

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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* For terms, &c., see last page.



(For the Herald.)

THE RESURRECTION MORN.

BY MISS H. M. JOHNSON.

I questioned one who knelt in grief
Beside his partner's grave,
Where now his spirit found relief
From sorrow's dark'ning wave?
He raised his eyes, half dim with tears,
While smiles his brow adorn—
"Tis the bright hope that brings to view
The resurrection morn."

I asked a mother, as she laid
Her first-born in the tomb,
What the wild flow of anguish stayed,
And calmed her spirit's gloom?
She dashed away the gathering tear
That filled her eye forlorn—
"Tis the bright hope that brings to view
The resurrection morn."

I asked a lonely orphan child,
By her last parent's bier,
What now could ease her anguish wild,
And stay the burning tear?
Deep, deep emotions filled her heart,
And shook her fragile form—
"Tis the bright hope that brings to view
The resurrection morn."

I asked a brother bowed in woe
Beside a sister fair,
Whose gentle head death had laid low,
What saved him from despair?
A smile beamed through his falling tears,
And soothed the raging storm—
"Tis the bright hope that brings to view
The resurrection morn."

I questioned one whose tears fell fast
Upon a friend's cold brow,
His dearest, truest friend,—his last,—
What hope could cheer him now?
A ray of light stole o'er his face,
So lonely and forlorn—
"Tis the bright hope that brings to view
The resurrection morn."

I asked a Christian, whose low breath
Broke faintly on my ear,
A Christian at the verge of death,—
What now his soul could cheer?
A smile as pure as angels' wear,
His joyful brow adorned—
"Tis the bright hope that brings to view
The resurrection morn."

I searched the Holy Book of Life,
To find the brightest part,
Which in each hour of grief and strife
Could cheer the Christian's heart:
An angel's voice broke on my ear,
And thrilled my trembling form—
"Tis that, 'tis that which brings to view
The resurrection morn."

The New Heavens and New Earth.

BY THOMAS BURNETT.

[Mr. BURNETT, a learned English writer, and secretary to King WILLIAM, was born A. D. 1657. His *Theory of the Earth*, from which these extracts are taken, does not favor probation after the advent.]

(Continued from our last.)

We come now to the third and last head of our discourse; to determine the time and place of the millennium. And seeing it is indifferent, whether the proofs lead or follow the conclusion, we will lay down the conclusion in the first place, that our business may be more in view; and back it with proofs in the following part of the chapter. Our third and last proposition therefore is this; that the blessed millennium, (properly so called) according as it is described in Scripture, cannot obtain in the present earth, nor under the present constitution of nature and providence; but it is to be celebrated in the new heavens and new earth, after the conflagration. This proposition, it may be, will seem a paradox or singularity to many, even of those that believe a millennium: we will therefore make it the business of this chapter, to state it, and prove it, by such arguments as are manifestly founded in Scripture and in reason.

And to prevent mistakes, we must premise this, in the first place; that though the blessed millennium will not be in this earth; yet we allow, that the state of the church here will grow much better than it is at present: there will be a better idea of Christianity, and, according to the prophecies, a full resurrection of the witnesses, and an ascension into power, and the tenth part of the city will fall; which things

imply ease from persecution, the conversion of some part of the Christian world to the reformed faith, and a considerable diminution of the power of Antichrist.* But this still comes short of the happiness and glory wherein the future kingdom of Christ is represented; which cannot come to pass till the man of sin be destroyed, with a total destruction.

In the first place, we suppose it out of dispute, that there will be new heavens and a new earth after the conflagration. This was our first proposition, and we depend upon it, as sufficiently proved both from Scripture and antiquity. This being admitted, how will you stock this new earth? What use will you put it to? It will be a much nobler earth, and better built than the present; and it is a pity it should only float about, empty and useless, in the wild air. If you will not make it the seat and habitation of the just in the blessed millennium, what will you make it? How will it turn to account? What hath providence designed it for? We must not suppose new worlds made without counsel or design. And as, on the one hand, you cannot tell what to do with this new creation, if it be not thus employed; so, on the other hand, it is every way fitted and suited to be an happy and paradisaical habitation, and answers all the natural characters of the millennial state; which is a great presumption that it is designed for it.

But to argue this more closely upon Scripture grounds. St. Peter says the righteous shall inhabit the new heavens and the new earth—(2 Pet. 3:13): "Nevertheless, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness;" that is, a righteous people, as we have shewn before. But who are these righteous people? That is the great question. If you compare St. Peter's new heavens and new earth with St. John's, (Apoc. 21:1, 2) it will go far towards the resolution of this question: for St. John seems plainly to be in this new earth: "I saw," says he, "new heavens and a new earth, and the new Jerusalem descending from God out of heaven;" therefore descending into this new earth, which he had mentioned immediately before. And there the tabernacle of God was with men, (v. 3) and there he, that sat upon the throne, said, "Behold I make all things new;" referring still to this new heavens and new earth, as the theatre where all these things are acted, or all these scenes exhibited; from the 1st verse to the 8th: now the new Jerusalem state being the same with the millennial, if the one be in the new heavens and new earth, the other is there also. And this interpretation of St. John's word is confirmed and fully assured to us by the prophet Isaiah; who also placeth the joy and rejoicing of the new Jerusalem in the new heavens and new earth, (65:17, 18): "For behold, I create new heavens and a new earth; and the former shall not be remembered: but ye will glad and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy;" namely, in that new heavens and new earth: which answers to St. John's vision of the new Jerusalem being let down upon the new earth.

To these reasons, and deductions from Scripture, we might add the testimony of several of the fathers; I mean of those that were millenarians: for we are speaking now to such as believe the millennium, but place it in the present earth before the renovation; whereas the ancient millenarians supposed the regeneration and renovation of the world before the kingdom of Christ came; as you may see in Irenæus, Justin Martyr, Tertullian, Lactantius, and the author ad Orthodoxos. And the neglect of this, I look upon as one reason, as we noted before, that brought that doctrine into discredit and decay: for when they placed the kingdom of the saints upon this earth, it became more capable of being abused by fanatical spirits, to the disturbance of the world, and the invasion of the rights of the magistrates, civil or ecclesiastical, under that notion of saints; and made them

also dream of sensual pleasures, such as they see in this life; or, at least, gave an occasion and opportunity to those that had a mind to make the doctrine odious, of charging it with these consequences. All these abuses are cut off, and these scandals prevented, by placing the millennium aright; namely, not in this present life, or on this present earth, but in the new creation, where peace and righteousness will dwell. And this is our first argument why we place the millennium in the new heavens and new earth; and it is taken partly, you see, from the reason of the thing itself, the difficulty of assigning any other use of the new earth, and its fitness for this; and partly from Scripture evidence, and partly from antiquity.

The second argument for our opinion is this: the present constitution of nature will not bear that happiness that is promised in the millennium, or is not consistent with it. The disease of our bodies, the disorders of our passions, the incommodiousness of external nature; indigency, servility, and the unpeaceableness of the world; these are things inconsistent with the happiness that is promised in the kingdom of Christ. But these are constant attendants upon this life, and inseparable from the present state of nature. Suppose the millennium was to begin nine or ten years hence, as some pretend it will;* now shall this world, all on a sudden, be metamorphosed into that happy state? Apoc. 21:4—No more sorrow, nor crying, nor pain, nor death, says St. John: all former things are passed away. But how passed away? Shall we not have the same bodies; and the same external nature; and the same corruptions of the air; and the same excesses and intemperature of seasons? Will there not be the same barrenness of the ground, the same number of people to be fed; and must they not get their living by the sweat of their brows, with servile labor and drudgery? How then are all former evils passed away? And as to the public affairs, while there are the same necessities of human life; and a distinction of nations, those nations sometimes will have contrary interests, will clash and interfere one with another; whence differences, and contests, and wars will arise, and the thousand years truce, I am afraid, will be often broken. We might add also, that if our bodies be not changed, we shall be subject to the same appetites, and the same passions; and upon those, vices will grow, as bad fruit upon a bad tree. To conclude; so long as our bodies are the same, external nature the same, the necessities of human life the same; which things are the roots of evil; you may call it a millennium, or what you please; but there will be still diseases, vices, wars, tears and cries, pain and sorrow, in this millennium; and if so, it is a millennium of your own making; for that which the prophets describe is quite another thing.

Farthermore; if you suppose the millennium will be upon this earth, and begin, it may be, ten or twenty years hence; how will it be introduced? How shall we know when we are in it, or when we enter upon it? If we continue the same, and all nature continue the same, we shall not discern when we slip into the millennium. And as to the moral state of it, shall we, all on a sudden, become kings and priests to God? Wherein will that change consist, and how will it be wrought? St. John makes the first resurrection introduce the millennium; and that is a conspicuous mark and boundary: but as to the modern or vulgar millennium, I know not how it is ushered in.—Whether they suppose a visible resurrection of the martyrs, and a visible ascension; and that to be a signal to all the world that the jubilee is beginning; or whether it is gradual, and creeps upon us insensibly; or the fall of the beast marks it; these things need both explication and proof; for to me they seem either arbitrary, or unintelligible.

