and, in connection with the committee, deplored the severe loss occasioned by his death mourning him as a departed teacher, who went into the field diffidently; but being called of God, he went forth through the land, and effectually exhibited the harmony of truth, and showed the interpretation of the prophecies, and the truths were blessed by their reception in the hearts of men, and, therefore, gratitude was felt to God for the results of Mr. Miller's preaching among them. Few had appreciated his character and discernment, which had exhibited itself in wise

and discernment, which had exhibited fisch his wise suggestions in the government of affairs, and he hoped that he should be united with him hereafter.

Bro. J. V. Himes, of Boston, said:—It was a remarkable providence that associated my destiny with William Miller—a thing unsought and unpremoditated; but by an all-wise providence. I was meditated; but by an all-wise providence, I was brought into connection with him and the Advent mission. About ten years since the acquaintance commenced, upon the occasion of his lectures at Boston. He there instilled into my mind such ideas as deeply impressed me with the truth of his principles.

A private consultation followed, wherein he stated A private consultation followed, wherein he stated he had been working seven years, wherever he had the opportunity; he showed me the proofs of the time from the types, shadows, and symbols, in glorious harmony. In our next interview, we arranged to go into the cities of the land, and endeavor, by all practically except to exceed the great and glorious decreased to exceed the great and glorious decrease. ticable means, to spread the great and glorious doc-trine of our coming Lord and Saviour. The synopsis of the doctrine we taught is summed up as follows:

1. The Lord Jesus Christ will come to this earth a second time.

4. The Jews, as a nation, will not return to Palestine, because they are not the rightful heirs of the some people assert, the blessing of the people. All promised land.

-Christians-are the true Jews, the 5. Believersreal Israel of God, the true seed, and the rightful heirs of the promised land.

This earth renewed, is the promised inheritance

7. The wicked who are living on the earth when Christ comes, will be destroyed by fire.

8. At the coming of Christ, the righteous dead will be raised, the righteous living changed, and together escape those things that shall come upon the

earth.
9. The period of Christ's coming is fixed by the

10. There will be two resurrections, one thousand years apart—the first, of the righteous, to take place at the coming of Christ.

11. Christ's kingdom is not yet set up on the earth.

but is to be at his coming.

12. The second coming of Christ, in the glory of his Father, with his holy angels, is presented in the Scriptures as the great object of the desire, hope,

and prayer of the saints.

We had two objects—one to enlighten men to the truth, and the other to press men to embrace that truth. The work was commenced, and the truth was spread and scattered to the best of our ability. The press then took up the matter in the way of correspondence; his lectures were published. A newspaper (the "Signs of the Times," now "Advent Herald") was then started in full confidence, without a subscriber. It cost me above \$300, and for two years it did not sustain itself. It was designed as a medium for the wider diffusion of Mr. Miller's views, all other mediums being closed against him. I was adother mediums being closed against him. I was advised and guided by him in the conducting of that paper. He confided in my integrity in the matter; and let others attempt to destroy my reputation, he was always as a father to me. Bro. Himes then expressed his high feeling of pleasure in the conduct of his associates in the work. He then alluded to his last interviews with Mr. Miller, which created emotion, in one of which he requested that a memoir of his life might be published, which is now in progress. his life might be published, which is now in progress. He hoped to meet Mr. Miller on the resurrection day, with an honest heart, having demeaned himself honestly toward the cause. He closed by alluding to the respect shown upon the decease of Mr. Miller, and at the funeral. He hoped to be faithful himself, to the end, relying upon the living God.

Brn. Whiting, Hale, and others, made addresses of an experimental character and the decease received.

an experimental character, and the afternoon meeting closed.—(To be continued.)

THE POPE IN ROME.

The Giornale di Roma, of the 13th ult., contains a ong account of the ceremonies which took place on the entrance of the Pope at Rome on the previous day. His Holiness arrived at Genzano on the 12th at 9 A. M., where he alighted, received the benediction in the church, and gave his blessing to the Neapolitan troops that had accompanied him to that place. He again gave the benediction at Ariccia, and arrived at Albano at 10 A. M., where he was received at the entrance of the cathedral by Cardinal PATRIZI, Bishop of the palace. He again gave his blessing from a balcony to the crowd that had assembled, and accepted of a collation in the Bishop's palace. He set out for Rome at 2 P. M., and arrived there at 4 o'clock. The French and Papal troops were drawn up on the Piazza Lateranense, and presented arms, while the salutes from the French artillery and the guns of the Castle Sant Angelo rent the air, mingling with the solemn sound of the bells. Cardinal BARBERINI, ages and actors. arch-priest of the Basilica of Lateran, received the Pope at the head of his chapter, while the provisional municipal commission presented to him the keys of the Eternal City. Chevalier ALIPRANDI read a short speech in the name of the commission, to which his Holiness was graciously pleased to make a becoming answer. On alighting from his carriage his Holiness was received by their eminences the Cardinals of the Commission of State, and by the Cardinal Vicar, preceded by all the secular and regular clergy of the capital. At the vestibule he received the homage of the diplomatic body. He then re-

onstrations and wild excitement. Certainly the trast is very apparent, and thus their presence is also number of arrests is very much to be lamented, but in the face of these facts. number of arrests is very much to be lamented, but It will be seen that an effort was made to re-affirm our faith, and to "set in order things that were wantpeople will not be free; that is, they will not enjoy, or permit other people to enjoy, a rational amount of freedom. In this way the happiness of the masses is interfered with. It was the knowledge of these conspiracies which prevented the grand illumination of the cupola of St. Peter's, the high mass on Sunday, for their hospitality.

some people assert, the blessing of the people. All this has been put off sine die, and it is evidently the intention of the Government to prevent as much as possible all public festivities and rejoicings.

When the Pope went to the Vatican, after the ceremony at St. Peter's, he sent for all the Ambassadors and Foreign Ministers. They had already been presented to his Holiness on the threshold of the Lateran, but the Pope wished to express again his acknowledgments for the consideration which had been shown him by the great Powers. He was affected to tears when the corps diplomatique entered, and thanked them warmly and with courtesy. "L'arc en ciel," was his phrase, "l'arc en ciel a chasse les nuages." M. MARTINEZ DE LE ROSA, as the doyen of the diplomatic corps, replied, in the name of his colleagues, "They had done their duty, and no more than their duty. The protection of the Catholic Powers would never be wanting to the Head of the Church: When all other ties were broken, that of religion remained." They kissed the Pope's hand, and retired to make way for the chamberlains and other members of the household. These were headed by a Monsignore, in the picturesque dress of his high office—the black velvet vest with slashed sleeves and doublet, the richly embroidered sachet thrown over his shoulders, the uncompromising frills and ruffles, the bonnet with the black plume, and the insignia of knighthood round his head and on his breast. "Oh! my companions in exile," exclaimed his Holiness as they entered, "we meet now on a glorious day."-"We loved your Holiness in exile," was the reply; "we cannot love you more in your good fortune." "My children," said the venerable Pontiff, "up, up," and he raised them affectionately from their knees. They were followed by the guardia mobile; to each of these successively his Holiness said some kind words-those words which are never forgotten when uttered by a Sovereign to a subject. "And now, gentlemen," said his Holiness, in conclusion, "I confide myself in your hands. You will do your duty toward your God and toward your sovereign .-I confide myself to you." After these several interviews his Holiness retired, much fatigued, and on Saturday morning a line of carriages extended from the Vatican to the Corso, containing anxious inquiries after his health.

Saturday and Sunday morning there were great crowds at St. Peter's expecting a high mass, but they were disappointed. The Sistine Chapel also had its crowd of curiosity-hunters, who waited there in vain. In the afternoon there were Te Deums in every Church—the finest was at the Ara Celi, on the Campodoglio, the scene of all Pagan, profane, and Christian ceremonies. To that spot the white oxen of Clitumnus dragged the triumphal car—there RIENZI, unsheathing his sword, thrice brandished it to the three parts of the world, proudly exclaiming, "And this, too, is mine,"—on that spot the great poet of Italy was three crowned with ivy, myrtle, and laurel—and on that spot MAZZINI, AMELLINI, and Sassi celebrated the inauguration of their Triumvirate—to that spot the mob marched, with banners waiving, when the Pope fled from the Quirinal, chanting with dull monotony, "Andiremo el Campodog-lio"—and on that spot the return of Pio Nono is blessed; singular association of ideas and events, of

THE CONFERENCE AT NEW YORK was one of much interest and importance. Those annual gatherings, where kindred hearts can meet and sympathize with each other in the great work of spreading abroad the evidences of the Advent near, are cheering to those who joyfully anticipate that blessed hope and the glorious appearing of the Great God and Saviour, JESUS CHRIST. When heart responds to heart, and a brother can take his brother by the hand and feel that he grasps the hand of a brother, such can go forward in the fear of the Lord, and all the machinaceived the holy benediction in the church, which he tions of the evil one cannot harm them. "Is thine afterwards left and returned to his carriage. The heart right, as my heart is with thy heart?" was the procession then went to the basilica of the Vatican, inquiry of one of old. "It is," was the ready rewhere the Pope was received by Cardinal MATTEI, sponse. "If it be, give me thine hand," said the ed of his chapter, and by the Sacred College, first speaker. "And he gave him his hand," and they which accompanied him to the altar. The oration of rode together in the same chariot. Let confidence St. Austin was then recited, the Ambrosian hymn like that in the integrity and love of associates exist, was sung, and the benediction given; after which the holy father kissed the foot of the statue of St.

