

# ADVENT



# HERALD

Luke 9: 28-30.

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

NEW SERIES. VOL. V.

BOSTON, SATURDAY, MAY 18, 1850.

No. 16. WHOLE No. 472.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,  
BY JOSHUA V. HIMES,  
PROPRIETOR AND EDITOR.

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies.  
\$10 for thirteen copies, in advance. Single copy, 5 cts.

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



## THE OLDEST CHRISTIAN HYMN.

[In Paed. Lib. III. of Clement of Alexandria, is given (in Greek) the most ancient hymn of the primitive church. It is then (one hundred and fifty years after the apostles) asserted to be of much earlier origin. It may have been sung by the "beloved disciple" before he departed to be with Christ. The following version will give some imperfect idea of its spirit.]

Shepherd of tender youth!  
Guiding, in love and truth  
Through devious ways;  
Christ, our triumphant King!  
We come thy name to sing,  
And here our children bring,  
To shout thy praise.

Thou art our holy Lord!  
The all-subduing Word!  
Healer of strife!  
Thou didst thyself abase,  
That from sin's deep disgrace,  
Thou mightest save our race,  
And give us life!

Thou art wisdom's High Priest!  
Thou hast prepared the feast  
Of holy love;  
And in our mortal pain,  
None calls on thee in vain,  
Help thou dost not disdain,  
Help from above.

Ever be thus our guide!  
Our Shepherd and our pride,  
Our staff and song!  
Jesus! thou Christ of God!  
By thy perennial word,  
Lead us where thou hast trod,  
Make our faith strong.

So now, and till we die,  
Sound we thy praises high,  
And joyful sing,  
Infants, and the glad throng,  
Who to thy church belong,  
Unite and swell the song,  
To Christ our King!

## 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 height 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, necessary 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 would hardly begin to melt the ice, which

would go on accumulating in immovable masses 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. Petersburg, 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, prepared 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, instead 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. In other words, it does not vary so much in the change of seasons, being never less than ten hours, nor more than fourteen. But the day, among the Jews, being divided, rather for popu-

lar convenience than mathematical exactness, every day contained twelve hours, from sunrise to sunset, and, of course, the hours were longer 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 region.

The year is very conveniently divided by Hebrew writers, into six seasons, which are all mentioned in the promise made to Noah,—seed-time 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 second 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. The 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 earth is cleft and broken into chasms, especially when the east wind blows.—See Gen. 41:6; 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 alternations 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

places the ice will sometimes bear a man's weight, but thaws as soon as the sun rises upon 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. Josephus 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 seed-time 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 of the seventh month. Of course, it would 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 perceived that the passover and pentecost occurred when there was never any rain. The congre-

gations assembled, and the sacrifices were offered, 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 Jephtha, 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 Jephtha, 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. 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, who yet died in the faith. And Israel, though restored in the flesh, must still, like him, die in the faith, in order to come into their promised inheritance.

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 faithful followers in all ages and nations) are one and 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 inferred 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 is Christ," and to his people called in the New Testament, Christians, but in the Old Testament, Israel. We next observe this

IDENTITY IN MESSIAH, THE KING OF JEWS AND CHRISTIANS.

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 Christ 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 pass 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 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. As the promise, 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, Samuel, and David, must live by faith, and die in 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 circumcised 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 Christ, in whom Christians are Abraham's seed, true Jews, and heirs according to the promise. He hath broken down the middle wall of partition between us, and made in himself of twain one new man, bringing the Gentile aliens and strangers into the commonwealth of Israel, and the covenants of promise by his blood.\*—Eph.

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

2. The identity of the people is therefore complete in Christ the Lord; and to say they are not one, is blasphemous: to say that the Gentiles are aliens still, that they are not in the covenants of promise, and are not entitled to "the hope of Israel," as free citizens of the holy Jerusalem, would seem to be a contradicting of the Holy Ghost.

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 great glory, and he shall send his angels with a great sound of a trumpet, and they shall gather together 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 before 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. 24: 24—33.

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 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 everlasting peace.

Words cannot make this plainer. "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"—Num. 23: 19. 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 citizen, entitled to inherit and vote as an American.