But to pursue our design and subject: that which gives me the greatest scandal, in this doctrine of the vulgar millennium, is their joining

things together that are really inconsistent; a natural world of one color, and a moral world of another: they will make us happy in spite of nature; as the Stoics would make a man happy in Phalaris's bull; so must the saints be in full bliss in the millennium, though they be under a fit of the gout, or of the stone. For my part, I could never reconcile pain to happiness; it seems to me to destroy and drown all pleasure, as a loud noise does a still voice: it affects the nerves with violence and overbears all other motions. But if, according to this modern supposition, they have the same bodies, and breathe the same air in the millennium, as we do now, there will be both private and epidemical distempers, in the same manner as now. Suppose then a plague comes and sweeps away half an hundred thousand saints in the millennium, is this no prejudice or dishonor to the state? or a war makes a nation desolate; or, in single persons, a lingering disease makes life a burden; or a burning fever, or a violent colic, tortures them to death: where such evils as these reign, christen the thing what you will, it can be no better than a mock millennium. Nor shall I ever be persuaded that such a state as our present life, where an aching tooth, or an aching head, does so discompose the soul, as to make her unfit for business, study, devotion, or any useful employment; and that all the powers of the mind, all its virtue, and all its wisdom, are not able to stop these little motions, or to support them with tranquillity; I can never persuade myself, I say, that such a state was designed by God or nature, for a state of happiness.—(To be continued.)

(For the Herald.)

Sketches of Travel.

No. I.—THE VOYAGE.

A VOYAGE TO EUROPE! What a grand idea! It had long haunted my imagination like some bright vision of romance, which I hardly dared hope ever to see realized. The very word "voyage" had a bracing, inspiring, salt-water air. It called up "spirits from the vasty deep"—old ocean's varied forms of beauty and sublimity, gallant ships proudly careering o'er the waves, crews of brave and generous-hearted tars, and all the exciting scenes of nautical adventure.

And then EUROPE—the world's museum, crowded with the choicest productions of genius in every department of human effort, with her time-honored castles, her stupendous cathedrals, her magnificent palaces, her immense works of public utility, her unequalled collections of paintings, and statues, and antiquities, her venerable universities, her vast libraries, her long line of illustrious artists, and historians, and poets, and philosophers, and orators, and statesmen, and heroes, where every spot of ground is hallowed by its association with the most celebrated events and names in history—it seemed impossible for one to breathe the air or tread the soil of such a classic land, without catching the inspiration of its greatness, and becoming himself a great man by inevitable consequence.

Imagine then, my delight at the prospect of actually attaining this elevation, and becoming myself "a travelled man." Yes! The good ship "Aberdeen, Hubbard, master," was up for Liverpool, to sail in five days, and it was for me to say, whether I would go in her. I hurried home to make the necessary preparations. How vivid is the recollection of those few days! All surrounding objects seemed to share in my excitement of feeling, and to wear looks of unwonted significance. What changes might pass over them during my absence! How changed might I be before my return! And what if I should never come back again! The very books on my study shelves, seemed to reproach me for leaving their quiet and dignified society, to become a fugitive and a vagabond in the earth.

Once under way, I began to feel, for the first time, the loneliness of my situation. We were not far from the shore. The long lines of

* All fulfilled since Burnett wrote.

* Who looked for a millennium in this present state.

lighted streets were visible on both sides of us. Yet it seemed as if the ocean already rolled between me and my native land. I had set out for foreign shores, and return was impossible, until I had accomplished the end of my pilgrimage.

The next morning the wind was in our favor, and the music of the Sabbath bells was borne to our ears from off the land—O how sweetly they sounded, as if calling us to stay, and rest that day under the shadow of the sanctuary. But we heeded them not. Our pilot was aboard, and we immediately got under way. It was a beautiful morning, and the harbor was alive with vessels, some, like us, outward bound, and others just arrived. Soon we met the United States mail steamer "Herman," from Southampton, with all her colors flying; then the packet ships "Waterloo," and "Guy Mannering," and others, whose decks were crowded with emigrants, just opening their eyes on the "New World." About noon we passed Sandy Hook, and discharged our pilot. The wind freshened up from the southward, and we began to make some headway.

The next morning brought my first experience of sea-sickness. I succeeded in getting on deck and walking a little, but at breakfast-time my appetite suddenly disappeared, and I retreated precipitately to my state-room, where I turned in and lay the rest of the day. This was Monday. Tuesday, ditto—ate nothing but a few prunes and some arrow-root gruel. Wednesday, ditto—much sea, and a great deal of rolling; managed a little soup for dinner; fine headway. Thursday, not much better. Captain handed me the bulletin for the day—"Lat. 41 deg. 2 min. N. long. 58 deg. 25 min. W.—seven hundred miles from home." The above is a specimen of the entries in my diary, day after day, without much variation, till I became very much reduced in strength and spirits. I find the following reflections written in my note-book about that time:

"It is worth something to learn, by going abroad, that God is everywhere, and that we may carry with us a sense of His gracious presence wherever we may go. The Psalms which I committed to memory last winter are a source of great comfort to me now. Especially when confined to my berth and unable to read, I take great satisfaction in recalling them to mind and dwelling upon them.

"It is hard to feel our continual dependence on God; I mean not only to realize it, but to delight in it. To-day I am sick. I feel my dependence. But I hope to feel better to-morrow, and not so dependent. Just as if I was not as dependent at one time as at another. So now I am at sea, I feel my dependence. But I hope to be on land in the course of a few weeks, and then be in a measure relieved from a sense of my dependence. While absent from my family, I feel our joint dependence on God for life, and health, and all things. But what can I do for them when present? How entirely dependent then as now. Teach me, O Lord, ever to cherish a sense of my dependence, in health as in sickness, on land as on sea, at home as abroad, and even to rejoice in it."

We had but four cabin passengers. One was an elderly man, an Englishman, for many years past a resident at the Balize, Honduras, now on his way to make arrangements for the removal of his family to England, a pleasant, sociable man, who had graduated at the University of Cambridge, and made the tour of Europe in his youth. One was a Welchman, who came to this country thirty-one years ago, and settled in Oneida county, N. Y., now on a visit to his relatives in the "old country." The third was a jolly young Yorkshireman, who had lived awhile at Paris, Brazil, and then in Canada.

I shall always feel under great obligations to our excellent captain, for his kind attention to my health and comfort while under his care. Although evidently a thorough-going sailor, perfectly familiar with all the details of his profession, he has none of that roughness of exterior or manner, which we commonly associate with sea-captains, but was as agreeable and gentlemanly a man as you would wish to see. Our steward too—I should be ungrateful were I to omit mention of his many admirable qualifications—attentive, prompt, ready for anything, always looking on the bright side, even when the wind was dead ahead, and possessed of the happy art of adapting his replies to the varying humor of his questioners. I never could cease to admire the dexterity and grace with which he would convey dishes of all qualities, shapes, and dimensions, from the cook's quarters to the cabin, across the deck in perfect safety, even in the roughest weather.

Our crew were a hard looking set, many of them old men, hardly capable of duty, and all apparently enfeebled by hard labor and exposure and vicious courses. There was not one fresh looking countenance among them; not one which bore any expression above that of a low sensuality; and not even that buoyancy of spirit which often animates brutes. The monotonous song with which they braced the yards

or heaved the capstan, seemed to have no more life in it than the creaking of the ropes or the turning of the windlass. And the miserable condition of their clothing, added to the wretchedness of their appearance. No two were dressed alike. There was every conceivable variety of shape, and color, and texture in coats and pantaloons—the shortest possible round-about, and the longest possible overalls—old hats, caps, and huge sou'-westers—boots, shoes, slippers, and bare feet. Falstaff's ragged regiment could not have been worse off. Most of them were drunk when shipped, out of money and out of clothes. All their advance wages had gone to pay the score run up at their boarding places since their last voyage. Consequently, when we reached Liverpool, they were wholly at the mercy of those ravening wolves, who prowl about the docks to entice new comers to their boarding-hells, where they keep them awhile on the credit of their next voyage, and then pocket their wages in advance, and turn them adrift in the same destitute, wretched condition.

Many sea-faring men with whom I have conversed on this subject, have expressed to me their conviction, that much of this evil might be prevented, if the universal practice of *paying seamen's wages in advance* were discontinued. If they did not receive their pay, or only a part of it, until after they had sailed, then they would have some money coming to them when they were sober enough to know its value, and to make a good use of it. A feeling of self-respect and independence would grow up in their minds, and when they arrived at the end of their voyage, they would be better able to look out for themselves, and steer clear of the land-sharks. I would fain appeal to ship owners, and agents, and all honest and benevolent persons, who are interested in the welfare of sailors. Is not such a change practicable?