Person and retired to the paleon. In the cruision of the statue of St. While in the Advent Peter, and retired to the palace. In the evening, and the heartlessness of others, we have ever felt that the cupola of St. Peter's, the Capitol, the Strada di our work has brought us in connection with some of the cupola of St. Peter's, the Capitol, the Strada di Borgo Nuovo, the Monte Pincio, the Piazza del Popolo, and the Nia Condotti were illuminated. Not the slightest disturbance took place.

The first impression in the city certainly was that the reception of the Pope was very respectful, but cold. Now there is a change in public opinion, and men augur well from the absence of boisterous demonstrations and wild excitement. Certainly the

to save ourselves, and so be in a condition to help

We thank the brethren in New York and Brooklyn,

CORRESPONDENCE.



"WE WOULD SEE JESUS."-John 12:21.

We would see Jesus, -sweet the thought Thus kindled in our breast! This chosen wish, 'mid all our wants, We cherish as the best. That friend above all others prized, Our Saviour, Teacher, Guide, Shall still remain to us more dear Than all the world beside.

Our hearts, with heavenly love inspired, Would claim an heirship here; And faith would stretch her pinions wide, To soar to One so dear. That endless source of light and truth
Still claims our highest praise;
His love shall be our constant theme
Throughout our future days.

While absent from the strongest tie Of pure angelic love,
Our hearts would wish their joys to know,
And all their pleasures prove.
Then would our bliss be most complete, To see Thee face to face; Around Thy throne our longing souls Would find a resting-place.

We wish to share those lovely smiles Which Thy disciples knew, When from Thy lips sweet counsels fell,
When chosen friends were few.
Thy words, distilling like the dew,
Would cheer each fainting mind;
No other friendship would we seek, Nor other pleasure find.

We love to think of all thy deeds Of mercy, while below.
The friendless, poor, and suffering ones,
Knew where their wants to show; In Thee they found a pitying friend,
Who made their burdens light:
The dumb rejoiced, the sick revived,
The blind received their sight.

His love for all our sinful race, His sorrows, and his fears,
His cruel death and sufferings here,
His anguish and his tears,
All all excits any beauty to leave All, all excite our hearts to love That Friend we hold most dear Nor shall our earnest prayer be stilled, Till he in clouds appear.

Yet Jesus lives, though veiled from sight,
The Christian's bosom friend; The Christian's bosom friend;
He knows each want and sorrowing tear,
And will from foes defend.
He will abide a willing guest
With every humble heart;
From those who truly love his name
He never will depart.

As on the sacred mountain, Lord,
Thy glorious seal was set,
So shall thy presence once more grace
The brow of Olivet.

The brow of Office.

The earth impatient waits for thee,
To bear thy form again;
Her groaning millions wish to see
Thy long-predicted reign. To see this Jesus is our wish,-

Our earnest, constant prayer. Soon may we in his likeness wake, A victor's crown to wear. Thy little flock all waiting stand To hear those joyful words, The kingdoms of this world are now The kingdom of our Lord."

Confiding in each promise given, Our hearts with ardor burn: Our hearts with ardor burn:
We soon expect with joy to hail
Our blessed Lord's return.
Then, then shall dawn upon the earth
Millennial glory, bright,
And all the saints of God shall shout
With rapturous delight.
Portsmonth, N. H.

The evils of not having pastors are great. Unless a preacher is acquainted with his people, and with their spiritual and intellectual wants, he cannot so well adapt his instructions to them—laboring for the perfecting of the saints, and for the edifying of the body of Christ, till we all come in the unity of the faith unto a perfect man, and unto the measure of the stature of the fulness of Christ." What would a patient do who had a new physician every day? Or what a school, that changed its teacher every morning? But some may say that a minister should be taught directly of God what to do and say to his people, and not be under the necessity of getting acquainted with their wants by the ordinary means.—Such persons ought to learn, that while God does sometimes, in peculiar circumstances, extraordinarily teach ministers what to say, this is not his ordinary method. He generally works by means. "Have faith in God," said Cromwell to his soldiers, "Have

Taith in God, and keep your powder dry."

Where a congregation has different preachers, it is liable to have the same subjects presented to it which have been presented before, or to have some subject not adapted to its present wants.

A people also greatly needs the pastoral visits, and spiritual instructions adapted to each one's particular spiritual instructions adapted to each one's particular case, in order the better to grow in grace, and be "complete in Christ." What will it profit a man to be looking for the coming of the Lord, if he be not prepared to meet him. To be thus prepared; to be abundantly useful while we are in the world, having all the powers and privileges of the gospel; and to enjoy the comforts of religion while we have its crosses, we must use all the means of grace: and one important means of promoting viral religion is one important means of promoting vital religion, is to have pastoral labor. Without this, a people will be very apt to suffer in spiritual things.

Furthermore, where a minister has a regular field,

he will be much more likely to seek out, and to be able to supply, the destitute places within his reach, than when he comes into the region only to preach at than when he comes into the region only to preach at one place, and then return, perhaps to a distant home. And when a minister has a regular field, he feels at home, and does not feel that delicacy about going ahead that he otherwise would, nor the fear lest others will think he is assuming too much if he go forward in anything. How important is order, in building up a cause! Go to the carpenters, and masons, and manufacturers, ye who are opposers of order; consider their ways and be wise.

I would suggest that feeble societies unite,—as many as are necessary for the support of a minister,—and engage a circuit-pastor, at least for a year at a time. It might involve the least trouble, if a conference of ministers and laymen in a given state or dis-

ence of ministers and laymen in a given state or dis-trict should divide it off into stations and circuits (subject to subsequent alterations), and then the respective societies of each such circuit appoint delegates to meet at some central place in the circuit, and choose their pastor. They can of course have, besides their pastors, the labors of evangelists, as often as they need and can get them. And pastors can ex change with each other as frequently as they or the

people may think best.

Be assured, my brethren, that some such system Be assured, my brethren, that some such system as this would greatly promote the cause—the conversion and edification of souls; and Advent ministers under it would be no longer like a number of shepherds having the care of a large number of flocks, scattered in all directions, and going forth to feed them without any regularity—two or more to one flock, and none at all to others. "Let all things be done... in order." But it cannot be brought about unless the societies take it in hand. They must agree unless the societies take it in hand. They must agree to sustain a certain minister for a certain time. And I, for one, think, that if each society should pass a resolution indicative of its views on this subject, and publish it in the papers, it would be bringing to view facts important to all concerned, and which might result in the establishment of regularity.

Addison Merrill.

THE FRUITS OF THE SPIRIT.

"Now if any man have not the spirit of Christ, he is none of his."—Rom. 8:9.

Christ's devotion and benevolence were the fruits of the spirit he possessed. He was meek and lowly in heart (or spirit). "The Spirit of the Lord God in heart (or spirit). "The Spirit of the Lord God was upon him, because he was anointed to preach the gospel to the poor, to bind up the broken hearted," &c. Therefore it was the Spirit of God that actuated him in his transactions. He manifested the purest principles of love to God and man. His holy devotion and humble submission showed his pure love to his Father. His kindness showed his sincere love to man. His acts of kindness his hymility, his present man. His acts of kindness, his humility, his prayers and tears, showed the purity of the spirit he possessed. He was a clear representation of God, who is a spirit—who is love. He is "the way, the truth, and the life." "No man cometh to the Father but by him." Hence our only way, to be in the truth, to have life and communion with God, is to be in Chairt the identity of the state Christ. "If any man be in Christ, he is a new creature."—2 Cor. 5:17. That is, we shall be created anew in Christ Jesus unto good works, and we shall possess his spirit, "for if any man have not the spirit of Christ, he is none of his."—Rom. 8:9. Therefore to be Christ's we must be Christlike. fore, to be Christ's we must be Christlike. "He that saith he abideth in him, ought himself also so to walk even as he walked."—I John 2:6. We are bound to obey Christ as our master, to follow him as our example, and love him as our friend. Christ's precepts and examples correspond. He has taught us to pray,—he prayed. He has taught us to be humble,—he "humbled himself." He has taught us to be merciful and kind,—he was so. He has taught us to pray for and love our enemies,—he did so. He has taught us to pray for and love our enemies,—he did so. He Millennial glory, bright,
And all the saints of God shall shout
With rapturous delight.

Portsmonth, N. H.

PASTORS.

I want to say a few words to Adventists about a regular ministry. For though in many places they are not able to support a minister, yet if several societies would unite, they could form a circuit, support a pastor, and each society have his labors a part of the time.

