

# ADVENT



Luke 9: 28-30.

# HERALD

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

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### PATIENCE.

(For the Herald.)

O, when shall kindred spirits meet,  
And meeting, never part?  
For thus I ever long to greet  
All who are pure in heart.

Shall then that day be long delayed,  
Delayed for years to come?  
And thus our faith be farther tried,  
Ere we arrive at home.

If thus it be thy will, O Lord,  
O give us patience still;  
And may we ever trust thy word,  
And do thy holy will.

"And if it tarry, wait," 'tis said,  
'For sure it cannot lie;  
'T will speak at last," for thus we read,  
'The time will surely be."

Then while the day so long delays,  
May we still trust the word,  
And faithfully improve the time  
To preach our coming Lord.

D. D. Chaffee.

(For the Herald.)

### The Resurrection.

BY G. NEEDHAM.

"But that the dead are raised, even Moses showed at the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob."—Luke 20:37.

(Concluded.)

11. A blessing is pronounced, in the sixth verse, on those who have part in this distinguishing resurrection: "On such the second death hath no power."

All agree that there must be a multitude of enemies of God at last. Where do they come from? Those who have part in this time cannot fall away. The "second death" cannot touch them. They are exempted from it.—Were they to apostatize, it would touch them. But God says it will not; therefore they will not apostatize. No falling from grace here.

Those who hold to a spiritual resurrection, have to get an apostacy, in the teeth of this plain declaration of God. For with them, where else can Gog and Magog come from? Mark: there is not one exception—"Blessed and holy is he who hath part," etc.—all are saved, and all are safe. Whoever has part in this resurrection, on the supposition that it is *spiritual*, may deem himself secure. Either view, and he is equally safe. The terms of the description, will admit of no other conclusion.

Moreover, the "blessed and holy" are a class of persons, and remain a class, distinctive, as God is a distinctive being; or as holy angels are a distinctive class. And not only, is there no intimation that a part of them change, and become another class, but the assurance, "on such the second death hath no power," positively forbids it.

Again, Gog and Magog are a class of beings having had an existence synchronously with the "blessed and holy." They are introduced as a class, having had a prior existence, and during that time formed their characters, just as much as the former.

Again, both classes formed their characters previous to this time. The "blessed and holy" are expressly noted, as having established their characters in a time of persecution. Some were "beheaded" for their uprightness, their strict adherence to the Word of God—all had their day of trial. All (the good) were established, the bad were sealed to a reprobate mind.

Again, there is not the most distant intimation of a change of character, for good or bad, during the entire thousand years! It is not a time for the trial of men. It contemplates a class of men who were *dead*, as reviving and living the whole thousand years. (No change of character, or succession of character.) They are the same men that revive, with the same character, through the thousand years.

Who ever thought of anything else, when he read that Methuselah lived nine hundred and sixty-nine years, than that it was the same identical Methuselah, through the nine centuries, and part of the tenth? Who ever called that life a succession of lives? (It takes a theory for such a metamorphose!) No, it was Methuselah at the beginning of the thousand years, and it was Methuselah at the latter end of the thousand years.

So in the first resurrection. Those who live again, are "blessed and holy" through the entire course, and at the end of the thousand years.

12. Where, then, do Gog and Magog come from? Ans.—From the grave. "The rest of the dead lived not again till the thousand years were finished." This is the second, of the two classes. The first class, the "blessed and holy," live at the commencement of the thousand years—the second, "the rest of the dead lived not again till the" expiration of the thousand years: therefore they *do* live, when the thousand years are fulfilled. They are Gog and Magog.

There is another class of expositors, who believe there are literal resurrections, who nevertheless believe Gog and Magog to be apostate men in the flesh, who have lived during the thousand years, yet not been subjects of the first resurrection.

1. I object to their conclusion, because there is no mention of any such class in the prophecy, or in any other prophecy. The prophecy itself is definite in its descriptions, and to thrust in a class of men, where God has not put them, is "adding to the prophecy of this book," and risking the fearful responsibility. There is no intimation in the entire Book of Revelation, of such a class; and what theory is there under heaven, that cannot be sustained, if we may add, when we please, to God's word?

2. Gog and Magog are judged, at the end of the thousand years. If they are men who have lived in the flesh, they are *not* the wicked raised. But the wicked are raised, at the end of the thousand years, where are they, when Gog and Magog are judged? Are they not judged?—Are men in the flesh the only ones who desire to wrest the kingdom from the saints? When will those Jews, who lived in Christ's day, "see Abraham, Isaac, and Jacob in the kingdom of God"? Do you answer, we have an account of their resurrection and judgment in the last five verses of the chapter, why, then, understand them to be the same class in the ninth verse? I answer, we have the resurrection of the wicked in the fifth verse, why not the execution of judgment, also, in the ninth?

But I answer: the two great facts, of the resurrection and execution of judgment, are announced, in the vision of the thousand years, because they close up that period. The remaining five verses are another vision, giving the details of the same solemn and awful events. Those details are—

1. The session of God the Father, sitting in solemn adjudication of the *dead*. It is the Supreme Court of the Universe.

2. The books are there. Also, the Book of Life.

3. The Court proceeds according to the records, "the *dead* were condemned from those things written in the books."

4. The *dead* are raised to life. "The sea gave up;" and "death and the pit gave up the *dead*," etc.

5. They were judged. How? "Cast into the lake of fire." Exactly as in the 9th verse.

3. I object again, because, the prophecy, not only, does not tell us of such classes of men, but it does positively tell us, that all the living, without one exception, who are opposed to Christ, will be cut off in the battle of the great day. If you predicate it upon the twenty-fifth of Jeremiah, or the thirty-eighth and ninth of Ezekiel, or the third of Joel, or nineteenth of Revelation, the result is the same. There is not a wicked man left. The battle of the nineteenth of Revelation, sweeps the earth of the enemies of God. Do, brother or sister, if you have doubts about it, read the two last verses

again. A remnant escape the fire—but the sword overtakes them, and all the fowls are filled with their flesh.

I conclude, in the light of these and many other facts, that I have not time to spread on paper, that these are the two resurrections,—the one of the just, at the commencement of the thousand years, the other at the end thereof. So mote it be.

Here I might close; but as there have arisen certain men of late, who profess to be of us, yet who evince that they hold scarce nothing in common with us, who have industriously employed themselves in retailing out an obsolete theory, sometimes quite like the original, and sometimes considerably diluted, according to the fancy of the individual, thereby casting doubts into the minds of brethren, and leaving in darkness, it may be well, for the sake of those who have been troubled, to remove the difficulties raised in their minds.

1. They cannot reconcile the 25th of Matthew with the thousand years of Revelation. The chief difficulty is, in *assuming* that all the events of that chapter transpire *immediately* after the Lord appears in the clouds of heaven. This assumption is unsustained by the least testimony.

The proximity of one event in the *narration*, to another, is the foundation for the conclusion. Having arrived at that, the question arises, how can "these go away into everlasting punishment," and yet be raised at the end of the thousand years? They cannot. But will not *these* be raised? Will there be any of the wicked, who will not be raised? No, *these will be raised*, but not after they go away into everlasting punishment. *That is impossible*: or everlasting is no longer everlasting.

What, then, is the solution of the difficulty? The first thing, is to lay aside your unfounded assumption, that these are men in the flesh, when Jesus comes; or are raised and judged immediately: and second, compare this with other accounts of the judgment day, and draw your conclusion in harmony with these. Your conclusion will then be, that the time of the scene, described in Matthew, covers the whole "day of judgment, and perdition of ungodly men." If you still stumble at the proximity of events in the narration, remember those who stumbled from a similar reason, in Christ's day. You may take the prophecy of Isa. 9th, the substance of which was repeated to the Virgin Mary, by the angel.—Luke 1:31. With the same propriety, Mary might have inferred that her Son was *then* to take the throne of his father David. I can give specimens, from almost every page of the Bible, of a similar character. We can never determine how near or how remote events are in their accomplishment, by their contiguity to each other, in the narration. We must be guided by other evidence in our conclusions. Being so guided, we conclude that our Lord gave a summary of the whole judgment day, of about one thousand years in duration. Hence, without conflicting with any revealed principle, he could say, "Come, ye blessed!" and "Depart, ye cursed!" "and these shall go away into everlasting punishment, but the righteous into life eternal."

2. There is another scripture that demands our consideration. It is found in 2 Thess. 1:6-10. The argument built on this, is that the work will all be done up immediately. Some say, in one day of twenty-four hours,—others in seven days, or years. Why do they differ? Because their theory is built on *inference*. One draws one *inference*, another draws another. Neither are correct, because both have thrown away God's measuring rod.

The doctrine taught, is plainly that, at his coming he will do precisely what is foretold in the nineteenth of Revelation. There, the "beast and false prophet are cast alive into the lake of fire, and the remnant are slain with the sword of him that sits on the horse." The casting of the beast and lying prophet, *alive* into the lake of fire, can be no less than the destruction by fire of living nations of men. Yet not all, for a remainder are destroyed by wars, repre-

sented by the sword of him that sits on the horse. This, therefore, cannot be the second death, which is "the perdition of ungodly men."

This "flaming fire," in which the Lord is revealed, agrees with the "lake of fire" into which the beast and false prophet are cast.

But I repeat, this is not the end of them.—They are to be "punished with everlasting destruction from the presence of the Lord and the glory of his power;" when? "When he comes to be glorified in his saints," etc.—"in that day." Yes: IN THAT DAY! This is an important thought. What part of the day? morning, or evening? Evening, truly. Because the first death is not *everlasting* destruction, if it were, there could be no *second* death; but there is a second death, and this is at the end of the thousand years, and in Peter's day of perdition of ungodly men, which must be everlasting destruction. As truly as the number two is next in order after one, so surely do those mistake, who make the destruction of the living nations of men, when our Lord appears, to be their final doom. Understanding "THAT DAY," as we must, to be a period of time of much greater length than twenty-four hours, and it is easy to see the harmony between all the accounts given of it. In Matt. 25th, we have an outline of events, with the determinate principles of judgment. But we begin with the living nations, (though they are not there mentioned as such,) and end with the regenerated kingdom, given to a regenerated people, to inherit.

In Thessalonians, in the passage under consideration, we have the same outline of events, without the determinate principles of judgment, or the inheritance of the saints. Here, also, judgment begins on the living, and ends in their final and "everlasting destruction."

Thus we proceed, step by step, the evidence accumulating as we progress, to the end. How easy it is, to believe all the accounts given by the evangelists and apostles, just as they stand, without drawing our conclusions, till we arrive at the only point that can certainly determine them. *That* point is the account given by the Revelator in the nineteenth and twentieth chapters.

Some have drawn their conclusions first, and when they found them differ from the only determinate evidence, have either stumbled, or attempted to warp that evidence to their conclusions.

It is perfectly easy for me to hold my mind in suspense, till I get the account that gives the detail of events, and then, with simplicity of heart, believe it. It is just as easy, too, to believe that Christ will sit on the throne of judgment for one thousand years; and that this will be a period of rest to the church of God; and that it is thus called, because he will begin *temporal* judgment on the wicked nations living at that time, and end with *eternal* judgment on the wicked raised at the end of the period.

I leave the subject. I am daily looking for the glorious appearing of the Lord Jesus Christ, to gather together all the redeemed family. I hope to be distinguished, by the grace of God, in that day, from those, who, when they rise, rise to "shame and everlasting contempt."

Reader, to which class do you belong?—Ask yourself, if you have the Spirit of him that raised up Jesus from the dead? If you have, happy are you—cherish it! If not, bow to Christ immediately, or it will be too late.—Amen.

### Lecture on Geography, AS ILLUSTRATING THE BIBLE.

BY N. SOUTHARD.

Geography, being a description of the earth, may be considered as a mere collection of facts, without any scientific arrangement;—but every one of these facts should take its place in one grand, harmonious whole. As the heavens declare the glory of God, and the firmament his handywork, so the earth is full of his praise.

As I am called to deliver only one lecture on a subject affording rich materials for a hundred,

I can only make one great circuit, over the broad field, that you may see its extent, and then bring together a few samples from the vast stores it contains.

The earth is a round mass, so large that its size almost baffles our conception. Perhaps I should have said, it *quite* transcends it. True, we may go round it, and contemplate its surface, a little at a time,—but can we take in the whole at once? Let us start where we please, and make the circuit of the earth, by a line which shall not turn to the right hand nor the left. If we would see the objects on each side of this line, we ought not to advance more than thirty miles a day. That distance we may go every day for two years, and still have 3000 miles to complete our journey. But when we had finished this one circuit, there would still be left a field stretching 6000 miles on each side of us, that we had not seen. Walk over a square mile of land, and you can have a general idea of its size: but you would conceive of its extent more exactly, should you drive a team to plough it. At the rate of one acre a day, it would employ all the working days in two years, and leave fourteen acres yet unploughed. So much for one square mile; but what finite mind can take in at once, the 200,000,000 which form the earth's surface? If you would set your foot on each square mile, and for that purpose should go over one hundred every day,—resting on the Sabbath,—it would require 3000 years. Can this extent be conceived at once? But this is only the outside of that "huge roundness on which we tread." Shall we attempt to measure its vast bulk? By what standard shall we compare it? The largest pyramid, which has been gazed upon with awe by a hundred generations, is far too small, even to be reckoned as a unit. It is about 700 feet on each side, and tapers nearly to a point at about 500 feet high. Of course, seven rows of these pyramids, with seven in a row, making forty-nine in all, might stand on one square mile, with passages more than sixty feet wide, everywhere between them. Then imagine one of these great pyramids lifted on the top of another, and a third on the top of that, and so on, till the tenth had been carried far up among the clouds. Its top would still be less than a mile high. In other words, ten successive layers of these vast structures, would not equal the height of a cubical mile. But a pyramid is only equal to one-third of a cube, which would stand on the same base. Using round numbers, we have, say, fifty pyramids, and require ten layers to equal a mile in height, making 500 pyramids, and multiplying this number by 3, to make them equal to cubes, we have the largest compact structure in the world swallowed up 1500 times, in one cubical mile. Or, we will look at it in another light. Let 500,000 men be employed to pile up a cubical mile of earth. Each one of them must contribute 10,000 cubical yards. From which it appears, that all the able-bodied men of New England, working as our laborers do on railroads, would require six months to build up the mass of one cubical mile. But like the finest visible speck of dust, on the largest school-globe, would this immense pile I have spoken of be, on the surface of the earth, which, in its solid mass, contains 263,000,000,000 of cubical miles.

While on this subject, let us glance at the height of mountains. Though a few peaks rise to the height of four or five miles, the generality of even large and high hills, are less than half-a-mile high. The highest peaks in the mountainous regions of western Massachusetts, are but a little more than half-a-mile high. It was considered a great achievement to carry the Western Railroad over the Green Mountains, in Berkshire county. And so it was. The height, even there, is so great, as to make a very marked difference in the climate. The R. R. conductor who passes daily from Springfield to Pittsfield, sometimes enjoys a mild, sunny climate at each end of the route, while he must pass through a cold, driving snow-storm at the summit of the hill. And yet, that hill, where the railroad crosses it, is but little more than one-fifth of a mile high. Now, let us conceive the entire surface of the globe represented by a plain, one mile square, and let the heights of mountains be made in proportion, as in an exact model. The utmost height of the great mountain-piles of Asia would be represented by little piles and ridges never rising to the height of two feet, and generally not more than six inches.

But lest this comparison should give us too small an idea of mountains, let us approach them in another direction, and try to lift up our thoughts to some conception of their vast magnitude. Mount Ararat, on the extreme eastern front of Armenia, the north-eastern province of Asiatic Turkey, rises to the height of almost 17,500 feet, being upwards of three miles. Its ascent is much more gradual than that of the pyramids, but we will suppose the steepness of the sides to be the same, and that the mountain rises directly from the plain, to a height equal to thirty-five times that of the great pyramid. It must, of course, cover an area, at the base, thirty-five times as large, each way, as the

ground on which the pyramid stands. This would make the base of the mountain equal to a square of five miles each way, or 25 square miles:—35 rows of pyramids, 35 in a row, would be 1225, all of which might stand on the space covered by the base of Ararat. Multiplying this number by 35, for the height, we have 42,875, as the number of times the great pyramid may be included in Mount Ararat. But mountains, as a matter of fact, ascend so gradually at the base, that they really occupy a region ten times as large, each way, as I have supposed. The steepness of the pyramids is such that you rise ten feet in making a horizontal advance of seven, while the ascent of the Western Railroad, in crossing the Green Mountains, is never more than eighty feet to a mile, and this grade is continued ten miles in succession, being a rise of one foot in sixty-six—or but little more than one inch in seven feet. But this is one of the easiest ascents up the side of a mountain which the world can furnish:—yet we must learn from it, that the steepness of mountains is not so great as most persons imagine.

As our own ancestors once stood on Mount Ararat, a description of it must be interesting. The highest peak is at the northern extremity of a mountainous chain, and it is part of a double mountain. It is about 450 miles in a straight line directly north from the ruins of Babylon, and about 700 miles north-east from Jerusalem. It may be seen at a distance of 180 or 200 miles. Its summit is covered by eternal ice, unbroken by rock or stone, and was deemed inaccessible, till Parrott ascended it in 1829. It rises in awful beauty and symmetry from an immense base:—around which is a vast girdle of pasture, with short, slippery grass, and sand, occupied by shepherds and their flocks. The region next above is abandoned to tigers and crows. Still above, is a region, half the year covered with snow, and half the year shrouded in clouds. Its smaller peak lies E. S. E. of the larger.—The adventurous Tournefort attempted the ascent, but, after a whole day's toil, he was obliged by the snow and intense cold, to return without accomplishing his design, though in the middle of summer.

