

ADVENT



Luke 9: 28-30.

HERALD

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

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TO-DAY AND TO-MORROW.

Don't tell me of to-morrow;
But may I have grace to say,
That when a good deed's to be done,
I will do that deed to-day.

Don't tell me of to-morrow;
There's enough to do to-day,
That will never be accomplished
If we throw the hours away.

Don't tell me of to-morrow;
If we look upon the past,
Oh, how much we have left to do
That cannot be done at last.

Concerning the New Heavens and New Earth.

BY THOMAS BURNET.

[Mr. BURNET, a learned English writer and Secretary to King WILLIAM, was born A. D. 1635. His "Theory of the Earth," from which these extracts are taken, does not favor probation after the advent.]

(Continued from our last.)

We have already noted some moral characters of the millennial state; and the great natural characters of it is this in general, that it will be paradisaical; free from all inconveniences, either of external nature, or of our own bodies.

Now the Scripture seems plainly to exempt the sons of the new Jerusalem, or the millennium, from all pain or want, in those words, (Apoc. 21:4), "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: for the former things are passed away." And the Lord of that kingdom, he that sat upon the throne, said, "Behold I make all things new."—v. 5. This renovation is a restoration to some former state; and I hope, not to that state of indigency, and misery, and diseasedness which we languish under at present; but to that pristine paradisaical state, which was the blessing of the first heavens and the first earth.

As health and plenty are the blessings of nature, so in civil affairs, peace is the greatest blessing; and this is inseparably annexed to the millennium; an indelible character of the kingdom of Christ. And by peace, we understand not only freedom from persecution upon religious accounts, but that "nation shall not rise up against nation," upon any account whatsoever. That bloody monster, war, that hath devoured so many millions of the sons of Adam, is now at length to be chained up; and the furies, that run throughout the earth with their snakes and torches, shall be thrown into the abyss, to sting and prey upon one another: all evil and mischievous passions shall be extinguished; and that not in men only, but even in brute creatures, according to the prophets: "the lamb and the lion shall lie down together, and the sucking child shall play with the basilisk." Happy days! when not only the temple of Janus shall be shut

up for a thousand years, and the nations shall beat their swords into ploughshares; but all enmities and antipathies shall cease, all acts of hostility, throughout all nature. And this universal peace is a demonstration also of the former character, universal plenty; for where there is a want and necessitousness, there will be quarreling.

Fourthly, it is a kingdom of righteousness, as well as of peace: these also must go together; for unrighteous persons will not live long in peace, no more than indigent persons. The Psalmist therefore joins them together; and plenty, also, as their necessary preservative, in his description of the kingdom of Christ. "Mercy and truth are met together: righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from heaven. Yea, the Lord shall give good, and our land shall yield her increase."—Psa. 85:10-12. This will not be a medley-state, as the present world is, good and bad mingled together, but a chosen generation, a royal priesthood, a holy nation, a peculiar people. Those that have a part in the first resurrection, the Scripture pronounceth them holy and blessed; and says, "The second death shall have no power over them." Satan also is bound and shut up in the bottomless pit, and has no liberty of tempting or seducing this people for a thousand years: but at the end of that time, he will meet with a degenerate crew, separate and aliens to the holy city, that will make war against it, and perish in the attempt. In a word, those that are to enjoy this state, are always distinguished from the multitude, as people redeemed from the earth, (Apoc. 5:9) that have washed their robes, and made them white in the blood of the Lamb; and are represented as victors over the world; with such other characters as are incompatible to any but the righteous.—chaps. 7:14; 14:3, 4; 21:27.

Fifthly, this will be a state under a peculiar divine presence and conduct. It is not easy, indeed, to determine the manner of this presence; but the Scripture plainly implies some extraordinary divine presence to enlighten and enliven that state. When the new Jerusalem was come down, St. John says, (Apoc. 21:3), "And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men; and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God." And the like is promised to the palm-bearing company, (chap. 7:15) where they are admitted to the privileges of the new Jerusalem. When our Saviour was incarnate, and vouchsafed to dwell amongst the children of men, the same phrase is used by this same author, *Eskeenoose* (John 1:14), "The Word was made flesh, and tabernacled amongst us: and we beheld his glory," etc. We read it, he dwelt amongst us: but rendered more closely, it is, he set his tabernacle amongst us. And that which the Hebrews call the *Shekinah*, or divine presence (Maimon, Mor. Nev. par. 1, chap. 25), comes from a word of the like signification and found with the Greek word here used. Therefore there will be a *Shekinah* in that kingdom of Christ: but as to the mode of it, I am very willing to confess my ignorance.