The eighteenth day out we came in sight of land, passed Cape Clear, and were obliged to beat up the Channel in the face of an east wind. The next day, towards evening, we came near the Irish coast, saw Brown Stonehead with its two beacons, and could discern the verdure on shore; then Waterford lighthouse, where was a pilot boat lying off, from which three men came alongside of us in a small boat, to see if we had any provisions to give them. The next day we were becalmed, so that the tide drifted us down the Channel. Towards evening, however, the wind sprang up again, and the succeeding day we passed Holyhead, had a view of the Isle of Man, saw the Skerries, rocks that proved fatal to so many vessels before the erection of the present lighthouse, and beyond the Isle of Anglesey, had a glimpse of the cloudy outline of Mount Snowdon, which our Welchman contemplated with delight. We soon made Point Linus, the usual station for pilots, about forty-five miles below Liverpool, and when I went on deck late in the afternoon, quite an exciting scene presented itself. Our signal was set for a pilot, viz., the union jack at the fore; in the distance was a pilot boat with colors flying, responding to our call, her small boat making for us; a steam-tug alongside, anxious to escort us up the Mersey, for only sixteen guineas, which our captain refused to give. The pilot came aboard and dispensed the news to our hungry company. The next morning a steamer took us in tow, we passed Rockfort, had a fine view of Liverpool on the left, and Birkenhead on the right, under a clear sky. The flag was up at Prince's Dock, to signify that it was full of vessels; but on our captain's landing, room was made for us; we entered the basin and hauled into the dock just as the "Isaac Webb," swarming with emigrants, was hauling out of the "Waterloo Dock," opposite; having made a very good passage of twenty-two days. S. J. M. M.

Signs of the Times.

BY L. D. MANSFIELD.

We may not be able with all the light of prophecy, to discover the precise order of events which are in the womb of the future, but we should keep on the look-out and be ready to discern the application of prophecy to current events, lest we fall under the censure of the Lord Jesus for our want of discernment of the "signs of the times," as the Pharisees did at his first advent.

There are two extremes in this matter, both of which should be avoided. The first is a state of moral obtuseness, which fails to perceive any relation between transpiring events, however momentous their import, and the prophecies. And the other, is a disposition to make an application of events to historical prophecy, without sufficient deliberation, and hastening to conclusions before the premises are fairly laid in facts.

As a people, we have, doubtless, erred in the last mentioned particular far more than in the former; but this is not to be wondered at, and is on the whole less pernicious in its influence than the moral, and I might say mental obtuse-

ness, which sees nothing of the fulfilment of prophecy which occurs at every step in our progress toward the judgment. It were better by far, in approaching an unknown and dangerous coast to keep a look-out from the mast-head, though we should mistake a bank of fog for a continent, than to remain in careless security in the cabin, until the ship was stranded on a rock-bound coast.

We have hazarded many opinions respecting the future, which time has proved to be quite unfounded; this should teach us to proceed with greater caution, but should no lead us to abandon the post of observation, and resign ourselves to carnal security.

It was once thought that there never could be a state of general hostility and resort to arms in the old Roman world, as the "four angels standing on the four corners of the earth holding the four winds of heaven," were symbolical of four great European powers,* which would by the potency of their own influence and the skill of their diplomacy, so control the affairs of Europe as to prevent the recurrence of the scenes of bloodshed which had so often transpired on the old Roman domain; but scarcely had this view been received, before nearly the whole world is electrified by the upheaving of the nations, and the overturning and reconstruction of half the governments of Europe; while the "battle of the warriors was with confused noise and garments rolled in blood." France, Italy, Hungary, Austria, and the German States; countries forming the very marrow of the Roman Empire, felt the shock most severely, and thousands of slaughtered victims on the gory battle-fields, told us too plainly to be mistaken, that the "winds of heaven" were not "held."

Some writers have maintained that the coming of the Lord would occur at a time of profound peace, while nearly all have anticipated a period of unprecedented tribulation and calamity.

Our Saviour taught that "DISTRESS OF NATIONS with perplexity, men's hearts failing them for fear and for looking after those things which are coming on the earth," would be the immediate precursors of his coming.

Nor do we think that Paul's declaration, "when they shall say PEACE AND SAFETY, then sudden destruction cometh upon them, and they shall not escape," (the passage upon which those rely who expect a time of peace will precede the advent), contradicts this, for he evidently refers to the general unbelief respecting Christ's coming, and their "safety" relates to safety respecting that event; while the "fears" and consternations of which Christ speaks, are such as are produced by "the distress and perplexity of nations," and the general unsettling of the social and political affairs of the world.

Europe is the grand theatre of prophecy, and all the closing scenes of the mighty drama of history will transpire there. Asia, the principal seat of the first three stupendous monarchies which were delineated in Daniel's prophecy, and whose delineations history has verified, is not so much an object of interest as Europe, which embraces Rome and the ten kingdoms into which the empire was divided. Every intelligent observer of "the signs of the times," will, therefore, look earnestly and patiently to Europe for developments, indicating our whereabouts in the great chart of human affairs revealed in prophecy.

We should look to Europe, then, for "distress of nations, with perplexity," and though the last four years have partially fulfilled this prediction, yet we have only seen "the beginning of sorrows," in that direction, from all human appearance.

That it may be seen how strong the expectation of the unsettling of Europe and a general state of hostilities has been, and even before the last European revolution, I quote from Mr. Bickersteth's work on "The Signs of the Times," published in 1845. He says:

"Even political men have announced this from the common sagacity and foresight of what is coming. In Dec. 1826, the late Mr. Canning testified in the House of Commons, 'I fear the next war which shall be kindled in Europe will be a war not so much of armies as of opinions; the consequence of letting loose the passions, at present chained and confined, would be to produce a scene of desolation which no man can contemplate without horror. I dread the recurrence of hostilities in any part of Europe, and would bear much and forbear long, rather than let slip the furies of war, not knowing whom they may reach, or how far these ravages may extend.'"

"Similar are the views of a most able defender of divine truth, who states his opinion thus—

"Of this, in general, I am satisfied, that the next coming (whether in person or not I forbear to say) will be a coming not to final judgment, but a coming to precede and usher in the millennium. I utterly despair of the universal prev-

* As we know of no instance where a government is symbolized by an angel, we have not been able to adopt the view that the four angels symbolize governments.—ED. HER.

alence of Christianity as the result of a pacific missionary process, under the guidance of human wisdom and principle, but without slackening in the least our obligations to help forward this great cause, I look for its conclusive establishment through a widening passage of desolations and judgments with the utter demolition of our present civil and ecclesiastical structures."

"Pious men on the Continent are awakening to these scriptural views. The following extract from 'L'Esperance,' a French journal, of Jan. 5th, 1839, will show this:

"After a review of the stormy condition of the world at this moment, are we not authorized to offer with solemn emotion this great question, 'Whither are we going?'"

"We have already said, that we have no pretensions of any kind, and we shall especially guard against endeavoring to answer the great question that we have just offered, by the light of diplomacy.

"What is indeed that mass of short-sighted wisdom, which imagines to govern the world, and to foresee at two days' distance what the future will bring forth? Microscopic wisdom, perfectly versed in the crowd of odious and shameful details, of which the political world at this moment is composed, and who, foreseeing one of the turns of the road, imagine that the general direction of things will necessarily remain in the course in which human affairs now run. When Napoleon departed for Moscow, did he, powerful as he was, know that he was departing for St. Helena? Leaving then the great question asked above to remain in all its vagueness, and inquiring anew, Whither are we going? we reply—

"As to the details, no one knows; but generally, here appears certain to us.

"At best through violent storms.

"To an immense revolution, which shall renew the political and religious world.

"To a moment of profound darkness, followed by a dazzling light.

"To a casting down of the proud, and an exaltation of the feeble.

"But all very differently to what the several parties imagine."

Thus far the events have been much as anticipated.

The late wars in Europe, though "wars of armies," to some extent, was, nevertheless, eminently a "war of opinions." Absolutism against popular forms of government, and liberty against oppression, were the great antagonistic elements, and the conflicting of armies was only incidental to the antagonism of principles.

The extract from "L'Esperance" anticipated "violent storms, an immense revolution, which should renew the political and religious world,—casting down the proud, and exalting the feeble,—and all in a very different way from what the several parties imagine."

The beginning of those events has already been realized; but the grand consummation of these dramatic scenes has not been realized as yet. But we regard the "signs of the times" as pregnant with events of startling magnitude, which seem inevitable in 1852.

It will be seen from this passage from Bickersteth's "SIGNS OF THE TIMES," that Russia is expected to fulfil an important part in the terrible drama which closes the history of nations.

"The Russian nation appears, both from prophecy and providence, to have a leading part assigned to it in these last tribulations, though it be to its own ultimate confusion and overthrow. The 38th and 39th chapters of Ezekiel, commencing—"*Set thy face against Gog, of the land of Magog, prince of Rosh, Meshec, and Tabal,*" apparently point out the three chief provinces of the Russian empire. The dread by the nations of the present overwhelming power of that land is not without a just cause. Oh that it might lead us to the only true source of strength."

The probability of this grand and appalling collision between the nations of Europe, including Russia, in 1852, is made very strong by the aspect which things are assuming at the present time. The following letter from a correspondent of the New York "Herald," shows us that great things are anticipated at the opening of the next spring. It will speak forcibly to the watchmen who are anxious to know the time of night.

"Washington, Oct. 14, 1851.

"I send you, Mr. Herald, a plan of raising a German loan of two millions of dollars. You would do well to print it in the original, as well as in English, for thousands of Germans would see it if published in your columns.

