



Luke 9: 28-30.

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

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ANCIENT AND MODERN ROME.

Rome Imperial! Rome majestic!
Shade of greatness vanished all—
Looking down th' abyss of ages
To behold thy rise and fall,
We can trace upon thy forehead,
Queen and wonder of thy day,
Broadly marked the awful sentence,
"Pass away!"

Modern Rome! then mitred phoenix!
Risen from those embers cold,
Looking dimly through the future,
The same shadow we behold—
Shadow of a power departing,
Spectre of a grandeur,
Bearing on its front the motto—
"Pass away!"

Whither went the ancient Cæsars,
With the pomp of peace or war,
Thither go the modern Pontiffs,
With dominion grander far,
Papal stole and regal purple
Fall in ripeness of the day,
Cæsar's crown and Pope's tiara
"Pass away!"

Great, but wicked, fair, but cruel,
Scepter'd mischief, worship'd long,
Never yet did men or nations
Prosper finally in wrong.
Justice did her work upon thee,
Mightier than thine own her sway,
"Twas her voice pronounced thy judgment—
"Pass away!"

Priestly Rome! thy cup is filling—
In our eyes, thy endless Truth
Feels her life, and struggles upwards
With the energy of youth,
Thou shalt bind her wings no longer,
Never more her progress stay;
Thou hast lived thy generation—
"Pass away!"

If hereafter from thy ashes
A new phoenix shall ascend,
May she learn to dwell with Virtue,
And take Freedom for her friend,
If as thou she cloas the spirit,
And denies the truth of day,
On thy head her doom be spoken—
"Pass away!"

The Earth,

Its Curse and Regeneration.

(Continued from our last.)

The means, however, are not competent to the end—for if we only consider what, during six thousand years, he has been able to do, we must see that no creature is more impotent for good, than man, whether it be material, or moral good he aims at. In Egypt, and Assyria, and Greece, and Italy, not to speak of Etruria and Palestine, man brought all the energies of intellect, developing all the resources of science, to bear upon the ruggedness and sterility of Earth, but what Babylon gained Egypt lost, and if Italy awakes to life, Greece sinks into the arms of Death—until we can safely aver, that this world of ours, in spite of all the mind which has been lavished on its amelioration, is not more advanced in culture and increase, at this present moment, than in the days of Cain. It is true that we have arts of transport, and printing, and destruction, steam, types, and gunpowder, unknown two thousand years ago. But in their hieroglyphics amassing a page into a word, in their literature still giving law to the nations, in their science which built the pyramids and watered Egypt with the Nile, and in their military exploits which to this day leave Alexander and Cæsar without a rival, the ancients showed that they were in possession of arts unknown to us. So that, if in some respects our agencies be more compact and elegant than theirs were, it is by no means certain that we can command a single result which they had not obtained. And if this be true of material, what shall we say of moral improvement? Have we any experience which may guide us to the hope that the world is gradually throwing off its burdens, and beginning to recover its original holiness and beauty? On the contrary, if the earth be not more subdued and profitable, neither is the world more sanctified and pure than of old. There are bright gleams of ame-

lioration piercing the cloud at times; but they are no more than a struggling moonlight amid the pauses of a storm. They irradiate the waves, but they cannot still them. Hence, at this very period, when the appliances of civilization in government and education and traveling and commercial intercourse have been so successfully developed, Isaac Taylor is bold enough to declare, in his "Life of Ignatius Loyola:" "At this time man is compelled to confess his impotence. But may not the intervention of Omnipotence be so much the more confidently looked for? It is now the cessation of human agency, apparently, as related to the movements of our moral system." The Gospel is no doubt in the world, and the Gospel, if embraced universally, would change the aspect of all things. But the question is, what, in the range of tried means and known causes, can we point to as sufficient to render Christianity commensurate with the human family and paramount over every fallen soul? And this is all we can affirm, that preaching has not done it, and miracles have not done it, and war has not done it, and famine has not done it.—Nay, it is asserted, even of pestilence itself, the sharpest arrow of the quiver, that it has ever been only a "scourge," and at no time a school-master, and that in no single instance can it be shown to have produced a moral reform. The speculation, therefore, of the earth regenerating itself, carries its own refutation on its front, and, like a detached iceberg, melts away in the very waters on which it floats. It is condemned by the very facts to which it appeals.

Views such as these, however, run as counter to the tide of human expectation as to the stream of human experience. For it is apparent, that from the earliest ages until now, the hopes of mankind have always been connected with a Personal Deliverer, and desisted their realization only in One who would be as much a centre of rest to our world as the overwhelming conqueror of its foes. The first promise given in Eden held out the assurance of an embodied, human, man-like Avenger, who would do battle for us against the serpent. In Lamech's days all anticipation regarding the Curse was associated with an individual, for the prediction was, "He will comfort us." Never did the ancients represent the age of iron, as transmuted into gold by calm processes of scientific alchemy. But all classic myths relative to the expected era of bliss announced a Mighty One to come. Sibylline verses, deriving their name from a Chaldee word which signifies "to prophesy," are traditional predictions, and as we have them preserved by Virgil, they point us to "an age to come," and "a new birth of Nature," and at the same time link the glorious kingdom they depict with an exalted Personage, who would "reduce all mankind into a single empire."—Recapitulating the conquests of Alexander the Great, Humboldt (in his "Kosmos") tells us, that the aim of the Macedonian was "to establish a unity throughout the world, and all his plans tended to one great and organic whole." In our own days, too, speculative hope runs in a similar channel; and though fewer changes are now effected by single persons than was once the case, we have an authoritative writer (Carlyle, in his "Latter-day Pamphlets") venturing to let men know, "that the whole Earth is filled with anarchy;" "that its Curse is, that it is un-governed;" "that the want of the age is a king." "The universe," he further holds, "is properly one vast monarchy, and the only indefeasible right of the multitude is the privilege of being governed by a real king, the noblest of the race."

From the days of Adam even until now, we thus see the philosophical sentiment and the popular belief have alike referred the amelioration of Earth, on a large scale, and for permanent duration, not to processes within itself gradually elaborated, but to some glorious Benefactor, who shall wear the crown, as well as wield the sceptre, and to whom the dominion shall all pertain.

But if a great Benefactor is yet to arise, by whom the Curse of Earth shall be assuaged and

rooted out, He to whom the creating of Earth was entrusted is surely the Power to whom will be committed its regeneration; for who is best fitted to clean and repair a piece of mechanism,—a piece of mechanism wholly unique as well as intricate,—save He who contrived its every wheel, and gave it motion until now? Besides, if the Son of God, as Architect of the fabric, is the fittest to restore it, let it be also borne in mind that his honor (to speak as men) is involved in his doing so, for he has revenge to execute as well as regeneration to accomplish. Even Hopkins admits, that "it is reasonable and desirable that Jesus Christ, who suffered reproach in the world, and was condemned and put to death as a malefactor, should have this shame wiped off in the sight of all men." And unless this be the case, it is difficult to see how Satan is defeated and trampled under foot. The Curse was the visible act of the First Adam, and one feels as if it would be more than congruous that regeneration should be as visibly the act of the Second Adam. Satan's triumph in the Curse was likewise far less a triumph over man than over God, and there needs to be a reckoning for this with the old serpent. The Son of God must vindicate his own rights of sovereignty when he gives back his dominion to man. And it will be a little thing for this world to roll without a curse, unless every intelligence in the universe shall feel that the conquest has been achieved by him who claims the inheritance.

There is a sense, indeed, in which the result we now speak of is agreed to by many who consent not to our general system of prophetic interpretation. For not a few hold, that the First Advent of the Son of God secured all that we insist upon as imperative. And we admit that the First Advent did herald at least that removal of the Curse which, in our opinion, will be consummated by the second. Every miracle of Jesus was a relaxation of the Curse. Every step of Jesus left the impress of benediction.—Every breath that Jesus drew, as it mingled with our elements, was a pledge of a brighter day. And through all his pilgrimage he showed that he was come not only to redeem mankind, but to retrieve the world. He endured sorrow in the wilderness because he meant to let our adversary know that he would chase him from the soil he had blighted, and turn it into a garden once more. It is said that "He was with the wild beasts;" and it may be as Trench remarks, that this indicated the homage yet to be paid to him as Ruler of Earth. When he cursed the fig-tree, did he not proclaim that barrenness and fruit-bearing were alone in his hands. His reference, also, to the lily and the fowls of heaven, showed what he expected creation yet to be. Bread and wine at his table were not more the emblem of his cross than the pledges of his reign over a world now blossoming as the rose. And his crown of thorns, we may not doubt, was designed to tell us that he nailed the Curse of Earth, as well as the curse of his chosen, to his redeeming cross.

Nor should we forget the names he selected to designate his character. For if from his relation to Men, Jesus claimed the name brother, friend, and advocate,—and from these names we can argue where his affections lie, did he not also name himself the Rose of Sharon, the Apple-tree, the Vine, the Rock, the River of Life, as if to identify himself with Earth, and assure us by the very titles he assumed, that he never will renounce his connexion with it?

Yet, while by his Names and by his Miracles, whilst completing his first advent, Jesus avowed in a way not to be mistaken, that the Curse would one day flee before him, he did no more than sound the trumpet of Jubilee.—Mankind were the better for his sojourn—Earth was not! To this hour, the very Earth on which the Son of God walked of old is as deeply enthralled under every mischief of the Curse as when first it scorched its verdure. The Earth is, at this moment, not the Lord's, but Satan's—an outskirts of hell, not a suburb of heaven.

Nevertheless, when the Son of Man returns, it shall be otherwise. For does not Peter tell

us so in Acts 3:20 and 21, when he declares that the heavens are to retain Jesus only until, or up to, the date of the Restitution; but that then he shall be sent as was fore-designed.—Paul, too, fixes the date and source of the New Creation in Rom. 8:19; for by 1 John 2:2, we know that when "the sons of God are manifested," it shall be around their "Manifested King;" but it is at "the manifestation of the sons of God" that all things are to reach the state for which creation yearns. In Psalm 96:10-13,—a Psalm which may be sung as Jesus is descending,—David represents the Earth as on the eve of restoration, and exulting in the glory about to be revealed; but the joy which swells and sweeps over all creation as a flood, flows from the Seen Presence of its Lord.—Most emphatically, however, are we taught what this Earth shall owe to Christ at his second coming from the eighth Psalm, verses 5-9: "Thou madest him," sang the sweet singer of Israel, "to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." And referring to this ancient oracle, Paul, in Heb. 2:8, 9, says, "We see not," we behold not with the eyes, "all things made subject to Jesus," because the Curse is still upon the Earth. Yet at the same time he assures us that the prediction of the Eighth Psalm shall come to pass in literal detail, and this "inhabited world, as he terms our Earth at verse 5, in all its extent and furniture, in all its beings and elements, be given into the hands, not of Angels even, far less of Man, but of Christ Jesus as its Heir and Ruler."

We have maintained that the signal of the Regeneration which awaits the Earth will be the Second Coming of Christ. And we also have acknowledged that the Great Conflagration shall take place at the date of our Lord's return. But it may be asked,—If the Second Advent and the Last Fire are contemporaneous, how is it possible that the Earth should still retain the same geographical features that it now presents, so as to be not only the habitation of men, but exhibit the very divisions and designations which have been recognized up to this day? Admitting, however, that the Great Conflagration shall be as devastating and revolutionary as is for the most part assumed, we remark, in the first place, that no reason can be given why it should be universal. A recent controversialist, in a tone painfully removed from both the courtesy and calmness which the nature of the inquiry and the character of his opponents alike demanded,* has strongly said, "The analogy here so emphatically traced between 'the world that then was, and the heavens and the earth that are now; the one overflowed with water,' the other doomed to the flames, precludes all reasonable doubt that the whole world, physically considered, is the victim of the conflagration." "The deluge was typical of the conflagration," and seeing the deluge was universal, so likewise must be the conflagration. The truth is, however, that both geologists and divines are by this time nearly agreed that the flood was "universal only in respect to Man," and local as it regarded the Earth. So that the very fact appealed to, in proof of a universal, should warn us to expect a

* "The theory will never survive the reception of these passages in their obvious sense." "Utterly inconceivable." "Sheer impossibility." "Miserable explanation." "Palpable violence to Scripture." "Inconceivable." "Nothing loth to debate the prediction." "Capricious and inconsistent." "Inadequate and unnatural." "Difficult to extract any meaning." "How long in their conceptions they can descend." "Miserable view." "Who can possibly take this?" "Hopelessly opposed to Scripture." "Incompatible with inspired descriptions." "A chain of evidence against these views of such strength, that if rejected, it will be hard to refute any error, or establish any truth?" All these epithets may be found in a single brief chapter of "Christ's Second Coming: Will it be Pre-millennial?" And unhappily, the style of one chapter is the style of the volume. But dogmatism is not argument—scornful airs help no advocate.

limited conflagration. But we ask in the *second place*, what, although the conflagration were universal, would it follow as an inevitable inference, that the surface of the Earth must be remodelled until not a single aspect remains to put us in mind of the past? This, at all events, was not the issue of the deluge. The clouds poured down their torrents—the deep unsealed its fountains—and for a year the earth was under water. Yet where are the traces of convulsion now to be discovered? “The old world perished.” It was not merely “unloosed,” it was “destroyed.” Yet we have the same landscape still, and Dr. Chalmers declares, “that geologists are now converging to the opinion, that there are no sensible vestiges of the deluge upon the Earth.” But if not only the granite, but the soil of Earth survived the catastrophe in which it was said to “perish,” and the rivers of Paradise glided along their former channels, and the olive trees threw out their branches as before, who shall call it either a wanton or an impossible idea, to hold, that even after a change which “dissolves” it, this Earth shall emerge with all the features which can identify it as the ancient abode of men?—(To be continued.)

Cardinal Wiseman:

A Lecture Delivered at the Hanover Square Room, London, Nov. 7th.

BY REV. J. CUMMING, D. D.

As you may suppose, I have no personal hostility to his Eminence, if you will allow me to call him so, or to the Archbishop, as he assumes to be, of Westminster. Cardinal Wiseman is a distinguished scholar, a most scientific writer; and any one acquainted with his work upon science and religion will be ready to own that he is a scholar of the very highest order in that particular department; but this must not lead you to suppose that being a perfect scholar, he has therefore a presumption that he must be a perfect theologian and a true Christian. It is possible to know every star in the firmament, and yet be ignorant of the “Bright and Morning Star;” it is possible to know all the stores that are in the golden mines of the earth, and yet to be as destitute as ignorant of “the unsearchable riches of Christ;” it is possible to know every flower that beautifies the garden, and yet not to know “the Rose of Sharon;” to have all the knowledge of all the encyclopædias of the world, and yet to be ignorant of that which even a Sunday-school child knows—the answer to the question, which the Protestant Church alone can give, “What must I do to be saved?”—“Believe in the Lord Jesus Christ, and thou shalt be saved.” I have no desire, on the other hand, to interfere with the rights and the privileges, whatever they may be, of my Roman Catholic fellow-countrymen. Cardinal Wiseman has as great liberty to tread the soil, and breathe the air of Old England, provided he conform to its laws, as the Archbishop of Canterbury, the Bishop of London, or any layman in the arch-diocese of the one or the diocese of the other. We do not wish to take from his civil rights and privileges, but we meet here to protest—while we acknowledge he is entitled to all the rights of a citizen—that he has no right, at the dictation of a foreign potentate, and that potentate an Italian priest, and that priest notoriously a mischief-maker, to parcel out Old England into Popish dioceses, and claim all baptized men as subjects amenable to his power and jurisdiction. But I do not desire, at least in this lecture, to regard our visitor in red as a cardinal at all. He assumes, on the one hand, to be a cardinal—that is, a temporal prince; and if as a temporal prince he meddle with the rights and the privileges and the jurisdiction of our most gracious Sovereign, judging from the letter of Lord John Russell, and no less from the mettle and temper of our country, I am satisfied he will meet with that resistance which will tell him how great a blunder his master has perpetrated in sending him here.—As a Minister of the Gospel myself, I treat him on this occasion as an archbishop, professing to teach certain doctrines, and to inculcate certain lessons; and I wish to ascertain by sober analysis—not by presenting to you the sunshine of rhetoric or of flowers, but the daylight of plain truth, argument, and fact—whether Westminster will be very much benefitted by getting rid of or superseding the ministers that now instruct it, and opening its ears to the instructions of his Eminence the Cardinal Archbishop of Westminster. Whatever, let me add, be his teaching—however obnoxious his presence, we must be careful not to tread in the least degree upon the verge of what might be considered or construed as persecution. I believe that persecution never yet recovered a pervert, and it never yet made a convert. If the sword is to be unsheathed, let it be unsheathed by the friends of the Cardinal, not by the friends of the Protestant Church. If the faggots are to be kindled, let them be kindled by Pius IX., not by those who have learned a more excellent lesson.