The evils of not having pastors are great. Unless

to pray for and love our enemies,—he did so. He has taught us to bear our cross,—he bore his. He taught us to be submissive to the will of God,—he was so. He has also taught us to love God and each other,—that love he possessed. Christ was innocent, spotless, and pure. "He did no sin, neither was guile found in his mouth."—1 Pet. 2: 22. Those who profess to be in Christ, should strive to be like him. My brethren, if we were like Christ, where would be the room or disposition for vain pleasure? for carnal pursuits? for joining affinity with the world? Where the room for jesting or joking?—Where the time for careless indifference? None! We should not be conformed to this world, but should be transformed by the renewing of our minds. We should be watchful, prayerful, humble, and devout. We should be kind, tender-hearted, and affectionate one to another. We should show to the world that we have "Christ formed within, the hope of glory." Then they would take knowledge of us that we have peen with Jesus. Our whole deportment would show the superior excellence of religion. Looking on many professors at the present day, and reasoning from ef-fect to cause, would not the bystander conclude that Christ's kingdom was of this world, seeing its pro fessed subjects have such an alliance with the world? But, my beloved brethren, these things ought not so to be. May our whole hearts be devoted to God; our whole souls be engaged in his service; our lives comport with our profession; our affections be on things above, where Jesus sitteth at the right hand of God; and may we enjoy much of the spirit of Christ, and-

"Thus let our lips and lives express The holy gospel we profess; And by our life and conduct show How Jesus lived and walked below." A. G. RONEY. LETTER FROM G. W. CLEMENT.

DEAR BRO. HIMES: - There is one habit, too common, perhaps, even to some of our dear Advent brethren, to which I feel constrained to make a pass-ing allusion. I sincerely hope that I shall not be

As Adventists, and as lovers of the doctrine of the Saviour at hand, we shall certainly lose nothing by guarding our words with a good degree of circumspection, and by being watchful that they comport with the word of God and the spirit of Christ. We should all be as conspicuous for our candor, discre-tion, and prudence, and burning love, as some of our brethren are for their fearless courage and zeal; or, on the other hand, as some are for their manifest de-termination to shut themselves away from every op-portunity to do good to our fellow-men, and to stand aloof from every benevolent movement, designed, as many honest and persevering brethren believe, and as matter-of-fact clearly demonstrates to be the result, of such movement, to ameliorate the condition of suffering humanity. It is to be regretted that so many of us find it "convenient" to use unguarded and hash enithets in suching of an exponent with and harsh epithets, in speaking of an opponent, with whom we may come in contact, or one whose course

The bitterness and folly, not to say actual madness, which characterize some of our opponents, I know are provoking; and are apt to betray us into unguarded replies, unless we are on our watch. But in all such cases, would it not be found that discretion would prove to be "the better part of valor?" To return "railing for railing"—to throw back the same arrows that have been directed at us, appears more like approving the course of an enemy than condemning it. We "answer a fool according to his folly," and "become like unto him him." It is no very pleasant task to find fault with one's friends if it were, much objectional matter might be culled from the course and words of some of our beloved Advent brethren, and be very justly criticised. Let no one suppose for a moment, by this remark, that the writer's wish is to do nothing himself but to stand still and find fault with these who are twingto do all. still and find fault with those who are trying to do all they can to promote the welfare and interests of our blessed cause. No, no. He only wishes his brethren to present as few defects as possible in their lives and conversation, and in what they present as the truth. He would have them rich in the great truths of the Bible, which enjoins the duty of doing good of the Bible, which enjoins the duty of doing good unto all as we have opportunity; and spread them out before the world, stainless and unspotted by human notions—bearing the impress, as they do in most cases, of noble minds, clothed in a garment of humility and loveliness. But if we cannot as fully attain to this as we could wish, in the midst of the jarring conflict through which we are passing, let us approach it as near as possible. The conflict will soon be past, and what we do must be done quickly. But, says some despending, disheartened soul, who But, says some desponding, disheartened soul, who may have hopelessly secluded himself from the society of his brethren, "What can we do?" This ciety of his brethren, "What can we do?" This inquiry is often made—sometimes by individuals possessing the real spirit of inquiry, like Paul, when he tremblingly exclaimed, "Lord, what wouldst thou have me to do?"—sometimes by such as deride and scorn any attempt at doing anything, for fear our labors may tend to popularity—and not unfrequently, it is to be feared, is it made, as a cloak for idleness in the cause; or, as an excuse "for a little more sleep, a little more slumber, a little more folding of the hands in sleep." But notwithstanding the too frequent perversion of this inquiry, it can but be deemed of vast importance, and its weight should

Then let us, for the Lord's sake, and for our own souls' sake—for the sake of the souls of our own children and our dying fellowmen—try to answer the end for which we are placed here, by doing no harm—by doing all we can to alleviate the sufferings of the afflicted, even in this world, and point them to the blessed inheritance beyond this vale of tears, where the pure in heart shall see God—where the wicked shall cease from troubling, and the weary shall be at rest.

Bro. Himes, and all our brethren scattered abroad to whom these lines may come, remember us in your prayers, and invoke the blessing of the Most High on the labors of our anticipated conference at this place on the 25th and 26th inst., that they may redound to the honor and glory of God, in the quickening of the saints and the conversion of souls.

Yours, as ever.

Landaff (N. H.), May 7th, 1850.

LETTER FROM C. CHISMAN

DEAR BRO. HIMES :- I am still striving, through the strength of divine grace, to make my peace with God, and lay up for myself a good foundation against the time to come. Believing that the coming of the Lord draweth nigh, I desire to have my heart established with grace, and sealed with that Holy Spirit of promise which is the earnest of our inheritance, until the redemption of the purchased possession.-We receive with delight and pleasure the "Herald, in its weekly visits, and are well pleased with the wise and Scriptural course it has pursued, and I feel a settled conviction that the principles adopted by the Albany Conference are founded upon the revelation of God to man. When I consider the prophecies—how minutely they have been, and are still fulfilling—I cannot but feel a deep impression that we are livering that the state of the state ing near the days of the seventh angel, and that soon will begin to sound, and the mystery of God be ished. Then the kingdoms of this world are to become the kingdoms of our Lord and of his Christ; then he shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth; then shall the righteous shine forth as the sun in the kingdom of their father; then he whose right it is shall reign forever and ever.

We live in an age of wonders, and there is no time for us to be loitering by the way. It is time we all had our garments washed in the blood of Christ, that having done all, we may stand entire at least to the control of the contro O let us not cast away our confidence, which hath great recompense of reward; for we have need of patience, that after we have done the will of God, we might receive the promise; for yet a little while, and he that shall come will come and will not tarry. This world, in its present condition, appears to my mind like a passing shadow. Soon all its busy multitudes will be hurled into eternity! O my God, what a picture! See them running to and fro, eagerly grasping at phantoms, perceiving not the gulf into which they are about to plunge when the Son of man comes. O for the application of that blood that speaketh better things than that of Abel, to purge our consciences from dead works, that we may serve the living God. Let us be patient, and endure hardness as good soldiers, for we soon shall reap if we faint not; for the Lord hath said, "He that putteth his trust in me shall possess the land, and inherit my holy mountain." O let us strive to have the mind that was in Christ; be careful to depart from iniquity; shun every appearance of evil; keep ourselves and he that shall come will come and will not tarry. ty; shun every appearance of evil; keep ourselves unspotted from the world; and soon the restless waves of time's troubled ocean shall cease to toss us to and fro, and the Lord our God will gather us into that land, which he hath promised to give unto us for an everlasting possession; for if we be Christ's then are we Abraham's seed, and heirs according to the promise. Then, with all the Israel of God, we shall see Jerusalem a quiet habitation, whose walls are salvation, and whose gates are praise. And the voice of weeping shall be heard no more in her, nor the or weeping shall be health in hore in her, not not will be unto us as a place of broad rivers and streams, for in the wilderness shall waters break out, and streams in the desert. Then we shall be permitted to drink of that have a driver and dependent of the three waters are seen in the street water and dependent of the three waters are seen in the street water and pure and crystal fountain proceeding out of the throne of God and the Lamb, and eat of the fruit of the tree of life, which grows on either side of the river. Then, with all the redeemed, we shall ramble over the plains of eternal light, where we shall inhale the sweet and balmy zephyrs that steal over the hills, which will ever be green, and whose verdure blooms in immortal beauty.

Aurora (Ind.), April 6th, 1850.

RELIGION.

[The following, written by a little girl 14 years of age, was sent to us by Bro. MUNGER some time since, and has been mislaid until now. It is printed as received, with the exception of grammar, spelling, and punctuation.—ED.]

Religion is what I am living for, and what I am resolved always to live for. It is the only lasting enjoyment which the human race can obtain in this world. There is enjoyment in serving the Lord, and there is no real comfort in anything besides. Religion is what carries a person through trials and temptations, however severe, and what consoles the Christian on a bed of sickness or death. It enables him to close his every in recent thinking all is really him to close his eyes in peace, thinking all is well: for if he has done his work, and done it well, he will have a part in the first resurrection; while the sinner's part is in the second. How awful will be the sinner's condition then! His reward is everlasting death—banishment from the presence of the Lord forever.

the hands in sleep." But notwithstanding the too frequent perversion of this inquiry, it can but be deemed of vast importance, and its weight shall rest home upon the hearts and consciences of all.
"What can we do?" The word of God and reason has been defined to be, "the combination of means for the attainment of an end;" and the poet adds—
"Right ends and means make wisdom."