"I learn that double twenty thousand dollars has been raised by Dr. Kinkel, since his brief sojourn amongst us. Success, say I, to this movement. It is conceived in wisdom, and will be sure to carry, if our re-actionary President will not come down upon the Doctor with another Cuba-outlawing and anti-law of nations proclamation; but I am happy to learn there is no danger of that, as German votes are not to be

thrown away with impunity by the Whig party. Besides, I hear that Dr. Kinkel's interview with the President, in which he told him all his plans, was perfectly satisfactory.

"That all Germany will strike a blow for liberty next spring, you may put down in your widely read sheet as a fixed fact, before it happens, for happen it will. Italy, too will strike at the same time; and then a war of extermination against the arch enemy of liberty, that devil who sits upon his icy throne in the swamps of the Neva. I speak what is now intended; and to the enemies of popular liberty in Europe, it is no secret.

The convention of European democrats will, most probably, be held in your city, in the course of the next two or three months. So you will have all the real celebrities of Europe in your midst—Kossuth, Kinkel, Mazzini, Ledru Rollin, and their determined associates. I am very much afraid that Mr. Fillmore will put them under the ban of the law of 1848, especially if the oppressors of Russia, Austria, Prussia, Naples, Rome, and their cat's-paw, Louis Napoleon, should send over a protest; but I hope, Mr. Herald, they will be safe from all Presidential interference, under the powerful shield of public opinion, as displayed in your paper.

"I have another piece of news for you, if you have not had it already, in these days of steam and lightning, and that is, that the Italians have already raised two millions of dollars, which are now on deposit in a London bank, subject to the control of revolutionary democrats, who are preparing to blow up the crowned tyrants of the old world. There is yet a hope for Italy, you will see from this.

"Russia is pushing Louis Napoleon forward to his destruction, might and main, and the kite is obeying the autocratic impulse, as is evident to all. The election for the next President of France will be the signal for the great battle of Armageddon, between the people on the one side, and the few on the other. Wo to the oppressor at the next uprising! Von Gagen, the traitor to the people's cause, foreseeing the storm, has, I learn, sold his estates in Westphalia, and is probably now on one of the Western States, to settle. A pregnant sign of the future."

Strange that this writer, who is evidently no student of prophecy, should call the anticipated conflict the "battle of Armageddon," but it may be as unwittingly true as the language of the High Priest who proposed that Christ should "die for the nation, and that the whole nation perish not;" though he meant in a very different sense from that in which the Holy Ghost intended, under whose unconscious impulse he uttered the prophecy. So may the "battle of Armageddon" occur really, but very differently from what the writer anticipated. At all events, we should be on the look-out, and be ready for that day.

There is no reason to doubt the opening of a terrific drama in 1852, and we hope it will close by the brightness of the Lord's coming, and that the scenes—as respects God's people—will terminate in glory and not in gloom.

Monitor and Messenger.

"That Day."

From the earliest ages, inspired men have freely and clearly spoken of the day of judgment. Enoch, who was the seventh from Adam, and all of whose life on earth, except twenty-two years, was contemporaneous with that of our first father, prophesied, saying, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him."—Three thousand years after this, Jude found no fitter words, by which to warn outrageous sinners, than those spoken to the antediluvians.

In the 50th Psalm, Asaph gives an account of the same great day, scarcely, if at all, less full and particular than that given by our Lord in the 25th of Matthew. The last words of the royal preacher are no less decisive: "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." So that for full five thousand years we know that the doctrine of future judgment has been no secret to the pious. It was no novelty in the days of the apostles. It was so well understood by the early Christians, that in 2 Timothy 4:8, Paul simply calls it "that day," meaning the great day, the day of days, and the day for which all other days were made, and in comparison of which all others are as nothing. Let us notice a few things respecting it.

It will commence so as no other day ever did. Other days begin with the rising of the natural sun, but this will be ushered in with the brightness of Immanuel's appearance. Other days begin with general quiet, but this will begin with great and unusual noises. "Our God shall come, and shall not keep silence: a fire shall

devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." When Christ finally left his apostles, "a cloud received him out of their sight;" and while they were gazing up to heaven two angels said: "This same Jesus which is taken from you, shall so come in like manner as ye have seen him go into heaven." "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Men will see sights and hear sounds that morning, such as never met their senses before. The brightness of his coming will extinguish the light of the heavenly bodies, and the sounds, which shall be heard, shall make the earth reel and stagger like a drunken man.

The day of judgment will probably exceed all other days in length. There is a general impression that it will commence at midnight. I shall not state all the reasons of this belief, but merely say, they render the opinion probable. Besides, the term *day*, in both the Old and New Testaments, often denotes a much longer period than twenty-four hours. The apostle Peter is speaking of "the day of judgment and perdition of ungodly men," when he tells us that "one day is with the Lord as a thousand years, and a thousand years as one day." Hence many sober and learned men have inferred that the judgment day will last a thousand years. One thing is certain, and that is, the judgment will last long enough to answer all the ends of a public trial, vindicating the government of God, and acquitting the innocent, condemning the guilty, and showing how God is just in saving sinners, who have fled to Jesus.

It will also be above all others a *day of convocation*. The heavens and the earth shall furnish the assembly. The chariots of God, which are twenty thousand, shall roll down the skies, bearing in them the ten thousand times ten thousand angels. And them that sleep in Jesus will God bring with him. The dead in Christ shall rise first, and be caught up into the air to meet the Lord. Prophets, apostles, martyrs, confessors, saints of all ages and nations, shall all be there. There too shall be fallen angels and wicked men. "We must all appear before the judgment-seat of Christ." What an assembly! There never was a congregation so large before, and there shall not be such a one after this day.

It will be a day of *unparalleled excitement*. There will be no listless spectator there. People have fallen asleep at a funeral, at a marriage, under the preaching of the gospel, and at the bed of the dying. But none will fall asleep at the judgment-day. Every eye shall see and every ear shall attend to the Judge. Every faculty of the soul will be roused to the highest exercises, of which it is capable.—Dreams, fancies, and wandering thoughts attend men in this life, but not at that day.

To men it will be a day of *despair*. There never were such tears as will be shed, such sighs as will be heard, such groans as will be uttered, nor such cries as will pierce the air that day, when men shall wish for annihilation, but wish in vain; when they shall "say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Wicked men may be bold now, but the stoutest of them will find their courage fail them when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat.

To the righteous it will be a day of *joy and triumph*. Saints in glory are awaiting the adoption, to wit, the redemption of their body. They shall in that day attain the glorious liberty of the sons of God. I would not have believed it, if the Bible had not said so, but the righteous shall "have boldness in the day of judgment." Nothing in the word of God surprises me more. The most timid child of God shall have no fears. The believer, who on earth was startled at anything unusual, will have a divine composure during all these amazing exhibitions.

Yet to saint and sinner it will be a *day of surprise* and wonder. Many will be saved, and many lost contrary to the expectations of some, who knew them on earth. Christians will wonder that they are saved, and how they are saved, and they will be unspeakably surprised at having themselves commended for deeds, of which they took no farther account than that they were very imperfect. Sinners will be filled with amazement to find that they are lost, and how their ruin was accomplished, and especially that they are condemned for many things that they always prided themselves upon. Christians should be saved. Sinners wonder why they should not be saved. The sinner asks, "What have I done?" The Christian, "What have I not done?" The sinner says he does the best he can. The Christian knows he does not. Who was it that said, "Behold, I am vile?"

Was it Saul, Judas, or Jeroboam? No. It was Job, "a perfect and an upright man, one that feared God and eschewed evil."

That the day will be a day of *clairvoyance*. Things will then be cleared up, which were grievously full of darkness. God's providence will then be made plain as to a thousand things before inexplicable. The successful villany of the wicked will then be exposed. The slandered, abused and injured of our race will then have justice done them. Many a righteous man judicially murdered, will then face his corrupt earthly judge with the suborned witnesses and perjured jurors that sat on his trial, and generally God will bring forth the righteousness of his people as the light, and their judgment as the noon-day. There will no longer be any doubt whether Burr meditated treason or not, who wrote the letters of Junius, or who committed murders, that were never punished on earth.

The judgment-day will also be a day of *final decision*. In this world appeals are often taken from lower to higher courts, from the judgment of contemporaries to that of posterity, and from the judgment of man to that of God. But the judgment-seat of Christ is the court of the last resort. From his decision there lies no appeal. Then more than in all other times will be fulfilled the saying: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

The day of judgment will be the *last day*.—After it "time shall be no longer," that is, duration shall not be measured by the alternations of day and night, and there shall be no succession of seconds, minutes, hours, days, months, and years, as now. All beyond the judgment-day is eternity.

That this last day and its scenes will have an ineffaceable impression on the minds of all men, is not to be doubted. None will ever forget what they then saw, and heard, and felt. Men may in eternity not remember with clearness days, which on earth were called great days, but the memories of the last day will not grow dim while eternity rolls on. "Son, remember," was a dreadful part of the rich man's doom. And the righteous will never cease to celebrate the mercies and deliverances of that "last of the sons of time."