The last character that belongs to this state, or rather to those that enjoy it, is, that they are kings and priests unto God. This is a character often repeated in Scripture, and therefore the more to be regarded. It occurs thrice in the Apocalypse in formal terms—chap. 1:6; chap. 5:10; chap. 20:6. And as to the regal dignity apart, that is farther expressed, either by the donation of a kingdom, as in Daniel's phrase, (chap. 7:18, 22, 27); or, by placing upon thrones, with a judicial power; which is the New Testament style.—Matt. 19:28; Luke 22:29, 30; Rev. 20:4. These two titles, no doubt, are intended to comprehend the highest honors that we are capable of; these being the highest dignities in every kingdom; and such as were by the ancients, both in the east and in the west, commonly united in one and the same person; their kings being priests, like Melchisedeck, or, as the Roman emperor was, Ponti-

flex Maximus. But as to the sacerdotal character, that seems chiefly to respect the temper of the mind; to signify a people dedicated to God and his service, separate from the world, and from secular affairs, spending their time in devotion and contemplation, which will be the great employments of that happy state: for where there is ease, peace, and plenty of all things, refined bodies, and purified minds, there will be more inclination to intellectual exercises and entertainments; which they may attend upon without any distraction, having neither want, pain, nor worldly business.

The title of king implies a confluence of all things that constitute temporal happiness. It is the highest thing we can wish any in this world, to be a king: so as the regal dignity seems to comprehend all the goods of fortune, or external felicity; and the sacerdotal, the goods of the mind, or internal; both which concur in the constitution of true happiness. There is also a further force and emphasis in this notion of the saints being made kings, if we consider it comparatively, with respect to what they were before in this world; where they were not only mean and despicable, in subjection and servility, but often under persecution, abused and trampled upon by the secular and ecclesiastical powers. But now the scene is changed, and you see the reverse of providence, according as Abraham said to the rich man: "Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." Now they are set upon thrones and tribunals, who were before arraigned as criminals, and brought before tyrannical judicatures: they are now laws and law-givers to themselves, in a true state of royal liberty, neither under the domination of evil men, nor of their own evil passions.

Some, possibly, may think that this high character, of being made priests and kings to God, is not general to all that enjoy the millennium; but a prerogative belonging to the apostles and some of the chief martyrs, who are eminently rewarded for their eminent services. But Scripture, as far as I perceive, applies it to all that inherit that kingdom: "The redeemed out of every kindred and tongue, and people, and nation, are made kings and priests to God, and shall reign on the earth."—Apoc. 5:9, 10. And in the 20th chap. v. 6, all the sons of the first resurrection are made priests of God, and shall reign with him a thousand years. Here is no distinction or discrimination thus far: not that we suppose an universal equality of conditions in the millennial state; but as to all these characters which we have given of it, I do not perceive that they are restrained or confined by Scripture to single persons, but make the general happiness of that state, and are the portion of every one that is admitted into the new Jerusalem.

Others, possibly, may think that this privilege of the first resurrection is not common to all that enjoy the millennial state. For though St. John, who is the only person that hath made express mention of the first resurrection, and of the thousand years reign of Christ, does join these two as the same thing, and common to the same persons; yet I know there are some that would distinguish them as things of a different nature. They suppose the martyrs only will rise from the dead, and will be immediately translated into heaven, and there pass their millennium in celestial glory; while the church is still here below, in her millennium, such as it is: a state, indeed, better than ordinary, and free from persecution, but obnoxious to all the inconveniences of our present mortal life, and a medley of good and bad people, without separation. This is such an idea of the millennium, as to my eye, hath neither beauty in it, nor foundation in Scripture. That the citizens of the new Jerusalem are not a miscellaneous company, but a community of righteous persons, we have noted before, and that the state of nature will be better than it is at present. But, besides this, what warrant have they for this ascension of the martyrs into heaven at

that time? Where do we read of that in Scripture? And in those things that are not matters of natural order, but of divine economy, we ought to be very careful how we add to Scripture.