\* St. Irenaeus, 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

bring with him. All the sons of God will be manifested, as their elder Brother was, by the resurrection; and the earth will bring forth in the great day of the Lord a nation at once, "a holy nation, a peculiar people:" sifted among all nations, like wheat, but not one grain shall be lost. These things are otherwise understood 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 teach that doctrine: it accomplishes the fullness of both Jews and Gentiles, when "all Israel shall be saved" from the land of their dispersion, 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 western 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 "tellecth 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 splendid 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 amazing 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 left afterwards to run to decay? Do they contain green gardens and living fields, gardens like Eden, before sin entered and trampled down its paradise, sylvan scenes, and gardens 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 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 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 the prophets to convey promises and prophecies appropriate to the Gentile Church?

drear and desolate abodes, where foot of man hath never trod, nor wing hath ever fanned the breeze? Do the roses blow there, and the flowers spread out and expand with gorgeous magnificence, and breathe an odoriferous perfume; or are they like silent sepulchres, bereft of everything that hath life? Is the enjoyment of the people pure, without any alloy, or are the facts of their case analogous to the facts of ours? Can we suppose that God would suffer a star to remain, after all his expense in creating it, inhabited solely by magnificent crystals, columns of jasper and amethyst, or mountains of rubies and of pearl; and allow it to remain the lone desolation of magnificence?—Is there no life to be found in any star but the earth? Life is the object of creation. Even if it were only a ball of sightless granite, or of 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 its seasons, days, and years from every one besides. Several have no moons; our earth has one, Jupiter has four, Saturn has seven, Uranus 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 of Mercury is but about three of our months, that of Neptune one hundred and sixty-four 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 the sun are equally surprising. Uranus receives two thousand times less than Mercury; and Mercury seven times more than the earth.—The earth has four seasons come rolling round with great vicissitudes; Jupiter has none; while winter in Saturn, under the shadow of 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 firmament, 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 the heavens, a family or society of itself. Nebulae appear, or bodies of suns, resolved and unresolved. 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 cannot be applied to another. The November 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 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 frankincense lighting 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;

or Strontian fires kindled up by the powers above, as a signal for beginning the fight; or flames of brilliant gas for the illumination of legislative halls; or lime-ball and electric lights beaming out from the mountain tops for measuring the arcs of the globe. Some make them the open furnace doors of so many great locomotives, dragging their planets like carriages of different class, while space is the region the railways traverse up and down, carrying their passengers along with them in vehicles composing the suite. Some make them sailing vessels, steamers, propellers, and various navigable craft, laden with all kinds of living creatures, and freighted with provisions and stores, after the manner of Noah's ark. One thing is certain, their use is not merely to throw a little distant light on this our earthly ball. Whatever they may, or may not be, they are different from our fallen planet. "There are bodies celestial and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another." Among themselves there is diversity, for "one star differeth from another star in glory." We note them best when we simply say, They are the works of God, and are doing what he intended should be done.—He sits on the throne of an absolute supremacy, accomplishing his own will in the armies of heaven and the inhabitants of the earth. "The 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 atoms and by suns, teaches the oneness and immensity of his power. If we were to sail among the shining archipelagoes that dot, with their starry islands, the edges of that unfathomable sea where creation had its birth, we should find that he reveals himself in the oceans of space, using variety as the very means of carrying forward the oneness of his design. The sense of unity never lays aside the sceptre, and will not be disobeyed. Could we make a voyage down immensity, and circumnavigate the whole creation, we should have to set out from unity, and traverse the great circle till we came round to unity again, "There are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all." Chris. Intelligencer.

#### 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. I 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 wickedness. 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 of men as to whether I was safe or no. It is not what man thinks of us that will cover us 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 unwrap 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 over the soul, you are swallowed up as it were 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 love. Thou art all fair, my love; there is no spot in thee."—Song, 4:1, 7. Keep this always in memory; and when guilt comes on the conscience, 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 guilty 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 died to be a shelter for such as you. This is what the Father wants; for he is 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 dove in the cliffs of the rock, and under his snowy raiment—then the Father himself loveth

you, and now you are coming up from the wilderness. 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 Christ—an hour with Christ will make up for 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 mighty to save, able to save to the uttermost? His legs are like pillars of marble. This is Christ's glory, that he justifies sinners that have 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 weaned child to give you.—Ps. 131. Do you 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 lingering 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.