Then let us, for the Lord's sake, and for our own souls' sake—for the sake of the souls of our own souls' sake—for the sake of the souls of our own we are few, but we are resolved to go through at the my yoke is easy, and my burden is light." I know we are few, but we are resolved to go through at the risk of our all; and if we put our trust in him, we shall by and bye come off conquerors through him that has loved us. "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." "While ye have light, believe in the light, that ye may be the children of light."—John 12:36. "Watch and pray, that ye enter not into temptation." The devil goes about tempting the poor saints, but his time is limited, and he knows it. Resist him, and he will fee from you. knows it. Resist him, and he will flee from you.—
If the Lord has been pleased to give us one talent, we must improve it. When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. Condescend to men of low estate. Keep peace with all men, as far as in you lies. Be Keep peace with all men, as far as in you lies. Be humble and submissive. Be always found where Mary was, at the feet of Jesus, and learn of him, who was acquainted with grief, and was tried in all points was we are, yet without sin. As a sheep is dumb when led to slaughter, so he opened not his mouth. He died, that through his death and sufferings we might live, and not die. We have been dead in sins, but we are now resolved to live forever in the king-dom of God. Religion is worth living for if anything is. Let us not only say we are Christians, but may we be so from the heart. The Lord looks at the heart. O that I may be a true child of God, and be kept unto his coming and kingdom.

"THE NIGHT IS FAR SPENT."

How cheering this sweet sentence! - cheering to the lone sorrowing pilgrim, who is shrouded in gloom, wearied by journeying, and pelted by the raging storm that howls around him! How cheering the thought that the night is far spent, and that

its shadows are passing away!

How cheering are these words to the watchman on Zion's walls, who has long waited for the ascending of the "morning star," that should tell him of the speedy termination of his lonesome watch! With what joy he beholds its pure ray, piercing the gloom that surrounds him, and enabling him to say to the anxious inquirer, "The morning cometh!"

How cheering are they to the voyager on life's trou-

How cheering are they to the prisoner that, girt with the bands of death, slumbers within the gloomy prison of the king of terrors! for then his bondage will be ended by Him who bears "the keys of hell and of death,"—who is the God of the dead and of

the living.

The morning cometh! Bright morn! O when shall thy holy lustre be poured upon the pilgrim band? When shall they cease to journey lone and sad? When shall the retreating gloom of night give place to the holy beams of the Sun of Righteousness Thank God, the night is far spent. Soon shall the pilgrim's toilsome journey end, when the watcher's care shall cease. Soon shall the stormy voyage be past—the harbor gained. Soon shall the bonds of death and hell be riven, and the slumbering myriads shall arise: roused by the trump of God, those who have long dwelt in silence shall "awake and sing." O glorious morn! no tongue can tell thy splendors, but ere long we shall behold thee,
"Cloudless and bright in our home." H. L. H.

parents, though not designed by the writer for publication .- ED.

to the celestial city,—to our Father's house, that he has prepared for his children.

And now, my apology for writing is this: I would like to subscribe for the "Children's Advent Herald." I have a family of six children, and some of them are old enough to know that without an interest in Jesus, they must be about the same of the in Jesus they must be shut out of the kingdom of God. When I realize that Jesus is soon to come and destroy those that know not God and obey not the gospel. My heart is pained within me. I feel to say, Who is sufficient for these things! O, I feel deeply for their souls' salvation! O, if parents could but realize for a moment the responsibility that rests upon them, and also how soon probation will cease, they them, and also how soon probation will cease, they would be up and doing; they could not rest, and see their children going rapidly to destruction, as fast as the wheels of time can carry them; they would cry mightily to God, that he would pluck them as brands from the burning. I feel sensible that I am not faithful as I should be, viewing as I do (in some measure) the shortness of time. the shortness of time.

the shortness of time.

We live now where we have not the privilege of attending meetings from Sabbath to Sabbath, and hear about the coming of our blessed Lord. We have no meetings nearer than between two and three miles. The Advent meeting in Northfield is distant over three miles. They have had Bro. Needham there a few days. They are having quite a revival there. My longing heart is with them, but we have no way of conveyance, and I am thus obliged to stay at home. There is but one family in this place who are Ad-They are subscribers for the "Herald," and I have (by that means) a privilege of reading it.

If it was not for that and my Bible, I do not know what I should do; for I am poor and have not the means to pay for it; but I am willing to be poor in this world, if I am only rich in faith, and heir to an inheritance in the kingdom. I do not wish to be enriched by the gold of California. No, I have often thought that thought that

"The gold of California is not the gold for me, It glitters only to betray—it yields but vanity."

And now, if I am living for God, when he comes I shall be ready to enter into his kingdom, which he is about to set up. It is all I ask. If I am poor, what of that? My Master was poor before me: He had not where to lay His aching head. But I hope, through grace, to inherit those mansions ne has gone to prepare for those that love him A PARENT.

A HARD CASE.—The following, from a sister in the far West, is truly painful. We are aware of the difficulty of living without the stated means of grace. We deeply sympathize with our friends in such circumstances. But we would advise, in all such cases, that our friends keep themselves untrammeled. Better have no visible connexion with a church than to be denied the blessings of freedom to profess and speak the whole truth on the coming kingdom. We hope our friends who are thus circumstanced may have aid and sympathy .- Ep.

Bro. Himes:—There are but few in this place who are looking for the Saviour. They have no meetings, nor place of worship, in consequence of which we are very unpleasantly situated. Our number is so small that we have been compelled to attach ourselves to a church, feeling deeply the necessity of assembling ourselves with some body of worshipers. But they are so opposed to what they call Millerism, that we are denied the privilege of expressing our views in reference to the Advent near in their social meetings; and when we hear them expound the Word, they make it appear in so different a light from what we see it, that we are led to question whether it be meat in due season. Yours, in hope of a better and more enduring substance.

"Knowing this first, that there shall come in the saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2

It appears that mankind would naturally suppose that such events as the coming of the Lord, the res that such events as the coming of the Lora, the resurrection, the destruction of all earthly kingdoms, together with the ungodly, and the establishment of his kingdom, which is to stand forever, would cast their God and men require exertions answerable to the

bled sea, who has been "tossed on time's rude, releatless surges!" Dark clouds are sweeping o'er the midnight sky, and the storm howls fiercely around him; but the morning cometh, and its golden beams, like oil upon the troubled deep, will hush the storm, and bid its ragings cease.

Shadow before, insomuch that we should be apprized of it, even by a change in the face of nature. How can we expect such events to take place without this being the case! Why should we not suppose that day yet far distant! There seems to be nothing taking place that our (so-called) wise men cannot active the state of count for, as in the case of Pharaoh and Moses; still the magicians failed in some instances, as even those do who believe the conversion of the world is at hand, and cannot tell why it is growing worse, and why infidelity is increasing. They account for the casting down of the thrones (Dan. 7:9) by saying the world is more enlightened, and going for free government. In order to induce men to take shares in railroads. church members, for instance—they will say that God, by the meaus of railroads, will bring about the conversion of the world. Supposing it looks to us as though these works have a tendency to corrupt, rather than reform, will it do for boys like us to come up, right in the face and eyes of these great men, and say these things are not so, and that the end of all things is at hand? Certainly it will, and why? For the very reason that God's Word will bear us out in it. And those who give heed to the sure word of prophecy certainly will not be looking for the conversion of the world; for he has taught us, that "when "Cloudless and bright in our home." H. L. H.

Extracts from Letters.

We commend the following to the consideration of God, who laded down his life for us, has said: "When the world; for he has taught us, that "when they shall say, Peace and safety, then sudden destruction cometh upon them." What! upon a converted world? Certainly not. Of a truth Paul says: "Ye, brethren, are not in darkness." We find it truly so. Why?—Because even the blessed Son of God, who laded down his life for us, has said: "When ye see all these things come to pass, then know that it is nigh, even at the doors." Let us give heed to his words; for certainly, one who loved us so as even to die for us would not deceive us. And now, we Dear Bro. Himes:—I have been used on the signs, and that our journey's end is near, and we are soon to enter the port of eternal bliss, if we have made the neter the port of eternal bliss, if we have made the neter the port of eternal bliss, if we have made the neter the port of eternal bliss, if we have made the neter the port of eternal bliss, if we have made the neter the port of eternal bliss, if we have made the neter the port of eternal bliss, if we have made the neter the port of eternal bliss, if we have made the neter the port of eternal bliss, if we have made the neter the port of eternal bliss, if we have made the neter the port of eternal bliss, if we have made the neter the port of eternal bliss, if we have made the neter the port of eternal bliss, if we have made the neter the port of eternal bliss, if we have made the neter the port of eternal bliss, if we have made the neter the port of eternal bliss, if we have made the neter the port of eternal bliss, if we have not, may go the port of eternal bliss, if we have not provide the port of eternal bliss, if we have not provide the port of eternal bliss, if we have not provide the port of eternal bliss, if we have not provide the port of eternal bliss, if we have not provide the port of eternal bliss, if we have not provide the port of eternal bliss. cessary preparation. If we have not, may God help

> FAITH IN GOD.—Faith is a gift of God. Through this gift, time and events that passed centuries ago, and far distant prospects, are brought home to our present view. This gift is constantly adding new charms to our earthly career, softening our cares, and giving support to all our toils. Through it we are saved from the snares of this wicked and treacherous world. Yes, and by faith in God's holy word we know that heaven and earth were created by his omnipotent hand. Faith is a servant of righteous, owning Jesus as its King and Priest. It cuts down the sinner, and lays him low at the feet of his Intercessor, veiling him with self-reproach. It does this work with power, giving no title to itself, but taking Jesus's righteousness for its stay and dependence.
>
> Faith is the stay of the Christian, whereupon he leans his sorrows. When he is surrounded with the

> leans his sorrows. When he is surrounded with the raging tempest and foaming billows, it is his soul's anchor. It proves to him the existence of invisible Divinity, upon which to cast his hopes.