Sir R. K. Porter says: "As the vale opened beneath us in our descent, my whole attention became absorbed in the view before me. A vast plain, peopled with countless villages; the glittering waters of the Araxes flowing through the fresh green of the vale; and the subordinate range of mountains skirting the base of this awful monument of the old world. But it was not until we had arrived upon the flat plain, that I beheld Ararat in all its amplitude of grandeur. From the spot on which I stood, it appeared as if the hugest mountains of the world had been piled upon each other, to form this one sublime immensity of earth, and rocks, and snow. The icy peaks of its double heads rose majestically into the clear and cloudless heavens. The sun blazed bright upon them, and the reflection sent forth a dazzling radiance equal to other suns. This point of the view united the utmost grandeur of plain and height. My eye, not able to rest, for any length of time, on the blinding glory of its summits, wandered down the apparently interminable sides, till I could no longer trace their vast lines in the mists of the horizon; when an inexpressible impulse immediately carrying my eye upwards again, refixed my gaze on the awful glare of Ararat; and, for a time, my sight and mind became bewildered."

We may pause here, to remark on the wise arrangement of God, in causing so few portions of the earth to rise above the general level. A swell ten miles high on the earth's surface, would be but trifling, when compared with its entire mass, but, in our latitude, no land could be inhabited by man much above one mile high. In fact, regions which are above one-third of a mile in height, are cheerfully resigned to the primeval forest, and its brute inhabitants. At the equator, where the sun pours its perpendicular rays, on the heads of the Andes, the snow never melts above the height of three miles, while it is, of course, too cold for human beings to live, much above two miles high.

In the latitude of Mexico, which is about 12 degs. N., the line of perpetual snow is only 1000 feet lower than at the equator;—but there are only a very few great cones which rise into that region which is always frozen. But Mexico presents a feature, of which the world has but few parallels. A large part of the country is lifted up to an elevation, which in New England would be among the clouds, and in a climate which could not be inhabited. A very extensive region averages about 7000 feet in height, or nearly a mile and a half, and about a thousand feet higher than the top of the highest peak of the White Mountains. The city of Mexico, in the midst of this table land, though four degrees within the limits of the torrid zone, enjoys one of the most delightful, temperate climates in the world.

In going from the sea-coast, at Vera Cruz, to the city of Mexico, a distance of 280 miles, you find yourself in a hot country, nearly level,

for about 42 miles. In going this distance, however, the average ascent is about 25 feet to the mile. Having reached an elevation of 1000 feet, you pass out of the hot into the temperate region, and the ascent now becomes more steep. In going the next forty miles, you rise about 6000 feet, averaging 150 feet to the mile. This carries you through the temperate, to the borders of the cold regions, which embrace the mountain-sides, where they rise above the general level of the table land, though Indian corn will grow to the height of 9000 feet, and potatoes above 11,000.

Mount Ararat is about 39 degs. N., or about the latitude of Philadelphia. It is 3 degs. S. of the latitude of Naples, and but 1 deg. N. from that of Smyrna—the city of figs and raisins—from which it is distant about 900 miles, almost due east. Four hundred miles directly south of Mt. Ararat is Bagdad, about 33 deg. N. At this city, though 10 degs. N. of the northern boundary of the torrid zone, the most extreme heat ever known has been recorded, being, if my memory serves me right, 127 deg. in the shade. From these examples, it will be seen that extremity of heat and cold, does not conform to latitude, but is modified by many causes.

Before leaving these general views, we must briefly notice that peculiarity of the earth, by which it differs from a perfect globe. The earth revolves round a line of its own substance, fine as a spider's web, extending through its centre, to two points on its surface, called the north and south poles. Though no human beings ever visited these points, we know they exist, just as well as we know there are two ends to the central line of a great wheel, when we look into the wheel-house, where we see its surface revolving. As the earth revolves round its axis,—if its solid matter were a perfect sphere the water would be raised into a ridge several miles high at the equator, overwhelming Southern Asia, Central Africa, and the northern parts of South America, with a flood, and would be drawn away from each pole, so that in the northern parts of Europe, Asia, and North America, there would be no water. Now, this difficulty is exactly remedied, by creating the earth in such a form that its diameter, when measured from pole to pole, is not so great, by twenty-four miles, as when measured from any one point on the equator to the point opposite, or, in other words, to the antipodes of that point, as, for instance, from Quito, in South America, to the island of Sumatra. You will understand this, if you will conceive of the earth as first made a perfect sphere, but a little soft, like unbaked clay. It is then set to whirling, and it gradually swells out, as if it were going to fly off from its axis, and consequently sinks in at each pole, six miles from its former size, while the surface at the equator, on all sides rises six miles above its former level. You will get a more exact idea of the proportionate change in the earth's shape, if you will conceive of a perfect globe thirty-two inches in diameter, revolving on an axis, fine as a knitting-needle. Let the centre of the globe be fastened to the centre of the axis, so that it cannot slip, and then set this globe to whirling with such swiftness that it sinks in at each pole one-twentieth of an inch, and swells out at the part representing the equator just as much. This gives you an exact idea of the degree of variation from a perfect sphere, in the form of the earth;—yet slight as this variation is, it is just what was necessary to keep the waters in their places, and make the earth, habitable for man. If this variation were less than it is, the waters would rush over the earth at the equator;—if it were much more than it is, the waters would recede from the equator, and would be piled up in convex masses of ice at the poles. Again, if the earth, retaining its present form, should move twice as swift as it does, the oceans would all be gathered in a belt of water round the torrid zone, and probably leave their beds empty.

This subject, when viewed aright, is one of the most striking evidences of an all-wise Contriver having created the earth. He made its immense mass to turn itself round before the sun once in twenty-four hours; and he keeps the seas in the bounds, which they cannot pass, by making the two diameters of the earth differ twenty-four miles.—(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 promise of the land is the promise of the law; the restoration to the land is the burden of the prophets; and the glad tidings of the kingdom at hand is the gospel of Jesus Christ our Lord. In him all the promises, prophecies, and glad tidings meet; in him they unite; in him they will be fulfilled together. He is the King of glory, who will recover his people from the land of their enemies, sin, and death, and will lead them into the promised land of eternal life, and give them rest; and he will rule over

them with equity for ever. This is the law and the prophets; this is the gospel of Christ and of the kingdom of heaven; this is "the hope of Israel," a people to be manifested in the resurrection of the dead.

"All are not Israel who are of Israel;" and many are Israel who have not the blood of Jacob in their veins. We call on Israel's God as our God; we invoke his blessing, and expect the answer for the Christian Church, the modern Israel, and heirs of the promises, as well as the name, of Israel. God is not the God of the Jews only: Christ is not the King of the Jews only, but of all the faithful; and what is a restoration to Palestine in the flesh to the faithful among the Gentiles? Let the natural seed have this Jerusalem: to the spiritual seed belongs the inheritance of the New Jerusalem, which has foundations, and Jesus her Lord. This is the spirit of prophecy. Let the natural seed take their inheritance in this world, even the kingdom of this world: to the spiritual seed belongs the kingdom of heaven. Give Palestine to the natural Israel, and they will possess what Abraham did not: he only pitched his tent there: he sojourned in Palestine with a promise. So his seed, Christ, sojourned with the gospel: and his spiritual seed live as pilgrims, seeking a city, and dying in the faith of a better country, and in the hope of "a better resurrection." Israel's hope according to the law and to the gospel. Give Israel all the world, and they could have it but a few days: they should despise it in the faith of the glory which is to be revealed in the celestial world to come. This is the spirit of the promises and of the prophecies; this is the gospel of Jesus Christ, and of his kingdom: this is "the hope of Israel."

Bring into one field of view the entire prophecies relating to "the hope of Israel," and the doctrine will be found upright in the resurrection, supported in all its connections by life from the dead: and unshaken by carnal views of divine favor to the natural seed of Abraham. To this the literalist objects: "The resurrection of the body is repeatedly used by the prophets to typify the political revival of Judah and Israel."—Faber.

We are also literalists, and as such we maintain the literal word of prophecy, respecting the resurrection of the dead: and as literalists we protest against subverting the doctrine of the resurrection, and robbing it of its heavenly glory, to typify a scene of political glory in this transitory world; we protest against burying the holy doctrine of the resurrection, and of the New Jerusalem, under the carnal rubbish and dust of Jerusalem secular and political; for, if the Scripture passages concerning the resurrection, used by the literalists to typify the national return, and the political dominion of the carnal Jews, be turned from their literal interpretation, the Old Testament light of immortality is extinguished; its rays are quenched in the darkness and dreams of Judaism: its vital power is submerged in the dead sea of Sadducean unbelief: for the Old Testament does not speak of the resurrection, except it be in those passages which the learned, devout, and honored defenders of the literal interpretation usually quote for the political use and benefit of the natural seed of Abraham. They inadvertently rob the Pharisee of the staff of "the hope of Israel," and they make a covenant with the Sadducees to overthrow the faith of the ancient Scripture doctrine of the resurrection of the dead. They are no longer literalists, when they turn plain descriptions of the resurrection into political types and figures of worldly glory: and when they interpret the prophecies which promise life from the dead, chiefly for the revival of the national glory, secular power, and wide dominion of the natural Israel. They are not literalists, when they turn away from the literal interpretation put by the Holy Spirit in the New Testament, on the letter of the Old Testament: "They which are of faith, the same are the children of Abraham." "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise:" that is, heirs of the promised land, given to Abraham and his seed.—Gal. 3:7, 29.

INEXPLICABLE PROPHECIES OF MESSIAH AND THE JEWS.

We neither know how to alter nor to amend the doctrine already taught: but we can add to it what we have no rational powers consistently to join; therefore, we attempt the junction, by the aid of a well-known fact for a sodering illustration.

The prophets foretold that Messiah would be a man of sorrows, and also the Saviour of Israel; that he would be despised and rejected of men, maltreated and scourged; and also that he would be the King of glory; that he would be sold for money, and cut off, not for his own sins; and also that he would reign over his people on the throne of his father David forever. Now, had we lived in the days of the Maccabees, and sought to know the whole truth relative to Messiah, we could never have reconciled these matters in any conception we might have formed. One prophecy would have so clashed

with another, that we could not have imagined their union in one person. Had we described Messiah as glorious and renowned; nay, one might say, he will be despised and rejected of men. Had we supposed he might be put to death as a malefactor; nay, one might say, he will live and reign forever; and so far from being put to death, he will slay all his enemies. Had we supposed his price would be counted out in silver, at the rate of a common slave, how could we reconcile it with his coming of the royal line of David, and swaying the sceptre of universal empire? We do not learn that the scribes, or rabbis, disputed on these points, though they could not tell how he should be David's Lord, and David's son. They steadfastly looked for him, and their eyes were dazzled with the promises of his glory, so they failed to recognize him in his humility, even when they saw the miracles which he wrought. The delightful theme of the prophets is the majesty of his wide dominion, the eternity of his throne, the righteousness of his sceptre, the perfection of his people, the splendor of his crown—and, overwhelmed by this display of glory, the believers of the prophets gave no heed to the mysterious notices of his sufferings, humiliation, and cruel death. We should have fallen into the same error—we should not have known him—or walking with him, as his disciples did, we should have fled, when the high priest took him; and though our hearts bled, we should have given him up when the Romans nailed him to the tree between two thieves. We should have returned home in sadness, not only for the base death of the innocent Jesus, but also for the grievous disappointment of our trusted hope, that it had been he who should have redeemed Israel. Yet these things were revealed; and now they are fulfilled, we see them so distinctly, that we wonder at the Jews' blindness, and hardly suspect that we might have fallen into the same dazzling error, or do fall into one still more glaring.

This is the fact: the illustration follows.

The restoration of the captive daughter of Zion, and the return of Israel to the land of promise, are no less magnificent themes of heavenly prophecy than the glories of the Son of David, who will gather them from their dispersions, and lead them from Jerusalem to victory, and to empire over the conquered world. Indeed, the two themes are everywhere united in close relations, and, doubtless, they belong to the same time, as they do to the same deliverer; and they are mainly one and the same great event; to wit: "The hope of Israel," the coming of Christ, the resurrection of the dead, the gathering of the chosen people out of all countries to meet the Lord in the air; while this world and its Jerusalem pass away, and the New Jerusalem comes down with new heavens to the new earth. This seems to be the great and glorious truth veiled, and yet revealed, in the promise of the Jews' return to Jerusalem; the great truth is "Jesus and the resurrection," and through Jesus the resurrection of the just, who are found worthy to obtain that world. From the name and character of the Prince, we must infer the name and character of the people; and from the nature of his coming, we must infer the nature of their return. He is not carnal, nor are the weapons of his warfare carnal, nor are his people carnal. But all this does not absolutely forbid a return of the Jews in the flesh. Many texts seem to require us to believe that they shall be gathered in Palestine of this world. The passage Deut. 30:1-8, is of this number; and others are found hard to be understood, without a restoration of the natural Israel. These may, with improved and keener vision, all be consistently explained of the resurrection; or they may accurately describe a minor part in the grand drama of time, yet to be performed, introductory to the overwhelming scene of the resurrection and the judgment day. It is impossible for us always to discriminate between the restoration of the natural and of the spiritual Israel, if they be two distinct and future events. We cannot understand how the race of the first Adam is to be continued in the world, after the present dispensation ends; how the race of the first Adam can be transferred in the blood to the new earth, and yet "flesh and blood cannot inherit the kingdom of God."—1 Cor. 15:50. When the Lord comes, the graves are opened, he judges the quick and the dead, he gives to both small and great their reward, he changes the faithful, both living and dead, into the likeness of his own glorious body, he takes away the sins of his people, he cuts off all the ungodly race, and makes all things new, holy, and immortal; and in this state, it is impossible to conceive how any of the race of old Adam can be left, though they may be natural children of Abraham. But the words and ways of God are above our thoughts; men before the deluge could not tell how the flood should come; men before the birth of Christ could not tell how Messiah should come; and now the understanding is probably darkened relative to the manner of his second coming. Many illustrious particulars we know, but no man can sketch

them in one fair group, giving its proper time and place, and due proportion to each one, sorting out every one which does not belong to the scene, and neglecting none that will appear conspicuous in that day. Especially are the prophecies relative to the natural Jews a tissue difficult to weave into the immortal picture, if they belong in it. A learned rabbi thanks Christians for allowing his nation all the evils of their dispersion literally, while denying them the benefit of a literal restoration. He would like to have the literal benefit, as well as the literal curse; which seems reasonable. The Jews are universally expecting such a restoration, and stand ready to march at Messiah's command.

But this political restoration is involved in impenetrable obscurity. They are not to constitute the fifth monarchy, though they think they are. That monarchy belongs to the saints of the Most High, and is the next great event to come in the order of prophecy, and in the succession of time, after the fourth, which is now upon the stage, has passed away. The hope of that monarchy is eminently the hope of the natural Israel. They believe Messiah will give it them; and they did believe John and the Lord Jesus meant that kingdom when they preached, "The kingdom of heaven is at hand." Even so "the promise made of God unto the fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come," is eminently the hope of Christian Israel, or "the saints of the Most High," that Messiah will return and come with myriads of saints triumphant over death and the grave, to reign on the earth. Paul cherished this hope; "Believing all things which are written in the law and the prophets." Paul had "hope which they (the Jews) themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust," Acts 24:15. For preaching this hope through Christ, Paul felt himself accused by the chief priests at Jerusalem; and at Rome he declared to his countrymen, "For the hope of Israel I am bound with this chain." These things persuade us, that Paul understood "the hope of Israel" to be "the kingdom of heaven" in the resurrection of the dead, which he labored through life with his might to attain; "If by any means," said he, "I might attain unto the resurrection of the dead," Phil. 3:11—and that he understood the ingrafting of Israel to be nothing "but life from the dead."\*

To this result all our demonstrations come, with the same fidelity that the needle points to the pole, whatever way we turn the compass or the figure. In the succession of prophetic empires, the God of heaven has revealed the course of empire to the end of time. The fourth monarchy is now generally acknowledged to be in the extreme part of the last stage of its duration; and it is to be supplanted, not by the kingdom of the carnal Jews, we think; but by the kingdom of the saints and of heaven, which shall never pass away nor be destroyed. The Jews appropriate the promises and the prophecies to their own peculiar use, and among them this of Daniel the prophet, relative to the fifth monarchy: they suppose it will be a Jewish empire; but no Christian supposes any such thing, except with material qualifications. "They which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ."—Rom. 5:17. "The saints shall judge the world."—1 Cor. 6:2. "We (Corinthians) shall judge angels."—*Ibid.* "When the Son of man shall sit in the throne of his glory, ye

\* *Tertullian* on the Resurrection says (p. 408, A., Paris ed., folio, A. D. 1634): "The apostles taught of the resurrection nothing new, except they preached it in the day of Christ's glory. The doctrine itself is familiar to the Old Testament. So Paul before the Sanhedrim said, I am a Pharisee, the son of a Pharisee; and of the hope, and of the resurrection of the dead, I am called in question before you. So, likewise, before Agrippa, he said, he advanced nothing beyond what the prophets have taught; therefore, he professed the doctrine of the resurrection, also, just as the prophets proclaim it. By Moses, the Lord declared that he will require at the hand of every man and of beast, the blood of the slain; that is, he will restore the slain: he will recover them from the hand of their murderers. Nor did the Athenians understand Paul otherwise when they mocked; for they would not have mocked him only at hearing of the restoration of the soul. That was the prevalent doctrine of their philosophy."