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 divinity, 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 ocean the greatest commotion is produced by the action of small particles one upon another, so we, 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. Fletcher.

#### 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. The fountain is open; not for the house of David only and the inhabitants of Jerusalem, but for all the people. Now, sprinkled afresh with atoning blood, and purified by the indwelling Spirit, let me spend another day for God.—"Thy will be done on earth as it is in heaven." Oh, for the spirit of an angel to serve God to-day! Father let me know thy will. Enable me, as an angel, to obey and submit to it. Let

no duty be a burden. Let no affliction call forth a murmur. As the blessed Immanuel said: "I delight to do thy will, O my God," so may I say and feel. As he said again: "The cup which my Father giveth me, shall I not drink it?" so may I say. He was then in the body as I am. Yet he said: "I do always those things which please him." If the work be difficult, rely upon the aid of the Spirit. If the suffering be painful, bear it as appointed by a compassionate Father, and think: How much more do I deserve; how much more did my Saviour bear for me. If opposers come, be as Nehemiah. If they threaten, fly to God for protection. If they try to deceive, hold fast truth and integrity. If they would divert thee, say: "I am doing a great work: why should I leave it?" If they slander, say: There is no such thing done; or be as Jesus, "who opened not his mouth." If professed friends fail, still keep on the way, do the will of God, and serve 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 salvation 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 honestly, 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 sleep."

"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 pastor.

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 announced to that Church. He will enter upon his new charge in the course of a few weeks.

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. 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 forbear invidious praise, as all the other performances were inexpressibly impressive. The angels must have listened on that evening with new ecstasy.

8. The Rev. Dr. Apollos made his debut in his new pastorate of the Moon Street Church, on last Sunday. The Rev. gentleman's text was well chosen from 2. Cor. 11:16: "Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little." Subject, Ministerial Appreciation. It was one of the Doctor's sublimest productions,

and the effect was overwhelming. Poor Robert Hall and Thomas Chalmers should have been 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 Herald.

"BEHOLD! THE BRIDE-GROOM 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 as I am about to do in this article. No other course 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 I may have the means, or without doing justice to 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 my integrity?

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 from any investigation. But will my brethren see

that justice is done me? I ask for nothing more! I have sufficient confidence in the wisdom and justice 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 men.

With those who prejudice 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:—

"Bro. HIMES:—I am greatly grieved to learn that reports detrimental to both your Christian and moral character are widely circulated among the brethren. As they are having the effect to injure your influence and curtail the usefulness of the '*ADVENT 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 o'clock A. M.

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

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. TURNER 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. OSLER, G. NEEDHAM, P. HAWKES, J. PEARSON, JR., 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 secular 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 defection from this position among those who profess the

Advent faith; and whereas, there are cheering encouragements 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 becomes 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 Adventists; 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, I 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 Institution came out to hear the old man, and becoming interested, they went to Professor STUART to inquire about these things, of which Father MILLER had been speaking. He told them to call on him in 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 need give you any uneasiness." It was not till then 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 irreverence.

This is but one illustration of the influence that attended the old gentleman's lectures. When the 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 will find this statement fully corroborated. It becomes us, as men who have taken our position on truth, to maintain it; to re-affirm our faith, that men may 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

popular man. It was being convinced that it was the simple truth. And I feel bound to stand on that to-day, 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 suppose 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. Miller and others, as one most convenient and expressive of our sentiments. This is the name by which we are known abroad. But it is assumed by 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 number 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 significant 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 labors 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, to the end.

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, in 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 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 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 conclude 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 be taken to spread the knowledge of our faith throughout the land.