It may well be doubted whether even good people think as much as they should of the day of judgment. It was Justin Martyr, I think, who often told his friends that these words were always sounding in his ears, "Awake, ye dead, and come to judgment." The apostles seem to have had every thing associated with the last day. When one would express gratitude for kindness and hospitality, he prays that his friend may receive mercy of the Lord in that day. When the same writes to his beloved children, he says: "Behold, the Judge standeth before the door." When Christ was on earth, he said: "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." And after he ascended to heaven he said: Behold, I come quickly; and my reward is with me, to give every man according to his work." Let us often and solemnly meditate on this day; yea, let us hasten to the coming of the day of the Son of man. Then when the cry is heard, "Behold he cometh," we shall reply, "Even so, Lord Jesus, come quickly."—

W. S. P.

N. Y. Observer.

Prediction of the First Eclipse.

BY PROF. O. MITCHELL.

To those who have given but little attention to the subject, even in our own day, with all the aids of modern science, the prediction of an eclipse seems sufficiently mysterious and unintelligible. How, then, it was possible, thousands of years ago to accomplish this same great object, without any just views of the structure of the system, seems utterly incredible. Follow me, then, while I attempt to reveal the train of reasoning which led to the prediction of the first eclipse of the sun, the most daring prophecy ever made by human genius. Follow, in imagination, this bold interrogator of the skies to his solitary mountain summit—withdrawn from the world—surrounded by his mysterious circles, there to watch and ponder through the long nights of many—many years. But hope cheers him on, and smoothes his rugged pathway. Dark and deep as is the problem, he sternly grapples with it, and resolves never to give over till victory crowns his efforts.

He has already marked that the moon's track in the heavens crossed the sun's, and that this point of crossing was in some way immediately connected with the coming of the dread eclipse. He determines to watch, and learn whether the point of crossing was fixed, or whether the moon, in each succeeding revolution, crossed the sun's path at a different point. If the sun in his annual revolution could leave behind him a track of fire, making his journey among the

stars, it is found that this same track was followed from year to year, and from century to century, with undeviating precision. But it was soon discovered that it was far different with the moon. In case she, too, could leave behind her a silver thread of light, sweeping round the heavens, in completing one revolution, this thread would not join, but would wind around among the stars in each revolution, crossing the sun's fiery track at a point west of the previous crossing. These points of crossing were called the *moon's modes*. At each revolution the mode occurred further west, until, after a cycle of about nineteen years, it had circulated in the same direction entirely around the ecliptic.—Long and patiently did the astronomer watch and wait; each eclipse is duly observed, and its attendant circumstances are recorded, when, at last, the darkness begins to give way, and a ray of light breaks upon his mind. He finds that no eclipse of the sun ever occurs unless the *new moon is in the act of crossing the sun's track*. Here was a grand discovery. He holds the key which he believes will unlock the dread mystery, and now, with redoubled energy, he resolves to thrust it into the wards, and drive back the bolt.

To predict an eclipse of the sun, he must sweep forward from new moon to new moon, until he finds some new *moon* which would occur while the moon was in the act of crossing from one side to the other of the sun's track. This certainly was invisible. He knew the exact period from new moon to new moon, and from one crossing of the ecliptic to another.—With eager eyes he seizes the moon's places in the heavens, and her age, and rapidly computes where she crosses at her next change. He finds the new moon occurring far from the sun's track; he looks around another revolution; the place of the new moon falls closer to the sun's path, and the next closer, until, reaching forward with piercing intellectual vigor, he at last finds a new moon which occurs precisely at the computed time of the passage across the sun's track. Here he makes his stand, and on the day of the occurrence of that new moon, he announces to the startled inhabitants of the world that the sun shall expire in dark eclipse. Bold prediction! Mysterious prophet! with what scorn must the unthinking world have received this solemn declaration! How slowly do the moons roll away, and with what intense anxiety does the stern philosopher await the coming of that day which should crown him with victory, or dash him to the ground in ruin or disgrace. Time to him moves on leaden wings; day after day, and at last hour after hour, roll heavily. The last night is gone—the moon has disappeared from his eagle gaze, in her approach to the sun, and the dawn of the eventful day breaks in beauty on the slumbering world.

This daring man, stern in his faith, climbs alone to his rocky home, and greets the sun, as he rises and mounts the heavens, scattering brightness and glory in his path. Beneath him is spread out the populous city, already teeming with life and activity. The busy morning hum rises on the still air, and reaches the watching-place of the solitary astronomer. The thousands below him, unconscious of his intense anxiety, joyously pursue their rounds of business, their cycles of amusement. The sun slowly climbs the heavens, round and bright, and full-orbed. The lone tenant of the mountain-top almost begins to waver in the sternness of his faith, as the morning hours roll away. But the time of his triumph, long delayed, at length begins to dawn—a pale and sickly hue creeps over the face of nature. The sun has reached his highest point, but his splendor is dimmed—his light is feeble. At last it comes! Blackness is eating away his round disc—onward, with slow but steady pace the dark veil moves, blacker than a thousand nights—the gloom deepens—the ghastly hue of death covers the universe—the last ray is gone, and horror reigns. A wail of terror fills the murky air—the clangor of brazen trumpets resounds—an agony of despair dashes the stricken millions to the ground, while that lone man, erect on his rocky summit with arms outstretched to heaven, pours forth the grateful gushings of his heart to God, who had crowned his efforts with triumphant victory.

Search the records of our race, and point me, if you can, to a scene more grand, more beautiful. It is, to me, the proudest victory that genius ever won. It was the conquering of nature, of ignorance, of superstition, of terror, all at a single blow, and that blow struck by a single man. And now do you demand the name of this wonderful man? Alas! what a lesson of the instability of earthly fame are we taught by this simple recital. He who had raised himself immeasurably above his race—who must have been regarded by his fellows as little less than a god, who had inscribed his fame on the very heavens, and had written it in the sun, with a "pen of iron, and the point of a diamond"—even this one has perished from the earth—name, age, country, all are swept into oblivion; but the proud achievement stands. The monument reared to his honor

stands; and although the touch of time has effaced the lettering of his name, it is powerless, and cannot destroy the fruits of his victory.

A thousand years roll by; the astronomer stands on the watch-tower of Babylon, and writes for posterity the records of an eclipse; this record escapes destruction, and it is safely wafted down the stream of time. A thousand years roll away; the old astronomer, surrounded, by the fierce but wondering Arabs, again writes and marks the day which witnesses the sun's decay. A thousand years roll heavily away; once more the astronomer writes, from amidst the gay throng that crowds the capital of Europe. Record is compared with record, date with date, revolution with revolution, the past and present together—another struggle commences—another triumph is won. Little did the Babylonian dream that he was observing for one who, after a lapse of three thousand years, should rest upon this very record of the successful resolution of one of Nature's darkest mysteries.

Daguerrean Journal.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JAN. 3, 1852.

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

End of the Volume.

With the last number the old volume closed.—With the new year, a new volume commences.—Three weeks since we marked on their paper or envelopes the indebtedness of each one who is owing for the paper, at the close of the year. The receipt of each one of these would make a very acceptable *New Year's present*. We hope to hear from all soon, and expect to from those who recognize their obligation to do justly. We hardly know what to think of some who receive volume after volume and never seem to realize that what contributes to their pleasure costs the office money, and involves it in embarrassment when deprived of its just dues. We would much like to settle up with each one to the close of the present year. We hope those in arrears will not fail to make an effort, at least, to pay their dues, that we also may be able to do justice to our creditors. The beginning of the year is a fine time to repent of all sins both of omission and commission, whether pecuniary or otherwise.

THE NEW YEAR.

Another year has been added to the days of the past, and we have entered on another of these fleeting periods of time. How swiftly the months succeed each other! But yesterday, as it were, the closing year dawned on us; and its rapid moments have so soon fled.

These way marks in our journey of life, if rightly improved, serve a useful purpose. If time was unmeasured and unmarked,—if it had no succession of light and shade, of day and night, of summer and winter, of months and years—if the sun continually looked down on us, from a fixed point in our sky, and we had nothing to remind us of the passing of time, we might give little heed to the duties and responsibilities of life. But their swift succession cannot fail to remind us that few and evil are the days of the years of our life, and that their tale is soon told. How important then is it that on these annual returns, we do, what should often be done, review our past lives, scan the motives of our hearts, and repent before the living God, over our many short comings and departures from duty. Who is there that lives, and has no occasion to mourn over hours misspent, foolish thoughts indulged, idle words and thoughtless acts which need to be repented of? and who can count the sum of them? Also who is sufficiently mindful of the many mercies received? Who is thankful enough for preserved or restored health—exemption from sickness, for having while so unworthy, been fed, clothed and sheltered, and supplied with every needful good? In recounting our short comings, and our many blessings, we need to humble ourselves anew, and to be devoutly thankful before Him, in whom we live and move and have our being: and thus to begin each new year with higher and holier purposes than those which may have been before the actuating ones.

On these annual returns, it is customary with pub-

lic journalists, also, to recall the prominent events of the past, and to speculate respecting the future. Of the past year, the two most prominent occurrences have been the liberation of M. Kossuth with his visit to this country, and the seizure of the Dictatorship in France by LOUIS NAPOLEON. And these are only important as they may have a bearing on the future. Aside from these the past year has been one of remarkable quiet, but of constant apprehension. It has stood in striking contrast with that of 1848, with which a writer in the *North British Review* thus contrasts it.