*St. Chrysostom* says on Heb. 11, of the promises to the fathers: "To thee will I give this land (earth) and to thy seed." "It is said not to thee in thy seed; but to thee and thy seed; and neither he (Abraham,) nor Isaac, nor Jacob obtained the promise; for it is said, 'All these died in the faith, not having received the promises; but seeing and recognizing them afar off.' Here a mystery is implied; to wit, that all this which was promised, they understood to belong to future times, the resurrection, the kingdom of heaven, and the other things of which Christ preached."

*St. Irenaeus* says: "In that flesh in which they suffered, the saints will receive the reward of their labors; especially since the whole creation expects it, and God has promised it to Abraham and his seed."—*Iren. Contra. Her.*, lib. 32.

"It is necessary that he should receive it with his seed (that is, they who fear God and trust in him) in the resurrection of the just."—*Ibid.*

also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19:28. It is not credible that the twelve tribes of Israel here mean the natural seed of Abraham only, any more than that Christ is the Saviour of those tribes only, or any more than it includes every individual of those tribes, both bad and good. "To him that overcometh will I grant to sit with me in my throne:—to him will I give power over the nations."—Rev. 2:26; 3:21. "And we shall reign on the earth;"—"and they shall reign forever and ever." Rev. 5:10, and 22:5. "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:27.

These and a multitude of similar passages—"Thy kingdom come, thy will be done in earth,"—prove there is to be a final or fifth monarchy, in the earth, universal and eternal, under the sceptre of Messiah, and the risen saints, according to the New Testament, but of Messiah and the restored Jews, according to the Old Testament. Wherefore, plainly, these people with two names and one king, may be one and the same people, as much as the English and the British are one: for they have the same Messiah, the same empire, and the same eternal reign. They are called in the Old Testament Jews and Israelites: and in the Gospel they are called saints and Christians: their empire begins in the coming of Messiah in his glory, and is called in the law and the prophets Israel's return to the promised land; and is called in the Gospel, the kingdom of heaven, the abode of the risen dead; and of this kingdom there is to be no end. Agreeing in these particulars, in one king, in one universal and eternal empire, "under the whole heaven," it seems impossible but that the citizens of the empire should be one people, notwithstanding they are called by various names.

To carry out this mode of reasoning still further, we briefly notice some of the peculiar beauties of contemplating "the hope of Israel" in the identity of the promises made to the Jews and Christians; in the oneness of their hopes, their king, and their fellow-citizens; the country of their dispersion, their promised land, and restoration, and the time of their deliverance.\* If we mistake not, Israel of the Old Testament embraces Christians of the New Testament; the promises to the former are promises to the latter; the hope of the promise, and the hope of Israel, are the same in both Testaments; and the promised empire and holy land are the same kingdom of Christ and of heaven in both Testaments: the two Testaments being two witnesses whose language differs, while their testimony is the same; the future things spoken by the prophets to the Jews being preached by the gospel to the Gentiles. This seems to be "the testimony of Jesus" and "the spirit of prophecy," while the other doctrine, that the Jews in the flesh are to be the masters of the world, seems to be rank and intolerable Judaism.—(To be continued.)

\* *Justin Martyr*, speaking of Joshua as a type of Christ, says: "He gave them a temporal inheritance; but this Jesus, after the resurrection, will give us an eternal possession. Whence, from whatever country, whether slaves or freemen, believers in Christ know that they shall be together with him in that land, and possess it for an everlasting and incorruptible inheritance.—With Trypho, sec. 113, 135.

*St. Cyprian* comments thus on the words of the Lord's Prayer, Thy kingdom come:—"We pray for the coming of that our kingdom, which has been promised to us by God, and was gained by the blood and passion of Christ, that we who have continued his subjects in the life below, may afterward reign in Christ's kingdom, according to his own word, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world.'" Thus he identifies the kingdom to come in the earth with the kingdom of the saints' inheritance in glory with Christ on his throne. The Assembly's Catechism interprets the prayer in the same manner, and adds this remark: "How much boldness and purity of conscience it requires to ask for the kingdom of God [to come] and not fear judgment!"

*St. Cyril* of Jerusalem, A. D. 350 says: "This Jesus who hath ascended cometh again from heaven, not from earth; and I say not from earth, because many antichrists are now to come from earth; for, as thou hast seen, many have already begun to say, I am Christ. And, besides, there is to come the abomination of desolation, usurping the name of Christ: but do thou look for the true Christ, the Son of God, the only begotten, who is henceforth to come, not from the earth, but from heaven, appearing to all brighter than any lightning or other brilliance, with angels for his guard, that he may judge the quick and dead, and reign with a kingdom heavenly, eternal, and without end."—*Oxf. Trans.* p. 41.

But what is more than all, are the comments of the evangelist on the prophecy of Caiaphas: "And this spake he (Caiaphas) not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."—John 11:51, 52. The above follows the resurrection of Lazarus, and shows how the holy people will be gathered and restored to the promised land, "not of that nation only," but of all "the children of God."

### The Home of the Soul.

What a beautiful thought was that of Moses, the man of God—"O God, thou art our dwelling-place in all generations!" Changes are continually occurring in this world; "man, being in honor, abideth not;" kingdoms rise and fall; the day is coming when the earth and all the works that are therein shall be burned up; they shall wax old like a garment, and as a vesture they shall be changed; they shall be folded up, and laid aside as worn-out clothing, to be used no more in the same fashion: but the eternity and immutability of our God and Saviour shall ever remain the same for our consolation and refuge.

The holy apostle affords us the example of staying himself upon the same consideration. Since such is the steadfastness of the Most High, every word of his is reliable, every promise is worthy of unintermitted trust. That promise can no more fail, than Jehovah himself can cease to exist. Our Lord has confirmed it when he said, "Heaven and earth shall pass away, but my words shall not pass away."

Whatever changes or reverses, therefore, may take place in sublunary affairs,—though we may, lose house and home, and our worldly all,—we have in our Maker a changeless dwelling-place. The bosom of God is the *Home of the Soul*.

So saith St. John: "He that dwelleth in love, dwelleth in God." To dwell in God, or to have God for our dwelling-place, implies *reconciliation*, for "how can two walk together," much less dwell together, "except they be agreed?" It implies *nearness of access*. "They that are from thee shall perish, but it is good for me to draw near unto God." It implies *trust and confidence*. No one would build on the fluctuating sea. But "the Lord is my rock and my fortress; who is a rock, save our God?" "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." It implies a *right* of some sort, for a man's dwelling-place is his own. Every man's house is his castle. He is presumed to have the right of occupancy and use. So the pious calleth, "O God, thou art my God; early will I seek thee." And God refuses not to acknowledge the claim. "Be not dismayed, for I am thy God." "Hear, O Israel, I am God, even thy God." It implies *permanence*. A dwelling is not an inn, or a lodging-place for a night. Neither is it a temporary harbor for an emergency; but a constant and habitual residence. Men are, indeed, ready enough to run to God in a storm, and to quit him as soon as the storm blows over; but to fly to him for refuge, and treat him as a mere convenience, is a very different thing from making him our dwelling-place at all times. "Trust in him at all times, ye people; pour out your heart before him; God is a refuge for us."

There have been those who have thought with lively pleasure of God as the home of the soul. The last entry of David Brainerd in his diary was—"O my dear God, I am speedily coming to thee, I hope! Hasten the day, O Lord, if it be thy blessed will." Mrs. Rumpff's last words were, "I have been a stranger on the earth, but I return to my true country." And we desire that every one of you show the same diligence to the full assurance of hope unto the end."—Presbyterian.

WISE COUNSEL.—The *Home Journal* gives the following extract from an address of the venerable Dr. Nott, President of Union College, N. Y.:

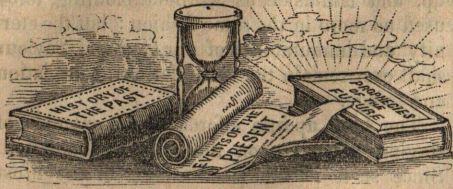
"I have been young, and am now old; and, in review of the past, and the prospect of the future, I declare unto you, beloved pupils, were it permitted me to live my life over again, I would, by the help of God, from the very outset I would frown upon vice; I would favor virtue; and lend my influence to advance whatever would exalt and adorn human nature, alleviate human misery, and contribute to render the world I lived in, like the heaven to which I aspire, the abode of innocence and felicity.—Yes, though I were to exist no longer than the ephemera that sport away their hour in the sunbeams of the morning, even during that brief period I would rather soar with the eagle, and leave the record of my flight and my fall among the stars, than creep the earth and lick the dust with the reptile, and, having done so, bed my body, with my memory, in the gutter."

The life of Dr. Nott has been a daily illustration of the sentiments he so handsomely expresses. He is now a patriarch of seventy-six years, and has presided over Union College for forty-five years, preserving in his old age, that fire of genius, and that kindness of heart, which have made him the idol of all who have ever enjoyed his instructions.

"I SHALL BE A KING."—The late Duke of Hamilton had two sons. The eldest fell into a consumption, when a boy, which ended in his death. Two ministers went to see him at the family seat, near Glasgow, where he lay. After prayer the youth took his Bible from under his pillow, and turned to 2 Tim. 4:7: "I have

fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness;" and added, "This, sirs, is my comfort!" When his death approached, he called his younger brother to his bed, and spoke to him with great affection. He ended with these remarkable words: "And now, Douglas, in a little time you will be a duke, but I shall be a king!"

McCheyne.



"BEHOLD! THE BRIDEGROOM COMETH!"

## The Advent Herald.

BOSTON, SATURDAY, MAY 11, 1850.

### THE FOUNTAIN OPENED.

"Is there no balm in Gilead? is there no Physician there? Has there been no Fountain opened for sin and for uncleanness, to the house of DAVID, and to the inhabitants of Jerusalem?" Has not the blood of Christ been shed—the LAMB slain from the foundation of the world?

If the opening of the "Fountain" predicted in the 13th of Zechariah is only in the future, as some have just discovered, then the atonement is yet to be made: then has our faith in a crucified SAVIOUR been in vain. That Fountain is yet in the future! How read ye the words of inspiration? "In that day there shall be a fountain opened."—Zech. 13:1. In what day? It is in that day when there was to be "a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon."—12:11. And how did they mourn in the valley of Megiddon? It was when the archers shot at king JOSIAH, when he came to fight in the valley of Megiddo, and he was sore wounded in that memorable valley, so that he died: "and all Judah and Jerusalem mourned for JOSIAH. And JEREMIAH lamented for JOSIAH: and all the singing men and singing women spake of JOSIAH in their lamentations."—2 Chron. 35:22-25. Thus in the valley of Megiddo they mourned for one who was sore wounded,—for a king who was wounded, even unto death: they mourned for one whose acts and whose "goodness, according to that which was written in the law of the LORD, and his deeds, first and last, behold they are written in the book of the kings of Israel and Judah!"—v. 27.

Such was the mourning predicted by ZECHARIAH to be in that day when the fountain for sin should be opened. The "great mourning in Jerusalem" was to be like that! It was, then, to be for the death of One who should be sore wounded—for a King who should be wounded to death, and be lamented by the people. For whom the land should "mourn, every family apart: the family of the house of DAVID apart, and their wives apart; the family of the house of NATHAN apart, and their wives apart; the family of the house of LEVI apart, and their wives apart; the family of SHIMEI apart, and their wives apart; all the families that remain, every family apart, and their wives apart."—Zech. 12:11-14.

Can a mourning like this be in these families after the houses of DAVID and NATHAN, LEVI and SHIMEI, have long ceased to exist? No. This mourning is expressly declared to be in that day, when God said that he would "pour upon the house of DAVID, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications." It was to be when "the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him,"—declared "they shall look upon ME whom they pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."—vs. 1, 10.

Have they looked on HIM whom they pierced?—Hear the testimony of the Evangelist: "When they came to JESUS, and saw that he was dead already, they brake not his legs: but one of the soldiers, with a spear, pierced his side, and forthwith came there out blood and water. . . . For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken; and again, another Scripture saith, They shall look on him whom they pierced."—John 19:34-37. This decides the question as to the day when this mourning was to be,—when this fountain was to be opened. Will any tell us, as one man had the self-conceit to do, "I beg leave to differ from the opinion of the evangelist?" Then on such rests the responsibility. Will any tell us that there was no mourning for the crucified JESUS, like that for the sore wounded JOSIAH? Was there no affectionate mention of His acts, and of His goodness, as of JOSIAH'S? Was there no mourning for Him, as one mourneth for his only son, as one that is in bitterness

for his first-born? Ask those who "stood by the cross of JESUS,—his mother, and his mother's sister, MARY the wife of CLEOPHAS, and MARY MAGDALENE." ask the disciple whom JESUS loved, who had so often fondly pillowed his head on his Master's bosom, and to whom the dying SAVIOUR commended his mother. Was there no mourning in the house of DAVID, of which house both JOSEPH and MARY were lineal descendants? Was there then no mourning in the house of LEVI, of which ZACHARIAS, the father of JOHN the Baptist, had been the representative in the high priest's office? No mourning there! Go, sceptic, and ask "all the people that came together to that sight" why, "beholding the things which were done," they "smote their breasts and returned?"—Luke 23:48. Ask "all his acquaintance, and the women that followed him from Galilee," what the emotions of their hearts were, when they "stood afar off, beholding these things?"—v. 49. Ask the "great company of people, and of women, which also bewailed and lamented him," why they thus "followed" after, when they led JESUS away to be crucified?—v. 27. No mourning there! What, then, called forth the pathetic entreaty, "Weep not for me?"—v. 28. Were no tears mixed with the spices and ointments which they prepared for his body?—Was he consigned to the tomb with no heart-excruciating agony on the part of survivors? Was there no mourning apart, as the shades of night settled on Calvary and Gethsemane! With the public manifestation of grief thus recorded, who can question that in the solitary stillness of the following night, there were such secret lamentations, as no other event ever gave birth to?

Doubters there will be. The very sufferings of CHRIST were a subject of mirth to mocking spectators. And shall we expect that all who read the evangelist's narrative will see in it the fulfilment of ZECHARIAH'S prediction? We cannot expect it.—Nevertheless we rejoice in the glorious harmony which exists between the history and prophecy. We rejoice that a fountain was then opened, wherein not the Jew only, but the Gentile also, may wash and be clean. We see the wounds in his hands, and in his feet, and in his bleeding side—the wounds wherewith he was wounded in the house of his friends. "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the LORD of hosts."—13:7. It pleased the LORD to bruise him, and to put him to shame, and to lay on Him the iniquity of us all. The Shepherd was smitten and the sheep were scattered; but the efficacy of the opened fountain for the cleansing of sin and uncleanness, was shown in the conversion of the thousands on the day of Pentecost, and in subsequent times. Yes, there is balm in Gilead, there is a Physician there. We have a great High Priest, who has passed into the heavens, and who maketh continual intercession for us there. When he shall come again, he comes not to re-open this fountain. Having been once offered for the sins of many, he shall appear the second time unto them that look for him, without a sin offering unto salvation.

### WHAT IS TO BE THE FATE OF THE HEATHEN?

High hopes have been indulged respecting the conversion and civilization of the heathen. If their condition could be greatly ameliorated, and multitudes of them converted to CHRIST; instead of being an argument that the world is to be evangelized, we should consider it a cause of joy that so many gave evidence of having escaped the wrath to come. But while we should rejoice, in hearing that they are turning from dumb idols to serve the living and true God, and to wait for his Son from heaven, do we have evidence that the hopes of those who are looking expectantly for the world's conversion, are to be realized? This inquiry is made, not in view of what the Scriptures teach,—for their testimony is explicit,—but in view of results in the mission-field. The salvation of a single soul is worth all the cost of all the missions on the globe; and the missionaries, who have left home and kindred to devote themselves to laborious toil, amid privations, among the heathen, are not to be lightly esteemed, or their labors considered as lost. But are they doing more than aiding to gather out of every people, and nation, and tongue, a chosen few, for the glory of God? Did we believe in the world's conversion, we could have but little hope of the heathen now on the globe. We propose, at some future time, going into this question more at length; but now we have only room for the following extracts.

Mr. NOYES, in a letter from Ceylon, dated Oct. 20th, 1849, speaking of the difficulties of the work which missionaries have undertaken in that island, says:—

"My hopes in regard to the immediate conversion of this people are not very sanguine. They seem to be bound by strong cords to their superstitious, and to be leagued together to prevent their bonds from being taken off. The present generation seems to be moving in a mass down to the gates of hell. A few may be snatched from their ranks and be saved; but it seems probable that the mass will perish. It is enough to make one's heart ache, to behold the con-

dition of these people; so strong are their delusions, and so debased their minds. It is trying that we can do no more for them, and that they are no more benefited by what we attempt to do. Could we see those who know the truth of Christianity, and whose duty is made plain to them, turning from their superstitions, there would be more encouragement; but they, too, seem wedded to idolatry; and when they know and acknowledge that idolatry is sinful and foolish, and that the Christian religion is the true religion, they seem to have no desire to change, or if they have any desire, it is not sufficient to overcome the fear of man. As their fathers did, so do they; and so they seem determined to do."—Miss. Her., March, 1850.