> Wherever faith is bestowed, it is a precious grace, cheering the heart that mourns, and healing the wounded conscience. At the approaching moment, of death, every fear of the Christian's heart is controlled by its heavenly power, and the soul is filled with triumph. Thus it gives life to the dying.

C. D. NOBLE. Bro. GEO. W. BURNHAM writes from Brocket's

Bridge (N. Y.), May 2d, 1850:-

DEAR BRO. HIMES: - I rejoice to be able to inform you of the special prosperity of the Advent cause in this section. The labors of Brn. Ingmire and Gross of late, together with the tent-meeting held here last summer, have proved a blessing to this community. To God be all the praise. Some will go forward in baptism next Sunday. We have the most solemn reasons to "humble ourselves in the sight of God," when we consider the work of his gracious power among us as a people. And may we lay the lessons of past and bitter experience to heart, and be at peace among ourselves. I will not divide from any child of Yours in the blessed good news of the kingdom near.

Bro. T. Smith writes from Orleans (Mass.), May

Dear Bro. Himes:—For the information of those of the readers of the "Herald" who are anxious for the spread of the truths of these last days, permit the spread of the truths of these last days, permit me to say a few words. — At Provincetown, the lowest town on the cape, I found but little opportunity of access to the people. The season of the year is such as to produce a general excitement among the people. Husbands and sons about leaving for their various fisheries, — whaling, codding, and mackereling, — would very naturally produce feelings of deep anxiety among the friends with whom they were parting, and perhaps for the last time. And this may be said to be true of the people of the county of Barnstable generally. I therefore distributed a few tracts, obtained are subscribes for the University of the people of the county of the said to be true of the people of the county of Barnstable generally. tained one subscriber for the "Herald," the first ever ent to this town, and proceeded to the next town (Truro.) There the officiating clergyman gave me no opportunity of preaching on the Sabbath, notwithstanding he knew of my presence, I having seen him the evening previous. In Central and South Truro I obtained a candid hearing from a few, some of whom are very deeply interested in the Second Advent near. In South Truro and North Wellfleet I found that the prejudices of the people were much removed during the past year, and some influential ones in Wellfleet were deeply interested in the Second Advent, resurwere deeply interested in the Second Advent, resur-rection, &c. I can but hope, should time continue, an effectual door may be opened for the preaching of the gospel of the kingdom in that place. Last Sab-bath I was permitted to occupy the M. E. meeting-house in this place, and had a patient and candid hearing, the present preacher behaving himself like a brother and friend. At the close of the service he of himself gave out the hymn in the M. E. hymnbook commencing with-

"Lo! He comes, with clouds descending, Once for favored sinners slain!'

truths we profess to believe; and with St. Peter I may add, "Seeing that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation [conduct] and godliness, expecting and earnestly desiring [McKnight's Trans.] the coming of the day of God." That we may be ready, prays, night and day, thy brother.

Bro. J. D. WHEELER writes from Peacham (Vt.), May 3d, 1850:-

DEAR BRO. HIMES :- There are but few here who believe in the speedy coming of that same Jesus who, when about to leave his disciples, said, "If I go away, I will come again." His second coming will be far more glorious than his first. There were but few at his first coming that believed he was the One that was to come, though the multitude at times were almost persuaded he might be. "Tell us plainly if thou art the Christ." Again, "If thou art the Christ, come down from the cross." In fact, the Jews at times were, from the miracles and doctrines which he taught, almost persuaded to believe in him. which he taught, almost persuaded to believe in him. But when he comes the second time there will be no almost persuaded ones, but all will then be persuaded that it is he. Yes, every tongue will confess it is the Son of God. He is coming to execute judgment and justice in the earth. Who shall abide the day of his coming? who shall stand when he appeareth? He that hath clean hands and a pure heart. He that hath his hope in him purifieth himself even as He is pure. Blessed is that servant, whom, when his Lord cometh Blessed is that servant, whom, when his Lord cometh, he shall find watching. Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Yours, looking for speedy redemption.

Bro. A. L. Post writes from Montrose (Pa.), May 5th, 1850:-

I am glad that your health is so much improved. The Lord keep you, and make you an instrument of great good. Eld. F. Glanville is now the pastor of our church. We have had an interesting and powerful revival since he came here. Some ninety have been baptized, and others probably will be soon.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in ME, hough he should die, yet he will LIVE: and whoever liveth and beeveth in me, will NEVER die."—John 11:25, 26.

DIED, in Shiremanstown, Pa., April 20th, MARY E. Wise, daughter of widow Rebeccah Wise, aged four years and four months. Also, the same day, Annetta Bates, soungest child of Jacob and Catherine Bates, aged one year and eight months. These little ones have fallen victims to the common enemy, that knows no distinction in rank, climate, or age. Yet how cheering the prospect presented in the gospel to the eye of faith,—"life and immortality are brought to life." Rachel's hope (Jer. 31: 15-17) was composed of three parts: 1st, her children should come again from the land of the enemy [by the resurrection]; 2d, they shall come again to their own border—[the land promised to Abraham, Isaac, and Jacob]; 3d, Rachel's work shall be rewarded. May this affliction be sanctified to the spiritual good of the parents, lead them to trust fully in Him who can never fail, and teach the remaining children the fear of the Lord, that in the end they may receive the reward of righteousness, is my prayer.

I. P. Roney.

DIED, in Lewiston, N. Y., April 24th, of typhus fever, SPARROW S. SAGE, in the 64th year of his age. He united with the Baptist church in 1829, of which he continued a member till 1842, when he became convinced, from reading Mr. Miller's Lectures, of the truth of the doctrine of the Saviour's speedy advent. He continued in this faith and hope until his death. His sickness was a trying ordeal, which brought into exercise the graces of the Spirit, preparing him for the kingdom. Patience, that grace so frequently enjoined in the Scriptures, and of which he felt himself so much in need while in health, shone most conspicuous through his whole sickness. The prospect of soon enjoying a part in the first resurrection, was to him truly cheering. On the Sabbath before his death, he gave his last admonition and counsel to his weeping family, encouraging them with the hope, that the Saviour would soon come, when they would meet, no more to be separated. He then requested them to sing, "How long, O Lord our Saviour," after which his speech began to fail. Feeling desirous of knowing his state of mind, we asked him how he felt; he replied, with much earnestness, "Happy! happy!" He continued sensible to the last. It can emphatically be said of him, that he fell asleep in Jesus. In compliance with a wish he expressed before his death, Elder Galusha, of Lockport, delivered a discourse founded on 1 Thess. 4:13, to an attentive audience.

Thou'rt resting in Jesus, how gentle thy sleep,
Though storms of the valley may break over thee,
The Saviour thy spirit will undisturbed keep,
Till that morning come when thy waking shall be.

Thy spirit has gone to its paradise home, Its conflicts and fears forever are o'er; In hope thou wilt rest, till the Saviour shall To beauty unfading thy body restore.

T. S. SAGE.

FELL asleep in Jesus, in Rupert, Vt., April 8th, CELESTIA MARIA JENKINS, only daughter of Bro. Jordan and Sister Martha Jenkins, aged six months and sixteen days.—Celestia is gone from our embrace, and from an unfriendly world, to rest in Jesus until the resurrection morn, when He will bring her, with myriads now held captive in the grave, into their own border. It is had to nark with those we love will bring her, with myriads now held captive in the grave, into their own border. It is hard to part with those we love, especially our little ones, who have just become intermingled with our very being, and on whom our strongest affections are placed. Yet the child of God can lay them down in the hope of receiving them again. Such is the hope of our dear brother and his companion. Although the blow is a heavy one, yet having the grace of God to sustain them, may they bear their loss with patience, and profit by the chastisement of their heavenly Father.

"The loved, the bright, the beautiful, From earth must pass away; And bitter are the tears that fall Above the sleeping clay.