Probably since the fall of the Roman Empire the world has never seen a year so eventful and distracting as 1848. It seemed like a century compressed into a lustrum. Never was there a year so distinguished beyond all previous example by the magnitude and the multiplicity of its political changes—by the violence of the shock which it gave to the framework of European society—by the oscillations of opinion and success between the two great parties in the Continental struggle. Never was there a year so pregnant with instruction and warning—so rich in all the materials of wisdom both for sovereign and for people—so crowded with wrecks and ruins, with the ruins of ancient grandeur, and the wrecks of glorious anticipations—so filled with splendid promises and paltry realizations, with hopes brilliant and fantastic as fairy-land, with disappointments dismal and bitter as the grave. Thrones, which but yesterday had seemed based upon the everlasting hills, shattered in a day; sovereigns, whose wisdom had become a proverb, and sovereigns, whose imbecility had been notorious, alike flying from their capitals, and abdicating without a natural murmur or a gallant struggle; rulers, who had long been the embodiment of obstinate resistance to all popular demand, vying with each other in the promptitude and the extent of their concessions; statesmen of the longest experience, the deepest insight, the acutest talent—statesmen like Metternich and Guizot—baffled, beaten, and chased away, and reaching their foreign banishment only to turn and gaze with a melancholy and bewildered air on the *ecroulement* of schemes and systems of policy, the construction of which had been the labor of a life-time; eminent men sinking into obscurity, and going out like snuff; obscure men rising at one bound into eminence and power; ambitious men finding the objects of their wildest hopes suddenly placed within their grasp; Utopian dreamers staggered and intoxicated by seeing their most gorgeous visions in the point of realization; patriots beholding the sudden and miraculous advent of that liberty which they had prayed for, fought for, suffered for, through years of imprisonment, poverty, and exile; nations which had long lain in darkness, dazzled and bewildered by the blaze of instantaneous light; the powerful smitten with impotence; the peasant and the bondsman endowed with freedom and unresisted might, the first last, and the last first;—such were the strange phenomena of that marvellous era, which took away the breath of the beholder, which the journalist was unable to keep pace with, and "which panting Time toiled after in vain."

This is 1848. What follows in 1851?

Where now are all those bright prospects vanished!—which of all those mighty changes have become permanent!—what has been the enduring fruit of all these brilliant victories?—where now are to be found all those fresh, young, sanguine constitutions? With scarcely an exception, everything has fallen back to its old condition. In nearly every state the old domain of despotism has returned, bringing with it worse evils than itself. Hungary and Hesse are crushed; Bavaria has been degraded into the brutal tool of a more brutal tyrant; the Prussian people are sullen, desponding, and disarmed,—and the Prussian government sunk into a terrible abyss of degradation; Austria has a new emperor, more insolently despotic than any of his predecessors for many a long year; and throughout Germany constitutional liberty has been effectually trampled out. In Italy, Venice and Lombardy have been conquered, and are now experiencing the *va victis*; Tuscany is worse, because more Austrian than before, and alarmed at the peril she has incurred; the small duchies are as bad as ever—they could not be worse; the Pope, terrified out of his benevolence and his patriotism, has been restored by foreign arms, and the old ecclesiastical abominations are reinstated in their old supremacy; while Naples and Sicily are again prostrate at the feet of the most imbecile and brutal of the incurable race of Bourbons. Two short years have passed away since Europe presented to the lover of liberty and human progress the most smiling aspect she had ever worn:—and in this brief space of time, an inexorable destiny has gathered together all the far-reaching anticipations, all the noble prospects, all the rapid conquests, all the rich achievements of that memorable era, and covered them over with these two narrow words—*Hic jacet*.

Thus the past year contrasts with that of 1848, but it is more in its exemption from great events, than in actual retrograde movements,—these having been mostly consummated in the intervening years.

Turning from the past, what is the prospect of the coming year? The relations of this Government with several foreign powers are in a somewhat critical condition. Spain is dissatisfied with the connection of this country with the Cuban affair. Great Britain continues her Protectorate on the Mosquito coast, contrary to the spirit of her treaty with this Government, which is also demanding an apology for the attack on the *Prometheus*. Mexico refuses to confirm her grant respecting the Tehuantepec route; and citizens from the United States seem bent on revolutionizing her northern territories. The Sandwich Islands, if ceded to this Government, as there is now quite a probability, may give mortal offence to France, which has long kept up a petty quarrel with it, endeavoring to compel it to admit her brandy

and Catholic priests. Russia and Austria are anything but pleased at the reception which M. Kossuth has received in this country; and should the popular breeze which he is fanning, compel this Government to interfere in favor of Hungary, we could not well avoid being embroiled in the quarrels of all Europe. Thus far in respect to our own Government. How is it with Europe? Everything there seems verging towards a mighty struggle between absolutism and republicanism; and it seems hardly possible to avert it beyond the present year. The Austrian exchequer is on the verge of bankruptcy; and yet her existence depends on her raising the means to support her army. Hungary is ripe for another revolt; and only wants the "material aid" for arms and other munitions of war, to make a more mighty and desperate effort than their last. The reception of M. Kossuth in England and in the United States, cannot but give them great encouragement. The small German duchies are discontented under the governments of other petty sovereigns; and plans are said to be forming in this country for the return of large numbers of Germans, with revolutionary purposes. Italy is in a very precarious condition, and only waits the favorable moment to set the Pope again adrift, and to hurl FERDINAND from the throne of Naples. The dictatorship of France has just been seized by LOUIS NAPOLEON, and the coming year may not pass over without bringing a crisis in the affairs of that nation. Russia is ready to pour down from her northern forests her hordes of Cossacks at any moment when she has anything to gain by war, or to fear by inaction; and Turkey sits a tempting bait to Russian ambition, and if seized would compel other powers to interfere. And thus the entire civilized world seems ready to be embroiled in war, whenever the crisis may occur. These things are causing politicians to watch with eager interest the signs of the times.

If thus interesting to the politician, they can be none the less so to the student of prophecy. Although it would be vain to speculate, and foolish to predict respecting the future; yet the signs of the times are ever objects of interest, and worthy of most attentive consideration. The journalist should ever be more ready to record what does transpire, than to predict what will; and yet it is within his province to point out probable contingencies. In these however he is always liable to mistake and misjudge, and should never speak dogmatically. A month since, we could not well conceive how the time for the general election in France could fail to terminate the government of LOUIS NAPOLEON; but his seizure of the absolute power, has put an end to all speculation respecting that point of time. In like manner any opinion as to the course of events in the future, may be proved fallacious by the results. We shall therefore be content with noticing the fact that there is a universal looking for of a revolutionary storm in Europe. Its proximity is felt by all, and though it may be delayed, it cannot be averted. It is regarded, in the forcible and expressive language of Kossuth, as "the turning point of centuries in the destiny of mankind," as the "approach of universal danger," the "decisive struggle"—the "last in mankind's history," the "approaching death of despotic governments," the "decisive struggle in mankind's destiny," "the drawing near of the judgment," "the hour when the trumpet of the resurrection of the enslaved nations shall sound." In the language of the inspired Evangelist, it is "the distress of nations with perplexity,—men's hearts failing them for fear and for looking after those things which are coming on the earth."

Such is the general expectation. That it will be disappointed in respect to the establishment of republics in the place of despotic governments, we doubt not; nor do we doubt that the real events of which these are premonitory symptoms, "will come as a snare on all them that dwell on the face of the whole earth," notwithstanding the general expectation.—The mistake which is made respecting the supposed dawning of human liberty, by the amelioration of political governments, will serve to fasten the snare on those who are thus looking for a succeeding time of peace and safety; when as Christians we are commanded to "Watch therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Therefore as Adventists we can but look forward to the probable events of the coming year with increased interest.

It is now nearly twelve years since this paper first unfurled its banner to the breeze, and made the distinctive announcement of its devotion to the proclamation of the near personal advent of CHRIST. It has had to encounter much determined and bitter opposition from those who have aimed to silence it, or to divert it to the support of less important questions; but steadily and successfully has it overcome all obstacles. It has also had to encounter many elements of fanaticism, and anarchy, which have now with drawn themselves, and formed a "union" of their own; so that in the future the friends of this cause will

not be molested, by their opposition, or by attempts of theirs to identify themselves with us. In place of such we are pleased to find that all the staid and sober ones, those who act not by impulse but by conviction, remain firm and steadfast in support of the cause they first espoused. We have the satisfaction of being at peace one with another, so that we commence the new year with the prospect of laboring together in all places unitedly, harmoniously and effectively. We will endeavor as co-workers with each other, in our several stations and fields of labor, to continue our united exertions for the conversion of souls, and the advocacy of the near pre-millennial advent. We ask the aid of all in extending the circulation of the *Herald*. The principles which we advocate, and the doctrines to which this paper is committed will be learned by the following prospectus for the coming year of

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

- I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.
 - II. The Personal Advent of CHRIST at the commencement of the Millennium.
 - III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
 - IV. His Reign on the Earth over the Nations of the Redeemed.
 - V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.
 - VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
 - VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
 - VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.
 - IX. The New Earth the Eternal Residence of the Redeemed.
 - X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.
- These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.
- These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

ZECCHARIAH CHAPTER VIII.