Ceylon is one of the oldest missions. But how few of the inhabitants are embracing the offers of salvation! Take another case—that of the Sandwich islands. This has, doubtless, been the most prospered of all the missions. There a large number have been reclaimed from heathenism; but does that nation give promise of becoming a permanent and enlightened nation? No, they appear to be fast disappearing before the European race; and those islands, should time thus long continue, would ultimately be peopled with Europeans. Last year, it has been estimated, one-tenth of the inhabitants died with measles and whooping-cough. A letter from Rev. ELIAS BOND, dated Dec. 21st, 1849, in the *Poly-nesian* of same date, says:—

"Ichabod" is written upon our hitherto pleasant places. The glory has departed from us, and I never before wanted to depart too, for the place and people of my first love is Hawaii still. In the midst of the most terrific gale from the south-west which I ever knew, our meeting-house has been prostrated, and lies a complete mass of ruins. I had been out on my usual quarterly tour all the week, and returned home last eve, ere the wind had reached its strength.—About midnight it increased to perfect fury, and just before day-break our nice house yielded to its power. All the school-houses within sight of our house have gone, and the gale is still doing its work with native houses on all sides of us. Five school-houses certainly have gone that I can discover, all save one stone, and two of them recently re-thatched. Probably the greater part of all our school-houses are level with the ground ere this. But the school-house and the native houses we can re-place in a few months. It is the loss of the meeting-house—into which I put all the physical strength and the pecuniary means at our disposal, and which constituted so strong a bond of union among our whole people—that I mourn over.

"The prospect never looked so dark to me as it does to-day. My tour saddened me, for disease and death reign among us. Sickness follows hard upon sickness, as it has done the entire year, so that all we have done has not actually enabled us to retain our own. Besides, great numbers of our people have left, and are leaving as fast as they can, for Oahu and Lahaina, and hence the dark prospect. The children dying; the teachers dying; schools thinning off before your eyes; the people sick, sick!—O, my heart aches, and were it not that I had vowed to the Lord to be His and do His work, wherever sent, I would leave Kohala ere the new year should shed its light upon us. The glory has departed from us, and why should I want to stay! But stay I will nevertheless, till plainly called away.

"The saddest thought of all is, in our loss, the Sabbath must in consequence be given up. Not even a school-house remains to be used for meetings in the most populous parts of the field. You can hardly imagine my feelings in view of the prospects before us. It seems as though the hard labor of eight long years had all been swept away at a stroke—and God has done it! How strange that He should have dealt us so deadly a blow—dealt to His own cause—and taken away from us the fruits of all His mercies in years past! And yet He has done wisely. I will believe it, though human vision see not how at the present moment.

"Everything about the Hawaiian race seems fated to speedy and unavoidable destruction. The mildew of death has seized upon everything. We can only look to God for hope—may He send it."

### "EVEN NOW THERE ARE MANY ANTI-CHRISTS."

"It may seem a strange assertion, but it is nevertheless a true one, that many are numbered as followers of the Redeemer who are 'enemies to the cross of Christ.' They love not the narrow way of life, and continually strive to find some 'other way,' more agreeable to the pride of their own hearts. Hoping to convince themselves and to banish all unpleasant reflections, they are loud in crying, 'The people of the LORD, the people of the LORD are we.' And in proportion to their departures from the light of Divine truth, the reiterations of their favorite watchword become more frequent. One after another have gone on in that 'way which seemeth right in their own eyes,' and have fallen off the deceitful precipice of error into the deep abyss of Romanism; but their fate has had but little if any influence on the great multitude of their deluded companions, who go on in the blindness of infatuation, walking in the same fatal pathway, and listening to the same syren voice which has caused others to make shipwreck of their faith on the Scylla of Papacy.

"There exists at the present time in this city a Society bearing the name of Ecclesiologist; and whatever object may have been in view in its organization, that which seems to be most successful is—graduating converts to Romanism. But whatever injury the Apostolic Church may have received from their labors in this respect, is abundantly atoned by the discovery they have recently made in church

building; it is this, that 'for transparency of Christian truth or temper, the Gothic or pointed church of the fourteenth century is unparalleled.' No wonder then that where this style of architecture is not found, 'Christian truth and doctrine' should be involved in the obscurity and heresy of dissent. Possibly, with some, this lamentable lack of proper architecture for rendering the truth transparent, may account for the departure of several of the members of the Society from Episcopalianism to Romanism, the style of building referred to being a favorite one with the last named Church, it being universally popular with the 'Church of St. Peter' in that period of the world's history which we in our blindness denominate 'the dark age.' One of the patrons of this Society, whose efforts are laudably exerted in rendering the mysterious truths of Revelation transparent, in a pamphlet entitled the 'Priestly Office,' states:—

"It is as true now as ever, that man sinning mortally, or so as to hazard his spiritual life after baptism, stands in need of *absolution* from that priesthood, to whom Christ said, 'Whosoever sins ye remit, they are remitted unto them.' And if these blessings could not be reached in the days of the Apostles, except through the priesthood, how can they be now?

"In another passage of the same work, this Bishop and patron warns his flock of 'the dreadful hazard of that *presumption* which leads such neglecters and violators to trust for pardon to a vague and general repentance—a repentance not accepted by the representatives of Christ, who alone have the charge of the discipline of his Church, with power to remit or retain sins.'

"We are not aware how great an influence the Gothic style of architecture exerted in giving to Christian truth such a transparency as is manifested in the above extract. But, in the absence of positive information on the subject, we may be permitted to believe that its influence must have been considerable. We might suppose, from reading the following testimony of one of this same Bishop's flock, that the author of the pamphlet referred to was an admirer of other peculiarities of Rome besides the style of her church buildings. However, we may possibly be mistaken. We will give the extract notwithstanding:—

"He (the Bishop) has instituted at Valle Crucis a monastic Order, a Society with the Church, composed of persons bound to him by a vow of *celibacy, poverty and obedience*; the form of which the Bishop does not give us in his Pastoral, though he lets out the objects of the Society, and the duties of the Order, He has given to the members, as their peculiar dress, "a black cassock, extending from the throat to the ankles," answering to that worn by members of the Romish Order of Jesus. He allows to be placed on the altar a pyx, in which are reserved the remaining consecrated elements, after a communion; a practice used in the Romish Church, but disallowed and forbidden by ours. Again: there is used at Valle Crucis, with the approbation of the Bishop, a little manual of devotion, in which, the Bishop says, were "some expressions," which, upon being objected to, were by him promptly altered. Now, these "expressions" were prayers to the Virgin MARY and the Saints, and these prayers the Bishop does not deem wrong in principle, for in a letter to one of his Presbyters, he says: "I feel bound however to say, that . . . I allow no prayers to the Virgin MARY or to Saints, not because they are wrong in themselves, but because they are liable to abuse."

"In looking at these things, are we not forcibly reminded of the words of the 'beloved disciple': 'Even now there are many Antichrists,'—many who have a form of godliness without the power,—many who, turning away from the streams of salvation, seek in the dark pool of superstition that living water which CHRIST alone can give! As a Church, we have reason to be thankful that for us the true light shineth, and that unitedly we can still in faith look to Him who is our only mediator and advocate, even CHRIST our Redeemer." Christian Intelligencer.

### The Crisis in the Church of England.

"The Archbishop of York and a deputation had an interview with Lord JOHN RUSSELL lately at his official residence in Downing-street.

"We do not see how the same church can long contain the totally opposite parties. So CAIN and ABEL strove, members of the same house, children of the same womb; then, as now, there was no agreement; he that was after the flesh, persecuted him that was after the spirit.

"The shape the present controversy has been gradually assuming for some time, is remarkable. It is tending not only to a total division of High Church and Low, but to a conflict between the Church and the State, the Convention and the Crown. The head has been declared to be heretical, and if the head is heretical, which, of course, knows the most, what must the body be? It needs but little sagacity to perceive the approach of a violent commotion, and possible disruption of the Church, and what is still plainer, the disseverance of the Church from the Crown. In the dark ages, when men might be made to believe anything, it was different; but now free inquiry has gone forth; the multitude are looking into things; and under the light that is now beaming from afar, Church establishments can no longer hang

together. The weather is too warm for that to live long which carries the seeds of dissolution within itself.

"For our own part, so far as the Church of England is concerned in its present form, we are not dissatisfied. We have no sympathy with national establishments. And besides, the hand of God is in this work, fulfilling the word that he spake aforetime concerning the Man of Sin, which includes all sinecures, secularized, worldly incorporations of religion, by the mouth of his servants the prophets. But what is the design of the present visitation? It is to punish the Church of England for abuse of privilege—for her sins, corruptions, star-chambers, test acts, five mile acts, and other iniquities, all under the mask of improving religion. It is to inflict vengeance on her guilty head, for killing the saints, whose souls are even now under the altar, crying out, 'How long, O LORD! how long?'—for carnalizing spiritual institutions—for committing adultery with the kings of the earth, the necessary fruit of her alliance with the State—and because the blood of martyrs is in her skirts. It is to visit her for robbing God, for robbing the people, and for robbing the State—for committing that great sin of hiding herself from her own flesh—and, though indeed she did read the Word of God, for making it of none effect, by substituting for it in practice a mere farrago, or compound of heterogeneous and stultified tradition, after the elements of the world, and not after CHRIST. The Bishop of Exeter is bringing about this crisis, with the convulsions and commotions that will attend it; the LORD has raised him up for this needful work in His own good time."

Christian Intelligencer.

#### Affairs at the Cape of Good Hope.

Our readers will remember the account we gave of the measures adopted by the English colonists at this place, to prevent the landing of persons transported from England. Orders have at length been given for the ships containing the obnoxious individuals to proceed elsewhere with their freight. In communicating this wise determination of the English Government, Earl GREY, the Colonial Secretary, took occasion to express his disapprobation of the course pursued by the colonists. He said that their refusal to receive the convicts manifested a disregard of the general interests of the British nation, and even a want of common humanity. That is a bright idea, that because men are unwilling to have their community contaminated by the presence of those who were deemed too corrupt to remain at home, they are deficient in humanity. The colonists, however, did not seem to be much affected by the ministerial dispatch, but in their manifesto, which they soon after issued, they said that they were "fully prepared and resolved to follow the same course, should his Lordship, or any of his successors in office, ever threaten them with a similar insult or wrong." After the determination of the Government to withdraw the convicts was made known, a meeting of the Anti-convict Association was called, congratulating the people on the happy issue of the difficulty, and affirming that the rights of the people were now safe, and that the former intercourse with the Government, in the way of furnishing supplies, might be resumed. Subscriptions were also entered into for the purpose of repairing the losses of those who had entered into contracts previous to the commencement of the difficulty, and which they were afterwards compelled to break, thereby incurring penalties. A sum of money was also collected, and sent to the convicts on board the ships, previous to their departure. It is not often that a measure of such magnitude, in the teeth of formidable obstacles, is successfully carried out. The strong common sense of the Saxon race is exhibited in a striking light; had that circumstance occurred among Frenchmen, much blood would, in all probability, have been shed, and after a long and confused turmoil, the matter would have been ended by a surrender of the whole matter in dispute.

#### The Truth in a Nut-shell.

We commend the following short, pithy article to the notice of our readers. Bro. HERSEY is not the only one who has, in the simplicity of his heart, believed that white is white, and black, black, notwithstanding some may perseveringly maintain the contrary. We had hoped that the questions noticed below, had been put at rest, so far as Adventists are concerned; but we are convinced that the enemy of all righteousness has not the slightest idea that we shall escape so easily. In the meantime, we hope our brethren will resolutely set their faces against Judaism in every form and shape. It is no less than the building again of the partition wall between Jew and Gentile, which has been declared to be broken down. We may not have the same confidence in the period dating at the dark day of 1780, as Bro. H. does; but we most unaffectedly join with him in the hope that his wishes may be realized.

"HE IS NOT A JEW THAT IS ONE OUTWARDLY."  
—"It is said of some, that they are gone, or going, to Judaism. Now, it seems to me that this is not the

right word. JOHN, in his first two letters, gives us the true expression, which is, that all those who deny that CHRIST had come in the flesh, were antichrists. Then it clearly follows, that all those people on earth who call themselves Jews, are not, but do lie,—they are antichrists. The Holy Spirit, by its servant PAUL, in the text, declares that they are *not* Jews.—Now, is it not clear, that any person who favors these infidels, are just so much antichristian? Think of this, brethren.

"The above thoughts revolved through my mind while on the watch, after reading the excellent little tract No. 13, entitled, 'The True Israel,' which would do any Adventist good to read.

"Closely allied to this subject, is another of equal absurdity: it is that of probation for some sinners after the second advent of CHRIST. I had thought that the tares were to grow *only* until the harvest, and that the harvest was the *end* of the world. I had supposed that if they might grow after the end, they might stop growing a thousand years before the end, and so the spiritual reign be correct. I had believed that 'when the Son of man shall come in his glory,' ALL nations will be gathered before him, and that the wicked will *all* be separated from the righteous, and placed on His left hand, and then sent away 'into everlasting fire,' *i. e.*, 'everlasting punishment,' *i. e.*, 'everlasting destruction.' I had supposed, that 'in the end of this world,' the Son of man would send forth his angels, and gather out of his kingdom ALL things that offend, and do iniquity, and that they would *all* be bound in bundles, and given to the fire. I had concluded, that when the day cometh 'that shall burn as an oven, that all the proud, yea, and ALL that do wickedly shall be stubble,' and that that day 'shall burn them up,—that it shall leave them neither root nor branch,' and that that day 'would tread down the wicked'—*all* the wicked.

"Yours, hoping for deliverance within 'three-score years and ten' from the 'black Saturday,'

LEWIS HERSEY.

Boston, Saturday, May 4th, 1850.

P. S. It is not a little remarkable that the seventy years are completed on a Saturday. L. H."

#### Foreign News.



The steamship *Cambria* arrived at New York on the 30th ult., and the *Canada* at Boston, on the 3d inst. Parliament re-assembled on Monday, April, 8th. The supplies for the navy and ordinance were allowed, after a short contest for retrenchment.

The probability of a speedy change in the Ministry is increased by a signal defeat on that portion of the Chancellor's budget which proposes a reduction of the duty upon stamps from 1-2 per cent. to half a crown upon all engagements under £50 sterling.—Sir H. WILLOUGHBY, one of the Stanley party, moved an amendment reducing the duty to 1s., which was carried against Ministers amidst vociferous applause. The tax upon knowledge, in the shape of excise duty on paper, stamps, &c., gave rise to a long and animated debate, in the course of which the Chancellor explained, that he was reluctant to continue these taxes, but that the state of the finances would not permit their repeal.

On Tuesday, LORD DUNCAN moved for the repeal of the window tax, which produced a revenue of near £2,000,000, and which deficiency it is proposed to meet principally by the abolition of the African squadron of blockade. After a warm debate the House divided, when Ministers and the tax were sustained by a majority of three; four opposition members were shut out from voting.

On Friday, LORD JOHN RUSSELL brought forward a motion of inquiry relative to the salaries of all government officers. An amendment was offered to extend the inquiry to the income of ecclesiastical dignitaries, which was negated by a majority of 113—after which the original motion was put and carried.

The London *Times* has adopted a tone of much severity against the existing Government. That paper devotes considerable space to the subject of Sir HENRY BULWER's correspondence with Secretary CLAYTON relative to the modification of the present tariff on iron. The opinion is advanced in various quarters, that the restrictive policy of the United States, if continued, will lead to still greater depression in the large iron business of Great Britain.

The Government has introduced a bill prohibiting intermural interments.

The new measure for regulating the mercantile marine of England is meeting with much opposition in and out of Parliament.

Another expedition, under Sir JAMES ROSS, is fitting out for the Arctic regions in search of Sir JOHN FRANKLIN. The expedition was expected to sail about the 1st May.

By the new postal treaty between England and France, the postage on all letters from the United Kingdom, as well as those passing through England from the United States, or elsewhere, is to be reduced from 2 shillings to 6 pence. There is also to be an assimilation of weights, similar to what exists now between England and the United States.

The Bishop of Exeter has brought the Gorham case before a court of law.

The new steamship *City of Glasgow* sailed for New York on the 16th, amid the acclamations of 30,000 people. The steamer *Asia*, of the Cunard line, will be in readiness to test her power with the *Atlantic*, of COLLINS' line, and will sail from Liverpool for Boston on the 18th of May, three days after the *Atlantic*, for New York. Large bets are said to be pending the issue of the race.

From Ireland there is nothing to report except a continuance of favorable weather for the agriculturists. Many of the emigrants now leaving for the States are people of considerable means.

At the quays of Limerick there are twelve vessels, capable of accommodating 2000 persons, taking in passengers for the United States. The usual cry of poverty and disease is still heard from each quarter of the country.

FRANCE.—The doings of the Assembly are devoid of general interest. The public mind appears to be almost wholly engrossed by the approaching elections, and serious apprehensions are entertained for the result, and for the maintenance of public order. In allusion to the present quiet of Paris, and the anticipated movements of the Red Republicans, a well informed paper says—"No doubt seems to be entertained at this time of the efficiency of the troops in and about Paris, which form an army of upwards of 60,000 men, and the military skill and intrepidity of Gen. CHANGARNIER are the real securities on which the protection of society depend." The Socialists are especially active, and under the guise of preparing for elections, have at their meetings indulged in language the most exciting, ruffianly, and irreligious. The Government has restrained their licentiousness in some degree, by suppressing their meetings, at one of which the well known Abbe CHATEL turned the Scriptures into ridicule, and observed that the Christian religion had made a grievous mistake in setting bounds to the gratification of the passions. He advocated in gross terms, the full and unrestricted gratification of all human appetites, and maintained that in the most sensual materialism was placed the supreme felicity of man. "I know no God," he cried, "except the Sun, and him because he is visible."—The chairman qualified the declaration, by adding, that no doubt he spoke of the Sun as the commis of another still more powerful.