"Yet, little one, but short thy stay
Within thy narrow bed;
Thy little form may scarcely see
Corruption's withering tread,
Ere thou shalt hear thy Saviour's voice,
'Arise, ye dead, and sing,
Where is thy victory now, O grave?
And where, O death, thy sting?'

W. B. MAYNARD.

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CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assort-

WETHERBEE & LELAND, wholesale and retail Colning warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits;" and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States. Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every-description, and a general assortment of boys' clothing constantly on hand. Custom work d ge in the neatest manner, with care and promptness, after the larget fashions. Orders from the country will be attended to with promptness and attention.

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B. T. Young, [my. 4.]

TEETH.-M. M. MUMFORD, Surgeon Dentist, Newburyport,

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Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption. THIS truly valuable remedy for all diseases of the lungs and throat, has become the chief reliance of the afflicted, as it is the most certain cure known for the above complaints. While it is a post certain cure known for the above complaints while it is a post or remedial agent in the most desperate and almost hopeless uses of Consumption, it is also, in diminished doses, one of the mildest and most agreeable family medicines for common coughs and colds. Read below the opinion of men who are known to the world, and the work respect their opinions.

respect their opinions.

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"James C. Ayer—Sir: I have used your 'Cherry Pectoral' in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution that it is an admirable compound for the relief of larryngial and bronchial difficulties. If my opinion as to its superior character can be of any service, you are at liberty to use it as you think proper.

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"Ayer's 'Cherry Pectoral' is one of the most valuable preparations that has fallen under our notice. After a careful examination, we do not hesitate to say, we have a large appreciation of its merits, and the fullest confidence in its usefulness for coughs and lung complaints."

From Dr. Brewster of Window On.

we do not hesitate to say, we have a large appreciation of its merits, and the fullest confidence in its usefulness for coughs and lung complaints."

From Dr. Brewster, of Windham Co., Ct.

"Dr. J. C. Ayer—Dear Sir: I inclose you a certificate from Mrs. Catherine K. Cady, a highly respectable lady of this village, wife of Mr. Seth Cady, Deputy Sheriff, Windham Co., Ct. The curre in her case was very prompt, and has attracted general attention of Mrs. Seth Cady, Dieputy Sheriff, Windham Co., Ct. The curre in her case was very prompt, and has attracted general attention of Mrs. What Mrs. Wha

DR. PEIRCE'S FAMILY MEDICINES. Indian Restorative Bitters, Nos. 1 and 2, and Spike nard and Dandelion Syrup,

Prepared by George Peirce, corner of Moody and Austin streets, Lowell, Mass.

Lowell, Mass.

T.HESE are put up in bottles in a portable form, and marked No. 1, and No. 2. No. 1 is an active and powerful, but easy physic. In its operation it is almost mazical. It purges without pain, and, unlike other cathartics, does not leave the bowels in a costive state. Numerous testimonials might be given in their favor, but one will suffice for the present.

From A. Hale, Charlestown, Mass.

Mr. Peirce—Dear Sir: Having been somewhat indisposed for a considerable length of time, and having had occasion to use various medical preparations, in the form of pills, powders, syrups, &c., unil I had lost nearly all confidence in them—and having also made use of several bottles of your No. I Bitters and Syrup, for myself and family, I can readily recommend them as the best I have ever used for the purpose for which they are designed. The Bitters, as an aperient, I consider the best I have ever used, being mild and thorough in their operation, without any perceptible prostration of the system. The Syrup is excellent to purify the blood, by expelling the humors, and to invigorate. I consider them invaluable family medicines.

A. HALE. From A. Hale, Charlestown, Mass.

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[mar. 16-3m.]

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THE ADVENT HERALD.

BOSTON, MAY 18, 1850.

Conference in Boston.

To be held in the Chardon-street Chapel, commenc-Tuesday, May 21st, at 10 o'clook A. M., and continue three days. The friends will observe, that the meet- ther men give currency to a report, injuriously affecting othing will be held a week earlier than the regular anniversaries.

THE PRESS.

No human agency is so capable of producing good, or evil, as the Press. Hence, it is alike the duty of the patriot, the philanthropist, and the Christian, to strive to make so mighty an engine subservient to the best interests of society. If this be not done, none can estimate the danger that is likely to accrue from a prostitution of means so vast and important.

Perhans there is no right that men are inclined to insist on with more determination, in this country, at least, than the freedom of the press. To be deprived of the liberty to express their views on all subjects through that medium, unrestricted by any supervisory power, would be considered by most men, an abridgment of their liberty so great, as to demand the most active and energetic resistance. None can fail to see, that an instrument so powerful as the Press, and the use of which is so easily and universally exercised, can be made a means of incalculable mischief.-And unless those are virtuous who have its management, it will inevitably be

That the Press has become corrupt; that it has degenerated into licentiousness, none who have the use of their eyes can fail to see. Read the papers of the political parties of the day! In them will be discovered the most reckless disregard of all the obligations binding on men of probity and honor. Solely on the ground of mere difference of opinion on controverted questions, men's characters are villified, their motives and actions impugned, and the measures they advocate denounced, in terms so gross and violent, as to induce disgust in all who aim to perform their duty with uprightness. Let a man be brought forward as a candidate for any office it makes no difference, if he is absolutely free from reproach; that he has been, his life long, without an enemy, and that he possesses all the qualities that constitute an honest man, and a statesman; such an act would be the signal for an instantaneous and incessant warfare on his character. His good name, which he so much prized, and which he had been so anxious to guard, will be assailed, and torn, and mangled, with all the remorseless and vindictive fury of fiends. Nothing is too monstrous to charge, and no terms are too vile and gross to be used. Papers there are, which can be and are hired to slander and abuse, with the most cold-blooded unconcern, an honorable man, to-day, and which are ready, for the same price, to defend him, with energy, on the morrow. Indeed, happy is that man, who, even though his private and public character is assailed, and every virtuous action of his life misrepresented, escapes without bringing on his innocent family the same cruelties, from those who are so low in the scale of creation, as to be unable to conceive a generous thought, to value a virtuous principle, to perform a magnanimous action, or to appreciate the sacred and tender relations of the family circle.

We might say much of publications, that periodically send forth a stream of moral pollution, in the shape of vile and trashy literature, - equalling Gehenna in corruption, and Sodom in obscenity, -contaminating all within their reach. Those who circulate this demoralizing stuff, are as clamorous for the freedom of the Press, and the inalienable rights of man, as they would be were they capable of understanding their value. What care they, so long as they reap a golden harvest, if the innocent are defiled, the pure fountains of thought and emotion choked up and poisoned, until the whole framework of society becomes a pestiferous gangrene, gnawing and making its way to the vitals of all that is pure and lovely? What if families are rent asunder, and society polluted, disjointed, and abased? The certainty of any or all of these results, would not prevent the utterance of one of those publications to which we allude, by those assassins of morality, if one cent would thereby be added to their ill-gotten gains.

All these atrocities are daily perpetrated. It is not here and there, and in a manner to show that the perpetrator is unwillingly impelled to his course, that such things are seen; but everywhere, and in a manner that shows that he is urged onward by the inherent depravity of his own heart, which gloats on ruin and devastation.

We have spoken above of the wickedness of an unscrupulous partizan Press, and one which panders to the most vitiated taste. Terms too strong in condemnation of them can hardly be selected. We see in the great fact of the freedom of the Press,—the exercise of which none would maintain palpable, we conceive they are not at liberty to view the ci with more earnestness than we would, opened, in which those fearful evils, which the Bible predicts were to characterize the "last days," stand forth in all their rank luxuriance. Read: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God," &c. An unrestricted Press makes manifest this fearful state of things. Look where we will, and we cannot avoid the conclusion, that we are in the "last days," and that the Press, instead of become ing the promoter of virtue, is too often prostituted, and made the sluiceway of everything that is corrupt and worthless.

Courteous.

We copy the following paragraph from the Erskine Miscellany of May 4th, published at Due West, Abbeville District, S. C. The Miscellany is one of our exchanges, and purports to be a religious paper. One of its editors is a clergyman :-"Rev. J. V. Himes, the companion and successor of Fa-ther Miller, the false prophet, is bringing out a life of the lat-ter. Adventism is not yet dead."

There are more ways to utter a falsehood, or to convey an impression contrary to the truth, than by direct assertion .-And there are others than those of whom we have spoken in to surrender to hopeless bondage, is a free man, or not, is

the preceding article, who can stoop to slander and defame. It is very easy to insinuate, and very safe, in many instances, to seize and circulate unauthenticated reports, deeply compromising character, but not equally creditable, perhaps. It would be a redeeming feature, were attempts to decry men, and to convey a false impression of their views and opinions, confined to those who live by detraction, and make no pretension to uprightness and courtesy in their dealings. Wheers, of the truth of which they are ignorant, or do so mali-ciously, the effect is the same. If the person most deeply concerned is innocent, then a wrong has been done not easily repaired. We see little difference between the moral turpitude of direct mendacity, and that of circulating unfounded reports, without the trouble of inquiring into their truth. Especially is such a course dishonorable, when the evidence disproving such reports are abundant and at hand.