For if you begin to persecute, depend upon it, men's sympathy with the suffering victim will make them forget the deadliness and darkness of the error which he teaches; and instead of advancing the grand design you have in view, you will materially impede and arrest it.

I do not, in the next place, I confess, sympathize very much with those who wish to treat the Cardinal on what are called mere ecclesiastical grounds. You are aware that there is a class alluded to by the Prime Minister who say: “We, the Protestant Church, will not send a bishop to Rome to teach Protestantism there; and we ask you, in all courtesy and in all fairness, not to send a Popish Bishop to London to teach Popery there.” It is not a question of orders. I confess, if Protestantism be what the Pope designates it—a deadly heresy, and if Popery be what Cardinal Wiseman contends it is—a great truth, the Pope has done or intended an act of great kindness in sending a cardinal missionary to instruct us. But, on the other hand, if it be the reverse, I cannot sympathize with that compact which says to the Pope: “You keep your bishop in Austria, in Italy, and in Spain; and we will keep our bishops in England, and Ireland, and in the realms of her Majesty.” Wherever you have free-trade, let there be no free-trade with Popery—no compromise, no compact with the representatives of the Pope, or with the Pope himself; we must protest against him and his principles, as our fathers did, conceding, indeed, the largest husk of prejudice, but not compromising the least living seed of vital Christianity.

Again, the Pope having, it is truly said, ignored the Protestant Church, and stated that it is no church at all, that its ministers are not ministers at all, and that it cannot show the people the way to heaven, I am astonished that any should have expressed surprise at this phenomenon; it only shows how important were the remarks of Admiral Harcourt when he stated that we should have learned this controversy before. Instead of being surprised at what has occurred we should have expected it. The predecessors of Pio Nino thought the same.

But I may mention one thing that I have noticed, and frequently thought of before—that if there be something so excellent in Roman Catholic teaching that it is worth the Pope's while to send a cardinal to London to supersede or ignore the Protestant Church and teaching, it may be worth while inquiring what has been the practical fruits of the teaching of the Pope himself, the very chief of all, as well as of the cardinals of Rome, to whose number Cardinal Wiseman has recently been added in the city itself. In 1848 a great convulsion shook almost the globe—certainly Europe—to its very centre. It has been found, in looking back to 1848, that there was then in Rome an ecclesiastic of some sort for every thirty people, and that there was a priest for every seventy or eighty people. Now what I argue is, that if the doctrine of the Church of Rome be so precious, it has had a most splendid opportunity of developing its effects and bearing fruits in what is called the capital of the Christian world; so that if Popery has failed in Rome, it has failed, not from want of hands to work it, or of priests to represent it, but from some inherent vice or defect in the system itself. On looking to London, it is found that there is not a minister of any denomination for every ten thousand people; and it might be justly argued, that if Protestantism has failed in London, it has failed from the simple fact that it is not adequately represented, and efficiently carried out, and so brought home to the hearts, habits, and consciences of the people. But what are the facts? When that revolution shook Europe in 1848, the subjects of the Pope—of that city which was to be the model city of the world—whose people, being at head-quarters, might be presumed to be the holiest in the world—whose contiguity to the Vicar of Christ should insure something *par excellence* spiritual, holy, loyal, devoted and perfect—on feeling the first vibration of that earthquake, rose *en masse*—his “beloved subjects,” his own dear metropolitan people, his own pet representatives of what Popery makes a people, and what a people ought to be—rose *en masse*, and murdered his prime minister before his face, dismissed him in a footman's livery upon a coachman's box; and, judging by facts that since transpired, they are the last people to wish him back again. But what took place in London? The same wave that washed away the Pope, swept the metropolis of Old England.—A few of the Cardinal's friends, as pioneers and preparatives, began to disturb our capital with their crotchets, and to shout for some points which they professed or tried to believe to be right, but which were known by all sensible men to be inconsistent with the rights of the Sovereign and the liberties of the subject.—They threatened a rising, and began to agitate, and what actually occurred? Here, where Protestantism is inadequately brought home to the people, from the want of a sufficient supply of teachers and ministers—and this should make us cease our internal quarrels—the whole mass

of our population rose, as I saw myself, and lined every street; put down, by presenting themselves, the pretensions and the crotchets of the troublesome, and rallied round their hearths and their homes, ready to live for their Queen, and to die for their religion;—shewing that Old England's shores are not more proof against the influx of the sea, than her head and heart against the tides of revolution. If, then, Protestantism makes us so loyal, it is worth keeping; and if the Pope's religion has utterly failed to make his own dear people loyal, it is scarcely worth having.

I am most anxious we should stand on firm ground. I therefore hope there may be nothing personal in our present movement; it is a conflict with principles not with persons. While we have a deep sorrow that the Cardinal is so falsely deceived, deep indignation that he should so intrude with alien jurisdiction, within the jurisdiction of Her Majesty; there must at the same time be a deeper commiseration for the victims of those deadly errors of which he is the exponent. Pity the people—detest rebellion—confute error. Our controversy must not be person against person; nor must it be Church against Church; it is not the Church of England against the Church of Rome; but it is light against darkness, freedom against slavery; it is the rights and privileges of Old England against the crafts and assaults of Old Rome; it is the glory of our Blessed Lord against him who sits in the temple of God, shewing himself as if he were God. And viewing the controversy in that light, I proceed to notice what has been designated in the announcement of the lecture, the teaching of the Cardinal Archbishop of Westminster.

First of all, let me presume, that when the Cardinal was made an Archbishop, he received the *pallium*, a robe woven from the fleece of certain sheep, tended, I believe, by certain nuns; ceremoniously spun, ceremoniously woven, and ceremoniously put upon the Archbishop.—When he received the *pallium*, he repeated a solemn oath, which will be found in the *Pontificale Romanum*. I have the book, and have carefully examined all that he must say: it is the edition of Clement VIII., Antwerp edition, 1627. One clause of the oath is as follows:—

“Hereticos, schismaticos, et rebelles, Domino Nostro, vel successoribus predictis, PRO POSSE, PERSEQUI, ET IMPUGNABO.”

That is, he solemnly swore, on his most solemn oath (I wish this to prepare you for his reception):—

“All HERETICS [that is, Protestants,] SCHISMATICS [that is, members of the Greek Church that separated, as they say, from Rome], and rebels against our Lord, or foresaid successors. I will PERSECUTE and ATTACK to the utmost of my power,”—the correct translation, I believe, of *pro posse*.

Cardinal Wiseman believes, no doubt, what Cardinal Bellarmine teaches: “If the heretics are stronger than we, and if there is danger that if we ATTACK them (the words of the oath) in war, more of us may fall than of them, we are to keep quiet.” I wish to impress upon you that you have here a man who will not come into collision with principles merely, but with persons: he does not say, “I will attack *schism* and persecute *heresy*,” which he might lawfully do; but “I will attack *schismatics* and persecute *heretics*.” But in looking over the *Pontificale Romanum*, in order to find out if there were any canonical weapons in that arsenal which the Cardinal might probably use in case he should get the upper hand in Westminster (and if he gets the upper hand there, he will soon get it elsewhere), I noticed one remarkable weapon which he will no doubt forthwith employ; I know there are others, but the following caught my eye. It seems that while the true Church is distinguished for blessing, the Cardinal's Church has an amazing taste for, and sympathy with, cursing. I find that if the daughter of any parent in this assembly should fancy that she has what is called “a religious inclination,” a “mission,” and were to go into a nunnery, and were her parent to try to rescue her, the following curse would be pronounced upon him, and also upon any one who should take the property of the monasteries or of the nunneries—and many in our country actually hold such property in their possession just now:—

“By the authority of the omnipotent God, and of St. Peter and St. Paul, his apostles, we firmly, and under the threat of anathema, enjoin that no one carry off these virgins or religious persons here present from divine service, to which, under the standard of chastity, they have been dedicated, that no one plunder their property, but that they enjoy it in quiet. If any one shall have presumed to attempt this, may he be cursed in his home and out of his home; may he be cursed in the state (or city), and in the field, cursed in watching and cursed in sleeping, cursed in eating and drinking, cursed in walking and sitting; may his flesh and his bones be cursed, and from the sole of

his foot to the crown of his head may he enjoy no health. May there light upon him the curse which the Lord sent in the law, by Moses, on the sons of iniquity. May his name be erased from the book of the living, and not be recorded with the righteous. May his portion and his heritage be with Cain the fratricide, with Dathan and Abiram, with Ananias and Sapphira, with Simon Magus and with Judas the traitor, and with those who said to God, ‘Depart from us, we will not follow thy ways.’ May eternal fire devour him with the devil and his angels, unless he make restitution, and come to amendment. So be it. So be it.”

Such is the cursing subscribed to by Cardinal Wiseman, as pronounced in his own document, and which, when he has the *pro posse*, according to his oath, he will pronounce with all the proper accompaniments.—(To be continued.)

Why be Punctual.

1st. *Man should be punctual, because that is imitating God.* Man was made in the image of his Creator; many, if not all the communicable attributes of God, have been bestowed upon man. And the revealed word says, “Be ye, therefore, followers of God, as dear children.” According to the Greek, it is, “Be ye, therefore, imitators of God.” Man then is to act like God, so far as such action is within his power.—And as far as we understand the works of nature, we behold the most perfect system; there is a time, and there is a place, for every thing. And in carrying out these systematic plans, the Divine action is characterized with the most perfect regularity, or, if I may be allowed the expression, by the most perfect *punctuality*. The sun has its time to rise, and its time to set; the moon, its time to wax and its time to wane; there is a time for heat, and a time for cold, a time to vegetate, and a time to decay.—And in the moral world, also, God has a time for every event, and every event occurs in its appointed time. A time was specified for the coming of the Son of God, and for his crucifixion; and he came in the time fixed upon. Now, this system in plain, and punctuality in carrying out plans, is one thing in which man has to imitate his Maker; he has powers to do it, he has opportunity to do it, he has motives to do it; and he can find excuse for not doing so, neither in his constitution, nor in his circumstances, nor in the light of nature, nor in the Bible. Every thing within man, and every thing without him, teach him to cultivate habits of punctuality.

2d. *Punctuality tends to make men cautious in laying their plans.* A man, who does every item of his business in the appointed time, whose punctuality is not a mere theory, must form all his plans for action with the greatest carefulness, or some will interfere with others; a little carelessness often produces great derangement.—The nature of the case, therefore, makes it necessary for man to be cautious, calculating in all his arrangements, or to fail in being punctual. He who will be a punctual man, must be a cautious man. And that which makes man cautious in forming his plans, makes him cautious during a large share of his life, for much human life is spent in laying plans for the future.—Punctuality, by making men cautious in their plans, tends to save them from wild notions, and visionary theories: the man who is *resolutely punctual*, is not the man to build air castles; to all his theories he applies the test of practicability; he asks himself the question, can theory be carried out? can the plan be completed in the specified time?

3rd. *Punctuality tends to make an energetic character.* All men lay plans, most men make contracts: and the man who executes all his plans, and fulfils all his arrangements, must be an active man; and his action must be such as to make him stronger and stronger; it must be resolute, persevering action. And this action will give his business an appearance of enterprise; it will give him a love for his business, and it will give him a well weighed, and rightly placed confidence in his own abilities. And all these things tend to make him strong. On the other hand, those who are always planning, but never executing, always promising, but never performing, frequently commencing, but seldom finishing, and *never* completing their work in the appointed time, *such* never fail to become irresolute, fickle, weak.—He that would be strong, as strong as he is capable of being made—and he that would have the right kind of strength, must be punctual. This position is clearly illustrated in the lives of students, and professional men, and farmers, and mechanics; and also in the history of churches.

4th. *Punctuality is necessary to make a reliable character.* How are we to determine whether or not, a man is to be depended upon? Is the question answered by saying, the man is able to do what you wish done? Not at all; we are not inquiring whether he *has* ability, but whether that ability may be relied on? Is the question answered by saying, the man has promised, he has given his word! By no

means; we are not asking whether the man has given his word, but whether he will keep his word. Is he a punctual man?—This must be answered before we can tell whether the man may, or may not be depended on. No matter how great a man's powers may be, no matter how good his opportunities may be, nor how fair his promises may be, he is a *reliable* man only so far as he is a *punctual* man.

5th. *A man must be punctual to be honest.* Society is a kind of machine, and when one of the bauds becomes loose, the movements of the machine become deranged; and when one of the thands slips off, some of the wheels stop; and when one of the cogs is broken out, the movements become irregular. So do all who want habits of punctuality derange the movements of society. A. fails to fulfil his promise to B., and therefore B., who was depending on A., must fail to fulfil his promise to C., and so on. Now, the man who fosters such habits, producing such derangement, is not in the highest sense of the word honest.—The man who lacks punctuality will often waste the time of others and his own time, he will often break his word; and the man who does these things, does that which the conscience, and the law of God, must pronounce wrong.

6th. *Punctuality is necessary to success in life.* The man having this habit, will have no more irons in the fire than he can attend to, and thereby he will prevent waste. His systematic plans, and his carrying out his plans, will save time, will increase the amount done in a given period. He will gain the reputation of an enterprising, punctual man; one that may be depended on. And in these things we find some of the chief elements of success. It is the punctual doctor, the punctual lawyer, the punctual mechanic, other things being equal, that have the most calls.

This subject, if I mistake not, is too much neglected. How often do men promise when they know, or might know, that they cannot fulfil that promise?—Even churches will promise to pay their minister four hundred dollars a year, and then feel no regret, no sense of guilt, when they pay him only three hundred; they can break their word; yes, even the word with the servant of God, and yet, not realize that they have done wrong. Let the ministers of God preach punctuality from the pulpit, let our religious newspapers enforce it wherever they go; and something at least may be done to make them more careful to fulfil their promises, and to carry out their laudable plans. O. Observer.

Dancing Parties.

How often do we hear the remark, that there is no more harm in dancing than in vain and trifling conversation, in which the company at parties frequently engage. No more harm! this is admitting there is harm in both. Would it not be well, then, for Christians to abstain as much as possible from attending parties. But, there is more harm in dancing than in vain conversation. Conversation may become trifling and flippant from the disposition of the person with whom you converse to make it so; or one may fall into it imperceptibly, for want of proper watchfulness or from the excitement of the occasion. Whereas, a person cannot dance without a direct, and in many cases, deliberate exercise of his volition. Both are contrary to the word of God, but sin is greater or less in proportion to the exercise of the will of an individual.

I have said dancing is contrary to the injunctions of the Scripture, and here is the extract referred to which proves it so.

1. "To revel is to feast with clamorous mirth; this is done at parties when there are refreshments, music, and dancing. The meaning of revelry is festival mirth. Reveling is a jovial festivity with music and dancing, and as balls and dancing parties are jovial festivities, with music, and dancing, it follows that they are a species of reveling, condemned by the word of God as a sinful fruit of the flesh. Thus we have a positive law of God against dancing.