Bro. Osler remarked, that if our brother will wait, he shall hear what he desires. The report of the committee is not all couched in this preamble and resolution. In reference to the resolution, he said: Paul warned the flock at Ephesus, that "grievous 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 do not want the world to understand other men's notions as my own. I could not in conscience tell the world that a peculiar view I entertained was the faith of Adventists. If I embraced anything else than what is peculiar to our faith as a people, I should feel it duty to say publicly that is my opinion. In the city of Salem things have been put upon us that do not belong to us. But we spread there publications that we are not ashamed to distribute to correct all such errors. I think a duty we owe to our God, his truth, and ourselves, the relation we sustain to the church of God and the world, and our relation as pastors of the churches, call upon us to re-affirm our faith. I do 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, M. R. President.

Bro. Burnham said: I think Bro. Pinney speaks well in regard to our spending too much time in discussing 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 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 good 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 dead; 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 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 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 Conference. 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 not opposed to the idea of re-affirming our faith, and would 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, 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, because they were not carefully read.

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 re-affirm our faith; and then it is carried to Boston, that we may know what the Conference 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 misunderstand 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 all their time and strength in incidental questions. Such a course is deleterious in its effects. It shuts the door against our efforts. I, for one, 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 beginning (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, 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 co-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; for, says the apostle, "Who has bewitched you?" "I marvel ye are so soon removed from the hope of

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*. If there 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. I 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, and A. Brown.

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. We should put forth all our energies to extend a knowledge of the evidence indicative of the nearness of the advent.

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

"To Mrs. Lucy Miller, her children, and other relatives:

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 unsullied 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 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 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 bereavement, 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 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 unpremeditated; 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 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 practicable means, to spread the great and glorious doctrine 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.
2. The second coming of Christ will be personal and visible.
3. There will be no millennium previous to the second coming of Christ.

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

5. Believers—Christians—are the true Jews, the real Israel of God, the true seed, and the rightful heirs of the promised land.

6. This earth renewed, is the promised inheritance of the saints.

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 Scriptures.

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 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. 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 afternoon meeting closed.—(To be continued.)

## THE POPE IN ROME.

The *Giornale di Roma*, of the 13th ult., contains a long 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, 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 ALPRANDI 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 received the holy benediction in the church, which he afterwards left and returned to his carriage. The procession then went to the basilica of the Vatican, where the Pope was received by Cardinal MATTEI, at the head of his chapter, and by the Sacred College, which accompanied him to the altar. The oration of St. AUSTIN was then recited, the Ambrosian hymn was sung, and the benediction given; after which the holy father kissed the foot of the statue of St. PETER, and retired to the palace. In the evening, the cupola of St. Peter's, the Capitol, the Strada di Borgo Nuovo, the Monte Pincio, the Piazza del Popolo, and the Nîa 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 number of arrests is very much to be lamented, but in the face of these facts what is to be done? The people 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,

at which his Holiness was to have assisted, and 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 Cœli, 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 RIZZI, 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 thrice crowned with ivy, myrtle, and laurel—and on that spot MAZZINI, AMELINI, 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, "*Andremo el Campodoglio*"—and on that spot the return of Pio Nono is blessed; singular association of ideas and events, of ages and actors.

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 machinations of the evil one cannot harm them. "Is thine heart right, as my heart is with thy heart?" was the inquiry of one of old. "It is," was the ready response. "If it be, give me thine hand," said the first speaker. "And he gave him his hand," and they rode together in the same chariot. Let confidence like that in the integrity and love of associates exist, and those thus cemented together in any good work will be a tower of strength. While in the Advent cause we have had to mourn the insincerity of some, and the heartlessness of others, we have ever felt that our work has brought us in connection with some of the salt of the earth—with some of the tried ones of this generation. It was our happiness to greet such at this annual gathering. It is cheering to recognize in brethren such a singleness of purpose to the one great object of our hope, a devotedness to the cause, and a confidence in each other, that the slanders of open foes, and the whisperings of secret enemies, are alike ineffectual to move. When those who do not thus sympathize come among us, the contrast is very apparent, and thus their presence is also productive of good.

It will be seen that an effort was made to re-affirm our faith, and to "set in order things that were wanting," in order to harmony of action. We can but hope that all our brethren will candidly consider the evils of disorder, and the importance of Gospel order to save ourselves, and so be in a condition to help others.

We thank the brethren in New York and Brooklyn, for their hospitality.