The present unsettled condition of affairs is being sensibly felt on the Bourse, where the funds are gradually receding in value.

Government is causing the removal from Paris of all suspicious persons, but crowds of viciously inclined and idle fellows are to be found about the barracks, in the streets, and wherever an *emeute* is likely to happen. Large bodies of the troops in the provinces show strong symptoms of insubordination.

At Angiers, serious outbreaks have occurred, and one regiment had been altogether broken up, and the men sent to Algiers.

The President, it is said, has determined to give in his resignation in the event of his not being warmly supported by the majority of the Assembly.

The populace of St. Felix Amont, with the Mayor at their head, recently paraded the streets, and shouted "Vive la Republique Democratique et Sociale."

A frightful loss of life occurred at Angiers on Monday, by the breaking down of a suspension bridge over the Loire, by which about 300 men of the 11th regiment of light infantry were drowned.

SWITZERLAND.—According to the report of the Swiss Federal Council, the Government of the Republic has ordered 560 members of the German Workmen's Union belonging to 16 different branches of the Society, to quit the Swiss territory, and placed 214 members under the *surveillance* of the police.—The result of the inquiry of the Government into the proceedings of these societies is stated as follows: 1. It is fully proved that the German workmen in Switzerland were organizing themselves, and providing the means of carrying out a revolution, intended not merely to subvert the Governments of Germany, but to destroy the whole present system of society. 2. This revolutionary propaganda, as the central society called itself, did not originate in Switzerland, and is not confined to that country.—Its centres are in Germany, France, and England.

ITALY.—The Pope has at length returned to Rome. At his entrance, there was no pomp or public display, beyond the necessary guard and staff. His reception from the people is said to have been very enthusiastic.

Immediately after the Pope's entry, his Holiness was to issue five decrees:—1, for the abolition of paper money; 2, for the organization of the tribunals; 3, respecting the communal and provincial councils; 4, respecting the council of state; and

5th, an amnesty, by which a free pardon was to be granted to all persons guilty of political offences with the exception of forty, who were to be specially named.

A letter from Florence, giving news from Rome of the 2d, states that the triumphal arch, erected at Velletri, a Roman town, 18 miles from the capital, on the Naples road, in honor of the Pope's return, had been burned during the night.

The offer of Tuscany to refer the English indemnity question to the arbitration of Russia has been refused by Lord PALMERSTON.

In Sardinia all ecclesiastical privileges have been abolished. The Papal nuncio has consequently demanded and received his passports, and has left Turin.

AUSTRIA.—The *German Reform* gives currency to the report that there has been an interchange of notes of an unpleasant nature between the Cabinets of Vienna and St. James, growing out of the relation between Austria and Tuscany. The insurrection of Crocia is at an end. The Hungarian refugees have not yet reached their destination in Asia Minor—but Count BATHYANI is ill.

The Austrian Cabinet has intimated that, with regard to the attitude of Prussia in the German question, Austria will not be the first to break the peace of Europe—but that she will not allow any other German power to attempt anything contrary to the treaty of 1815.

A Protestant movement is preparing in Bohemia and Saxony.

The condition of Germany is far from satisfactory. There is a concentration of Russian forces, to the extent of 160,000 men, on the Prussian frontiers, 50,000 of which are Bashkir and Circassian horsemen; and, if the agitation in Germany proceeds to a length again to disturb the peace of Europe, we shall be quite prepared for the interference of Russia once more to bring about peace.

DENMARK.—The probability of a peaceful solution of the Schleswig quarrel is growing daily more remote. The army of Schleswig Holstein are making active preparation for deciding the matter by hard knocks.

The Cabinet of Vienna has espoused the cause of Denmark in the Schleswig controversy.

A convention is said to have been concluded between Austria and Prussia.

An Austrian officer of high rank has been arrested in the act of sketching Prussian fortifications.

GREECE.—The differences between England and Greece are considered as settled. An official announcement of facts is daily expected. The report states that the Greek envoy considers "Pacifico" entitled to about £700. The question of the claims of the British subjects of Ionian Island is also settled. Mr. WYSE is ordered to abide by the Greek envoy's arbitration, and upon the Greek Government's execution of the conditions, Admiral PARKER is to give up the captured vessels.

The Greek commerce, it is said, has suffered by the English blockade to the amount of two millions sterling, which, with the destruction of the crops by frost, will cause a large falling off of the revenue, and is calculated to increase the growing discontent of the people.

HUNGARY.—The leaders of the Hungarian revolution, having three months ago been summoned to surrender within nine days, all who have not done so, have been sentenced to death *in contumaciam*. Among them are KOSSUTH, ZELEKI, and others.

A Turkish frigate arrived at Malta on the 8th, with about 200 Hungarian refugees on board. They would proceed to Belgium, and thence to England and the United States.

TURKEY.—A letter from Constantinople of the 6th, states that diplomatic relations have been resumed by the Porte and Austria.

Mr. Marsh, Minister from the United States, had been received by the Sultan in a very flattering manner. It is said that the new legation will be likely to prove a very influential one, and that the embassies of America and England mutually support each other.

The Sultan is adding a Christian battalion to each of his regiments. Hitherto, Christians have not been allowed to enter the Turkish army. The enrolment is quite voluntary.

RUSSIA.—The late martial news from Russia is confirmed by all the German and Austrian papers.

INDIA.—The overland mail arrived on Monday, bringing dates from Bombay to the 16th March, Calcutta to the 7th, and Hong Kong to the 27th February. The expedition under Sir COLIN CAMPBELL, sent from Peshawur against the hill tribes, has been defeated with the loss of over 100 men.

The Hindoo and Mussulman population in the city of Nagerapoor had risen against each other, under the influence of religious fanaticism, and in the confusion the city was destroyed by fire.

From Malta, we learn that the Roman Catholic religion has been proclaimed, as the predominant religion of the island.

## CORRESPONDENCE.



## LINES

TO THE NATIVE SISTERS,—MISS POWELL AND THE PRINCESS,—WHO HAVE RECENTLY EMBRACED THE ADVENT DOCTRINE.

Joy, joy to you, our sisters,  
That ye have found the mine  
Where glow such living treasures,  
Such gems of truth divine;—  
Have heard the blissful story,  
That soon our Lord will come—  
The blessed King of glory—  
To take his people home:

That earth again, like Eden,  
In beauty will be drest;  
And then will dawn the Sabbath,  
The promised time of rest—  
Rest to the weary pilgrim,  
Who, here oppressed with care,  
Longs for the coming kingdom,  
Its endless joy to share.

We welcome you, our sisters,  
To join our waiting band,  
Who soon expect to enter  
The longed-for promised land.  
Our way, 'tis true, is dreary,  
Beset with trials, too;  
But ah, the blessed Canaan  
To faith appears in view!

Proclaim the joyful tidings—  
Let your own nation hear  
That Jesus, our Redeemer,  
Is shortly to appear!  
From every tribe he'll gather  
His chosen, to sit down  
To the blest marriage supper,  
And wear with him the crown.

Be faithful, then, our sisters,  
Nor let your courage fail;  
God's little flock most surely  
Will at the last prevail:  
Girt with the gospel armor,  
With sword and shield in hand,  
Though all the world oppose us,  
We'll soon on Zion stand.  
A. C. J.  
Jamestown, N. Y.

## LETTER FROM M. CHANDLER.

DEAR BRO. HIMES:—While I have been reading the paper, I have thought much on Christian love. I thought I would offer a few thoughts; for we know in part, and we prophesy (or teach) in part, not knowing anything as we ought to know, or may know.—1 Cor. 8:3.—But when that which is perfect is come, that which is in part (or imperfect) shall be done away.—1 Cor. 13:9, 10. For now we see through a glass (or in a riddle) darkly; but then (when that which is perfect is come) face to face (or as we ought). While we are in this imperfect state, which will continue till the change come, or mortality be swallowed up of life, we shall always be liable to err in our judgment. All are alike in this respect. Yet we are apt to think we are right, and our neighbor is wrong—he will perish if he does not come to our views. We may be right: our neighbor may be right. Let us consider one another. While we think our neighbor is wrong, it is possible for us to err. While we may be right in this, we may be wrong in some other question, just as important.—How important it is that we consider the teaching of the apostle (1 Cor. 13): “Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.” And the reason is, because that we see in part, and know in part. We are imperfect beings. We may, and should be, perfect Christians—perfect in love. Love should be the main-spring to all our actions. It was this principle that moved the Father to give his only begotten Son for a lost world, that whoso believeth on him should have everlasting life. It was this that moved the Son, who was rich, for our sakes to become poor. See the pattern. We must deny self, and take up our cross, and follow him, in order to be his disciple.—We must have his spirit here, in order to be made like him when he comes. If we are in possession of this, we shall manifest that Christian kindness and love which the apostle points out to all! If the professed Christian world possessed this principle, it would be said by the unbelieving part, “See how these Christians love one another! It is not said, ‘Except a man believes just as I do, he is none of his;’ but, ‘Except a man have the spirit of Christ, he is none of his.’” While we see as through a glass darkly, our views will differ. It cannot be otherwise. But we can keep the unity of the spirit in the bonds of love. Our peculiar views should not be the test of Christian fellowship; but the carrying out of the principles of the gospel. A pure fountain will send forth pure water.

I was much pleased with an editorial, headed,

“Our Final Decision.” It was written in the true spirit.—The Lord help us all to possess it.

We are living in perilous times. I see it—I feel it. The Lord help us to wait for his Son from heaven.

Your brother in tribulation.

Delhi (Wis.), Feb. 24th, 1850.

## LETTER FROM H. L. HASTINGS.

DEAR BRO. HIMES:—I am still looking “for a city that hath foundations, whose builder and maker is God.” I rejoice in the hope, that the long-looked-for city will ere long descend—that the time is not far distant when we may “look upon Zion, the city of our solemnities;”—our eyes shall see Jerusalem—a quiet habitation—a tabernacle that shall not be taken down;—not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

“Through the world my way I’m wending,  
Thitherward my steps I’m bending.”

I have been roaming about considerable for a few months past, trying to cheer the drooping spirits of the scattered flock of God, and to sound in the ears of a slumbering world the solemn warning of a swift-approaching judgment. I have visited the brethren in a number of places in Massachusetts and Connecticut. I find considerable interest, in many places, on this important subject. To those who may wish to know, I would say a word with regard to the meeting at Great Barrington.—It was held according to appointment. I trust it will, by the blessing of God, be productive of good. The meetings were mostly well attended and the congregations listened with interest, while we set before them our hope and its reasons. We had some prejudice to encounter, in consequence of an idea that some cherished that Advent preaching was merely delivering lectures on the soul, or, in other words, a discussion of what is familiarly called, the “life and death question.” This idea had its origin in the fact that a few discourses were delivered on that subject—almost exclusively—by one who professed to be an Advent preacher.—Now, I wish to remark concerning this matter, that I do not question the truth of the brother’s position, in the main, nor the right that men legally have to promulgate their peculiar views; but I do not think that preaching on those subjects, to the exclusion of those prophecies that indicate the downfall of earthly rule, and the speedy establishment of the kingdom of God, can be with propriety denominated “Advent preaching,” let whoever may be the preacher. To illustrate, suppose R. P., an Adventist, edits a scientific journal. Now, he would not claim that the various matters there discussed were connected with Adventism. Again, M. S. lectures on phrenology; but that is not Adventism. Again, I. E. J. proposes to discuss the nature of the soul, state of the dead, final destiny of the wicked, &c. But who would think, because I. E. J. is an Advent preacher, that that was a part of Adventism? or who would think of circulating I. E. J.’s paper as an Advent publication? G. Storrs has recognized this principle; and while discussing this matter, he does not assume for it the name of Adventism. Now, I would not dictate, but merely suggest the propriety of calling things by their names. When preaching on the Advent, call it Advent preaching; and when discussing the nature of man and his destiny, give it its proper appellation; and thus avoid this prejudice.

Ware Village (Mass.), April 10th, 1850.

## LETTER FROM MRS. M. A. OBER.

DEAR BRO. HIMES:—I have often felt my heart burning with desire to say something for the cause of the kingdom at hand; but knowing that I could say nothing more for edification than has already been advanced, I have thus far allowed my pen to remain inactive. For surely, thought I, if they will not give ear to what others have said upon the subject—to what God himself has said—and if they will not believe the evidences, how will they listen to me? Thus have I been constrained to hold my peace, when it has seemed as if the stones would indeed cry out.

But may I not express my approbation for what has been already done, and is now being done, for the advancement of this cause? O, could I say one encouraging word to those dear brethren and sisters who are engaged in this field of labor—could I cooperate in lifting up one hand that might hang down, or in strengthening the feeble knee—I should feel that I had not employed my pen in vain. O let us not be discouraged, for through Christ, who strengtheneth us, we can do all things. Glory be to his name! Even now my heart burns with love for the old soldiers of the cross, and for those who are employing their time, talents, life, and soul, in striving to convince the world that the hour of “His judgment is come.” To such I would say, Continue to “blow the trumpet in Zion, and sound the alarm in His holy mountain.” Soon Gabriel will assume your position, and blow the trumpet louder, and more distinctly, until the dead themselves shall hear, and come forth to join the waiting band, who shall have watched, and prayed, and suffered grief, amid temptation’s trying hour: “then we with them shall be caught up together, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore, let us comfort one another with these words.”

I receive the “Advent Herald” weekly, with a few exceptions. It is, in the hands of God, a source of joy, as well as comfort. I peruse its pages with delight, and especially do I love such portions of it as treat upon deep piety with the active exercise of faith.

I mourn very much the loss of Mr. Bickersteth’s writings. I have not seen any of them in the “Herald” of late; yet I flatter myself that we shall again be favored with them; for though he has gone to his rest, he must have left much behind him that will speak for Christ when he is dead. Still, I think many times, no better selections could be made to suit the taste of the way-worn pilgrim, than is presented in the “Herald.” I prize it next to my Bible. I seldom hear Advent preaching, and know but little about the prosperity of the cause, except through this weekly visitor. I remain your sister in Christ, looking for the blessed hope connected with the coming kingdom.

Sciota (N. Y.), Feb. 14th, 1850.

## LETTER FROM G. WILSON.

DEAR BRO. HIMES:—I have been a reader of the “Herald” ever since it was first published, and I never needed it more than I do at this time, as I am the only one in this part of the country professing to be an Advent believer. Yet I believe there are some good, sincere followers of Jesus in this place, although there are a far greater number who live as though they had no soul to save nor heaven to gain. For my part, I want to be daily ready and prepared for that glorious kingdom that Christ is to give the saints in the new earth.

I have taken opportunity to circulate the “Herald” to every one who would read it. A Wesleyan minister came to my house a short time ago. I asked him if he ever studied much on the prophecies. He said he had a little; but that he had not time, as he had to work a good part of the time, in order to get a living for his family. I told him my views in full; and that John Wesley believed and wrote the same, and also a host of others. He looked at the “Herald,” which I always keep in sight, and asked me to let him have some of them to read. I told him, that if he would read them, I would let him have them. I love to find any that will read them. He has read all I gave him, and wishes to read all the numbers. One Baptist brother asked me last winter if I took any paper? I told I did, but was afraid he durst not read it. He said if it was a religious paper I might try him with it; that he was none of these weak-minded men. I gave him two. He read them, and told me he was greatly disappointed: he thought Advent papers were quite different. He said he believed that this was the doctrine preached in the early part of this dispensation. He now reads the “Herald” regularly. I also got a few other persons, who are candid, to read it. One brother, by reading about Christ coming to reign with the saints on earth, had, as he himself said, his hope of the conversion of the world cut all to pieces.

Although I have not much of this world’s goods, yet the prayer and desire of my heart is, that God in his wise providence may so order that some one may be raised up to proclaim the gospel of the kingdom in Wisconsin. I believe that much good might be done, even here, in some parts of Jefferson County, if a man after God’s own heart would come here.

I find that my neighbors are greatly interested in reading Bro. Weethee’s lectures. May God enable him, and other brethren who are endeavoring to spread light on this subject in this sinful age, be aided and sustained by the Lord. I remain your brother in the Lord.

Cambridge (Wis.), March 15th, 1850.

## Extracts from Letters.

BRO. A. G. JENNING writes from Fairfield (Ct.), April 6th, 1850:—

DEAR BROTHER:—The “Herald” comes with cheering hopes to arouse my drooping spirits, for I am alone in this belief. Unless we are agreed, we cannot walk together in harmony and love. I have had several disputes with the brethren in the church, with respect to the progress of the age and the restoration of the Jews; and some of the last numbers of the “Herald” have put a weapon in my hand that has silenced them. Ewbank’s speech is a masterly production, and I think must be conclusive in the mind of any reasonable man. That the time is short I do believe, and we have need of encouragement from each other, and we should not suffer our minds to be diverted from the great object of our hopes.—Satan has great wrath, knowing that he hath but a short time; therefore there is required a constant watching over our thoughts, words, and actions. As a snare shall it come on all that dwell upon the face of the earth. The great day of his wrath has come, and who shall be able to stand? Shall we who are looking for and desiring his coming be taken by surprise, without oil in our vessels? I fear some will. Every night when I lay down to sleep, I endeavor to impress it on my mind that He may come before morning, and in the morning that he may come before evening; and so from day to day he is the first and the last in my mind, the chiefest among ten thousands, and altogether lovely.