2. "Reveling or dancing is condemned by the general laws of God's word. There are general and there are special laws in the word of truth. Special laws declare plainly what shall and what shall not be done. General laws condemn or approve things by the whole class. Anything not of good report is contrary to the general law laid down by Paul, Phil. 4:8. Is dancing of good report? Paul classes it with glaring sins, (Gal. 5:19, 21; Rom. 13:13); and Peter, with lusts, excess of wine, &c. It cannot, therefore, be of good report. Nay, it is of very bad report. Even sinners expect to see professors stand aloof from it. We will now notice some of the common expressions used in favor of it.

1. It is said to be an innocent amusement. Now, whether it be innocent or not, depends upon whether it be according to God's word.—Having shown that it is contrary to the word of God, it follows, that it is not innocent, but sinful. Reveling is demoralizing in its tendency.

It corrupts the mind and heart, and drives away all religious feelings and desires.

2. It is said to be good exercise for ladies. Persons who advocate dancing for exercise, should inquire whether it is necessary. We can easily see how it might be necessary sometimes on board a ship, &c., but how it comes to pass that ladies cannot get exercise enough without dancing, is strange. All this arises from another sin, *idleness*. That exercise is necessary to health, is true; but that the laws of God or nature, require that dancing should be the exercise, is absurd. Let them attend to such duties as God has required, and we will never hear of the necessity of dancing for exercise.—Besides, the exercise performed in a ball room is not healthy. Persons over-exert themselves, and bring on consumption, and many other diseases.

3. It makes a young lady more graceful, and improves her manners.

This is one of the strongest arguments we have ever heard, in favor of learning young ladies to dance. That is, it is supposed to be by its advocates. Graceful, says Webster, means "with a pleasing dignity or elevation of mind and manners." Come, now, ye grave mothers, who recommend to your daughters to join the "jovial festivity with music and dancing," and ye fathers, too, behold the peculiar dignity!—The young gentleman and ladies stand upon the floor, the dignified tune commences, now one foot advances—it recedes and the other is in view—the right is thrown across the left—back again and the left crosses it—now they wheel round, or perhaps lock arm-in-arm in the promenade—or with still more *dignity*, waltz.—What dignity! What elevation of mind and manners! Let the candid and sober-minded think, and if they do not conclude that there is something more disgraceful in dancing than graceful, they must have a strange idea of pleasing dignity.

Christians who occupy an elevated station in society, should be careful to carry along with them the cross daily, they have not the trials which the poor have, but there are trials peculiar to them, and if they will follow Christ, they will be at no loss to find many occasions to deny themselves; let them do this and thus honor that worthy name by which they are called.

May all seek to honor Him in the presence of his foes, be they of whatever class of men, remembering that they are "a city set on a hill." Religious Herald.

The Half Century—A Retrospect.

Fifty years ago, George Washington had just gone to his grave amid the tears and blessings of the people he had been foremost in rescuing first from tyranny, then from anarchy; and our country, having just escaped the imminent peril of a war with France, after securing by the Federal Constitution the power of protecting and promoting her own industry, was beginning to realize the blessings of Independence and Freedom. Thomas Jefferson had just been designated for the next President by a majority of the American people, but had not yet been actually elected, there being an equal number of votes for him and his associate (Burr) on the "Republican" ticket, as it was then called, requiring an election by the House, which took place in February following. The population of our country was over 5,300,000, or considerably less than one fourth the present number. The Union then consisted of sixteen States—Vermont, Tennessee, and Kentucky having been added to the original thirteen.—Ohio had begun to be settled at Marietta, Cincinnati, Warren, and perhaps one or two other points, but had not yet population enough for a State. There were small settlements at Detroit, and perhaps at one or two other points west of Ohio; but Louisiana was a Spanish province, including St. Louis as well as New-Orleans, and the Mississippi a Spanish river, through which our people then settling in the valley of the Ohio were denied egress for their products. Florida was of course all Spanish, and what are now Alabama and Mississippi partly Spanish and wholly a wilderness. Our own State had scarcely a white inhabitant west of the sources of the Mohawk and Susquehanna; Buffalo and Rochester were forests traversed only by savages. The Erie Canal had hardly been dreamed of by the wildest castle-builder, and the western limits of this State (which a few months more will bring within twenty-four hours of us) was practically farther off than Paris or Gelena now is. This city had a population of 60,000 (less than one eighth its present number) mainly living below Chambers st., while Brooklyn, Williamsburgh, Jersey City, and its other suburbs, did not contain a fiftieth part as many inhabitants as now. Philadelphia was a sixth larger than New-York; now one fifth smaller, with a far greater disparity of suburban population. Boston had 25,000 inhabitants; Baltimore 26,500; Washington City (whither the Federal Government had just been removed) had 3,200. A few daring spirits were just beginning to immigrate from

the older portions of New-England to Western New-York ("Holland Purchase") and North-eastern Ohio—an enterprise quite as arduous and perilous as emigration hence to California and Oregon now is.

In Europe, Napoleon had just reached the topmost round of the ladder by overthrowing the Directory, and causing himself to be proclaimed First Consul, though he was not crowned Emperor till 1804. He had returned from his abortive invasion of Egypt in 1799, but the battle of Marengo, which made Italy a French province for twelve years thereafter, was not fought till June, 1800. The Austrian monarch was still known as "Emperor of Germany." Poland, after a melancholy, fitful struggle of twenty-five years against internal anarchy and the conspiracy of kings for her destruction, had just ceased to exist. Alexander had not yet ascended the throne of Russia, his father Paul I. not being assassinated till March, 1801.—Prussia had preserved peace since the defeat of the Allied invasion of France in 1792, her councils inclining for or against Revolutionary France as fortune smiled or frowned, and so remained until 1806, when she engaged Napoleon single-handed, and was utterly subdued in a single brief campaign, commencing with the double rout of Jena and Auerberg, and closing with the French armies victorious on her eastern frontier. This completed the virtual conquest of all Germany by Napoleon, Austria having been fully crushed by him in the battle of Austerlitz, Dec. 2, 1805.

Fifty years ago, George III. was in the middle of his reign over the British Empire, with Pitt and Fox, the leaders of the Tory and Whig parties, at the height of their life-long struggle. They both died suddenly six years afterward. Trafalgar was yet unfought, but Nelson was already idolized for his victories of Cape St. Vincent, Aboukir, &c. His attack upon Copenhagen was not made till April 1801.

All this Continent, south and west as well as north of the one million square miles belonging to the United States, (since increased to 3,250,000,) was claimed by various European powers as their respective colonial possessions—all north of us (as now) except a vaguely defined and inhospitable portion of the Northwest Coast, belonging to Great Britain, while all south and west of us was ruled by Spain and Portugal, except a small portion of the eastern coast of South America, lying between the mouths of the Orinoco and the Amazon, which was shared by England, France, and Holland, and known as British, French, and Dutch Guiana. This small portion is still European, with most of the islands known as West-Indies, but no Spanish or Portuguese flag now waves over any portion of the Continent. Portuguese America, peaceably separated from the mother country, now constitutes the Empire of Brazil, and is governed by a branch of the Portuguese royal house of Braganza; while the vast region formerly constituting Spanish America is now divided as follows: Louisiana, Florida, Texas, New Mexico, and Upper California, have been acquired by the United States; while the residue of Mexico, Central America, Venezuela, New-Grenada, Quito, Peru, Chili, Buenos Ayres and their appendages, have become independent, and are striving, generally with indifferent success, to maintain Republican institutions, though with a constant tendency, created by ignorance, indolence, and superstition, to degenerate into military despotisms. Such Buenos Ayres appears now to be, while Venezuela and Mexico have been frequently distracted by the arts and arms of military chieftains. Central America has been torn to pieces by the general causes above recited, and now lies prostrate and powerless. Mexico exhibits unequivocal symptoms of decrepitude and approaching dissolution. Upper Peru has become a separate Republic, now known as Bolivia. The Spanish Presidency of Quito is now the Republic of Ecuador. Paraguay and Uruguay have separated from Buenos Ayres, and each is now independent, the latter known as "the Oriental Republic," though its people are more commonly known as "Monte Videans," from their capital. The extreme Southern portion of the Continent, known to Europeans as "Patagonia," with a great portion of the interior of South America, and the north part of North America, remain as they were in 1800, in the undisturbed, unquestioned possession of the savage tribes who have thinly peopled them from time immemorial, and whose barbarous occupations of war and the chase forbid the hope of their self-improvement. The improperly termed West Indian Isles remain in good part as in 1800, save that Hayti, then in revolt against France, has achieved her independence of both France and Spain, while slavery has been abolished throughout the islands ruled by Great Britain. The continental possessions of Great Britain have improved considerably in population and wealth; Upper Canada of late quite rapidly. Northward of lat. 50 deg. the severity of the climate on this side and the remoteness from civilized and peopled countries on the other, have prevented any considerable settlement. Success-

sive attempts to discover a Northwest passage around this Continent from Europe to the North Pacific have led to no practical result.

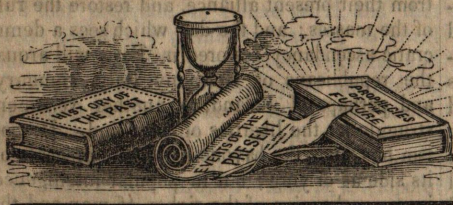
Great Britain, already bereft of her most valuable colonies by the American Revolution, has built up two new Empires within the present century—the first by successive conquests and annexations in Hindostan, where her possessions now cover a territory as large as Europe south of the Rhine and Danube, and peopled by hardly less than one hundred millions of human beings. From the Indus on the west to the Irrawadi on the east, from the Ocean on the south to the Himalayas on the north, almost the entire continent is now under British rule. In Australia, a still vaster and more prosperous, though far less populous, British Empire, is now rapidly forming, from what were in 1800 immense wildernesses, scantily inhabited by the lowest grade of savage beings, and infected along the coasts by a few cargoes of expatriated rascality. The growth of British Australia is now proceeding with a rapidity scarcely paralleled, and apparently with entire solidity and health.

The culmination, decline, and overthrow of Napoleon's colossal power belongs to the first quarter of the present century. In 1800 First Consul, in 1804 "Emperor of the French," in 1811 master of nearly all Continental Europe, except Russia, with Italy, Germany, Austria, Spain, at his feet, and even Russia, Turkey, and the United States virtually his allies, and only England stubbornly resisting his strides to universal dominion, 1814 saw him defeated and exiled, 1815 a dethroned prisoner for life, and 1821 witnessed his death "on a lone, barren Isle," almost equi-distant from the Eastern and Western hemispheres. On his complete discomfiture, Europe reverted very nearly into the condition which it exhibited prior to the outbreak of the French Revolution, France being restored to monarchy and reduced to her modern limits; Germany reconstituted a despotic monarchy; Italy surrendered to Austria and absolutism; Poland left a wreck and a divided ruin; Turkey still further crippled and hastening to decay; while only Russia manifested external growth combined with internal vigor. Since Napoleon's death, Spain, Poland, Italy and Germany have by turns been the theatre of revolutionary commotions, looking to republican freedom, but these ebullitions have all been quenched in blood, and monarchy, more or less absolute in form, but generally despotic in substance, is now the common law of the most enlightened quarter of the earth, save in France and Switzerland. France is now nominally a Republic, but, practically ruled by the twin aristocracies of musketry and money, to-day enjoys far less real freedom than the smaller kingdoms, Sardinia, Sweden, and Denmark. Switzerland still retains her ancient liberties, though convulsed by faction within, and menaced by banded despotisms without. So all on the Continent seems fixed as Royalty would have it, but it is only seeming. France is a volcano ready for eruption; her millions will never acquiesce in the arbitrary and unlawful robbery from nearly half their number of the right of suffrage; her aristocratic predominance is undetermined by intestine feuds, which will yet divorce the sword, the money-chest, and the mitre from their present alliance, and restore the rule of the masses; and the day which sees a democratic ascendancy restored in Paris will arouse the republicans of Germany, Italy, Hungary, and perhaps of Poland, to another vehement struggle for the liberties of mankind. Despotism has now the bayonets and the arsenals on its side as of yore; but in popular intelligence, in comprehension of the rights of man and the necessary iniquities of kingcraft, the world has made vast progress since 1800. Catholic Emancipation in Ireland, and Parliamentary Reform in Great Britain, are two of its peaceful trophies. Such are the political aspects on which opens the latter half of the Nineteenth Century. New York Tribune.

Trust God and Do Right.

One evening a poor man and his son, a little boy, sat by the way-side, near the gate of an old town in Germany. The father took a loaf of bread, which he had bought in the town, and broke it, and gave the half to his boy. "Not so, father," said the boy; "I shall not eat till after you. You have been working hard all day for small wages to support me, and you must be very hungry; I shall wait till you are done." You speak kindly, my son," replied the pleased father; "your love to me does me more good than my food, and those eyes of yours remind me of your dear mother who left us, and told you to love me as she used to do; and indeed, my boy, you have been a great strength and comfort to me; but now that I have eat the first morsel to please you, it's your turn to eat." "Thank you, father, but break this piece in two, and take you a little more; for you see the loaf is not large, and you require much more than I do." "I shall divide the loaf for

you, my boy, but eat it I shall not; I have abundance, and let us thank God for his great goodness in giving us food, and giving what is better still, cheerful and contented hearts. He who gave us the living bread from heaven, to nourish our hungry souls, how shall he not give us all other food that is necessary to support our mortal bodies?" The father and son thanked God, and then began to cut the loaf in pieces, to begin together their frugal meal. But as they cut one portion of the loaf, there fell out several large pieces of gold of great value. The little boy gave a shout of joy, and was springing to grasp the unexpected treasure, when he was pulled back by his father. "My son, my son," he cried, "do not touch that money; it is not ours! I know not, as yet, to whom it belongs; but probably it was put there by the baker through some mistake. We must inquire. Run." "But, father," interrupted the boy, "you are poor and needy, and you have bought the loaf, and then the baker may tell a lie, and—" "I will not listen to you, my boy, I bought the loaf, but did not buy the gold in it. If the baker sold it to me in ignorance, I shall not be so dishonest as to take advantage of him. Remember him who told us to do to others as we would have others do to us. The baker may possibly cheat us, but that is no reason why we should cheat him. I am poor, indeed, but that is no sin. If we share the poverty of Jesus, God's own son, Oh! let us share his goodness and his trust in God. We may never be rich, but we may always be honest. We may die of starvation, but God's will be done should we die in doing it! Yes, my boy, trust God and walk in his ways, and you shall never be put to shame. Now run for the baker, and I will stay and watch the gold till he comes." So the boy ran for the old man. "Brother workman," said the old man, "you have made some mistake, and almost lost your money;" and he showed the baker the gold, and told him how it had been found. "Is it thine?" asked the father. "If it is, take it away." "My, father, baker, is very poor, and—" "Silence, my child, put me not to shame by thy complaints. I am glad we have saved this man from losing his money." The baker had been looking alternately upon the honest farmer and his eager boy, and upon the gold that lay glittering upon the green turf. "Thou art, indeed, an honest fellow," said the baker, "and our neighbor David spoke but the truth when he said thou wert the honestest man in our town. Now I shall tell thee about the gold: A stranger came to my shop the other day and gave me that loaf, and he told me to sell it cheaply, or to give it away to the honestest poor man I knew in the city. I told David to send thee to me, as a customer, this morning; and as thou would'st not take the loaf for nothing, I sold it to thee for the last pence in thy purse; and the loaf, with all its treasure—and certain it is not small—is thine; and God grant thee a blessing with it." The poor father bent his head to the ground, while the tears fell from his eyes. His boy ran and put his hand round his neck, and said, "I shall always, like you, my father, trust God, and do what is right; for I am sure it will never put us to shame." Ed. Christian Magazine.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JANUARY 25, 1851.

THE FUTURE CONDITION OF MAN.

"The Peculiarity of Christ's Reign and Man's Condition during the Millennium, and the Ages that are to follow." An article in the June number of the "Literary & Theological Journal." By DAVID N. LORD.

This article is written in reply to the inquiry of a correspondent, who wished the editor to give the reasons of his belief that "the race is to inhabit the earth and multiply, and CHRIST's mediatorial work continue without end."