A correspondent asks for an exposition of this portion of Scripture.

ZECCHARIAH prophesied in the days of DARIUS king of Persia who began to reign B. C. 520. The work of the temple which had been commenced under CYRUS, but which ceased in the days of ARTAXERXES (SMERDIS) "unto the second year of the reign of DARIUS the Persian" (Ezek. 4:24) had been now recommenced. "In the second year of DARIUS the king, in the sixth month, came the word of the Lord by HAGGAI the prophet, unto ZERUBBABEL. And the Lord stirred up the spirit of ZERUBBABEL . . . and the spirit of all the people, and they came, and did work in the house of the Lord of hosts, their God in the four and twentieth day of the sixth month in the second year of DARIUS the king."—Hag. 1:1, 14, 15. Two months subsequent to this—"in the eighth month, in the second year of DARIUS, came the word of the Lord unto ZECCHARIAH."—1:1. Two years subsequent to this, "in the fourth year of king DARIUS," the word of the Lord came to ZECCHARIAH, as it is recorded in the seventh chapter of that prophecy, and continued in the eighth chapter, of which an exposition is requested.

It will thus be seen that this prophecy was uttered B. C. 518. Sixty-eight years before this, B. C. 586, the city had been smitten in the eleventh year of ZEDEKIAH, and the nineteenth of NEBUCHADNEZZAR, when they "burned the house of the LORD, and the king's house, and all the houses of Jerusalem, and all the houses of the great men, burned he with fire"—leaving in the land only certain of the poor for vine dressers and for husbandmen. (See Jer. 52:5-16.) And two years subsequent to this, in B. C. 516, the temple "was finished on the third day of the month Adar, which was in the sixth year of DARIUS the king."—Ezra. 6:16. This was also sixty years previous to the return of those who went up from Babylon under EZRA, in the seventh year of ARTAXERXES (B. C. 458), and seventy-three years before the final restoration of the captives under NEHEMIAH in B. C. 445.

CORRESPONDENCE.



LOOKING FORWARD.

BY J. M. ORROCK.

"Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."—Titus 2:13.

I saw a man of stately mien,
Whose gait bespoke his youthful age,
No scowl upon his face was seen,
No pent-up storm of fitful rage.
With cheerful looks and placid brow,
A husband and a lord he was;
Hundreds at his command would bow,
And yield submission to his laws.
With all his wealth, how strange to say!
He had no city as his home,
But dwelt in tents from day to day,
Or with his flock and herds would roam.
To those who looked on him with pity
He said, "I seek a heavenly city."*

Years fled, and he became a sire,
A lovely youth stood by his side;
It was the parents' fond desire
That Isaac should with them abide.
But see, on yonder mountain's brow
How strange a sacrifice is made!
An altar raised! and on it now
That very son is bound and laid!
With knife up-raised, the father stands,
Ready to strike the fatal blow—
Kind heaven! is it thy command
That lays a parent's hope so low?
Hark! hark! a voice! it comes from heaven,
"Stay, Abraham, withhold thy hand,
A substitute to thee is given,
Thou hast obeyed the Lord's command."
Isaac released; the trial o'er,
I saw them from the mountain go,
But how he could the trial endure,
Is what I surely wished to know.
I asked what buoyed his spirits up,
He smiled, and said, "The blessed hope."†

Another object met my gaze,
Near me appeared the man of Uz,
And when I asked about his case,
He answered me, in substance, thus—
"I was a prince of great estate;
A lovely wife and friends were mine;
Children and servants too, would wait,
Or else perform what I designed.
But Satan, with malicious arts,
Used means to take my flock away;
I saw my power at once depart,
Ten children died in one short day.
My wife is turned against me now,
My health is gone, and here I lie;
But to God's will I humbly bow:
I'll trust in him though I should die.
I know that my Redeemer lives,
Though I must die with other men;
Though earth my falling dust receives,
I know that I shall live again."
I asked him what dispersed his gloom,
He calmly said, "The Lord will come."‡

Moses was next, of good report,
His way of life I heard him tell:
He was brought up in Pharaoh's court,
And knew Egyptian science well.
But he forsook the stately hall,
The lordly mansions, wealth, and pride,
Choosing to go at duty's call,
Whatever ills might him betide.
He led the Jewish nation through
The wilderness, for forty years;
And all their trials and dangers knew,
Mingling with them in hopes and fears.
He heard them murmur and complain,
And felt their anger on him fall,
But chose still with them to remain—
Patiently enduring all.
I asked what caused him to endure,
He said, "God reigns, the prize is sure."§

Lo! glory bursts o'er Judah's plains,
A heavenly host is hovering there,
Revealing to the pious swains
The tidings they were sent to bear—
"The Christ is born! the Word is made
A light to shine on distant lands;
Go find him in the manger laid,
Go find him wrapped in swaddling bands."
I saw the child to manhood grow;
He was immersed in Jordan's stream,
Then gladly wandered to and fro,
While free salvation was his theme.
He healed the sick, he raised the dead,
He caused the deaf to hear his voice,
At his approach the demons fled,
He made the mourners to rejoice.
I saw him in Gethsemane,
And three disciples with him there;
I heard him groan in agony,
And raise to heaven an earnest prayer.
Betrayed, denied, and left by all,
His last, and solemn hour drew nigh,
He was in Pilate's judgment hall,
Unrighteously condemned to die.
Behold! the cross on Calvary's brow
Bears up the suffering, dying Lamb;
Earth quakes! rocks rend! and darkness now
Enshrouds the earth in awful gloom!
'Tis finished now, the struggle's o'er,
His sighs, and groans, and tears have fled;
He feels the thorns and spear no more,

He now is numbered with the dead.
His body soon was borne away
And laid within the rich man's tomb,
But on the third, the appointed day,
He did his life and power resume.
I saw him in the immortal state,
And wond'ring at these scenes, so strange,
I humbly asked him to relate
The cause of such a wondrous change.
He said, "That I might bliss restore thee,—
'Twas for the joy [thus] set before me."*

But time would fail me, should I try
To tell the effects of this "good hope,"—
How many who were called to die,
Did with it keep their courage up.
I saw a Paul forsaking all,
And counting earthly treasure dross,
Prepared to go at Jesus' call,
To preach the doctrines of the cross.
I asked what hope his heart could stay,
He smiled, and said, "I look for day."†

Three million martyrs next were seen,
Who under Paganism fell,
And who by God's free grace had been
Sustained against the power of hell.
I thought of fifty millions more,
Who under Papal power were slain;
How could they all their trials endure?
What was the hope which did sustain?
I heard a cry! it came from heaven,
It was the voice of martyred ones;
They sighed for what had not been given,
Even to those who were God's sons.
Their cry was this:—"O Lord, how long,
Ere thou avenge our every wrong?"‡

Again I listened to a prayer,
Which seemed to come from every land,
It was borne onward, through the air,
From sunny India's coral strand,—
From Europe's many pious sons,
Who walk along the "narrow way;"—
From the numerous holy ones
Scattered throughout America,—
From Africa's coast, from Asia's plains,
Where first the gospel truth was preached;—
From all the Islands of the main,
Where those reside whom truth has reached.
From heaven and earth, from sea and sky,
From trees, and fields, and springing sod,
I heard the prayer ascending high,
Borne onward to the throne of God.
It came from those who sighed for home,
The prayer was this, "THY KINGDOM COME."§

CONFERENCE AT WORCESTER, Mass.

In accordance with previous advertisement this conference commenced on the 10th inst. The morning session was spent in prayer to God, that his blessing might rest upon the labors of his servants, and that heavenly wisdom might characterize all our actions.

AFTERNOON SESSION.—Services were opened by singing and prayer, after which Bro. HEATH preached a timely and practical discourse from Phil. 3:20, 21. The importance of heavenly conversation and citizenship was earnestly enjoined upon all.

EVENING SESSION.—Singing and prayer. Preaching by Bro. OSLER, from 2 Pet. 1:19-21. The discourse was clear and instructive, and well calculated to confirm our faith in the "sure word of prophecy." The speaker was plain and earnest, though candid and affectionate.

THURSDAY, DEC. 11.

MORNING SESSION.—Conference opened by singing and prayer, by Bro. PREBLE and HEATH.

Bro. J. V. HIMES was chosen Chairman, Bro. D. T. TAYLOR, Jr., appointed Secretary, and Bro. PREBLE, PEARSON, and HIMES, a business committee.

The A. M. was devoted to remarks on the state of the cause and the necessity of scriptural order in all the churches; the want of which had hitherto been a source of evil and confusion. Each spoke candidly and freely; deploring the lack of intelligent, concerted action, and mutual responsibility to God and to each other, which has and does still exist among many in various places. We might not see precisely alike in regard to Bible order, yet looseness in the church and ministry was repudiated, and New Testament discipline was enforced by all who spoke. Let us no longer *talk*, but *act*, that the Master of the house hold at his coming may find us in love and unity, and not in confusion and distraction. Bro. HIMES read a list of the Advent churches in Massachusetts, also the number of ministers, and remarked that help was needed in these places.