BRO. WM. SHELDON writes from Chateaugay (N. Y.), April 3d, 1850:—

DEAR BRO. HIMES:—We find ourselves, even at this late period, upon the shores of time. But, thank God, we still have a sure foundation, and a permanent rock to predicate our faith upon. Never were we more strongly fortified with incontrovertible arguments in defence of our fundamental and most prominent position, in reference to the speedy coming of Christ, than we are at present. The recent convulsions in continental Europe, and the unusual agitation of the nations of the entire globe, in connection with other prominent events, are not meaningless; but they plainly indicate our proximity to an awful crisis. We are rapidly approximating the solemn scenes of the judgment day. Brethren, we are not following “cunningly devised fables.” No, no. The “King of kings and Lord of lords” will soon establish his kingdom “under the whole heaven,” and save his tried and suffering saints.

BRO. O. E. NOBLE writes from Pen Yan (N. Y.), April 5th, 1850:—

DEAR BRO. HIMES:—I prize the “Herald” highly for the following reasons: 1st. It is what it professes to be—the “Advent Herald.” It stands as a beacon light in this doomed earth, sending forth its pure streams of light into the dark corners of earth. It also speaks with trumpet voice to the inhabitants of earth, “Fear God and give glory to him, for the hour of his judgment is come,” &c. It speaks comfortably to Jerusalem, saying to her that her warfare is (about) ended. In short, it holds forth all the great truths connected with the coming of Jesus. 2d. It keeps aloof from all those doubtful questions which gender strife to no profit. 3d. It has, under God, saved the cause from ruin by its adherence to its avowed principles. And lastly, it is the only Advent preaching I have. For these, and many more reasons that I might mention, I prize the “Advent Herald.” The weekly appearance of Bro. Weethee’s lectures

on the Apocalypse is a feast; the extracts from English authors are valuable; and the communications from the able brethren scattered over the land are rich with thought and interest.

This is the place where David Bernard held forth the doctrine of the Advent with power in the winter of ’43. The inquiry is, what has become of him? we would like to know. Silas Hawley has resided here for several years past. He has been as mute on the great subject as the ministers generally. He has been accused of having been a “Millerite,” and has denied it!! I wish, if you can, you would send me a copy of the address which he delivered at the dedication of the Tabernacle in Boston. It might do good.

The Advent doctrine has not been preached in this place for a number of years. Would it not be well for the cause, to open a battery here, and raise the standard and give a shout? I think the Baptist house might be had, as several have, with the minister, said so to me.

We would be glad to, but have not the means to do so now. “Laborers are few.” Mr. BERNARD has done nothing in the Advent cause since about the time you speak of. We do not know where he is now located.—Ed.

BRO. N. BROWN writes from Kingston (N. H.), March 25th, 1850:—

DEAR BROTHER:—The world in this region is on the rush. Many professors of religion are rushing to parties of pleasure. Politicians have very recently been rushing for office. Traders and merchants are rushing for money. Horse-jockeys are rushing for a swap. Black-legs and rowdies, slanderers and tale-bearers, rush impulsively to ruin—to ruin others! The struggle is increasing in violence. The nations of the earth will rush like the rushing of many waters, or like the rushing of the mighty waves of the sea. A great whirlwind will be raised up from the coasts of the earth. The war-songs of Roland will not be needed to inspire to the last great battle of God Almighty. The glory of the God of Israel has long since passed away from between the cherubim! By the side of the mountain it still lingers, but from this sin-cursed earth it will soon depart forever! Awful condition then, for an ungodly world! Pride, in all her pomp and splendor, is now ripe for ruin! She will then build no more Babels, no more massive walls, no more stately palaces, no more subterranean halls for revelry and lust, no more temples for the gods, no more mausoleums for the Caesars of our race, and no more minarets, lofty spires, or domes, to adorn the cities of kings, neither will navies be built by princes; but a horror of great darkness and unutterable agony will fasten itself upon all the ungodly of this surpassingly wicked generation. Dear Advent friends, let us all rush, while time lingers, to the place where we can hear the glad tidings of the coming kingdom.

BRO. CYRUS K. FARNSWORTH writes from Washington (N. H.), March 23d, 1850:—

BRO. HIMES:—The theme of my soon coming Lord is what I love, and is what I hope to be found loving when he shall appear. It cheers my heart, brother, to hear of so many embracing the Saviour in this long-suffering time. Truly, his mercy is great. But soon Jesus will come. His word shows it cannot be far in the future. The Lord enable me to be faithful, that I may soon meet you and the rest of the saints in the kingdom, is my prayer.

BRO. J. BOYER writes from Milesburg (Pa.), April 3d, 1850:—

DEAR BRO. HIMES:—Since the date of my last, we have had some glorious times. The church in many places has been revived, sinners have been converted, and backsliders reclaimed. At Unionville I baptized five, and twelve united with us in church fellowship. The church is in a prosperous state. On the following Sabbath three followed the Lord in baptism in this place. We also had a rejoicing time at Mash Creek. Seventeen found the pearl of great price, and united with us in church fellowship. There are sixteen of those that have obeyed the Lord in baptism, and the church is quickened to duty. It now numbers over one hundred. Pray for us, that the work of the Lord may continue.

BRO. P. R. REAMEY, of Martinsville (Va.), speaking of an aged subscriber, says:—

Allow me to say, that the “Herald” and the Bible are the only things he reads, and he seems ever disappointed whenever it fails to come, on account of the irregularity of the mails. I have been a pretty general reader of your paper ever since 1843, and I can add that my best religious impressions were made after a perusal of it, and I shall ever feel a great interest in its success. The harvest in this country is truly abundant, but the laborers are few. Could you not pay us a visit next summer? If not, send some pious and efficient lecturer. There is no Advent church in all this section; and, indeed, my father is the only Adventist, except myself. We are often laughed at and mocked, but we remember it is written, “Blessed are ye when men shall revile you.”

BRO. MATTHEW BATCHELOR writes from Pownal (Vt.), April 19th, 1850:—

BRO. HIMES:—I hoped ere this time we should have seen the Lord in glory, but still time rolls round, and with it comes our duties, toils, and tears. I hope we shall all have grace to meet duty with cheerfulness, and trials and tears with patience and calm submission, loving all that God can love, and exercising a right spirit and deportment towards those who oppose that which we think to be right. Then when the Master comes, all such will have the reward.—And that you and I, and all who profess to have Christ’s cause at heart, may be found in such a state that he can bless us when he comes, is the prayer of yours in hope.

BRO. JOHN LOCK writes from Loudon (N. H.), April 15th, 1850:—

DEAR BRO. HIMES:—I am rejoicing in my coming King. I have lived here alone, without any brethren to sympathize with me, most of the time for four years past; but God sent Bro. Daniels here one week ago yesterday, who gave one discourse in the school-

house, and left. The people were much interested, and he was requested to come back and labor more with us, which he did. The school-house was full every evening through the week. Sunday the Methodist house was opened for him, and the Congregationalist minister wanted him to come into his house and preach to his people. He attended the most of the time, and I think he is partly convinced that Christ's kingdom will soon come. Very much prejudice has been removed here. Five have been converted to the faith of our soon coming King who were never professors before, a number of backsliders came into the faith, many other professors have woke up to their Master's work, and the work still seems to be going on. Many are inquiring the way, and we are determined to have the work go on, God being our helper. Now we want the preaching brethren to come this way and break unto us the bread of life when they can, to cheer us on the way, and we will do what we can to help them on their way. Bro. Daniels left this morning, and it was hard to part with him; but God's will, not ours, be done. We pray that he may soon return to this people. In behalf of the brethren of this place, yours, &c.

Bro. J. McCLELLAN writes from Niagara (C.W.), April 3d, 1850 :—

DEAR BRO. HIMES :—There is a little church of Adventists in this place which numbers about twenty. We are earnestly contending for the faith which was once delivered unto the saints. The most of us are poor as regards the things of this world, but trust we are rich in faith and heirs of the kingdom. We hope soon to receive immortality and eternal life at the appearing and kingdom of our Lord Jesus Christ. I feel thankful to my heavenly Father for what he has done for some of my family during a protracted meeting held by the Baptists in this place last winter. My eldest son, in his fourteenth year, has been hopefully converted, and has put on Christ by baptism, and numbers one with us. I still feel interested in reading the "Herald," and also the "Children's Herald." It is calculated to instruct the young in the truth. Yours, waiting for the kingdom.

Bro. PHILLO HAWKES writes from Lowell (Mass.), March 22d, 1850 :—

BRO. HIMES :—It has been so long since I have seen or written you, that you have some reason to think that I have forgotten you. But you may be assured that I often remember you at the throne of grace; and it is my prayer that God may strengthen you to hold up the light to this wicked generation. The "Herald" is a welcome weekly visitor. The last week's paper is a rich one. The piece entitled "The Age," is of more value than the cost of a whole volume. The "Herald" is worthy of a larger circulation, and I mean to use my influence to increase its subscription. I am, with respect, your unworthy brother in Christ, waiting for the consolation of Israel.

Bro. GEO. W. BURNHAM writes from Seneca Falls (N.Y.), April 7th, 1850 :—

DEAR BRO. HIMES :—The cause of our coming Saviour seems to be specially prospered at present in this region. This truth to me never looked clearer, more real, or more glorious, than now. I am willing to spend and be spent in so precious a cause. Soon the King of Israel will stand in glorious triumph amidst his faithful church in the "holy," "beloved" new Jerusalem, on mount Zion, "singing in the midst of his brethren." What a song! All will have a voice to sing, and the "Man of Sorrows" once, but now the Man of Joy, will lead the choir! O that day of song! that morning of deliverance! when will it come? "Awake and sing, ye that dwell in dust!" will soon be spoken with the Archangel's voice, and the precious saints come forth to the marriage of the Lamb, and to all the joys of his presence forever. Come, Lord Jesus.

Bro. GORHAM PILLSBURY writes from Groveland (Mass.), April 3d, 1850 :—

DEAR BRO. HIMES :—Permit me to say, that although for a number of years I have believed the second advent of Christ to be at no great distance, yet I could not say with many, that it was near, even at the doors, until since hearing a discourse from Bro. Weethee some time in September last, at Newburyport, founded on Rev. 11th, which gave me new light, and put me upon the right track for a more thorough investigation of the subject, which I have perused up to the present time; and the result is, I am looking for the speedy coming of Christ, with that fulness of joy known only to those of like precious faith. There is a beauty and harmony in the Scriptures which I never saw before. In a word, the Bible is a new book, and I need not say, much dearer to my heart than ever before. Soon after hearing Bro. W., I subscribed for the "Herald," from which I have received much aid, and the circulation of which I hope will be much enlarged. The present is indeed a time of darkness. But few are willing to receive the truth, as I soon discovered as I began to talk to my brethren in the church about the speedy coming of Christ.—Most of them I found ready to oppose and cry out against the truth of God. I now thank my heavenly Father that I can say I am on board the Advent ship, under true Advent colors, with a sweet breeze of heavenly love filling every sail, and a fair prospect of soon entering the harbor of eternal glory.

Yours, looking for redemption soon.

DANIEL S. STUART writes from Orville (Me.), March 9th, 1850 :—

BRO. HIMES :—The "Herald" is a welcome visitor to me. It comes richly laden with truth, and it has a salutary influence on my soul as I peruse its pages. May the good Shepherd ever enable you to stand at your post, and fill its columns with the truth. The letters from different parts of the country, giving the state of the cause, are truly interesting and encouraging. May the Lord carry on the good work of salvation till the final consummation. I believe God is in the work, and is raising up efficient laborers to fulfil the message in Rev. 14:6—the work of the angel having the everlasting gospel, saying, The hour of his judgment is come. Now is the time to heed the admonition of the Saviour, Watch, lest coming suddenly, I find you sleeping. There are but a scattered few in this region, who profess to be looking

for the Saviour. We have but little Advent preaching here. Bro. Israel Dammon has preached here a few times, to the awakening of some souls. The Lord bless that brother, and all the saints scattered abroad. Yours, in hope of redemption.

Bro. J. MERRIAM writes from Exeter (Me.), April 16th, 1850 :—

DEAR BRO. HIMES :—For the encouragement of brethren scattered abroad, I write to say the Lord is reviving his work in a very interesting manner among the churches in this section. I have been in meetings three times a day, each meeting from two to four hours' continuance; and in every place where we have had protracted meetings, the Lord has accompanied the effort with divine power so marked and signal, that opposition has been paralysed, and scoffers struck dumb as with the thunderbolts of heaven. In Orrington, Brewer, Exeter, Bradford, Atkinson, and Garland, the evidence of Christ's speedy coming has been presented, and the effect was electric to awaken the slumbering virgins, and arouse many beloved youth to an attention to their immortal interests. Our meetings have been solemn, and at times heavenly beyond description. Much depth of feeling for the impenitent was manifested. At intervals we seem to stand on the very threshold of heaven, and listen to the enrapturing melodies, and breathe the balmy, life-giving element of the celestial land.

About a fortnight since, I visited Atkinson, and notwithstanding many there were prepossessed against the Advent faith, yet when they ascertained the character of the meetings, finding nothing like frenzy, fanaticism, or a censorious and denunciatory spirit, they could but acknowledge it was the house of God, and the gate of heaven. Love abounded, and harmony reigned triumphant. To God be all the praise. I have since labored in Garland, and such a sudden shower of blessings as there fell on the youth, I never before witnessed. Four interesting youths were, we trust, either converted or reclaimed in one day. This is the Lord's doings, and it is marvellous in our eyes. Yours, waiting for the adoption.

Sister MARTHA M. MAXWELL writes from West Poland (Me.), March 29th, 1850 :—

DEAR BROTHER :—When I read your solemn appeal, after the death of father Miller, to all the friends and supporters of the cause in time past, now to stand by you in the trying hour in the closing scenes of the great conflict, surely thought I, every heart will now feel, and you will have the prayers, sympathy, and support, of every true friend of the cause. Those verses headed, "Forsake not the right," occurred to my mind. I felt to rejoice that I ever became interested in the cause; that I chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; and that I ever became willing to forsake all for Jesus. O! how his sweet promise cheers my heart in adversity. Soon, very soon, I expect one smile from him will be worth more than all the gold of California. I have been afflicted with illness, but, bless the Lord, he has restored me to a measure of health.

"Had not his word been my support  
When earthly comforts fled,  
My soul, oppress with sorrow's weight,  
Had sunk among the dead."

I received much encouragement from the conversation and fervent prayers of some of God's servants that were strangers, and would have remained such, I think, had they not had some of that religion spoken of by James. When a former acquaintance, a Free-Will Baptist elder, called, he observed that we were in trying times, and there were many deceivers, and if it were possible they would deceive the very elect. I pondered in my heart, who are the deceivers? and who are the elect? Can those whose words were like apples of gold in pictures of silver, whose fervent prayers seemed to avail much for me, and who comforted with these words, The coming of the Lord draweth nigh, be deceivers? Who then is a faithful and wise servant? O! that we may not be found deceivers, nor being deceived!

Bro. AUGUSTUS BANNING writes from South Glas-tenbury (Ct.), April 18th, 1850 :—

BRO. HIMES :—We have established meetings in a hall in the centre of the place, where we generally have preaching on the Sabbath. We number about thirty. Our congregation is quite large when we have preaching. We intend to commence a Sabbath-school, and want a library for it.

NOTE.—May the LORD prosper our brethren in their labors.

Bro. I. WYMAN writes from Depeyster (N.Y.), April 24th, 1850 :—

DEAR BRO. HIMES :—I want to say a few words through the "Herald." I came to this place about three weeks since, and commenced a series of meetings. The circumstances looked anything but promising. There were but one brother and sister in the place, and the people had done their best to keep out what they call "Millerism." Bro. C. B. Turner preached here in the winter of '44, and good must have been done; but the different sects came out hard against the truth of the Lord's personal coming, and rather chose fables than the truth; and thus they prejudiced the minds of the people against the Advent doctrine. When I commenced my meetings, I endeavored, in the first place, to show them what "Millerism" was, and tried to remove prejudice from the minds of the people. The Lord blessed his own truth, and sent it home to their hearts. Many heard for the first time, and were convinced of and embraced the truth, and are now rejoicing in hope of soon seeing that very same Jesus. About thirty have been converted, and the work is still going on. I have had the privilege of leading twenty-two down the banks of Jordan and immersing them. There are others yet to go forward. The whole town seems to be moved. Our house is filled to the full. God be praised for what he has done, and for what he is still doing, in this section of the country. I have preached twenty times to a congregation that has paid the best of attention. My health is now on the gain, and soon I enter into a new field of labor. I cannot rest nor hold my peace, when I see so much to do, and so little time to do it in. Here is almost a new field of

labor, and no one in this section of the country but Bro. Ingraham and myself. The harvest is truly great, but the laborers are few. It is my prayer that God will stand by you until Christ shall come. May we all have grace to live above the world, and to keep our hearts unspotted from it, and be permitted to have an abundant entrance into the everlasting kingdom of our God, is the desire of your unworthy brother.