"In the first place," says the editor, "there is no direct or indirect intimation in the Scriptures that its multiplication is ever to cease. . . . On the other hand, there is no dearth of indications that mankind are to occupy the earth in an endless series of generations, and the work of redemption continue forever."

If this is so, the weight of evidence is in favor of the proposition. The intimations are, however, to us, the reverse of these. Before adducing the intimations which seem to limit the multiplication of the race, and point to the consequent cessation of the work of redemption, we will notice those which are advanced in support of their continuance. Says the Editor:—

"Had the first pair not fallen, the race would

doubtless have continued in an interminable succession."

This is relevant to the argument, if it is claimed that the condition of man, in the regeneration, is to be analogous to that in which ADAM was placed at his creation, anterior to the fall. And this we suppose to be the view taken; for in another place he says:—

"Exempted from the penalty of sin in every form, and made immortal, their condition and life will undoubtedly be essentially the same as ADAM's, EVE's, and their offspring's would have been, had they not transgressed."

Our views here coincide—i. e., we believe that in the regeneration, the original purpose of God respecting the race will be accomplished, and that there will be no essential difference from that to which mankind would have arrived, had not the fall intervened. In the result, however, we differ; for we conclude that the number of God's elect who shall be made partakers of the world to come, will be a number corresponding to that which would have been reached by the race at the close of their probation, had it been passed in perfect compliance with the requirements of God. Arguing in favor of "an interminable succession," Mr. LORD says:

"It is inferable from their nature. No reason can be conceived why God should debar any generation which he would then have called into existence, from the parental office, for which their constitutions would be fitted. It would be to give them that part of their nature in vain. No adequate reason can be imagined why he should then arrest them in their multiplication, and put a limit to their number. No want of power to uphold, supply, and govern them through a perpetual round of ages, could render such a measure necessary. Nothing can be seen or conceived indicating that the possibility subserving the ends for which they were created, would have diminished by the progress of their numbers, and be any the less at the thousandth, the ten thousandth, or the millionth, than at the tenth or hundredth. Why would it not have been as benevolent, as wise, and glorious to God, to continue to create them, in any one age of the universe, as in any other? Had it been his purpose to strike his works from existence, at some future epoch, or to pause in the display of his perfection, and the administration of his kingdom, it would then be seen that the race of man, though holy, was to reach a limit. . . . What reason is there to suppose that he has made a total change in his purpose? The object of Christ's interposition is to counteract and defeat the plot of Satan, and reserve the race from the consequences of the apostasy. And we are assured that he is to achieve that end; and that the curse brought by Adam on his posterity is at length to be repealed. There is to be a time when men shall no more die, nor be mortal, nor suffer sickness, pain, sorrow, or any other of the evils that result from the fall. They will be replaced, therefore, in that respect, in such a condition as they would have occupied had they not sinned; and the same scheme of government resumed, doubtless, as to their continuance and multiplication, that was instituted at first, and would have been pursued had they persevered in allegiance."—p. 463.

The question at issue rests on a single consideration—viz., what was God's original purpose? There is no want of power for the accomplishment of any purpose. There will be no want of wisdom in whatever plan he may accomplish. There will be no want of success in the achievement of the purpose for which CHRIST died. And man will be placed in the ultimate condition which the race would have reached, had there been no departure from allegiance.

We do not, however, conceive that man was eternally to progress in an uninterrupted accession of numbers. For a time this must necessarily have continued, in accordance with the word of God, when "God blessed them, and God said unto them, Be fruitful, and multiply, and replenish [i. e. stock, fill, or supply,] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." The thing created is always adapted to its designed end. That, while the heavens are the LORD's, "the earth hath he given to the children of men," (Psa. 115:16); that he who "made the earth, and formed man upon it, created it not in vain, he formed it to be inhabited," (Isa. 45:12, 18); and that "the righteous shall inherit the land, and dwell therein forever," (Psa. 37:29), we suppose will not here be disputed. We may reason, *a priori*, that a given number of inhabitants would be better adapted to the earth's capacity, all things considered, than a greater or less number.—We suppose we are agreed that this earth is to be the final abode of the saints; for we do not recollect Mr. LORD has ever intimated that it was, after the regeneration, to be merely initiatory to a subsequent residence in some distant part of the universe. If then it is to be the final abode of the saints, being limited in its dimensions, it will not be adapted to an unlimited and endless multiplication of the race; for if the race should multiply in an interminable series, however gradual that multiplication might be, in an endless duration, there would be no room on the earth for their numbers.

It is estimated that a generation of the human race disappears in about thirty years. During the 6000 years' duration of the earth's existence, there have been about two hundred periods of thirty years each,

or two hundred successive generations. The present population of the earth is less than 1000,000,000. When we consider that these vast numbers sprang from a single pair, we can conceive that countless myriads would result from these many millions. As the earth could have been only thinly peopled during the first centuries from creation, and after the flood, the average number of inhabitants for each of the two hundred generations could not be over 500,000,000. Assuming this number, the whole number of all who have lived on the earth would be about 100,000,000,000. If these immense numbers were all on the earth at the present time, there would be only eighty square rods of land for each person. It would seem therefore that this number must vastly exceed that included in the command to multiply and replenish the earth. Considering that the whole number who have lived, would be so many more than this earth could well accommodate, is it presumptuous to suppose that those who at the Advent shall have been redeemed from among men, out of every nation, and tongue, and people, including all who have died in infancy, would constitute a number the best adapted to the size and capacity of earth, and to God's original design respecting it?

If we might be allowed to theorize, we should consider that when God spoke of the multiplication of the race and the replenishing of the earth, that his design was that the number of the one should be adapted to the capacity of the other; and that when that number should be arrived at, and that end accomplished, i. e., the earth replenished—for the meaning of replenish is to stock, to fill, to supply—then there would be no farther necessity for subsequent multiplication; and that faculty would cease. As we know that ADAM was placed on probation in Eden, as from the fall of angels who kept not their first estate, we conclude that those ministers of God who do his pleasure were once the subjects of a like trial, we may conclude, that not the first pair alone, but the entire race would have been subjected to a probationary trial. As this probationary period could not have terminated during the multiplication of the race, and the consequent accession of new subjects for trial, we conclude that its termination would have synchronized with the completion of the replenishment of the earth; and that thenceforth the condition of the race would have been one of reward, and precisely analogous to that to which the redeemed will be raised in the restitution.

Man, however, did not persevere in allegiance—did not endure the trial. As a consequence the race lost its right to the inheritance. But provision was immediately made for the restoration, and subsequent replenishment of the earth. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." In accordance with this provision, each individual of the race has been successively subjected to a period of probation—those who comply with the terms of salvation, being freely forgiven and justified for CHRIST's sake, and those who refuse being cut off from the proffered mercy. As a vast multitude of the race have failed to secure a portion in the restitution, it follows that to replenish or stock the earth with the redeemed from among men, in number the same as were originally included in the command, it was necessary that the whole increase of the race should as much exceed the number needful to replenish the earth, as it will be diminished by the lost.—Had man therefore persevered in allegiance, the multiplication of the race would have been so much less rapid than it has been, or have been accomplished in a corresponding shorter space of time.

The idea of the endless multiplication of the race, is an entire new one to us. We do not recollect of having seen it in the English writings, or before meeting with it here; and we did not know, or had failed to notice before, that Mr. LORD entertained it. How it can possibly be true, without degrading this earth to a mere nursery for souls, similar to its present imperfect state, we cannot conceive. For a limited capacity can only be adapted to a limited supply. With an unlimited multiplication, the individuals of the race would after a while exceed in compact bulk the mass of the globe itself; and still increasing, they would in time become a million times larger,—and so on *ad finitum*. "It is known," says Mr. BROWN, *Ordo Seclorum* (p. 297), "that a given population may go on doubling its numbers in periods of fifteen years; nay, under favorable circumstances, in periods of about twelve and four-fifths years; and this *even on the present scale of human life*." During the two hundred and fifteen years of Israel's sojourn in Egypt, they increased in number from seventy-five souls, to "about 600,000 men on foot, besides children," and of course besides women. Dr. CLARK estimates their numbers at 3,263,000, which would require them to have doubled once in fourteen years. If the race could thus multiply when death was continually busy in its ranks—decimating it once in three years, its multiplication, when death shall cease its ravages, would be proportionably more rapid.

This is an objection, not only to the interminable

multiplication of the race, but also to its multiplication during the millenary period intervening the two resurrections. It is likewise equally an objection to a millennium, before the Advent. For supposing the race should double once in twenty years,—and this with a converted world, the cessation of all war, the increased longevity of the race, increasing vigor, and absence of physical evils, would not be an unreasonable time,—500,000,000, only a little more than half the present population, would amount in six hundred years to more than 500,000,000,000,000,000, which number could not stand on the earth; still doubling during each of the remaining periods of the millennium, it would add to the impossibility of the earth's accommodating its inhabitants. Even a single pair in a thousand years at that increase would equal the above, cutting off 000 from the right.—This is on the supposition of a temporal millennium. Supposing a millennium where there is no death, the difficulty would be still greater; and with duration unlimited, what would be the comparison of the earth in size, to the bulk of its inhabitants!!!

Thus far, theory. We now come to inferences. 1. When God said unto NOAH, "Multiply and replenish the earth," we infer that that accomplished, the end of the multiplication of the race would be answered, and that office would cease,—there being no intimation of its continuance subsequent to that.

2. ADAM being in a state of trial, it would be necessary for that period to be marked by some limit; for the result has shown that the fall of man must necessarily have been attended by a curse on the earth. As the final condition of the race was to witness an exemption from the curse, when there should be nothing to harm or destroy, and is secured from all subsequent curse, the earth must ultimately have attained to a like exemption from all danger of the curse. As the earth could not thus be exempted, till the expiration of the time during which it would be possible to apostatize; as this time could not elapse while a single member of the race was to be added to its numbers and subjected to a like trial, it follows that there must have been a time when the multiplication of the race would cease: if not, the new comers would not be subjected to a probationary process.

3. If after man had apostatized, it was necessary, on account of one man's sin, for death to pass on all his posterity, it would be impossible for the penalty of death to be remitted, or for the curse that rests on us to cease while the race should continue to multiply. If it should be consistent with God's plan of salvation, to continue the increase of ADAM's posterity after the penalty for ADAM's sin shall have been remitted, why was it needful to extend the penalty to any of his seed? for those whose existence would commence subsequent to the removal of the curse, would have a great advantage over those who are subjected to its perils.

4. The work of redemption was necessary to restore man from the consequences of ADAM's sin.—The apostle predicts "the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:21. And they have foretold the removal of the curse, the restitution of the wilderness to a condition like that of Eden, and of the desert, to the garden of the LORD, the abolishment of death, and the recovery of all that is lost by the fall. Now, as the work of redemption accomplishes this restoration, it follows that when the restitution takes place, the work of redemption will have been completed. Had not man apostatized, the work of redemption to recover from the fall would not have been necessary. When man is placed back again where he would have been had he not fallen, the work of redemption will be no more needed, than it would have been, had ADAM continued steadfast. To argue that a work which would not have been necessary, had man not fallen, will be necessary after he is restored, is to admit that he is not fully restored to the position from which he fell.

II. We are not however dependent either on theory or mere inferences. We have *positive* evidence. The epoch of the advent is called in Scripture the end of the world, or of the age, which is to be marked by certain great events. Thus the SAVIOUR says, that "in the end of this world, the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire. . . . then shall the righteous shine forth as the sun, in the kingdom of their Father."—Matt 13:40, 43. By the 25th chapter we learn that this kingdom is that which was prepared for them from the foundation of the world; for "then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—v. 34. Therefore it is the kingdom which the original design of God arranged for the ultimate condition of the race. Now the Saviour teaches (Luke 20:34-36), that marrying and being given in marriage, are peculiar to the age in which we now live, as contrasted with the future age; and that "they which shall be accounted

worthy to obtain that world [or age], and the resurrection from the dead, neither marry nor are given in marriage." Nor by this did he design to teach that the mere marriage ceremony was to be abolished, but the matrimonial institution; for he was showing the Sadducees how they erred in supposing that if there were a resurrection, one of seven brethren must take the woman to wife, who sustained that relation to each of them successively in this age. The people of that age cannot "die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."

Now as the angels have endured the season of their probation, and are perfected; if man is to be equal to them, he must have attained to the end of his probationary state; consequently he will have attained to a position similar to what ADAM would have reached at the close of his probationary period, had he maintained his integrity. And as we are told that those who attain that world neither marry, nor are given in marriage, it follows that the angels who kept their first estate, and have passed the period of their trial, do not enter into the marriage relation; and that ADAM, and the human race,—had they continued in innocence to the end of their probation, when their number should have replenished, or filled the earth, with a population wisely proportioned to its capacity,—would in like manner have fulfilled the purpose of God in the multiplication of the race, and have ceased to possess that function,—as surely as age now supercedes its exercise. This is to us a conclusive argument. And we see not how it can be successfully met.—(To be continued.)

THE FUGITIVE SLAVE LAW.

The Duty of Disobedience to Wicked Laws: a Sermon on the Fugitive Slave Law. By CHARLES BEECHER, Newark, N. J. Published at New York: by John A. Gray, Printer, 79 Fulton-street, corner of Gold-street. 1851.

We acknowledge the reception of a copy of this very able and lucid discourse, founded on the following texts.

"Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live forever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did aforetime."—Daniel 6:5-10.

"Did not we straitly command you, that ye should not teach in his name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men."—Acts 5:28, 29.

Mr. BEECHER begins with the following proposition:

"There is to be a day of judgment, a day when God will reveal his righteous judgment concerning all deeds done in the body. In that review no part of human conduct will be exempt from scrutiny. The public as well as the private acts of every man will undergo impartial examination. Nor will the acts of individuals, only, be considered. The acts of organic bodies of men constitute a very large part of all history, and must be judged. The acts of nations, governments, and all authorities will be diligently examined; and especially the laws which were by different nations passed, accepted, obeyed."

He then takes up the merits or demerits of the Fugitive Slave Law, goes into the question of man's ownership of property in man; and shows the absurdity of the claim that we must obey a law, because it is a law, when it conflicts with the higher law. He demonstrates conclusively that this is the very question at issue when men have gone to the stake rather than violate their conscience and the laws of God, by denying the law of man. Says Mr. BEECHER:

"I may disapprove a law, I may think it unwise, injudicious, and even unjust in its bearings on me, and on my interests, and yet it may not require me to do anything positively wrong. I may submit to such a law, innocently, because I wrong nobody. But here is a law which commands me to sin positively and without apology. It commands me, when fully obeyed, to deny Christ, to renounce and abjure Christ's law, to trample under foot Christ's Spirit, and to remand Christ's flesh and blood into cruel bondage.

"A law which does me some injury is one thing. A law which makes me do wrong is another. The first I may submit to while seeking its repeal. To the latter I must not give place by subjection, no, not for an hour. I must resist unto blood, striving against sin, i. e., to the patient shedding of my own blood.

Hence, to disobey such a law does not disorganize society. It does not unsettle law.

"The principle involved in this discussion is not new. The question now is about obeying the law which repeals the golden rule, and attaches a fine of one thousand dollars for doing as we would be done by. Formerly the same question, in principle, was tried and fought out, on worshipping the Virgin, or burning incense to idols, or some other act of idolatry. The form only is changed. The principle remains the same. The parties contending are called by other names, but their spirit, maxims, and arguments, are the same. The one party has in all ages been the party of office-holders, both in Church and State—the crown and mitre. The other party has been the individuals of the common people who feared God.

"PHARAOH and his court framed a law commanding the Hebrew midwives to cast the Jewish infants to the alligators of the Nile. In this they were almost as cruel as our Congress in commanding us to throw the fugitive mother and her child to the bloodhounds of the hunters of human game. PHARAOH and his court used the same arguments that the party they typify are now using. The midwives feared God, disobeyed the law, and the Scripture says, God blessed them for it. So do we disobey this worse law of our American Pharaohs, and expect God to bless us for it.