After an amicable discussion in regard to the best method to be adopted concerning ministerial unity of action, together with the practicability of holding quarterly conferences in this State for mutual benefit, the Conference adjourned till the P. M.

AFTERNOON SESSION.—Hymn 10 was sung, and prayer offered by Elder OSLER. After singing again, "God moves in a mysterious way," an excellent discourse was listened to from Bro. Pearson. Subject, "Egypt, as connected with Bible History." Bro. P. gave from Scripture and history many very interesting details in the revolutions of this almost extinct, and hitherto much unknown ancient empire: showing especially the superior reliability of the Bible in correctness of event with regard to its origin, etc., also the complete fulfilment of the latter in relation

to the utter abasement of that kingdom among which the sciences and arts once existed in such perfection, and whose haughty king, in the pride of his splendid dominion, could say, "My rivers are my own." In conclusion, he gave the contrast between its present meanness and former grandeur. "God said two or three thousand years ago, that it should become a 'base' 'low' kingdom. Its present abject condition is a striking evidence of the fulfilment of prophecy. Its fate will probably be that of Turkey—both swallowed up in gigantic Russia. Egypt preaches in thunder tones that the Ruler of the universe is the author of the Bible. The end of all earthly kingdoms is at hand,—God is coming to claim them for his Son. Let us be ready for the last great act in this world's drama." We cannot follow the speaker entire, but hope, as many desire, that he will furnish a copy of his discourse for the *Herald*. The meeting adjourned till evening.

EVENING SESSION.—Services of singing and prayer as usual, after which a discourse was preached by Bro. Taylor. Subject, "The Lord's Prayer."—Matt. 6th chapter. Good attention was paid to the word, as the speaker dwelt upon the preparation for, and rapid approach of the everlasting kingdom. The King is at hand, and his out-riders are on before him. May we all be prepared for his arrival.

FRIDAY, DEC. 12.

MORNING SESSION.—The time was entirely occupied in giving an account of the cause among the churches, in various parts of the country.

Bro. Himes remarked, that in reference to Bible order, some of our brethren had got the idea that we meant to deprive them of their liberties; but so far from this, he said, we mean to protect those liberties instead. We in Massachusetts want a definite, intelligent, scriptural method of doing the Lord's work. A conference of elders and brethren, with mutual rights, is desirable. We want to know each other, and instead of always repairing the evil of misunderstanding, to go to work for God understandingly. Some think the end is too near to do anything of this kind. It is near, we know, and so much the more need that Christ may find us in order. Bro. H. alluded to a large town where some had ruled in disorder till they were sick of it, and had now proposed a more excellent way. A door was now opened there to do good. Let us *do* as well as *say*, in kindness and faithfulness.

Bro. Preble said, we in New Hampshire will not cast you off for doing as you think best. You pursue this course out of your peculiar position, still fellowshiping us should we not follow you precisely. We are all freemen, but are not free to trample on each other's rights, or to judge and proscribe others. I am opposed to *isms*, but believe in New Testament order, and labor with this view. If you adopt measures to meet the wants of the cause in Massachusetts, it is your right. We will work in our way also. Some brethren in New Hampshire do not understand you. I said to them I would come and see, and know the state of things. I am satisfied now, and will return and correct any misunderstanding. The cause is prospering with us. In Lake village, N. H., there is a good revival. Souls are being converted, and we have interesting and stirring times. At Meredith Neck, also, there is a good interest, some twenty having been converted and reclaimed. In other places, too, the Lord's work is going on. We keep on as in '42 and '43, and things are in a healthy state.

Bro. Pearson remarked, that things were very encouraging in Newburyport,—uncommonly so. Brotherly love and unity prevail among us. We try to conduct ourselves in a way that will cause the community to respect us, and they do. Many who were once against us, are becoming favorable. A Mr. D—, who a few years since wrote against our views, attended one of the lectures of the last Conference, and gave a candid hearing. We have hired a new and larger hall, and have increased our congregation. Some sceptics and infidels are being moved, and our interests are constantly increasing. The Conference had a good effect there. I am anxious to have well regulated Conferences, and to have quarterly sessions among the churches. I cannot work in confusion. For want of an understanding of each other's way, we may overthrow each other's work. Let us be responsible to each other and to God, and not be too independent. Let us labor systematically. Let us be true and honest, and God will bless us.

Bro. Osler said that they were in order in Salem. We have gospel order, and have had healthy ministers visit us. We have resolved (in the language of Bro. Hawkes,) not to have Paul plant, and Apollos pull up. We have a good hold upon the public mind; never a better than now. Many have been added to the church. Some have recently been converted, and we are looking for an extensive revival. I go for convincing the judgment, and also for converting the heart. A good church may now be revived in Lynn. Let us labor to build them up there, that we may have a healthy and useful society there, that will reflect honor upon the cause.—(*To be continued.*)

JUDGE NOT.

Our predilections naturally lead us to certain portions of Scripture, which we find easy to remember and practice; for instance,—a person who has naturally an amiable disposition, readily obeys the injunctions of kindness, courteousness, and tender-heartedness; but finds really a cross, when he is obliged to "reprove and rebuke." On the contrary, one who is harsh, irritable, and nervous, will present, on all occasions, the penalty of the law, and the judgments of God; but consider the graces of piety, compassion, and courteousness, as minor points, and partly, as weaknesses of the flesh, more to be overcome than nurtured and perfected.

But this is not as it should be; for the word of God, when obeyed, is powerful enough to make up the deficiencies of nature, and those who by profession follow the Lord Jesus, are expected to give heed to all his teaching, by making a practical use of them.

Moreover, it is written, "Man shall live by *every word* that proceedeth out of the mouth of God." It is as natural for us to form opinions, and speak them, as it is for the "spark to fly upwards;" and oftener, rashly and arbitrarily than by meditation, and a comparison of causes with results. Knowing which, the Saviour gives the above monition, and lest he should not be heeded, follows immediately with the penalty. Men of good judgment and sound piety, may err in an exposition of prophetic scriptures; but no man of common sense ever need stumble at the plain, practical teachings of the Saviour. Many of them, however, are so directly opposed to our careless mode of living, that we pacify our consciences, by considering them inapplicable to our time, or incapable of a literal interpretation. And the above admonition usually falls among the latter class, inasmuch as it is supposed to divest us of the faculty of comparing ideas with facts, and thereby perceiving their agreement, or disagreement. But the Saviour had no reference to the power of discerning good from evil, or right from wrong; else why does he subsequently say to the Jews,—“Why judge ye not that which is right?” Or if he would have taken from us the right of examining and determining whether a brother walked not according to the gospel, why does Paul say, “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them?”

Rash censure and severe judgment are nowhere allowed in the Scriptures, and Paul perceiving the audacity of some in this judging, exclaims, “Who art thou that judgest another man's servant? to his own master he standeth or falleth.” “Yea,” the very man whom you have rashly condemned “shall be holden up,” “for God,” who sees all “hidden things,” and knoweth “the counsels of the heart,” “is able to make them stand.”

We are to “*receive him that is weak in the faith*, but not to doubtful disputations;” that is, not to dispute with him on points which to his mind are doubtful, but rather to “*be gentle, apt to teach, patient.*”

Paul says again, we that are strong ought to bear the infirmities of the weak, and not to please ourselves. But instead of obeying this requisition, it is too often the case, that those who consider themselves “strong,” grieve and crush “the weak,” by hard sayings and denunciatory epithets. I have seen meek and quiet followers of the Lord judged and condemned for the merest trifles; and whole multitudes anathematized *en masse* for not believing certain doctrines; whereas, many, perhaps, among them, like “certain disciples whom Paul found,” had “not even heard that there was such a thing.” Of such judges the Saviour says: “First cast the beam out of thine own eye, then shalt thou see clearly to cast the mote out of thy brother's eye.”

Some exempt themselves from judgment, but take the privilege of judging others, from Paul's expression of the “*spiritual man*,” whom he says “*judgeth all things*.” Now if Paul had said all persons, as they apply it, it would indeed have been a sweeping expression, and caused a deal of trouble in our world; but the “*all things*” which is thus judged [discerned] must be the things of which he is discoursing, which, instead of persons, are “the deep things of God” that the “*Spirit searcheth*,” and which the “*eye hath not seen, nor ear heard*,” it “*maketh us to comprehend*,” “that we may know the things” “*he hath prepared for them that love him*.” “Yet he himself is judged [discerned] of no man.” “*It doth not yet appear what we shall be*,” and because the Spirit produces no visible change, “the natural man” cannot yet judge [discern] “the spiritual;” “but when he shall appear,” and “the spiritual man is made like him,” all will plainly discern the difference.

It is written, the saints shall judge the world; and many, supposing themselves to be saints, and capable of “discerning spirits,” pass sentence without mercy. But of such I would ask, *When the saints shall judge the world?* Certainly the Scriptures give no authority of thus judging, until the time come

* Heb. 11:8-10. † Heb. 11:17-19. ‡ Job. 19:23-28. § Heb. 11:24-26.

* Heb. 12:2. † Philip. 3:7-11, and Rom. 13:11, 12. ‡ Rev. 6:9-11. § Matt. 6:10; Rom. 8:19-23.