Bro. J. LITCH writes from Philadelphia (Pa.), April 29th, 1850 :—

DEAR BRO. HIMES :—In reviewing the past year, and the progress of the cause of Christ and his truth in the state of Pennsylvania, we have cause to thank God and take courage. There has been a steady advance, and in a form to maintain the ground we occupy. Souls have been converted to God in various places, of which you have been before informed.—The brethren in Centre county have completed a neat and commodious chapel: in the city of Lancaster one has been purchased, and another erected in Yardleyville, Bucks county, which was opened for worship on the 13th inst. The brethren who labor in word and doctrine are heartily devoted to the work, and are of one heart, striving together for the faith of the gospel.

Bro. DAVID WELSH writes from Lincolnton (N.C.), April 20th, 1850 :—

DEAR BRO. HIMES :—I sympathize deeply with the bereaved brethren at the North in the loss of that man of God, Father Miller. I read his lectures in Scotland, and formed the highest respect for his moral worth. But blessed are the dead that die in the Lord, for their works shall follow them. Though dead, yet he speaketh. I expected in the providence of God to have been amongst the Adventists before this hour, but my way never seemed opened. Now I am left alone, a mourner in a waste howling wilderness, where no light is; a widower, having lost my dear partner and a sweet babe in less than six months. Unto whom can I look, but to God? I believe in the sincerity of my heart, that the Adventists of the nineteenth century are emphatically God's people. Next to the Bible did my dear wife love the "Herald."—Should it come at bed-time, as was often the case, there was no rest until our souls feasted on the fat things it contained. Dear brethren of the Lord, many prayers, unknown to human ear, have ascended, and do ascend, for the cause into which you have entered so whole-souled. I read Mr. Imbrie's sermon pamphlet, and was greatly refreshed; but was edified more and more by your strictures on it in the "Herald." I think time cannot bring us to see eye to eye on every subject. It is enough if we are agreed on the all-engrossing reality. I believe with you precisely on the restoration of the Jews; for who is a Jew? Paul answers plainly. I believe in baptism; that is, believers' baptism: but names, forms, and church bigotry, are aside from the truth. All who are born of the water and of the spirit are the Lord's free men, and I embrace them with unbiased soul.—O how delighted was I with the letter of Bro. James Inglis, of Detroit City. I think he takes an unbiased and far seeing view on the blessed truth of the gospel. I hail it as an omen for good. I am afraid that our hope may be held in unrighteousness, carried away with the excitement of fervor, or party. Few writers in the "Herald" ever present this as a snare of the devil. Now farewell, dear brother in the Lord. I beseech you to remember me in your prayers, and, as a skillful physician, send me any tract or work which would build me up in the most holy faith.

Obituary.

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

DIED, in Guilford, N. H. April 8th, 1850, Sister MARY SANBORN, aged 71 years and 15 days. The deceased had, for a number of years, labored under a severe asthmatic affliction, which caused her much suffering, and at last terminated in consumption and death. Her husband died twenty-three months previous. She has left seven children, with grandchildren and friends, to mourn her loss. She was a kind and affectionate mother, and a consistent Christian for more than forty years. On hearing the doctrine of the Saviour's speedy coming, she embraced it, and was not ashamed to confess it before the world. It was the blessed hope of having a part in the first resurrection, that consoled her for a number of years, and especially after parting with her companion. Our sister sleeps in Jesus, but soon she will come forth, with all those who have died in faith, from the land of the enemy, to enjoy the rest that remains for the people of God.

DIED, in Newark, N. J., April 15th, AARON CAMP, aged 85 years, in the joyful hope of a speedy resurrection to immortality and eternal life. While the friends were gathered round him before he died, one asked him if the Saviour was precious. "O yes!" the chief among ten thousand, and altogether lovely!" He said he had confidently expected to live to see his dear Saviour come in the clouds of heaven, but was willing to sleep awhile in the dust of the earth, assured that his sleep would be of short duration. He has often spoken with satisfaction in regard to having consented to have the large tent pitched on his ground in 1842. From that time he has felt it to be his duty to identify himself with those Christians who were looking for and loving the immediate appearing of Jesus. He never indulged in harsh or unkind feelings or expressions towards those who differed from him. His whole soul seemed to delight in the preaching of the doctrine of the Second Advent, the signs of the times, the prophetic periods, &c. He also took much pleasure in reading Advent papers, and especially the "Herald." His aged companion is also very low, and may not recover; but we trust that Jesus will raise them both in the resurrection at the last day, when they will be united to part no more forever.

"BERTIE'S" sister EMMA, who, with her mother, was immersed on the 26th of Feb. last, fell asleep in Jesus on Thursday, March 7th, aged six years. She was a most interesting child, and as she had been nurtured in the Lord, she understood much contained in the Scriptures. Although young in years, she loved Jesus much, loved his appearing, and her great desire was to see him. I was quite interested in the child, and often took delight in hearing her speak of the Saviour, his coming, and answering questions in reference to events connected therewith. As she wished to imi-

tate the example of Jesus in baptism, and gave every evidence of being a true child of God, I felt that I had no authority to refuse administering the ordinance on account of her age, as she was a believer. Previous to taking her into the water, I questioned her publicly in reference to the Saviour's atonement, her interest in the same, her pardon through his death, &c., to which she gave the most satisfactory answers; and it is my opinion, that she understood the plan of salvation better than many much older. Previous to retiring to rest, on the evening of the day on which she was baptized, she said, "Mamma, I feel so happy." On being asked the cause of her feeling happier than usual, she replied, "Because I have done what Jesus commanded."—Yours, mourning, but not as those without hope. J. W. B.

DIED, at Nashua, N. H., April 8th, FLORA D. ANDREWS, daughter of Cyrus G. and Emily A. Andrews, in the 6th year of her age. Little Flora was all that her name imports—a sweet and beautiful child,—a lovely flower, nipped ere it had fairly bloomed. Notwithstanding a most distressing illness (from a scrofulous humor) for about two years, had nearly wasted her form away, yet her patience and resignation were remarkable. She would calmly talk of "going to heaven," and if at any time, while being depressed, &c., she was in any degree peevish or petulant towards her mother, she always took the first opportunity, after her pains had subsided, when alone with her, to ask her pardon. May this most severe providence lead the kind and intelligent parents to follow closely the great Shepherd, who has taken from them, for a little while, one of the lambs of the flock, remembering that its "angel does always behold the face of our Father who is in heaven;" perhaps anxiously awaiting the signal from the archangel, for it to fly away to the sleeping place of the body of its little charge, and bring it again from "the land of the enemy," to gain

"That ransomed through, 'mid the sea of bliss,  
'Mid the holy city's gorgeousness,  
'Mid the verdant plains, 'mid angels' cheer,  
'Mid flowers that never of winter wear."  
A. BROWN.

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FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Birmoudey, London.

NEW EDITION OF TWO DISCOURSES BY CHARLES BEECHER, on the Sufficiency of the Bible as a Creed for the Church. The same pamphlet contains an extract from MARTIN LUTHER on the excellency of the Bible, and Mr. MILLER'S Rules of Bible Interpretation. Price, \$2 50 hundred; 3/4 cts. per doz.; 4 cts. single.

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AYER'S CHERRY PECTORAL, FOR THE CURE OF Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

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

FROM PROF. HITCHCOCK.  
"James C. Ayer—Sir: I have used your 'Cherry Pectoral' in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution that it is an admirable compound for the relief of laryngeal and bronchial difficulties. If my opinion as to its superior character can be of any service, you are at liberty to use it as you think proper."  
EDWARD HITCHCOCK, LL. D.,  
Pres't of Amherst College.

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

"Dr. J. C. Ayer—Dear Sir: I enclose you a certificate from Mrs. Catherine K. Cady, a highly respectable lady of this village, wife of Mr. Seth Cady, Deputy Sheriff, Windham Co., Ct. The cure in her case was very prompt, and has attracted general attention."  
W. A. BREWSTER, M. D.

"This may certify, that I was afflicted with a very severe cough in the winter of '47-5, which threatened to terminate in consumption. I had tried many medicines in vain, and was cured by the use of Ayer's 'Cherry Pectoral.'"  
CATHERINE K. CADY.

"West Killingly, Ct., Sept. 28, 1848."  
Direct Evidence.

"Dr. J. C. Ayer, Lowell—Dear Sir: Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently missed my sleep, and could get no sleep at night. A friend gave me a bottle of your 'Cherry Pectoral,' the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine."  
E. S. STONE, A. M., Principal Mt. Hope Seminary.

From Dr. Bryant, Druggist and P. M., Chicopee Falls, Ms.  
"Dr. J. C. Ayer—Dear Sir: I enclose please find remittance for all the 'Cherry Pectoral' last sent me. I can unhesitatingly say, that no medicine we sell gives such satisfaction as yours does; nor have I ever seen a medicine which cured so many cases of cough and lung complaints. Our physicians are using it extensively in their practice, and with the happiest effects."  
Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by druggists everywhere.  
[mar. 16-3m.]

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

Prepared by GEORGE PEIRCE, corner of Moody and Austin streets, Lowell, Mass.

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

From A. Hale, Charlestown, Mass.  
Mr. Peirce—Dear Sir: Having been somewhat indisposed for a considerable length of time, and having had occasion to use various medical preparations, in the form of pills, powders, syrups, &c., until I had lost nearly all confidence in them,—and having also made use of several bottles of your No. 1 Bitters and Syrup, for myself and family, I can readily recommend them as the best I have ever used for the purpose for which they are designed. The Bitters, as an aperient, I consider the best I have ever used, being mild and thorough in its operation, without any perceptible prostration of the system. The Syrup is excellent to purify the blood by expelling the humors, and to invigorate. I consider them invaluable family medicines."  
A. HALE,  
8 Chardon-street, Boston.  
[mar. 16-3m.]

THE AMERICAN FOWL BREEDER: A New and Valuable Book, containing full information on Breeding, Rearing, Diseases, and Management of Domestic Poultry. By an Association of Practical Breeders.

The above valuable book is just published by John P. Jewett & Co., Cornhill, Boston, and it is offered at the extremely low price of 25 cents per copy, to bring it within the means of every man interested in Poultry.

We want one hundred good, faithful Agents, to sell this work in every county in New England, New York, Pennsylvania, and the West, in connection with Cole's "American Fruit Book," and Cole's "American Veterinary." Active and intelligent men can make money at the business. Address (post paid) the publishers, JOHN P. JEWETT & CO., Cornhill, Boston.

P. S. The "American Fowl Breeder" is done up in thin covers, and can be sent to any part of the country by mail. Any person sending a quarter of a dollar by mail (post paid), shall receive a copy of the work.  
[mar. 16.]

THE ADVENT HERALD.

BOSTON, MAY 11, 1850.

Conference in Boston.

To be held in the Chardon-street Chapel, commencing Tuesday, May 21st, at 10 o'clock A. M., and continue three days. The friends will observe, that the meeting will be held a week earlier than the regular anniversaries.

NEW PRESS.

THE "ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew Text Vindicated." This work is now in press, and will be ready for delivery in a week or ten days. It is not composed of mere dry chronological details. In the first place, it contains a reprint of the articles on the elements of chronology, which appeared in the Herald, and which will enable the reader to harmonize different epochs, periods, &c. This, however, is but a small part of the work—the remainder of which has not been before published in this arrangement.

Then follows an Analysis of Sacred Chronology, in which is given all the language of the Scriptures, which give any clue to the periods in which different portions were written, and different events transpired. It differs in the words of inspiration, and in their chronological order, accompanied with explanatory notes, all the texts which are ever referred to by chronologers, to establish disputed dates. It shows the times in which the several prophets wrote, and in many cases the very years in which given chapters of the prophecies were written, with the evidence which fixes them in the times assigned. By it the reader will be enabled to learn how long before the restoration from Babylon each of the prophets wrote who predicted the restoration of the Jews. It gives the several consecutive periods by which the age of the world is established; and enables the reader to see what events were synchronous, and what Biblical characters were contemporary. It harmonizes conflicting texts, and gives in Biblical language a history of the world. And finally, it closes with an argument defending the numbers of the Hebrew text, and showing the unsoundness of the arguments which have been offered to their disparagement. In short, it is a comprehensive commentary on the chronology of Inspiration.

The work will be over 200 pages, being larger than was anticipated; and still the price will be less than we stated. Single copy, 42 cts.; discount by the quantity.

In these times, when the Scriptures are being perverted, when prophecies are quoted pointing to the Jews' return, which have already been fulfilled in their past history, it is important that each Bible student be furnished with some help like the present. J. V. H.

REFORMS AND REFORMERS.

The present time is prolific of a class of people, who are altogether in advance of this (in some respects) confessedly enlightened age. They do not only assume to erect huge structures, that will be able to resist the assaults of the elements, and oppose a front of adamant to the slow, sure, and steady progress of infinite ages; but they have demonstrated (to themselves) that those aerial edifices, of which the young, in the hey-day of life, so fondly dream, can be erected, with foundations as real, firm, and immovable, as if they were deeply imbedded in the bowels of the earth.

We have learned, among other things, that dreams are not peculiar to children; and that it is not necessary that the subjects of them should have their eyes closed. True, the composition of the two fabrics,—one built with the eyes closed, and the other with them open,—may very widely differ; but they so much resemble each other in appearance, as to deceive those who are accustomed to use their eyes through the tops of their heads, leaving the usual mode of visual cognizance to their more worldly-minded neighbors, who pertinaciously persist in looking at things as they are. If we were called on to express a preference, we are not certain that we should not pronounce in favor of that "castle in the air," built while the eyes were shut, over that erected when those organs were open. For with our ideas of human nature, the chances of the endurance of the one built without the aid of brains and eyes, are greatly beyond those of the one built with the use of eyes, but without brains. In the first case, nothing is assumed, nothing is the result, and of course, no harm is done. In the other case, everything is assumed, and literally everything is the result.

Men's characters, tastes, and habits differ very widely. Their modes of accomplishing the same or a similar object, are very different, sometimes even antagonistical. Sometimes it is a matter of extreme difficulty for the unsophisticated to determine which is the better; such are to be pitied. We know no better way to arrive at the correct result, than to keep our eyes open, and watch for finger-posts and way-marks. We shall meet such,—and they will do us good, provided we have learned to read them.

The apostles were accused of turning (metaphorically) the world upside down. That idea was not half so philosophical as the one long before advanced by one who said, that if he had a place on which to place his feet, he could lift the world. What with ARCHIMEDES was an important idea, a vast mechanical principle, is now entirely eclipsed by a still greater discovery, viz., that the lever and fulcrum have been found! Surely no one will deny that the world has been lifted! Why, the very men who have done it, can be pointed out. But if incredulity will close its ears to this fact, perhaps it may be admitted, that the lever and fulcrum are at hand, but that they are rather too unwieldy for the hands that grasp and struggle with them. We shall not stop to settle which is the case.

It is universally conceded, that the world is full of wretchedness and folly. Many feel the necessity of a reform. Some set about the work from principle, some without principle, and others from policy, based on the ground of receiving for the outlay a full equivalent. Only assure us that the outlay will produce the effect desired, and we should not hesitate much to award the *quid pro quo*. At one time during the last eighteen hundred years, the efforts to reform the world, or to make men better, were wholly exerted by one class of people. We know not that they were acquainted with the sciences, or the philosophy of the schools; but this we do know, that what they spoke and taught, agree most remarkably with what is seen everywhere around us. But since that time, multitudes have arisen, of every name and condition, color, and shade, all laboring at the huge lever, to lift the gigantic mass of corruption under which it is placed. True, there does not appear to be much unanimity as to what or where shall be the fulcrum, (a somewhat important portion of the reforming apparatus, we would diffidently suggest,) but the matter is settled, that the world is to be moved, and that the men who are tugging at the lever, are the ones to

whom that special work is assigned. But—and the doubt thus implied is almost unpardonable—if they should not succeed in moving the world, so as to be perceptible by its vibrations, why, the fault is not in the laborers, nor in the implements used. The reason of the failure would be, that the world would not be raised! How can it be expected, that we should reform a man that will not be reformed!

But to speak seriously. Since the days of HOWARD, RAIKES, ELIZABETH FRY, and we might add, JOHN POUND, the world has swarmed with what are termed philanthropists, and we are not aware that there were ever more at any one time than at the present day. Christians,—honest, sincere, godly men and women,—have not only been outstripped in their efforts to benefit the human race, by those who assume to be the universal benefactors of mankind, but the course they pursue, and the means they employ to accomplish the end they have in view, are regarded as woefully inadequate. There is no question, that Christians are left far in the rear by many who commenced simultaneously with them, acknowledging and using the same means, and with an identical object in view. What is the cause of the separation? One professes to adhere to the course marked out in the Bible, and the only course which can lead to any beneficial result; while the other rushes headlong, unreflectingly, into any and everything, that may strike his fancy, regardless whether the word of GOD approves or condemns. And he who refuses to follow his lead, doubting whether it is safe to travel in a path in which he can receive no aid from above, will soon be admonished, that he greatly stands in need of a reformation.