NEBUHADNEZZAR and his lords, and council of state, represented the same party and principles, when he made a law that whoever would not worship the golden image should be cast into a furnace. What right had a citizen of Babylon to break that law, because he happened to think it was wrong? Much less, what right had three contemptible slaves,—three despicable Jews,—lawful captives of the State,—to set up their notions against the Majesty of the Golden City? Yet the three captives, SHADRACH, MESHACH, and ABEDNEGO, told the king to his face that they would not obey his law. 'Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.'

So the same principles were tried in the case of the edict on prayer. A law of the Medes and Persians, which changes not, was framed, that no man for thirty days should pray, save to the king. What right had the Secretary of State to set up his notions of propriety against the law? Was it not his duty to submit, and wait till the thirty days were out and the law repealed, just as they want us to wait till the next session of Congress? Had some of our Daniels been there, doubtless they would have taken the crown view of the subject. But there was a Daniel there of a different spirit and different principles. He took exactly our view of the matter. He went home and broke the law three times a day; and when he was thrown into the den of lions, God wrought a miracle to show his approbation of his course.

"The same principles precisely were tried over again in the life of CHRIST. The Senate had made certain laws which this Galilean carpenter's son thought conflicted with the higher law of God. Those laws were not half so bad as this law of an American Congress, yet CHRIST broke them without scruple. Moreover, the Jewish State was a form of government directly instituted by God, even more than our own, so that if ever there was a case where the private citizen had no right to disobey for conscience sake, it was there. What right had this carpenter's son, this Galilean, to come up to the metropolis, and begin to talk to the Congress about a higher law? What right had he to tell those hoary rulers that they made void the law of God by their tradition, and taught for commandments the ordinances of men? Yet Jesus did this—he persisted in doing this; and when it came to the test whether he would obey them or God, he let them crucify him rather than yield. And God justified him in so doing by raising him from the dead.

"The party that crucified CHRIST, and the party that are now ready to put to the bayonet all who disobey this wicked law, are one and the same; their maxims, spirit, arguments, and policy, are the same. And their fate will be the same.

"The same principle was tested again by the apostles after Christ's ascension. The Jewish Congress thought that there was too much agitation. They thought that those fanatic fishermen were incendiaries, stirring up tumult, and tending to dissolve the Union of the State. 'They seek to bring this man's blood upon us.' So they arrested them, and after hearing the opinion of a certain very wise man, a lawyer, and a great expounder of the Jewish Constitution, named Gamaliel, finally concluded to scourge them, and to pass a law that there should be no more agitation, and that they should not preach Christ.

"So great expounders of our Constitution now say that we must obey the law, and not ask whether it is right or wrong.

"The principle is the same. Corrupt men, banded together to enforce ungodly laws, are one and the same in Jerusalem or in Washington, in the year 50, or 1850. Peter's answer then, is our an-

swer now: 'Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.' And they went out and broke the law as fast as they could; and God showed his approbation by pouring out his Spirit, and the number of believers was multiplied.

"The same principle was at stake between the same contending parties, when Christians came in collision with the laws of the Roman Empire. On the one side were laws commanding incense to idols; on the other were single citizens rude and illiterate, who thought the law of the empire wrong. They disobeyed. What right had they to disobey? The great expounders of Roman law looked down on them with infinite contempt. Here are a parcel of tinkers, and cobblers, and weavers, who pretend to believe in a certain dead man, Jesus, who they say is alive, and dare set up their notions against the law of the whole world. And they cast them to the lions. Even so they would do now if they dared, these ungodly men in high places—they would cast to the lions all who dare to balk their schemes of ambition and despotism.

"The same principles were fought over again in Germany by Luther and his compeers. On the one side was the Roman Church and State, with laws which Luther thought commanded him to sin. What right had he to think? Had not the Mother Church done all the thinking for all her children? What business had he to set his private judgment against the law of the Holy Roman Empire? Against this principle Luther protested, and appealed to God, and a law higher than the law of Popes, cardinals, and kings. And from that solemn protest, all of like spirit have borrowed the name of Protestant. And although scornful prelates affect not to know exactly what Protestantism is, we can tell them. It is not any particular theological dogma, or creed, but it is, first and foremost, the protest against the obligation of bad laws. It is the assertion of the duty to disobey all laws that nullify the law of God, and affix a penalty to the golden rule. That is Protestantism. And this law which is now being debated, is like an unexpected talisman, or charm, working unforeseen disclosures, and showing us where we are, and how far the men of our generation have drifted from Protestantism. Archbishop Hughes tells us that Protestantism is declining. I can respond to the sentiment: Nay, more; if the views of the advocates of this law, in Congress and out, are to prevail, Protestantism is dead and buried, and past resurrection, but by the mighty power of God, and a new reformation struggle.

"But the last illustration of this principle I shall mention was in England. Our Puritan fathers, the Pilgrims, were on one side, and the King, the aristocracy, and the Established Church on the other. The popular party always maintained that wicked laws must be disobeyed, while the party in power claimed that they had no business to set up their opinion against the authority of the realm. It was because our ancestors held this ground, just as we now hold it, that New England was founded. It was because these principles were dearer than life, that they broke the laws of Britain, threw the tea into Boston Harbor, and lit the fires of revolutionary war on the plains of Lexington and Concord. But, little as we may seem to suspect it, it is the same parties that are contending for the same principles, at the present hour."

"I counsel no violence. I suggest no warlike measures of resistance. I incite no man to deeds of blood. I speak as the minister of the Prince of Peace. As much as lieth in you, live peaceably with all men. To the fugitive, touching the question of self-defense, I offer no advice, as none can be necessary. The right of self-defense is unquestionable here, if ever. Of the expediency of its exercise, every man must judge for himself. I leave the question of self-defense undiscussed, to the settlement of every man's own judgment, according to circumstances.

"But if a fugitive claim your help on his journey, break the law and give it to him. The law is broken as thoroughly by INDIRECTLY aiding his escape as DIRECTLY, for both are penal. Therefore break the law, and help him on his way, directly if you can, indirectly if you must. Feed him, clothe him, harbor him, by day and by night, and conceal him from his pursuers, and from the officers of the law. If you are commanded by the officer to lay hands on the fugitive, refuse to comply; rather, if possible, detain the officer, if you conveniently can, without injury to his person, until the victim is clean gone. If for these things you are accused and brought to trial, appear and defend yourself. If asked how you dared disobey the laws of this realm, answer with Bunyan's Pilgrim in Vanity Fair: tell the court that you obey Christ, not Belial. If they fine you, and imprison you, take joyfully the spoiling of your goods, wear gladly your chain, and in the last day you shall be rewarded for your fidelity to God. Do not think any true disgrace can attach to such penalties. It is the devil, and the devil's people only, who enact, enforce, and respect such penalties. If you are disgraced, it is the disgrace that Washington bore when he was called a rebel, and it is inflicted on you for the support of a cause and of principles as holy as his.

"You will suffer with Wickliffe and Huss, with the Albigenses and Huguenots, with the early Christian martyrs, with the apostles, and Jesus their head; and with that mighty army of still more ancient worthies, who were stoned, sawn asunder, and of whom the world was not worthy. With them to suffer is honor; with them to be defamed, reviled, and spit upon, is glory. With them to rise and reign eternally, will be ample reward."

"OF FOLLOWING CHRIST."

"1. He that followeth me, walketh not in darkness, saith our LORD.—John 8:12. These are the words of CHRIST, by which we are admonished that we must imitate his life and manners, if we would be truly enlightened and delivered from all blindness of heart. Let it be then our chief study to meditate on the life of JESUS CHRIST.

"2. The doctrine of CHRIST surpasseth all the doctrines of the saints; and whosoever hath the Spirit, will find therein a hidden manna. But it happens that many, by frequent hearing the gospel, are very little affected, because they have not the Spirit of CHRIST. But he who would fully and feelingly understand the words of CHRIST, must study to make his whole life conformable to that of CHRIST.

"3. * * In truth, sublime words make not a man holy and just, but a virtuous life maketh him dear to God. I had rather feel compunction, than know its definition. If thou didst know the whole Bible by heart, and the sayings of all the philosophers, what would it all profit thee without the love of God and his grace? *Vanity of vanities, and all is vanity,* besides loving God, and serving him alone.

"4. It is vanity therefore to seek after riches which must perish, and to trust in them. It is vanity also to be ambitious of honors, and to raise one's self to a high station. It is vanity to follow the lusts of the flesh, and to desire that for which thou must afterwards be grievously punished. It is vanity to wish for a long life, and to take little care of leading a good life. It is vanity to mind only this present life, and not to look forward into those things which are to come. It is vanity to love that which passeth with all speed, and not to hasten thither when everlasting joy remains.

"5. Often remember that proverb, *The eye is not satisfied with seeing,* nor is the ear filled with hearing.—Ecc. 1:8. Study therefore to withdraw thy heart from the love of visible things, and to turn thyself to things invisible. For they that follow their sensuality, defile their conscience, and lose the grace of God."

Thomas a Kempis.

Dreadful Mistake.

It would be nothing strange, should it be found in the great day of trial, that this age was distinguished as an age of self-deception; and if we take not great heed to ourselves, we shall glide on with the same general current. And it is the saddest, most dreadful mistake, that ever man fell into, to dream of heaven, only to awake and find himself in hell. We had better do anything most hard, be pressed with the greatest evils, encompassed with the most painful difficulties, endure all labors, undergo all suffering, practise every self-denial of the good soldier of CHRIST, than remain in such danger. What is it not worth to be unalterably safe in CHRIST, to have constant experience of his preciousness, to be making constant additions to our knowledge of him, to be nourished daily by his grace, and animated constantly by his love? Oh, if we had anything in this world of a value in the least to be compared with the blessedness of a well-grounded hope in CHRIST, we would not leave it for a single day in such risk as we do our hope of heaven, by living at such a distance from our SAVIOUR.

What shadows we are, and what shadows we pursue; absorbed with vanities; a vision made for Eternity; blinded by the shadows of Time! A soul made for God, and the boundless realities of everlasting ages, absorbed with earth, and the poor worthless trifles of transitory years! Is this the manner in which CHRIST would have his pupils live? Or is the prize of Heaven's eternal inheritance of so little value, that we can run the hazard of losing it with so little concern? Ah, no. The crown of righteousness is not of so little worth. Rev. Dr. Cheever.

THERE is a kind of reparation and restitution that is a child of repentance; a fruit that repentance cannot choose but bear; which is, repairing a man's reputation, restoring his good name, which he hath taken or endeavored to take from him by calumnies and slanders; which is a greater robbery than plundering a man's house, or robbing him of his goods. If the tongue be sharp enough to give wounds, it must be at the charge of balsam to put into them; not only such as will heal the wound, but such as will wipe out the scar, and leave no mark behind it.

Clarendon.

TRIAL OF MR. TONGUE.—Mr. Tongue was charged with being "an unruly evil, full of deadly poison," and in proof of the charge the law book was produced, and a passage cited from James 3:8. The defendant replied, that if it were not for Mr. HEART, who lived a little way below him, he should be as innocent as his neighbors, Mr. NOSE, or the Messrs. EYES, and in support of his position, he cited a passage from the same law-book.—Matt. 15:18.

The court decided that the defence was a sound one, and that nothing really good could be expected from Mr. TONGUE, until a radical change should take place in his neighbor HEART.

CORRESPONDENCE.



Lines on the Death of Bro. H. Williams.

"Who are so greatly blessed!
From whom hath sorrow fled?
Who find such deep, unbroken rest,
While all things toil!—The dead!
The holy dead!—why weep ye so
Above their sable bier!
Thrice blessed! they have done with woe,
The living claim the tear." Mrs. Sigourney.

I will not weep! my heart may sink in sadness,
To think the dust above thy form is laid;
But with this thought there comes a thrill of gladness:

Thou shalt arise, and like thy Lord be made.
The thunder, or the earthquake's voice can never
Arouse death's captive in his dreamless sleep;
But Faith and Love, sweet sisters, whisper ever,
Thy rest is blessed,—and I will not weep.

I will not weep! my thoughts for thee are dwelling
On all the glory of that "better land,"
Where all the ransomed, songs of victory swelling,
Upon the "sea of glass" triumphant stand.
Thou shalt arise in that auspicious morning,
When death no longer can his prisoners keep,
A crown of glory bright, thy brow adorning:
Sweet is the promise—Oh! I will not weep.

I will not weep! for, as I muse, the glory
Of all that blessed land salutes my eyes;
Visions of earth restored rise sweet before me,
And all the promised bliss of Paradise;
The tree of life brings forth its leaves of healing,
Life's river flows, serene, and clear, and deep;
The jewelled city its fair gates revealing,
Transcendent beauty shows,—I will not weep.
Dec. 1850. C. W. Cook.

ON TAKING HEED IN HEARING.

"Take heed what ye hear."—MARK 4:24
"Take heed, therefore, how ye hear."—LUKE 8:18.

These words fell from the lips of Him who spake as never man spake, who alone has the words of eternal life, and concerning whom the Father has said, "This is my beloved Son, in whom I am well pleased: hear ye him." None, then, can disregard the two-fold caution given with impunity. We may neglect it, but we do it at the peril of our souls.

Our Lord does not say, "Take heed that ye hear;" for he assumes that men will hear. Nor does he say, "Take heed whom ye hear." He has left this, in some degree, discretionary with us. He comprehends all when he cautions us as to the *manner*, or spirit, of our hearing: "Take heed what ye hear," and "Take heed how ye hear."

Whenever and wherever there are to be found those who assume to speak in the name of the Lord, and others who are hearers of the word, this caution is most seasonable and appropriate. It imposes obligations on the *speaker* as well as on the *hearer*. The speaker occupies a fearfully responsible position: eternal interests are suspended on his inculcations. He should therefore see that he spares no pains to obtain the truth; that he "studies to show himself approved, a workman that needeth not to be ashamed, rightly dividing the word of truth." He must labor to give his hearers meat in due season, that he may both save himself and those that hear him, and be able to say in the day of the Lord Jesus, "I am pure from the blood of all men; for I have not shunned to declare unto all, the counsel of God." To the *hearer*, the caution in the text is necessary, that he may become wise unto salvation, and realize that "faith cometh by hearing, and hearing by the word of God."

There never was a time, perhaps, when the caution under consideration was more seasonable and more needed than at the present. We live in truly perilous times: the love of many has waxed cold, iniquity and error are fearfully abounding, the principles of infidelity are being sown broadcast throughout Christendom. We live in times when "evil men and seducers are waxing worse and worse, deceiving and being deceived;"—when many are "departing from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared as with a hot iron." Many have imbibed the most pernicious errors who were once sound in the faith. In an unguarded hour they turned their ears away from the truth and embraced fables; and now, under the influence of a strange infatuation, they are putting darkness for light, and light for darkness." Some are denying the resurrection, others the Lord that bought them, and are doing what they can to invalidate the claims of the Bible to inspiration; nay, in some instances, they are appending to it, or substituting in its place a mere fiction, an *ignis fatuus*, which allures to bewilder, and bewilders to destroy. "Let him that thinketh he standeth, take heed lest he fall." To do this successfully, we must heed the two-fold caution of our Lord:

1st. "Take heed what ye hear."

A multitude of teachers are abroad. The doctrines they inculcate are various and conflicting. Some are calculated to edify, or build up, and to prepare the recipients of them for usefulness here, and for the joys of heaven hereafter. The inevitable tendency of others is, to throw the mind off its guard, to cool our zeal in the cause of God, and to induce a false security and peace when sudden destruction is near. When these teachers come before us and present their claims to our consideration, we are under no moral obligation to take for granted that they are just what they represent themselves to be. As accountable beings, made but a little lower than the angels, it

is our prerogative and our duty to canvass their pretensions: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." Yes, and they usually lay claim to extraordinary powers; but behold their end: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I declare unto them, I never knew you: depart from me ye that work iniquity."