Paragraphs similar to the above we meet with every day, and we certainly expect to see many more; but we are very little affected by them. We should not have noticed the one under consideration, but for the fact that the Miscellany is a stranger to us (having been entered on our exchange list within a month), and we desire to learn what we may expect in the way of reciprocal courtesy. When a paper requests us to exchange, we invariably comply; and it is fair to presume that such a request would not be made, without there was a previous desire to learn our views, through the medium in which they are made known. Hence, there can be no excuse for giving currency to an idea not in accordance with those views, even on the score of ignorance. When we promulgate sentiments at variance with truth, or contrary to the teachings of the Bible, (and we appeal to no other authority,-we acknowledge and regard it as all evangelical Christendom do,) we shall not complain of correction. Most of our exchanges are free from anything at which we feel disposed to take offence. We are perfectly content if they maintain a perfect abstinence from recording anything good concerning us; and it certainly is not unreasonable that we should expect them to refrain from recording that which is false as well as evil. Either course is compatible with courteous treatment, and we shall not complain of either.

Now, we would kindly ask the Miscellany to answer the following questions. We wish to ascertain how well acquainted it is with "the false prophet," his "successor," and " Adventism."

- 1. In what are we the successor of "Father MILLER?"
- 2. Please to state when and where Mr. M. claimed to be a prophet, or pretended to exercise, in the remotest sense, the nctions of a prophet.

3. What is Adventism?

Now, we do not wish to be referred to the false and insultng paragraphs that garnish the columns of newspapers that are utterly destitute of the slightest regard for the truth, for an answer; we know what they contain. For ten years we have been employed in publishing to the world what "Adventism" is; and none, that find it convenient, or necessary, to speak of us, or our principles, can have the least exse for maligning us, or misrepresenting our views, either directly, or by implication. But having done either, a due regard for truth and justice will lead them to state the grounds on which they predicate their statements.

The Compromise Report.

Mr. CLAY has submitted to the Senate the report of the ommittee of thirteen, appointed in accordance with a reso lution of Senator FOOTE, for the purpose of removing, by a compromise, the difficulty between the North and South or the slavery question.

We understand a compromise to be, an agreement in which two parties consent to settle their differences by mutual concessions. Correctly speaking, the issue on the slave ques tion is not between the North and South; nor is it simply a struggle for political preponderance. It is emphatically a struggle between freedom and slavery,-right and wrong,light and darkness. It is in that aspect we look at it, and that light we speak of it. Any compromise whatever, there fore, can be nothing less than a sacrifice of right; it makes no difference, if the claim to perpetrate a wrong is at the some time relinquished. We are told of the binding force of the laws, and of the obligation that all are under to comply with their requirements. Assent to this obligation is said to be implied by all who voluntarily remain where those laws are in force, and by such act claim and receive their protection. Let this be as it may;—we leave it to the consideration of those who are not troubled with very stubborn consciences. Senator SEWARD, in a recent speech on the subject, said "There is a higher law than the Constitution," the law of God,-the golden rule,-" As ye would that men should do to you, do ye also to them likewise." When this latter law conflicts with human laws, we see not how Christians can hesitate as to the course they are to pursue. When this is cumstances of the case in the light of human expediency.

But supposing the dispute to concern merely the North and the South, -affecting only political rights-What concessions do the parties make ? Are they equal ? Mr. CLAY reports, as the basis of a compromise-1. Texas may, when deemed necessary, be divided into four independent states, and admitted into the Confederacy, with or without slavery, as their people may determine. 3. (We transfer the second proposition to the end, to balance the account)-Utah and New Mexico are to have territorial governments, without the proviso against slavery. 3. Defining the boundaries of Texas, giving to that state a considerable portion of New Mexico, (to which she has no more right than she has to the moon,) and a sum of - (it is said at least ten) millions of dollars, if she will relinquish her claim to the remainder. 4. Provision to be made for the capture of fugitive slaves. Masters may go to the authorities of their own state, establish the fact that their property has eloped, obtain the necessary papers for the purpose of identification, &c., and, armed with these, and presenting them to an officer, the slaves shall be delivered up; their claims to freedom, if they make any, to be decided by the courts of the state in which they are held in bondage. The right of the state in which the person claimed is found, to ascertain whether the one it is called on

completely taken away! 5. Slavery not to be abolished in back to Rio, where she was condemned and sold to go under a forcign flag. She was clipper built, and hailed formerly, we believe, from Portland. is responsible. All of the above are plain, unequivocal concessions on the part of the North. Now, what does the South concede? Why, they consent-2. (in the order of the report) that California shall be admitted into the Union as a state, after diminishing the boundaries she has settled for herself. California is an independent state, and is entitled to be recognized as such on her own merits. The attempt to make the admission of an independent commonwealth contingen on wholly foreign matters, is an outrage on common honesty. and would only be made by men who are insensible to every just and manly principle. And 6, (and this, by an effort, may be regarded as a concession,) the slave trade in the District of Columbia to be abolished, after the model of the law lately enacted in Maryland.

We should like to be shown where any "compromise" is to be found in the above. If there is a single point secured to freedom (and we use this phrase in its obvious sense), or a single point claimed by the South surrendered, or modified in the least, (except it should be that the slave trade in the District should be terminated,-not slavery abolished,) we are not able to discover it. The whole is a yielding up to the demands of the slaveholders of everything that favors freedom. And yet some Southern Senators have opposed this iniquitous scheme on the ground, that by it the South sacrifices everything, and the North nothing! Senator HALE expressed a hope that they would persist in their opposition, for then the scheme would fall to the ground. We share in

The Washington correspondents of the various papers that come under our notice, represent the majority of either branch of Congress as decidedly hostile to the measure. It is said that Mr. CLAY feels sanguine as to its ultimate success. If the measure should pass, there is no doubt that it would deeply affect the moral feeling of the North, and form the basis of an agitation unprecedented in power by any that have preceded it, and which will be content with nothing less than its repeal.

To Correspondents.

C. H. FULLER-We send you a paper that will an swer your inquiry.

Dr. Walsh-We cannot publish at length on that subject. Your friends will get the reasons of your faith in your Herald of Truth, the prospectus of which we gave a few weeks since. The May number is received.

J. BAUMAN-Thank you for your confidence and good wishes. We do not object to the reception of

ERRATA. - In the portion of Bro. Southard's lecture on Geography published last week, Mexico was said to have been 12 degrees north, instead of 19, as it was written. At the close of the last paragraph but one, an important part of the sentence was left out. It should have read thus: "Again, if the earth, retaining its present form, should move twice as swiftly as it does, the oceans would all be gathered in a belt of water round the torrid zone, and consequently would be drawn away from the frigid zone, and probably leave their beds empty."

United States Railroad Guide, and Steamboat Journal.—Published on the first Monday in every month, by Geo. R. Holbrook & Co., 114 Nassan-street, N. Y. Price, 12 cts. Postage, 2½ cts. to any part of the United States.

New England Railroad Guide, Steamboat and Express Journ illustrated with a complete railroad map. Published on the first a middle of every month, by Geo. R. Holbrook, Railroad Guide off 37 Court-square, Boston. Price, 5 cts.

odicals. Travellers and others will find in them much valuable in

of this magazine. The present number, like the previous ones, cor tains articles of much excellence.

SUMMARY.

— About a year since, Mr. Ezra H. Corning, who was personally injured in one of the trains of the Connecticut River Railroad, succ the Company for damages. The jury awarded him \$9000. The Company considered this verdict excessive, and appealed. The case has just been tried again, and the jury have rendered another verdict of \$10,000.

In 1809, were a father and his son, eleven or twelve years old.

A had about 14 years old, named Amos C. Miller, son of Mr. R.
her, residing on Wright's Mountain, Vt., lately came to his death
he following manner. A rope swing was suspended in the wood
d, and he thought to frighten his little brother by putting the rope
enoosed round his neck, and telling him he would hang himself.
little bor remonstrated, and rain into the house and told his mot, but before she got to him life was extinct, though his knees
rly touched the ground.

- A Mrs. Crozier recently died in Halifax, Vt., at the age of one hundred and seven years.

— Two street preachers, named Evans and Hill, have been arrested and committed for trial in New Orleans for preaching incendary sermons to slaves. As anything and everything in the way of doing good to the slaves, is deemed incendiary, we suspect that the incendiary nature of the sermons consisted in little else than the information, that the slaves had souls to be saved, or lost.

— A brilliant meteor was seen at Chicago and Milwaukee on Friday night, the 3d inst, about 20 minutes past 10. It described an arc of nearly 40 degrees, stretching from the zenith to the eastern horizon, and presented the appearance of a globe of fire as large as a half bushel measure. Although the full moon shone brightly in a clear sky, the light thrown out by the meteor was exceedingly brilliant. It remained visible about ten seconds.

— The ultra slavery party are about establishing a paper in Wash-ton, to advocate their side of the slavery question. It is said that 0,000 have already been subscribed to carry on the project. The per will be called "The Crisis," and is to be edited by Elwood sher, and Mr. Garnet, of Virginia.