We hardly think that we could be greatly surprised at any belief, however monstrous or ridiculous; but we are sometimes compelled to wonder that certain individuals should be led into such vagaries as we see them indulge in. Not only is the Bible thrown aside as a worthless book, but GOD himself is denied, and the tendency of Christianity to produce the end which they profess to have in view is resolutely opposed. Men have begun in works of philanthropy and benevolence, from a commendable desire to benefit their race, humbly depending on the oversight and direction of their Creator. Yet we have seen them, after a while, from some cause, breaking away from the sober and efficient teachings of the Bible, and bidding adieu to both consistency and common sense. We are not opposed to Christians embarking in all the genuine reforms of the day; indeed, we seriously question the Christianity of any man who holds himself aloof from the position in which his influence may be felt. But we reprobate that spirit of reform, that leads men to seek to lay their banners on the teachings of the Bible, and to set their own reason up as the standard of right and wrong. We reprobate that teaching which is opposed to that of the Bible, under whatever form or garb it may appear.

We have been led to these remarks from reading the following extract from a letter (we presume) written by HENRY C. WRIGHT, whom many of our readers will remember as a zealous and powerful advocate of the enslaved. He was once, we believe, an Orthodox minister; but now, judging from a series of letters he published in the *Liberator* a few months ago, he is a Deist, rejecting pretty much everything in the Bible. He appears to be of the transcendental school, and is evidently one who thinks that, he, with others of like faith, have the requisite means for lifting the world.

We copy the following from an exchange paper. He does not know in what connection it originally stood. At all events, we think our readers will agree with us in the opinion, that as it stands, a greater piece of stupidity has seldom fallen under their notice:

"If death, as I have defined it, be a violation of the natural law, it ought to be and will be abolished. Death, if it be a violation of natural law, is not of God, it has no more right to be in this world than has drunkenness or slavery; it is an enemy to God and man, and ought to be driven from the earth, and no longer be allowed in the form of governments, churches, statute laws, constitutions, or Bibles, or of warriors, priests, or politicians, or in any form, to terrify the hearts, crush the souls, and destroy the happiness of men, and array brother against brother in deadly hostility. I go, then, for the abolition of death. (1.) It brings only danger, and never safety, to life, liberty, and property; by being necessarily destructive of all respect for the human person. (2.) It is a violation of natural law, an outrage upon God and man. It can never bring protection to man nor glory to God.

"How is death to be abolished? As are other crimes; that is, by searching out its causes, and removing them, and by discovering the laws of health and life, and obeying them. Were the money and energy now devoted to inflicting death on men, given to searching out the causes of death and the laws of life, and to bringing men to obey them, how soon would this great scourge of earth cease!"

The Bishop of Exeter.

The recent decision in the controversy between the Bishop of Exeter and Mr. GORHAM, in relation to baptismal regeneration, is not at all likely to settle the difficulty. Those who sympathize with the latter gentleman, are very well contented with the decision, that the articles, rubrics, &c., of the Church of England, allow men the convenient privilege of thinking as they please on that subject. But it is far otherwise with the Bishop and his party; they maintain that the doctrine of Mr. GORHAM is a heresy, and that the decision of the highest ecclesiastical court known to the Church is wrong, and clamor lustily against it. Bishop PHILPOTTS has come out in a pamphlet, berating in not the most gentle terms, no less a personage than his superior, the Archbishop of Canterbury, for having sanctioned the decision of the Privy Council. He also accuses the Archbishop of inconsistency, and says that his views were once quite different.

This rebellion against the legitimate authorities, is rather a poor example to set before the eyes of those who are looked on as a church without a head, or a head without a church,—we do not know which,—and cannot be expected to imbue the adherents of dissent with a love for apostolic succession. If the Bishop of Exeter had lived a few hundred years ago, he would not only have cheered the crusaders to battle, like another PETER the Hermit, but we think he would have been likely to have donned the

helmet, breastplate, and the rest of the paraphernalia of ancient warfare, and contributed his full share to the active operations of the knights of the cross.—He is certainly an individual of much pugnacity; and whatever may be his claims to genuine piety, and that he is, as far as profession is concerned, a *fighting Christian*. We have not yet seen the end of the matter. Hear how he addresses the Archbishop, whose very mitre seems to tremble through fear of his testy subordinate:—

"Meanwhile I have one most painful duty to perform. I have to protest not only against the judgment pronounced in the recent cause, but also against the regular consequences of that judgment. I have to protest against your Grace's doing what you will be speedily called to do, either in person, or by some other exercising your authority. I have to protest, and I do solemnly protest, before the Church of England, before the Holy Catholic Church, before Him who is its Divine Head, against your giving mission to exercise cure of souls within my diocese, to a clergyman who proclaims himself to hold the heresies which Mr. Gorham holds. I protest that any one who gives mission to him till he retracts, is a favorer and supporter of those heresies. I protest, in conclusion, that I cannot without sin—and by God's grace, I will not—hold communion with him, be he who he may, who shall so abuse the high commission which he bears."

"American Railway Guide, and Pocket Companion, for the United States; containing correct Tables for time of starting from all stations, distances, fares, &c., on all the Railway lines in the United States, together with a Railway Map. Also, many principal Steamboat and Stage lines, running in connection with Railroads."

The above is the title-page of a neat book, published on the first Monday in each month, at the *Pathfinder* office, No. 123 Fulton-street, New York.

We have received the May No. of the "*Pathfinder Guide for the New England States*." The present No., like its predecessors, abounds with useful and important information for travellers. It is published on the first Monday of every month, at No. 5 Washington-street, Boston.

We have received from PHILLIPS, SAMPSON & Co. of Boston, the third edition of GIBSON'S *Decline and Fall of the Roman Empire*, with notes by MILMAN. It is unnecessary for us to say anything in the way of commendation.

SUMMARY.

- Horace S. Allen, confined in the Leverett-street jail, this city, on a charge of robbing the United States mail between Manchester, N. H., and Boston, attempted suicide on Sunday morning, by taking half an ounce of bed-bug poison. His companion in his cell gave an alarm to the jailer, who sent for a doctor. Emetics were administered, and the poison ejected from Allen's stomach. Allen is a native of Lynn, where his friends and relatives reside.
- It is estimated, on the principle of past increase, as determined by the census, with the addition of statistics of emigration, that the population of the United States in 1851 will reach 25,000,000.
- Eighteen camels from the coast of Africa arrived at New Orleans on the 19th ult., in brig Urano, fifty days from Malta.
- Several prisoners confined in Cincinnati jail lately escaped by going through the mud sewers.
- In Brecksville, O., owing to a quarrel between the heirs of some landed property, the buildings on it were burned, and several of each of the contending parties have been arrested.
- The girls and women of Massachusetts braided straw enough to sell for \$1,300,000 last year.
- A human skeleton, of unusual size, was discovered the other day, at Harsimus, in New Jersey, by a Mr. Bliven, who was grading near the house of Judge Garretson. It was found about nine feet under ground, embedded in several bushels of exceedingly large oyster-shells, much larger than any to be found in our waters at the present day. They are doubtless the remains of an Indian of immense stature, as from the appearance of the skeleton, he must, when living, have been over eight feet high. The skull measured fifteen inches from the root of the nose, over the top, to the base of the occipital bone, and is two feet in circumference. It contains a full set of excellent teeth, (except one,) very even, sound, and white.
- Mr. Rickart, an old and respectable citizen of Lynn, was run down by the Portland train on Saturday evening at the station at Lynn. He was standing on the track, watching the approaching Boston train, when the Portland train coming up in his rear, struck him and knocked him some feet off the track, breaking his ribs, and otherwise dreadfully crushing him, so that he is not expected to live.
- On Tuesday morning, 30th ult., Mr. Reuben Paddock, a rigger, of Nantucket, fell from aloft to the deck of the ship *Garonne*, at New Bedford, fracturing his skull, and otherwise badly injuring himself. He remained insensible until 3 P. M., when he died.
- John Johnston was executed at Patterson, N. J., last week, for the murder of Judge Van Winkle and his wife. Though there can be little doubt of Johnston's guilt, he persisted in declaring his innocence to the last, and said that he was ready to die and meet his God. There were about 12,000 persons present to witness the dreadful spectacle.
- One of the convicts in the New York penitentiary, Blackwell's Island, recently escaped in a hog trough. He was picked up nearly exhausted, after having been several hours in the water, by one of the Grand-st. ferry-boats. He was landed at Williamsburg, where, no one feeling disposed to detain him, he was suffered to escape.
- The Supreme Court have decided, in the case of Morena Jordan vs. Fall River Railroad, that the Company is liable for a trunk lost or stolen, and for such valuable articles contained in it as may be considered connected with personal apparel, such as a watch and chain, and for so much money as may be considered necessary to the traveller for travelling expenses, but not for large sums of money or merchandise thus carried, unless specially notified.
- The report of the drowning of Col. C. De Russy, and his three sons, near Natchitoches, is said to have been a hoax.
- An Irishman, named Curry, has been held to bail at Fredericksburg, Va., for circulating abolition documents.
- Last week, the wall of a building, in New York, under which some men were at work, fell in, and killed seven persons.
- The Merrimack river, and other streams, were swollen by the rain of Monday, and the ice considerably damaged. Several hundred feet of the Concord road in Bow, the next town below Concord, were swept away, and the Tuesday evening train was prevented from passing Bow bridge. Several bridges on the Pemigewasset were carried off—the Union bridge, in Holderness, and Blair's bridge, in Compton. The flood has subsided.
- Mr. True Sanborn was killed at Frankfort, Me., by a heavy stone falling upon him at the Mosquito mountain quarries.
- Dr. Dane Hyde, of West Townsend, and his son, twelve years old, were drowned in a branch of West River, in Jamaica, Vt.
- The coal works of Messrs. Brittain, in Cass township, Pa., were burnt on Tuesday morning; loss estimated, \$12,000—no insurance.
- Dennis Wentworth, aged 13 years, was drowned at Montpelier, Vt., on the 29th ult.
- Mr. John Bird caught at the Narrows, Staten Island, a codfish weighing about sixty pounds. When cut open, there were taken out of him two large shad, one dozen of large sea crabs, and sundry other fish, of which no census was taken.
- On the 28th ult., a barn belonging to Jared Ratty, in Killingworth, Ct., was struck by lightning, and consumed, together with three head of cattle.

BUSINESS NOTES.

- L. D. Mansfield—The order on Bro. Cole is not paid.
J. P. Smith—You have paid to end of present volume.
J. L. Clapp—Thank you for the correction.—all right now. R. F. Smith, named as delinquent, we now understand.—He is not to blame.
W. P. Stratton—C. P. W. resides in Hubbardston, Mass.
B. W. Johnson—Book sent by mail. You will owe \$2 at the end of the present vol.
H. L. Hastings—Sent books by express.
C. M. P.—Your questions will receive attention on the return of Bro. H.
J. F. Huber—Your last remittance paid to No. 45; the present one would pay to No. 452, unless you have sent some that has not been credited. How is it? Books sent, by Thompson's Express. Bro. C. has none of those you order on hand.
W. B. Maynard—The change of Mrs. D. A. to Miss B. M., has been made.

Wholesale Prices Current.

Table with multiple columns listing various commodities such as Corn, Wheat, Flour, and their respective prices per unit. Includes sub-sections for Candles, Coffee, Fish, and Soap.

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.
A conference will be held in Peacham, Vt. (in the M. E. chapel), Thursday, May 30th, and continue over the Sabbath. Bro. I. H. Shipman, Edwin Burnham, and F. H. Berick, will attend. May the Lord come with them and bless the word. We are weak and feeble, but we hope that God will increase our number. Brethren, remember us at the throne of grace. J. D. WEBSTER.
Bro. N. Billings will preach at South Berwick, Me., Thursday evening, May 30th, and remain over the Sabbath; Great Falls, N. H., June 3th, and remain over the Sabbath; New Durham, N. H., 11th, and remain till Monday, 17th. Brethren will arrange for meetings in each place.
Bro. T. Smith will hold a meeting in Bangor, Me., Lord's-day, May 26th, where the friends may appoint; also one in Orrington the first Lord's-day in June, where the brethren shall think best.
Bro. S. W. Thuber will preach in Southwest Stratford, Vt., Sunday, May 19th.
Bro. R. V. Lyon will preach at Ashford, Ct. (in the Axe Factory), Sunday, May 5th & Northfield Farms, Mass., 7th, 6 P. M.; Vernon, Vt., 8th, 2 P. M.; Houghtonville, 9th, 7 P. M.; Windham, the 10th, 2 P. M.; Bridgewater, 11th, 7 P. M., and remain over the Sabbath; Fomret, 13th, 2 P. M.; Woodstock, 14th, do; Shrewsbury, 15th and 16th, commencing at 7 P. M.; Low Hampton, N. Y., 17th, 4 P. M.; Hebron, 18th, 7 P. M., and remain over the Sabbath (where the brethren may appoint); Union Village, 20th, 7 P. M.; Jamaica, Vt. (in the school-house near Bro. Rawson's), 7 P. M.
Bro. S. W. Bishop will preach in West Dover, Vt., May 4th, and remain over the Sabbath; Somerset, 5th, 2 P. M.; Jamaica (Bro. A. Howes), May 8th, do; Rawsonville, 9th, as Bro. Rawson may appoint; Bro. A. Kingsbury's neighborhood, Sunday, 12th; Windham, 14th, 2 P. M.; North Springfield, 15th, 4 P. M.; Denison Hill, 16th, do; Woodstock green, 17th, do; Bridgewater, 18th, 2 P. M., and over Sunday; Shrewsbury, 20th, 4 P. M.; Menton, 21st, do; Shrewsbury, (Bro. Pierce's), 22d, do; Wallingford, (Wm. Sweetland's), 23d, do; Mt. Holly, Sunday, 25th; Timmout, 27th, 4 P. M.; Fayville, 28th, do; Hebron, N. Y., 29th, 2 P. M.; Cambridge, 30th, 4 P. M.; Pownal, Vt., 1st, do; S. Adams, June 1st, do; Cheshire, Sunday, 2d.
Bro. K. S. Hasting will preach in Haydensville, May 10th, evening; Ashfield, Sabbath, 12th; South Haverly, 13th; E. Streeter's, 14th; Plainfield, 16th; Savoy (Elder McCulloch's), 16th and 17th; Cheshire, evening of the 17th and 19th, Sabbath, Savoy, N. Myrick's Monday, 20th, evening at Knightville; Norwich, 23d; Pleasant Valley, Ct., 24th; and at Mt. Beulah's, 26th; 30th; Newbury, June 1st; New Britain, evening, June 3d Union, in the neighborhood of A. Morse.
Bro. H. H. Gross will preach in West Troy Sunday, May 5th; attend N. Y. Conference, 7th, 8th, and 9th; Cranbury Creek, 10th; Brockett's Bridge, 11th; Little Falls, 21st; Herkimer, 22d; Higham Mills, 23d to 26th.
At the request of Bro. Osler, Bro. A. Brown will preach in Lancaster, Pa., May 14th; Springfield, 15th; Shiremanstown, 16th and 17th; Baltimore, Md., Sabbath, 19th; Washington, D. C., 21st, each at 7 P. M., except Sundays.
Bro. I. H. Shipman will preach in North Springfield, Vt., Sabbath, May 12th, and at Concord, N. H., Sabbath, May 26th.
Bro. P. B. Morsan will preach in Albany, N. Y., Sabbath, May 13th; Addison, Vt., Sabbath, 19th; Burlington, Sabbath, 26th.

Books for Sale at this Office.

- "Is Christianity from God?" cts.
The Vocalist ..... cts.
By Rev. J. Cumming, D. D. 50
Whiting's Testament ..... 75
"Lee on the Soul" ..... 30
Litch's "Pneumatologist" ..... 75
Two hundred Stories for Children ..... 125
dren ..... 375
Jones' "Biblical Inquirer" do 125
One hundred and fifty do ..... 375
Litch's "Restitution" ..... 375
Jewels in Heaven ..... 25
Weetche's "Armageddon" ..... 375
Advent Harp ..... 60
Glossom of Rocky Nook ..... 375
Pocket " (with music) 375
Sacred Chronology ..... 42
Judgment Anthem and Heavenly Vision, with music ..... 6

CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.
We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits;" and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States.
Merchants and traders, who buy at wholesale, will find our assortment store at Chatham-street, New York. B. T. YOUNG, A. A. JAYNE.
[my. 4.] Corner of Ann and Blackstone-streets, Boston.

YOTNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Druggists, Rugs, Mats and Matting, Table and Piano Covers, Stair-roads, &c. &c., No. 450 Pearl-street, second carpet store at Chatham-street, New York. B. T. YOUNG, A. A. JAYNE. [my. 4.]

Receipts for the Week ending May 8.

The No. appended to each name below, is the No. of the Herald to which the No. is credited, unless otherwise appearing in the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.
L. D. Mansfield, \$1 on acct; Dr. J. L. Barker, 50¢; Rev. J. Adams, 45¢; J. Carl, 45¢; E. Pratt, 45¢; A. Severance, 50¢; W. P. Stratton, 45¢; Capt. E. Mitchell, 45¢; C. Littlefield, 45¢; J. Spear, for Miller's Life; H. H. Tucker, do; J. F. Huber, 45¢; J. Campbell, 45¢; P. Fox, 50¢; J. Leaning, 50¢—each \$1.
B. Swasey, 50¢; E. Ballou, 45¢; R. Newell, \$1.
M. B. Stewart, 50¢; M. Grant, 52¢; P. Palmer, 50¢; J. Hutchins, 50¢; S. Dillabough, 50¢; Wm. Smith, 52¢; J. Shelly, 42¢; C. L. Aldrich, 50¢; A. C. Foot, 45¢—\$2.—J. G. White, 33¢ on acct.—W. Wilmot, 50¢—\$4.