As we are liable to be imposed upon by teachers of this class, we should constantly be on our guard. We should "take heed what we hear." It matters not what may be the pretensions of these teachers to learning or piety. They may claim to be endowed with extraordinary powers from heaven, and to speak under the immediate inspiration of the Holy Spirit, and therefore claim infallibility. These unwarrantable assumptions, however, do not exempt us from the duty of bringing their inculcations to the test of eternal truth. Here is the standard: "To the law and the testimony; if they speak not according to these we are bound to reject them."

"Take heed what ye hear." See that the matter presented is in accordance with the word and will of God; that it is calculated to work in you a genuine repentance for sin, a godly sorrow on account of it, a hatred of it, and, of course, an utter forsaking of it in all its modes of existence. See that it is calculated to excite in you a delight in that law which is holy, just, and good; that it is calculated to beget in you supreme love to God, and love to your fellow-creatures; an ardent desire for, and an unflinching determination to obtain that "holiness without which none shall see the Lord." If you thus take heed to what ye hear, you will not be "children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" yes, "to deceive, by good words and fair speeches, the hearts of the simple."

You will be additionally fortified against the predominant and soul-destroying errors of the age, if you not only "take heed what ye hear," but also, in the

2d place, "Take heed how ye hear."

When a fellow-mortal stands before us as an ambassador for Christ, having "a good report of them which are without," exhibiting credentials of unquestionable piety, and ability to teach the things that make for our peace, we should hear the message which he has to deliver with a *sincere disposition* to ascertain "what is truth," and not with the purpose of eliciting controversy, or encouraging the consideration of "foolish questions and genealogies," or indulging in "contentions, and strivings about the law; for they are unprofitable and vain," says the apostle.

We should hear with *candor*, with an unprejudiced mind, with a holy determination to receive the truth in the love of it,—when proved to be such,—let the consequences be what they may to our temporal interests, our reputation; nay, even our lives. Our *temporal interests*: "Good Master, what shall I do that I may inherit eternal life? One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come take up the cross, and follow me. And he was sad at that saying, and went away grieved; for he had great possessions." He preferred,—as thousands are still doing,—the evanescent, perishing treasures of time, to an un fading crown, "an eternal weight of glory." Tremendous infatuation! How much better would it have been for him had he pursued the course of the "merchantman seeking for goodly pearls, who when he had found one pearl of great price, went and sold all that he had, and bought it."

Our *reputation*. "Whoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

Our *lives*. "Fear not them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

We must hear, then, *unawed* by the frowns of sectarian bigotry, or the ecclesiastical fulminations of human authority. "Cease ye from man." Our well-being in time and eternity may be suspended upon the reception or rejection of the truth sent to us. The question should never be, "Have any of the rulers believed?" but rather, "Lord, what wilt thou have me to do?" "Speak, Lord, for thy servant heareth."

He should hear in a *spirit of prayer*. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "Show me thy ways, O Lord, and teach me thy paths. Lead me into the truth, and teach me."

Now, the man who thus hears to obey, may confidently expect the blessing of God. The light of heaven will shine upon his pathway. He will be a doer, as well as a hearer of the word. He will "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

The text inculcates an important lesson upon the dignity of human nature. It pre-supposes that we are rational and accountable beings; that it is our duty, on all suitable occasions, to exercise this noble prerogative, maugre all the arrogant pretensions of those who assume to be the infallible exponents of the word of God, and to decide on all questions of morals and religion for their fellow-beings who are on a level with themselves.

Finally, let us thank God for as many among us as have not been unmindful of the two-fold caution of our text; who, in reference to the preaching, in these last days, of "Jesus and the resurrection," the proximity of the Second Advent, and its unspeakably glorious associations, have felt it our duty to tread in the footsteps of the Bereans of old: "These," says the apostle, "were more noble than those of

Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so." Reader, "go, and do likewise," and let me entreat you by the untold value of the soul, "Take heed what you hear," and "Take heed how you hear," that you may receive with meekness the ingrafted word, which is able to save your soul." W. M. WATKINS.

DESTINY OF THE EARTH.

Our appeal for evidence, on this subject, is directly and solely to the Holy Scriptures.

David says, "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end."—Psa. 102:25-27.

Paul quotes this prophecy in his epistle to the Hebrews 1:10-12. The original word *αλλασσω*, from *αλλοσ*, another, means "to change, alter, transform," and is used in 1 Cor. 15:51, to denote the transformation of the mortal bodies of the living saints "at the last trump."

This earth, then, is to be changed into another. And it is the other, or changed world, of which Paul says, "For unto the angels hath he not put in subjection the world to come whereof we speak."—Heb. 2:5.

That world will be not only a habitable world, as *οικουμένη* signifies, but it will be an inhabited world, according to 2 Pet. 3:13: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness;" Matt. 5:5: "Blessed are the meek: for they shall inherit the earth;" and Prov. 2:21, 22: "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

"The second Adam, the Lord from heaven," will have the dominion of that world—it will be "put in subjection" to him. "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—Luke 1:33. "All Israel," a guileless, sinless multitude, will "replenish" the "new earth."

This change will be effected by fire (see 2 Pet. 3:7, 10, 12), and the word of him who "spake and it was done, who commanded and it stood fast.

Thus planted on a firm foundation, we can look abroad upon the wide ocean of truth and behold its waveless beauty.

The dominion of the earth has passed successively from the hands of Nebuchadnezzar, Cyrus, Alexander, and Augustus Cæsar, and is now reserved for Him "whose right it is," even the first dominion," (Ezek. 21:27; Micah 4:8).

Daniel says, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed."—7:13, 14.

Then Daniel receives "the interpretation of the things" he had seen in vision: "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."—7:13, 14.

The language implies that the saints could not "take the kingdom" until the four beasts were done with it, or their times had expired. The 22d verse expressly teaches that the time for the saints to possess the kingdom will be when "judgment is given to the saints of the Most High."

Again the heavenly interpreter flashes the light of truth upon the objects of prophetic vision. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:27.

This kingdom and dominion is not to be in the heavens, nor above the heavens, but "under the whole heaven"—it must, then, be upon the earth.—Then the will of God will "be done in earth as it is done in heaven."

"O, let that glorious day,
With rapid progress come."

Then the glory of God will cover the (new) heavens, and the (new) earth will be full of his praise."—Hab. 3:3. "Then they (i. e. the wolf, the leopard, &c.) shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea."—Isa. 11:9. Then the oath and promise of God to Moses will be accomplished.—"And the Lord said, I have pardoned according to thy word; but as truly as I live, all the earth shall be filled with the glory of the Lord."—Num. 14:20, 21.

Let the oath of God—by his own existence—be an "end of strife." He who has said, "The heaven is my throne, and the earth is my footstool,"—will make the place of his feet glorious." When his tabernacle shall be with men, and when "there shall be no more curse"—then the visible glory of God and the Lamb—with its grand radiating centre in the New Jerusalem, on the earth, will outshine the sun and the moon, though their light be increased seven fold.

In view of earth's glorious destiny, David thus sings:—

"Let the heavens rejoice, and let the earth be glad:
Let the sea roar, and the fulness thereof.
Let the field be joyful and all that is therein:
Then shall the trees of the wood rejoice before the Lord."

For he cometh, for he cometh to judge the earth:
He shall judge the world with righteousness, and the people with his truth."

After Pentecost, Peter takes up the inspiring theme in the name of "all the holy prophets."—Acts 3:19. Paul connects it with "the glory that shall be revealed in us"—and John in Patmos, or, in

heaven, hears the redeemed sing, "Thou hast made us unto our God priests and kings: and we shall reign on the earth."—Amen. B. M.

LETTER FROM J. PEARSON, JR.

Having returned from a visit to Wilmot Flat, Lake Village, Meredith Centre, Holderness, and Sugar Hill, perhaps it will not be uninteresting to the readers of the "Advent Herald" for me to furnish a brief statement of the cause in those places.

At the request and arrangement of Bro. Smith, Bro. Plummer and myself attended a Conference at Wilmot Flat. This is a pleasant little village, situated at the foot of the Kearsage mountain, and surrounded by high hills, forcibly bringing to our remembrance that beautiful comparative expression by David of God's protective care, "As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever."

Only a few months since, Adventism was hardly known in this village; but a tent-meeting, and afterwards a conference, held here by Bro. Cummings, Shaw, Bentley, and Smith, were greatly blessed of God, and productive of great good. Quite a church of believers in the speedy advent of the Saviour was the result of their labors. It was with this comparatively new company of brethren and sisters that we met with in conference. The meeting was one of interest both to ourselves and the brethren, and we humbly hope of profit to the cause of truth. Before we left, they commenced raising a subscription for the purpose of building for themselves a place of worship.

My next appointment was at Lake Village, which is a part of the town of Meredith, and takes its name from the Winnepioguee Lake, the waters of which wash the boundaries of a great portion of the town, and on whose shores this village is situated. This is an uncommonly pleasant and flourishing village, and in the summer season it must be a delightful location for a residence. It possesses a powerful water-fall, and the Winnepioguee is the largest lake in the State, dotted with many beautiful islands, agreeably attracting the notice of the eye, and pleasantly breaking the monotony of its placid waters, thus affording a most charming and picturesque prospect. I spent the Sabbath here with much satisfaction. The brethren have built them a neat, convenient, and comfortable place of worship. A very good congregation was present through the day, and in the evening the house was filled with candid and attentive listeners, who were solemnly impressed with the blessed and glorious truths we advocate. This church appeared to be devoted to the truth, united in interest, and waiting for the return of their Lord. I was grieved to learn, that an individual who preached here not long since, told Bro. Davis a wicked falsehood respecting Bro. Himes, calculated to injure his moral integrity.

Bro. Davis kindly conveyed me, "after a godly sort," to my next appointment, Meredith Centre. I preached here one evening, at the house of Bro. Veazey, which was comfortably filled. The brethren appeared to enjoy the matter presented, and manifested a warm love for the word of God, and the Second Advent of Christ. There are many more believers in this section of the country than I anticipated, judging from the congregation assembled under unfavorable circumstances, and by what I learned by inquiries, quite a company of brethren could be called together on the Sabbath. I found Bro. Veazey's house like that of Bro. Davis at Lake Village, and that of Bro. Cheney's at Wilmot Flat, a home for pilgrims. The next morning Bro. Veazey took me in his sleigh to Holderness, where I met with Bro. John Shaw for the first time, and at his house received a hearty and cordial welcome, which made me at once feel perfectly at home. I found John Shaw a blunt, frank, open-hearted, generous Christian,—caution small, benevolence large. Here, also, our people have a snug little tabernacle, in which I spoke two evenings with some acceptance. At the request of the brethren, I left an appointment for two more lectures on my return from Sugar Hill.

Saturday noon I took the stage at Plymouth for Sugar Hill, and had a long, cold ride of thirty-five miles, but not, however, void of interest, this being the road through the Franconian Notch, presenting a great variety of bold and romantic scenery. It was stormy and dark when we passed through the Notch, but the storm and the darkness only served to deepen the solemn impression upon my mind as I gazed upward towards those towering, overhanging, craggy cliffs, exhibiting such a wonderful display of the majesty and power of God. We arrived at the Franconia Iron-works about 9 o'clock, and after a somewhat tiresome walk up the side of a large hill, I found another comfortable resting-place for Advent brethren, at the house of Bro. Oaks. The next morning I obtained a full view of the whole range of the Franconia and White mountains. Although the latter are twenty miles from where I stood, their height is so great, that they seemed but a few miles distant. It is said that an ancient tradition prevailed among the Indians, that a deluge once covered the land, and only one Indian and his squaw were saved, by taking shelter on one of these high mountains, thus preserving the race. Except the Rocky mountains, the White mountains are the highest of any in the United States. Mount Washington, which is 6,234 feet above the level of the sea, I could see very plainly. This mountain can be seen, in clear weather, from Portland, Me., a distance of at least fifty miles. But I am forgetting that it is a Sabbath morning, and that I am on my way to meeting. There is a noble company of brethren, a fine church, a charming choir of singers, and a commodious meeting-house. As I sat in the desk, and looked over the congregation, and thought of their situation, I trembled for them. I know of no church in the land occupying so fearful a position as this body of believers. The doctrine of the Advent is triumphant here. Selectmen, Postmaster, merchants, professors, mechanics, and wealthy farmers, are Adventists. They know nothing, comparatively, of persecution, contumely, and reproach for the truth's sake. They hold the weight of property and influence in their hands. I know that they are generous, that they love the ap-

pearing of Christ, that they are looking for "a better country, even an heavenly one," that they enjoy those portions of God's word that provide our Saviour near at hand, but O the power of worldly influences! O the effect of having everything comfortable, every want supplied! Happy for them if they resist all those temptations,—live above the world, and use all their influence and means for the cause of their Master. On these points I particularly warned them, and it was well received and appropriated. I pray fervently that no controversial, schismatic question may be introduced in their midst, but I hope that they may continue to be like "a city that is set on a hill," that "cannot be hid," and that they may continue to let their light so shine before men, that they may see their good works, and glorify their Father who is in heaven. Their sweet singing I shall not very soon forget; some of them sang indeed with the Spirit, and the understanding also. Bro. Henry Eastman lives here, and preaches to this people one quarter of the time. I was right glad to meet with this faithful brother once more. He is still contending earnestly for the faith once delivered to the saints, and diligently striving to receive the final approbation of his Lord. He has spoken generally on the Sabbath, but has labored at his trade through the week. He is now preparing to throw himself entirely into the field, and thus devote his whole time as a preacher of the gospel. The Lord be with him.

Owing to the last severe storm, I was detained a number of days, and therefore could not stop on my way home, as I designed.

This tour has been one of encouragement to myself, and if Bro. Himes had been with me, he would have been much encouraged in regard to the prosperity of the "Herald," for it has many warm friends through this region. I met with some interesting incidents on my way home, but pass them, fearing that they would occupy too much room in the "Herald," and trespass upon the patience of its readers. If agreeable, will furnish a brief account of our two next conferences, at Meredith Neck and Loudon Ridge, as I see an appointment is made in the "Herald."

THE NEW CREATION.

"And I saw a new heaven and a new earth."—Rev. 21:1.

Six thousand years of sin and mourning,
Have nearly run their tedious round,
Since that bright and lovely morning,
Which heard creation's joyful sound.
Soon the glad millennial glory,
Bursting forth upon the earth,
Will tell the joyful, wondrous story,
Of the new creation's birth.

If shouts of joy the morning greeted,
When the old creation rose;
When the new earth shall be completed,
And Zion triumphs o'er her foes—
What notes from seraph harpstrings pealing,
Swelling through all heaven's heights will sound,
What gladsome hallelujahs, raising
From the new earth's groves, resound.

If loveliness and grandeur blending,
Are found on earth while marred by sin;
When all to dissolution tending,
Contain the seeds of death within:
When this old earth is renovated,
And sin and death are known no more;
What glorious beauty new created,
Shall crown the earth from shore to shore.

What a blissful, glorious dwelling,
For his saints will God prepare;
All its scenes with gladness filling,
For sin shall never enter there:
What scenes of lofty grandeur thrilling,
And beautiful beyond compare:
Sweet peace and joy divine instilling
Through every heart their fragrance rare.

Bright world, am I for thee preparing
In patient self-denial here?
My every cross on earth now bearing,
That I may dwell with Jesus there!
Then may I lift my heart rejoicing,
In hope my Lord will soon appear:
His word proclaims, "He cometh quickly,"
We soon shall meet him in the air.

Shall we then grow faint and weary
With these glories in our view?
What, though earth be dark and dreary!
God will soon make all things new.
Onward, onward, then we'll hasten,
On our Saviour fix our eyes;
Never to the tempter listen;
Fight and win the heavenly prize.

L. P. M.

Extracts from Letters.