Accounts from the coast of Africa, to Feb. 23d, state that the British ship "Rattler" had captured a large American brig with 540 slaves on board. The "Cyclops" took a full cargo not long since, and the "Pluto" had lately taken three American vessels, empty. The "Water Witch" captured a brig called the "Encarnacion," with 500 slaves on board. This brig had American papers, and was sailing under the American flag. She sailed from Boston for Valparaiso last April, but meeting with a disaster off Cape Horn, she put

in Fortland.

- During the shower on the 6th inst., in Brunswick, Me., over one dired pains of glass were broken in the dwelling-house of Mr. W. physon, in the westerly part of that town, a child was knocked in a chair, and a lady, sitting at the window, stunned by a stroke lightning. In one place on the road, eleven out of twelve teleph posts were shivered to pieces, and several of them prostrated the ground of them prostrated the ground of the properties.

— In attempting to pass from the bark "Bacchus" on to the East ern Railroad wharf, East Boston, a few nights since, David Reese a sailor, fell into the water and was drowned. His body was recov

ern kunroad waart, East Boston, a few nights since, David Reese, a sallor, fell into the water and was drowned. His body was recovered the following morning.

— A Scotch couple named McDonald, living in Picton, N. S., two years ago lost their son, aged six years, and supposed that he was dead; but they have learned that he is alive with a tribe of Indians, a short distance from Pictou.

— The rise of the Hudson river through Warren, Washington, and Rensalaer counties, N. Y., has done great damage to property. Over 200,000 saw logs have been swept from their moorings near Glen Falls, the loss from which is estimated at \$100,000.

— A letter from Smyrna, dated April 6th, says that a severe shock of an earthquake was felt there, which left scarcely a house uniqued, and in some cases threw them to the earth a mass of ruins. There have been several shocks since, but less violent than the first.

— In Atkinson, Piscataquis county, Me., Mrs. Hutchinson, formerly of Glenburn, in a fit of derangement, cut the throats of three of her children and her own. Two of the children are dead, and the youngest will probably survive. It is thought that the mother will not recover.

not recover.

— Reports are prevalent, that another project is on foot in this country, concocted by a horde of lawless desperadoes, to revolution ize the Island of Cuba, and separate it from Spain. The New York "Sun" says that the vessels composing the expedition are probably now on the coast of Cuba. The men chosen are strong and well-armed. They are commanded by Gen. Lopez. Reports originating with the N.Y. "Sun," should be received with caution.

Mr. Clure, a temperance lecturer, was severely beaten in Hallowell, Me., immediately after giving a lecture.

— On the night of the 2d inst., six offices and stores in Chicago re broken into. About \$100 in cash was taken from the safe in bookstore of Joseph Keen & Co., and a polite note left by the eves, addressed to Mr. K., thanking him for his handsome contri-tion, and advising him to be more careful where he left his dimes

engaged in filling.

— On Friday noon, the 10th, as one of the trains on the Naugatro Railroad was passing the village of Humphreysville, Ct., a young man by the name of George Jaynes, about 1s years of age, deaf and dumb, was discovered walking upon the track, with his back towards the train. As soon as he was seen, the engineer gave the alarm with the whistle, reversed the motion of the engine, and dail he could to warn the unconscious traveller of his danger; but it was in vain, and he was instantly run over by the locomotive, which severed his legs from his body, and crushed him in a shocking manner. After lingering in great distress for about four hours, he expired.

— A colored fireman on hoard a teambod manner.

— It has been found by a late census, that, in consequence of the introduction of railoads, the number of horses in England has been reduced from 1,000,000 to 200,000. Now, it is computed that it requires as much land to subsist one horse as it does to subsist eight men. Consequently, it would appear that the \$90,000 horses displaced by railroads make room for an additional population of \$6,000,000.

of miss.

— Mr. Charles Harrison, a weaver, of Thompsonville, who, with thers, was fishing for shad on the river bank near Enfield Falls, with a dip net, was suddenly drawn into the river, carried over the apids, and perished.

rapids, and perished.

— A son of Mr. Charles Leonard, of Watertown, Ct., was killed on Monday last. He had gone into the barn on some errand, just as it was struck by lightning—and was killed by falling timbers.

— In Woonsocket, R. I., on Friday, a little son of a Mr Brown fell into the Blackstone river, and was not discovered until his crushed body stopped the water-wheels of one of the mills.

BUSINESS NOTES.

J. W. Bonham—The parcels were duly received. Also the books rom "Bertie's Mother." Please to convey to her our acknowledgments for her consideration. W.P. Woodworth—We have none of No. 2—send those we have. A. L. Post—Cash received. Should have been glad to have seen

ou at the Conference.

Marsh & Pinney—Money received of Dr. D.

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

TERT MERTING IN CANADA EAST.—If Providence permit, there will be a tent meeting in Shipton, C. E., to begin on Wednesday, the 5th of June, and continue over the Sabbath. Also in Shefford, C. E., to begin on Wednesday, the 12th of June, and continue over the Sabbath. The rest of the meetings will be amounced as soon as they are fully arranged. Bro. Burnham, and the brother who may accompany him, are requested to remain in Canada five weeks at least. N. B. If it is thought best, the latter half of the time allotted for Shipton will be spent in Melbourne.

R. HUTCHINSON.

or Shipton will be spent in Melbourne.

R. HUTCHIASON.
A conference will be held in the Advent chapel in Landaff, N. H.,
commencing on Saturday, May 25th, at 10 A. M., to continue over the
sabbath. Brn. Edwin Burnham, Berick, and Eastman, will attend,
srethren and friends, far and near, who can make it convenient, are
nyited to attend.

M. CLARK, G. W. CLARKENT.
M. CLARK, G. W. CLARKENT.

nvited to attend.

Mr. CLARK, G. W., GLEMENT.

Bro. R. V. Lyon will preach at Houghtonville, Vt., May 22d, 2 p.

Mr.; Vernon, 23d, 7 p. m.; Ashfield, Mass., 24th, 4 p. m.; Plainfield,

25th, 2 p. m., and remain over the Sabbath.

Bro. McWilliams, of Buffalo, will preach at Four mile creek, Niagara county, N. Y., Sunday, June 9th, and at Toronto, C. W., the

oth. If the brethren in each place will make the requisite prepara-ions, the Lord's Supper will the attended to. Friends in the adjoin-ng settlements are invited to come in and hear the word. Bro. C. R. Griggs will preach in Westboro' Sunday, May 19th,

A conference will be held in Peacham, Vt. (in the M. E. chapel), Thursday, May 30th, and continue over the Sabbath. Brn. I. H. Shipman, Edwin Burnham, and F. H. Berick, will attend. May the ord come with them and bless the word. We are weak and feeble, ut we hope that God will increase our number. Brethren, rememer us at the throne of grace.

J. D. WHEBLER.

Bro. N. Billings will preach at South Berwick, Me., Thursday rening, May 30th, and remain over the Sabbath; Great Falls, N., June 5th, and remain over the Sabbath; New Durham Ridge, th, and remain till Monday, 17th. Brethren will arrange for meetigs in each place.

Bro. T. Smith will hold a meeting in Bangor, Me., Lord's-day, May 25th, where the friends may appoint; also one in Orrington the first Lord's-day in June, where the brethren shall think best. Bro. S. W. Thurber will preach in Southwest Strafford, Vt., Sunday, May 19th.

Eld. D. I. Robinson's P. O. address is, for the present, Boston, Mass., care of J. V. Himes.
C. O. Town's P.O. address is Kensington, Hartford Co., Ct.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact. Jucob D. Mitchell, of Bellefonte, Pa, stops his paper, owing 1 50

Total delinquences since Jan. 1st, 1850 45 90

TO SEND HERALD TO POOR.

[Note.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleansing teeth. Also inserting artificial teeth on pivot, whole or parts of sets on gold plate, all of which will be done in a faithful manner, upon moderate terms.

Receipts for the Week ending May 15.

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

Z. W. Hoyt, for books, sent; S. French, 495; A. Barnes, 482; C. Barnes, 482; E. Smith, 482; N. Smith, 495; B. Stone, 495; R. Round, 506; J. Burford, 482; J. T. Hall, 456; L. Lawrence, 508; John Morrison, 464; T. Capsey, 462; A. B. Reed, 493; O. Stone, 495; J. W. Heath, 495; A. M. Osgood, 300; J. Bauman, 492; J. Howells, 469; E. P. Parker, 482; E. Henderson, 491; W. B. Gillingham, 504; R. T. Price, 508; S. G. Mathewson, 482; E. Burnham, 482—each §1. J. Cubison, 482; J. B. Martin, 500; J. J. Jewell, 534; W. Coussins, 508; J. T. Townsend, 472; S. A. Beers, 508; N. True, 482; E. Clifford, 482; A. S. Calkins, 495; J. C. Gillingham, 508—each 82. — R. Woodworth, 508; Wm. Little, 509; F. Gladding, on acct—each 84. S. P. Smith, 482; G. W. Clement, 495; S. Trask, 482—each 50 cts.