Bro. JOHN SMITH writes from Connersville (Ind.), Dec. 16th, 1850:

DEAR BRO. HIMES:—I feel to truly sympathize with you in your late trials, but I believe they are among the all things that work together for your good. I know how to feel for you, for I have had trials of a similar nature to pass through in my pilgrimage, but I have learnt by experience that they were for my good, for it has led me to cease from man whose breath is in his nostrils, and enabled me to put my trust in the living God, and caused me to say with the Psalmist, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." If we have the assurance that God is for us, we need not

fear what man can do. The devil is a chained enemy, and when he gets to the end he must stop. God sometimes suffers him to try us, as he did Job, but it is all for our good; for whomsoever the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. But if we are without chastisement, whereof all are partakers, then are we bastards, and not sons. Although they may seem grievous for the present; but they will work out for us the peaceful fruits of righteousness, if we have the spirit of Christ, and are governed by the rules he has laid down. It is an easy matter to judge of the spirit that actuates those that rise up against us, whether they are actuated by a good or bad spirit. If they are actuated by a good spirit, and their hearts filled with the love of God, they will love his people; and if they think their brother has failings, instead of publishing them to the world, and laboring to find some proof to condemn him, they will cover his failings with the mantle of charity, knowing that they are also in the flesh, and are not without fault, and are liable to fall; and if they have that love they profess to have, it will cover a multitude of faults. We are not only to forgive seven times in a day, but seventy times seven. It would be a good thing for those that feel that their righteousness exceeds their neighbor's so much, if they were to feel the force of what the Saviour told the Pharisees when they presented to him the woman they wished him to condemn, when he told them, that he that was "without sin let him cast the first stone." I think no stones would have been thrown by your accusers.

I am glad that you are not discouraged under the difficulties you have to contend with, but the work still goes on, although you have the Sanballets and Tobiahs to contend with; but you need not fear if you keep on the whole armor of God, for you will be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places; and above all, taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints. Having on the above armor, you need not fear all the Sanballets and Tobiahs, and a host of more of them, for they cannot hinder God's work, for it will go on in spite of all the enemies which may try to retard it. Having God on your side, there is more for you than there can be against you.

From your friend and brother, looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ.

Bro. E. CORY writes from Truxton, (N. Y.), January 2d, 1851:—

DEAR BRO. HIMES:—I have been thinking for a long time I would write a few lines, but on account of my inability to do so, I have neglected it till the present time. I am, with the rest of my brothers and sisters in Christ, looking for the glorious appearing of the great God and our Saviour Jesus Christ. One year ago last June, Bro. and Sister Chapman, came to this place, and labored among us a few weeks, and some fifteen of us received the faith of the Lord's soon coming. We feel to thank God that he, in his goodness, should send some of his messengers here to warn us to flee from the wrath to come. We expect, if faithful, to meet them with the whole Israel of God in the kingdom. We are still praying that our number may be increased, and that many in this place may be saved in his kingdom. I esteem the "Herald" very much, and the doctrine it advocates is food to my soul; and ever since I have taken it, it has been a welcome visitor to my family, and as long as I have the means I shall do what I can to support it. I am confident it will not go down, as long as it is needed for a herald of glad tidings to the followers of Him who made his first advent in Bethlehem, but who is to come again as the Judge of quick and dead, and as the eternal King of glory, to rule and reign with a sceptre of righteousness over his subjects gloriously: when he will say to them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And to those on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Seeing, then, we look for these things, what manner of persons ought we to be in all holy conversation and godliness? O, I long to see the King in all his glory, with all the saints of God with him, and to be admitted to his kingdom.

Bro. I. ADRIAN writes from Bridgeport (Ct.), Jan. 6th, 1851:

DEAR BROTHER HIMES:—The Lord is reviving his work in this city, sinners are being converted to God, and the church is greatly strengthened. Our number is gradually increasing, and what is blessed, we are united to a man. The great work of heralding the Saviour's coming, and the salvation of the lost, is to us paramount to every thing; so that we have no time to spend about those things which gender strife. God is with us, and we bless his name. We enter upon the opening events of this new year, with a fixed resolution to be more faithful. We look with great interest upon the combining of the nations, and feel to say with the poet, truly "We are living, we are dwelling, in a grand and awful time." We see large armies collected in a day, ready to meet in deadly conflict, and in a day disbanded. We see mighty and universal discontent, and the formation of secret, undermining societies in almost every town in Europe. All seem to be gathering to some fearful crisis; yet we are calm, for we know

"Their marshal pomp and din of war,
Our Saviour's swift approach declare,
And bid our hearts arise."

We were glad to see the call for a New England Conference; we respond with all our hearts, and will try to be represented. It is time we understood each other, so that our efforts shall be united.

Sister A. VAUGHAN writes from Swanton Falls, (N. H.), Jan. 3d, 1851:

DEAR BRO. HIMES:—We have lately experienced fresh memorials of God's grace. We have seen some of our children brought back to our Father's house, where now they have bread to eat. But a short time since, they were starving in a foreign land. Praised be his excellent name, not only has the wanderer been brought to Jesus' feet, but some who had not known our dear Saviour, have been brought to know their sins forgiven. May God still save sinners, in our united cry.

The good seed has found lodgment in some few hearts here, where the soil is good, and bids fair to produce heavenly fruit, although in the midst of fiery trials, much opposition, and prejudice. Blessed be God, there is a hungering after righteousness, and God's word says, "Ye shall be filled." We have but little preaching here. Bro. Somborger, from Canada, preaches here part of the time, and has baptized two. May God raise up a people here to hail our soon coming King. For our great High Priest will soon come out to bless his waiting, praying people. O, may we, with all the blessed blood-bought throng, enter into God's kingdom.

Sister L. M. RICHMOND writes from Lebanon (N. Y.), Dec. 14th, 1851:

DEAR BROTHER:—I cannot conceive how any can love their Creator supremely, and their neighbor as themselves, and disregard this one sacred rule of duty, to "provide things honest in the sight of all men." I do not think we should seek any gratification at the price of the labor of others, while living in sloth, indolence, or extravagance, ourselves. Far be it from me to revile those who are really poor, or to take from them one privilege they may enjoy through the favor of those who are placed in better circumstances than themselves; but I wish my Christian brethren and sisters to remember, that "it is more blessed to give than to receive." May we be enabled, by the grace of God, to live in strict conformity to the golden rule of our Saviour, "As ye would that others should do unto you, do ye even so to them." May we all "work out our salvation with fear and trembling, knowing that it is God who worketh in us both to will and to do of his own good pleasure." Your sister in tribulation, expecting the speedy return of Him "who will reward every man according to his works."

Bro. E. M'LEOD writes from St. John (N. B.) Jan. 7th, 1851:

DEAR BRO. HIMES:—I cannot let this opportunity pass without expressing my satisfaction with the "Herald." Its pages are certainly a weekly feast of good things. Its selections from English writers, and others, I esteem as being of the very best kind, and I think its readers are under obligations to you, in addition to the amount of their subscription, for furnishing them weekly with so much excellent religious reading matter. I have been a subscriber over seven years (I believe), and it is still new. I have not discovered that sameness which we often find in religious periodicals, and yet its doctrine and temper remain unchanged. It has my sympathy and, as far as I can at present, my support; and I sincerely pray that its publication may be continued.

Bro. J. MORSE, R. R. HILL, and W. P. STRATTON, write from Manchester (N. H.), Jan. 12, 1851:

Bro. HIMES:—We wish you to give notice in the "Herald," that the brethren worshipping at No. 6 Union Building, Manchester, N. H., have removed to Harrington's Building, first block above the Museum, Elm-street, where meetings will be held every Sunday and on Wednesday evenings, or any other evening in the week. Bro. J. Harvey will preach here the first Sabbath in Feb.

We sympathize with you, and those engaged with you, in your efforts to restore and maintain peace, and promote union of co-operation in the body, and we would subscribe our name in favor of the New England Conference.

Bro. I. WYMAM writes from Jamaica (Vt.), Jan. 6th, 1851:

DEAR BRO. HIMES:—I find a good many that are crying against the call of the New England Conference, and crying "sectarianism," &c. &c., and yet they have an iron bedstead of their own, and if A. B. C. don't come to that, he will be lost; yet I find a good many that are in favor of having such a Conference,—they see the need of it. Notwithstanding the many that are bent on your ruin, and not only yours, but on those that are your friends, never fear. I do believe that such a Conference is needed. You may have my name with the rest.

Obituary.



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

Bro. THOMAS CHULLACOMBE, of Honesdale, Pa., departed this life on the 30th of April last. He had been a believer in the doctrine of the speedy second advent of the Lord for several years, and died firm in that faith.

DIED, at Hartland, Vt., Dec. 23d, 1850, ELIZA A. SLAYTON, daughter of Bro. Reuben and Sister Betsey Slayton, aged 24 years. She was converted in 1843, and embraced the Advent doctrine with all her heart, believing that the kingdom of God was nigh at hand. Her sickness was a protracted consumption, which she endured with Christian patience and

resignation, although she had been looking for and desiring that glorious change, which will take place in a moment, in the twinkling of an eye, when all the saints will rise to meet the Lord in the air, at the sounding of the last trump. Truly it may be said, though she be dead she yet speaketh. Elder Moses Kidder preached the funeral discourse, from the last six verses of the fourth chapter of first Thessalonians. Truly it was comforting. M. TEWKSBURY.

DIED, in Wilmington, Mass., Dec. 19th, Mrs. HARRIET E., wife of JOSEPH L. WIGGIN, and eldest daughter of Mr. John Jenkins, of Stoneham. Suddenly and unexpectedly, in the middle of life, and surrounded by her family, she has been called into the presence of her God and Saviour. So swift were the summons, that we hardly realize that she has gone from among the living. In her death, the husband has lost a faithful and devoted companion, the two little daughters a kind and ever-watchful mother, her parents a beloved daughter, and her sisters and brother a warm-hearted sister and friend. We implore the benediction of heaven upon our friend, who is by this sorrowful event deprived of his partner in life. While he hears in this dispensation the voice of God, inviting his affections away from earth, to joys eternal, may he feel that she who was so much to him here, has exchanged the conflicting scenes and discords of earth for the smiles of her Redeemer, the boundless glory and sweet melody of heaven.—While we mourn the absence of a sister and friend from among us, may we all be comforted in the blessed assurance, that our loss is her unspeakable gain; that while we shall see her no more, we may by-and-by meet her, with Christ, and prophets, and martyrs, in that kingdom of ineffable beauty, where mortality is clothed with immortality, and the occupations of earth are lost in the sublime concerns of eternity; when the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High.

THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume. Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

Parts II. and III. contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Melodies, and the most admired English, Scottish, Irish, Spanish, and Italian Songs, embracing, in a single volume, more than five hundred Tunes, adapted to every occasion of public and social worship, including all the gems of Music that have been composed during the last five hundred years.

A few of the many notices received of the book are here annexed:

From Rev. G. P. Mathews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than has been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.

It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, Jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by WM. J. REYNOLDS & Co., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street. [o. 12.]

GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THE annals of medical science, affording as they do ample proof of the power and value of many medicinal agents, have furnished no examples to compare with the salutary effects produced by AYER'S CHERRY PECTORAL.

The remarkable cures of diseases of the Lungs which have been realized by its use, attested as they are by many prominent professors and physicians in this and foreign lands, should encourage the afflicted to persevere, with the strong assurance, that the Cherry Pectoral will afford him relief, and ultimately cure them.

We present to the public unsolicited testimonials from some of the first men in our country, upon whose judgment and experience implicit confidence may be placed.

Dr. PERKINS, President of Vermont Medical College, one of the most learned and intelligent physicians in the country, considers it a "composition of rare excellence for the cure of that formidable disease, Consumption."

Norwich, April 26, 1846.

Dr. J. C. Ayer—Dear Sir:—Agreeable to the request of your agent, we will cheerfully state what we have known of the effects of your Cherry Pectoral, and they have been astonishing indeed. Mrs. Betsey Streeter had been afflicted with a severe and relentless cough, which reduced her very low; so low that little hope could be entertained of her recovery. Numerous remedies had been tried without effect, before the Cherry Pectoral. And that has cured her. George Watkinson, Esq., had to our knowledge been afflicted with Asthma for eleven years, and grown yearly worse, until the Cherry Pectoral has now removed the disease, and he is as free from any of its symptoms as we are. The Rev. Mark Dane had been so severely attacked with the Bronchitis, as to disable him from his duties, and nothing had afforded him relief until I [Mr. Thorne] carried him a bottle of your Pectoral, which cured him at once, and he now officiates as usual in his place.

These are three of the cases in which we have known it successful, but never to fail. We have great pleasure in certifying to these acts; and are, respected Sir, your humble servants.

REV. DAVID THORNING.

HON. JOSEPH BATTLES.

Among the distinguished authorities who have given their names to recommend the Cherry Pectoral as the best remedy that is known for the Affections of the Lungs, are "The London Lancet," "Canadian Journal of Medical Science," "Boston Medical and Surgical Journal," "Charleston (S. C.) Medical Review," "New Jersey Medical Reporter," Prof. Bartlett, Transylvania University of Medicine, President Perkins, Vermont Medical College, Dr. Valentine Mott, New York city, Parker Cleaveland, Bowdoin College, Prof. Butterfield, Willoughby College, Ohio, Prof. Braithwaite, Leeds (Eng.) Medical School, Sir Robert Kane, Queen's College, Ireland, Prof. Rosenbaum, Leipzig.

The public have but to know the virtue and astonishing success of the Cherry Pectoral in curing diseases of the Lungs, when they will feel secure from these dangers, whenever this remedy can be obtained.

Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists and Dealers in Medicine generally throughout the country. [o. 12-3m.]

CHAFFEE C CO.'S Patent Drying Machines, for drying Wool, Cotton, Silk, Fur, or fabrics from the same, without heat and in a few moments of time. A model of this great invention, so important to manufacturers, may be seen at this office. [o. 12.]

THE ADVENT HERALD.

BOSTON, JANUARY 25, 1851.

To Agents and Correspondents.

- 1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the Herald should be written with care, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be crowded, nor the lines too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

BOOKS FOR SALE AT THIS OFFICE.

- THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set of choice and appropriate music.—Price, 50 cts.
POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37 1/2 cts.
WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts.; gilt, \$1.
ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By S. Bliss.—Price, 37 1/2 cts.
FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming.—Price, 25 cts.
THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37 1/2 cts.
CRUDEN'S CONCORDANCE.—This work is so universally known and valued, that nothing need be said in its favor. Price, \$1 50 bound in sheep; \$1 25 in boards.
THE AMERICAN VOCALIST.—For a full description of this work, see advertisement on the preceding page.—Price, 62 1/2 cts.
MY SAVIOUR: or Devotional Meditations, in Prose and Verse, on the Names and Titles of the Lord Jesus Christ.—Price, 50 cts.; full gilt, 75 cts.
LAST HOURS, or Words and Acts of the Dying.—Price, 62 1/2 cts.
BOOKS FOR CHILDREN.
THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts.
THE CHILDREN'S QUESTION BOOK, with familiar questions and answers, prepared for Little Children of Sabbath Schools, and designed to give them instruction about the Saviour, on his birth, his mission, life, and example—his sufferings, death, burial, resurrection, ascension, and second coming, &c.—Price, 10 cts.
TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37 1/2 cts.
ONE HUNDRED AND FIFTY STORIES FOR CHILDREN.—This is another excellent story book, embellished with four beautiful engravings.—Price, 37 1/2 cts.
JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of "obituaries of children, in prose and verse, prepared and arranged by N. Hervey."—Price, 25 cts.
THE LILY AMONG FLOWERS.—Price, 25 cts.

To the Advent Ministers and Churches.

DEAR BROTHERN:—At a meeting of the Essex Conference, Nov. 14th, the following resolutions were passed:

Whereas in the opinion of this Conference the present condition of the Advent cause demands the union and co-operation of all true and faithful Advent ministers and Churches in New England, who are united in the principles of the original Advent Faith, as stated by the Albany Conference in 1845, and re-affirmed by the Boston Conference in 1850; therefore

Resolved, 1. That we will take immediate measures for the general union and co-operation of Adventists throughout the country.

Resolved, 2. That a committee of five be chosen to correspond with brethren in all parts of the country on the subject, and to call a meeting for the Adventists of New England, and report their proceedings to the Conference.

The committee will be happy to have the views of brethren on this subject. Letters may be addressed to J. V. HIMES, Boston, Mass.

- JOSHUA V. HIMES,
LEMUEL OSLER,
BUTLER MORLEY, } Committee.
O. R. FASSETT,
EZRA CROWELL,

Boston, Nov. 15, 1850

A NEW ENGLAND CONFERENCE has been requested by the following brethren. It is hoped that elders, or unordained preachers, evangelists, officers of Churches, or active lay brethren, in the New England States, who approve of this object, will send in their names, to be appended to this call.

- J. Wyman, I. Adrian, T. M. Preble,
J. F. Guild, James Brooks, Colger Snow,
Amos Kenney, Thomas Smith, L. Kimball,
A. Merrill, J. Croffut, P. B. Morgan,
J. S. Richards, J. Shaw, N. H. A. Hale,
W. H. Eastman, Henry Perkins, R. Harley,
Dr. N. Smith, N. Smith, T. Harley,
I. Wright, S. Tibbitts, C. Green,
H. Buckley, John F. Millikin, D. Smith,
E. L. Clark, E. Parker, J. M. Daniels,
I. C. Wellcome, Ezra Crowell, H. Stinson,
N. Hervey, I. H. Shipman, D. I. Robinson,
J. V. Himes, H. Plummer, J. Pearson,
L. Osler, O. R. Fassett, B. Morley,
Dea. L. Jackson, Chase Taylor, Jonas Ball,
G. W. Thomas, O. D. Eastman, D. Bosworth,
P. Hawkes, L. Bolles, L. M. Bentley,
John Locke, Benj. Ravel, Micajah Butman,
Robert Morrill, George Stone, A. Sherwin,
C. R. Griggs.

The Conference will commence Feb. 26th. Place of meeting will be given in our next.

Papal Intolerance in Rome.

The London Daily News publishes the following letter relative to the recent interdict upon American Protestant worship at Rome:—

"I have already had occasion to mention the service rendered to the ecclesiastical authorities by the American charge d'affaires, Mr. Cass, during the siege of Rome, and the gratitude professed to him by the inmates of the Propaganda College for having induced the triumviri to allow them to remain unmolested by the republican soldiery. It was, in fact, owing to the representations of Mr. Cass that the building was not turned into barracks. The Pope, upon his restoration, expressed himself in the most flattering terms to Mr. Cass, thanking him repeatedly for what he had done, and professing the greatest affection for the American nation, an affection which had just been increased by tidings from China, announcing that four Roman Catholic missionaries, threatened with death by the enraged populace or fanatical mandarins, had been rescued from impending fate by the timely interference of the United States Consul.

His Holiness, desirous of giving some proof of his gratitude, thought he could afford no stronger one than that of granting Mr. Cass permission to open a Protestant Chapel within the walls of Rome, for the use of American visitors, a plan which had been in contemplation for some time, and for the realization of which, a conscientious and zealous clergyman, the Rev. Mr. Hastings, came hither from the United States somewhat more than a year ago. Notwithstanding the Pope's express permission, so many hindrances arose that the chapel could not be opened last winter, and Mr. Hastings conveyed his countrymen in his own apartments every Sunday morning, and conducted divine service there according to the Presbyterian rite. During the autumn of the present year, however, all objections appeared to be overcome; a suitable place was hired in the Via de Pontefici, and fitted up as a chapel at an expense of about three hundred dollars, and Mr. Hastings, fully authorized by the Government, opened the chapel and commenced divine worship just one month ago.

"From what has subsequently taken place, it seems that the same secret enemies who had labored to prevent Mr. Cass's plan from being carried out, resolved to put a stop to the whole concern as soon as possible. Accordingly, last week, Mr. Cass received a communication from Cardinal Antonelli, to the effect that, in consequence of the official complaint of the cardinal vicar, the doctrinal decisions of the congregation of Propaganda Fide, and the earnest petition of many English and American Roman Catholic residents, his Holiness had been reluctantly obliged to withdraw the permission which he had granted with respect to the American Protestant chapel. It may be easily imagined that Mr. Cass was quite taken aback by this despatch, especially as it was accompanied by a mass of documents confirmatory of the cardinal's statements, and moreover a paper, signed by most of the diplomatic agents in Rome, setting forth their opinion that even in his own house, the charge d'affaires would not be entitled, according to the customary privileges of international representatives, to hold prayer meetings or preachings for others than the members of his own family.

"Great stress was laid upon the ex cathedra fiat of the Propaganda theologians, against which his Holiness, mortified as he professed himself to be at the occurrence, could not in conscience act; and the danger to the Church by the introduction of heretical doctrines, and the scandal produced by their propagation at the very head-quarters of Catholicism, were adduced as additional considerations of the utmost importance. To gild the pill as much as possible, his Eminence hinted that an American chapel outside the walls of the city would not be interfered with, or, if that plan was not palatable, he stated that full liberty would be granted to Mr. Cass to open his own rooms to as numerous a congregation of his countrymen as he thought proper, in spite of the opinions of his diplomatic colleagues on the subject.

"Mr. Cass is to have an interview with Cardinal Antonelli this afternoon; but it is not likely he will be able to change the determination of the partisans of intolerance, who work upon the Pope by alarming his conscience, and thus bend him to sanction whatever they have decided upon in secret council. The scope of Mr. Hastings' mission to Rome is entirely defeated, as he came here, supported by a large body of his fellow countrymen, to preach Protestant doctrines in a public chapel, and not to act merely as chaplain to the American charge, who may be changed every year, or oftener, if such be the will of his Government, and who may very easily be a Catholic next time, and therefore not adapted to have a Protestant meeting in his house. It is unnecessary to observe that to remove extra muros, after having been granted a chapel in the city, and after having spent some money, considerable for an infant establishment, in rent and fittings, would be considered as a degradation by free born Americans. All or nothing is therefore their word—the principle of Protestantism, if objectionable within the walls, is equally so at the gates—the pretext is too flimsy to deceive men of sense. Mr. Hastings officiated yesterday, and it is to be feared that it will be the last time he will be allowed to do so publicly in the eternal city."

The hope of ABSALOM WALLER, a Baptist clergyman, who labored extensively in Virginia, and whose labors were blest to the conversion of large numbers to the Christian faith; who also baptized nearly two thousand persons during his ministry, and died in the year 1820. He says:—"Oh how near is the period when these active limbs will slumber in the grave, the land of silence, forever to rest. Forever, did I say! No, death, cruel death, thou mayest triumph for a season, and lock my bones in the prison of the grave, but Jesus will come and will be thy plague and thy destruction; I shall hear his voice and come forth from their iron domains, and feeling in an instant the springs of an immortal body, I shall rise to meet him in the air."

SUMMARY.

—One day last week, some children being at play upon the hill-side near Fishbach, half a mile from Pottsville, Pa., one of the number discovered a small string fastened to a bush, which awakened his curiosity. Upon an examination of the string, several gold rings were found upon it, beneath the snow, and a slight search enabled them to discover an old stocking, or drawer leg, with several hundred dollars' worth of unfinished gold rings, pencils, chains, &c. In the vicinity another string was found, fastened in the same manner, but leading off in a different direction, to the end of which there was also a large amount of unfinished jewelry. The jewelry is supposed to have been the spoils of a robbery of some large manufacturing jeweller, hidden beneath the snow, and their location designated by the strings.

—Much anxiety is felt in New York and elsewhere in regard to the fate of the United States mail steamship Atlantic, which left Liverpool on the 28th ult. She has now (Wednesday) been absent twenty-six days. Hopes are entertained, that she may have run short of coal, and put back to the Western Islands to replenish.

—A young Doctor has been arrested and holden to bail for attempting to kill a young woman, a schoolmistress. She had received several letters, threatening her life unless she consented to give up her school. One evening a man, muffled up in a cloak, rang the door bell at the house where she resided, and upon her going to the door, and replying "No" to his question, whether she meant to give up the school, he struck her with a dirk, cutting her dress, and grazing the skin of her side. The circumstances implicating the doctor are very slight. The lady had recently been married to a clergyman, but soon after learning that he had another wife and children, she left him.

—Mr. Addison Gilmore, President of the Western Railroad, accompanied his wife to a ball at Watertown two weeks since, and while dancing, complained to his partner of feeling unwell, and she advised him to sit down, but he persevered until the close of the dance, and then took a seat upon a settee by the side of his wife. He also complained to her of a strange sensation, and shortly afterwards was seen to fall forward insensible. He was immediately carried towards the door by several friends, and was found to be dead.

—There are 22,000 miles of telegraph in operation in the United States; 12,000 on the Morse principle, and about 10,000 on the House and Bain principles.

—The whole number of accidents to steamers on the Western waters during the year 1850, was 154, of which 49 occurred from sinking, by striking snags and other obstructions in the rivers; 13 from collapsing flues; 9 from explosions; 8 from collisions; 14 from fire, and 26 from other causes. The number of lives lost, as near as can be ascertained, was 324.

—A terrible accident happened on the 8th inst. in the foundry of Phillips, Hise & Co., in New Albany, Ia. The workmen were engaged in casting a cylinder for a new steamboat. On pouring the molten iron into the sink in the sand, it blew out, and terribly burned a good many of the workmen and other persons present. Two men were killed outright, and several others so severely burnt, that their recovery was considered doubtful.

Bro. HIMES will preach in Seneca Falls, N. Y., Jan. 30th and 31st; Rochester, Feb. 2d; Lockport, 4th; Lewiston, 6th; Niagara, 7th; Buffalo, 9th; Batavia, 10th; Canandaigua, 11th; Syracuse, 12th and 13th; Little Falls, 14th; Albany, Troy, and Lansingburgh, from Feb. 16th to the 21st, as Bro. Gross shall appoint.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are 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 saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

The Christian Parlor Magazine for January is received. It is conducted in excellent taste; its articles being sober, chaste, spirited, and instructive.

The Pneumatologist.—Nos. 7, 8, and 9 (No. 10 also appears to have been added to it) has been received from Bro. Litch, editor. Price of the four numbers, 37 1/2 cts. Two more numbers complete the volume. The contents of the present numbers will be seen from the following extract from the title page: "Startling Discoveries of the Progress and Designs of Roman Catholicism; embracing many important documents from official and authentic sources; together with the great Catholic movement in England. Also, The Aspects of Europe, and Papal Progress in the United States. Review of Mr. Dohney, on Future Punishment and the utter destruction of the Wicked."

One Hundred Cottage Stories for Girls. B. Melville. Portland: Wm. Hyde & Son, 1851.
One Hundred Stories for Boys. B. Melville. Portland: Wm. Hyde & Son.

These are two pretty little volumes, of which a few copies have been sent to this office on sale. Price 25 cents.

BUSINESS NOTES.

J. Baber, jr.—When you inform us where your paper formerly went, we will comply with your request. The former Post-office should always be given when changes are to be made.
M. Cummings—Mrs. T. Chulacomb has paid to No. 463—\$1 50 pays to the end of this volume, in Feb.
A. Sherwin—On your book account, there is a balance in your favor of \$1 50.
C. R. Griggs—The balance due on your book acct is \$5 55.
Elder P. V. West—Sent you a bundle the 21st, to Richmond, Vt.
Levi Wiswall—Sent you a bundle the 21st to North Troy, Vt.
A. Clapp—Sent you a bundle the 21st.

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.
ROWLEY & GARDNER, of Penn Yan, refuse their paper, owing 1 00
H. B. BUCKLIN, of Warren, Vt., refuses his paper, owing 1 50
J. PRESTON, of Shippensburg, Pa., refuses his paper, owing 9 50
Total delinquences since Jan. 1st, 1851 31 75

TO AID IN THE EXPENSE OF THE SUPPLEMENT.

Expense 250 00
Previous receipts 228 00
L. Jackson 75
Total receipts 228 75

TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]
J. Curry (of Eng.), 1 sov. 5 00

FOR BRO. N. SOUTHARD.

H. F. Hill 1 00

APPOINTMENTS, &c.

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

In consequence of the Conference at Meredith Neck being appointed on the same Sabbath of my appointment at Kingston, I shall be obliged to change the latter. If agreeable to the Kingston brethren, I will preach to them on the Sabbath following the Conference at Loudon Ridge, Feb. 9th.

The brethren at Loudon Village wish Bro. Billings to withdraw his appointment at that place, as they wish to attend the Conference at Loudon Ridge at that time.

There will be a Conference in Pomfret, Vt., commencing Thursday, Feb. 6th, and continue over the Sabbath. Bro. Prescott and myself will attend. (In behalf of the brethren.) J. CUMMINGS.

Bro. James Hemenway will preach in Westford, Mass., Sabbath, Jan. 26th; Marlboro', (at the house of Bro. Goodnow), Sabbath, February 2d.

Bro. M. L. Bentley wishes to say to those who are expecting a visit from him, that he will visit them as soon as his health will permit—he thinks he will visit them.

Bro. S. W. Bishop will preach in Shrewsbury, Vt., Jan. 26th; Vernon, 31st, 6 P. M.; Ashfield, Mass., Sunday, Feb. 2d.

Bro. P. Hawkes will preach in Haverhill, Mass., Sabbath, Feb. 2.

Bro. I. Wyman will preach in Vernon, Vt., Jan. 29th; Northfield Farms, Mass., 30th; Haydensville, 31st, and continue over the Sabbath—Bro. Adrian is expected to be there with him; Chicopee, Feb. 4th, at 8 P. M.; Cabotville, 5th, do; Springfield, (Bro. Currier's hall), 6th; Westfield East Farms, 7th, and to continue over the Sabbath; Suffield, C. L., 11th; West Windsor, 12th, where Bro. Hooper may appoint; Warhorse Point, 13th; Jaybrook, 14th; Thompsonville, 15th; Springfield, 16th, at Bro. Currier's hall; Cabot, 17th, 8 P. M.; Chicopee, 18th, do; Graby, 19th; Northfield Farms, 20th; Vernon, 21st; Jamaica, 23d—each at 6, except those on Sundays.

Bro. D. Bosworth may be expected to preach at Burlington, Vt., Sunday, Jan. 26th, and in Addison the 27th, evening. [Bro. Bosworth is requested to be at Mount Holly the first Sabbath in Feb. If he can be there, he will please write Bro. D. Chatterton.—L. H. S.]

Bro. Daniels will preach in Hopeville, R. I., the fourth Sunday in January, and in Nashua, N. H., the first Sunday in Feb.

Bro. I. H. Shipman will preach at Mount Holly, Vt., evening of March 13th, and remain there over the following Sabbath.

Bro. W. Burnham will preach at New Durham Ridge the first Sunday in Feb.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to far furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

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Receipts from Jan. 15th to the 22d.

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

B. Carless, 466—\$1 62 due; O. Stephens, 534; M. Ranney, 508; D. A. Clay, 521; L. P. Thompson, 534; J. Hoxie, 534; J. Adams, 511; A. Garden, 534—(J. W. B.'s should have been the same); Mrs. Wilcox, 560; W. D. Wilcox, 545; T. Beedle, 456; D. M. Clough, 508; S. E. Shirley, 515; J. C. Hill, 515; S. G. Matthews, 534; J. Hemmings, 508; Dr. J. Bucklin, 515; S. Webster, 534; W. Dayton, 534; C. Messenger, 534; M. L. Jackson, 534; Mrs. B. Bradford, 508—do the best you can; J. Redman, 508; Z. A. Blood, 508; E. Dudley, 534; P. G. Sprague, 534; J. Glime, 534; C. J. Becket, 534; W. Spooner, 508; S. French, 508; A. Cahoon, 508; W. Johnson, 521; F. Schellinger, 534; P. Livingston, 508; Mrs. J. Danforth, 508; R. C. Putey, 508; A. Sherwin, 534; R. W. Hipple, 508; J. Bachelder, 534; J. E. Hook, 534; O. Olsby, 534; J. Hutchinson, 534; L. Jackson, 534—each \$1.
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