The Scripture speaks only of the resurrection of the martyrs, (Apoc. 20:4, 5) but not a word concerning their ascension into heaven: will that be visible? We read of our Saviour's resurrection and ascension, and therefore we have reason to affirm them both. We read also of the resurrection and ascension of the witnesses, (Apoc. 11) in a figurative sense; and in that sense we may assert them upon good grounds. But as to the martyrs, we read of their resurrection only, without any thing expressed or implied about their ascension. By what authority then shall we add this new notion to the history or scheme of the millennium? The Scripture, on the contrary, makes mention of the descent of the new Jerusalem, (Apoc. 21:2), making the earth the theatre of all that affair: and the camp of the saints is upon the earth, (v. 9), and these saints are the same persons, so far as can be collected from the text, that rose from the dead, and reigned with Christ, and were priests to God.—vs. 4-6. Neither is there any distinction made, that I find, by St. John, of two sorts of saints in the millennium, the one in heaven, and the other upon earth. Lastly, the four and twenty elders, (chap. 5:10), though they were kings and priests unto God, were content to reign upon earth. Now who can you suppose of a superior order to these four and twenty elders? whether they represent the twelve patriarchs and twelve apostles, or whomsoever they represent, they are placed next to him that sits upon the throne, and they have crowns of gold upon their heads.—chap. 4:4, and 11:16. There can be no marks of honor and dignity greater than these are; and therefore, seeing these highest dignities in the millennium, or future kingdom of Christ, are to reign upon earth, there is no ground to suppose the assumption of any other into heaven, upon that account, or upon that occasion.

This is a short and general draught of the millennial state, or future reign of the saints, according to Scripture; wherein I have endeavored to rectify some mistakes or misconceptions about it; that viewing it in its true nature, we may be the better able to judge, when and where it will obtain: which is the next thing to be considered.—(To be continued.)

Opening of New College, London.

Address to the Students.

BY REV. T. BINNEY.

(Concluded from our last)

2. But, passing from this worst case,—in which the two things that ought to meet in the same person are totally disunited—let us take another and more favorable instance; one, in which office and gifts shall be confessedly associated with spiritual character. It is not difficult, even here, to find scriptural suggestions which give force and pungency to our Lord's admonition.

In the first place, all gifts, offices, and distinctions, involve corresponding duties and responsibilities. The ranks and conditions of civil society, its stations and functions, from the lowest to the supreme, have all their appropriate, some of them their heavy and awful, obligations. The lowest thing that can be called a talent—low in itself, though not so, in respect to what it can achieve, aid, or command,—money, or that which money represents,—it has passed into a proverb, that this "has its duties as well as its rights." Property is to be regarded as a means to an end; as an entrusted power, which is itself to be used with scrupulous fidelity, and which originates moral relations to others, prolific of calls that have a claim on the conscience. Genius and ability, original capacity or acquired talent, force of intellect, eloquence, and song, everything which confers social distinction and social influence, is given to man with the implied injunction, "Occupy till

I come." The same law not only obtains within the precincts of the church, but obtains, we may suppose, with intenser exactness, and demands to be acknowledged with deeper solemnity. To be invested with high office, to be furnished with great powers, to have natural gifts polished and perfected by discipline and culture, to be placed in a sphere of religious action, and called to the work of perfecting the Church and saving sinners,—these things, in themselves considered, are not so much matters for joyous excitement, as for serious thought and stern reflection. Instead of producing a flutter of the spirits, and filling the heart with exultant complacency, they should rather repress these tendencies to inflation, and send the individual to solitude and prayer,—peradventure, also, to tremor and tears. Paul was not insensible to the honor conferred upon him, in being "called to be an apostle" and "put into the ministry." He was ready on occasion to "magnify his office," and to require others to respect it too. But he was burdened by the weight of the honor he had received, by the thought of the responsibility that it brought along with it. He not only asked, "Am I not an apostle?"—not only said, "to me is this grace given,"—but he also said, "Though I preach the gospel, I have nothing to glory of. A dispensation of the gospel is committed unto me. Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." Instead of rejoicing in the mere fact of his office and gifts, his miraculous ability, his talents and tongues, he went softly "in weakness and in fear, and in much trembling,"—"keeping under his body, and bringing it into subjection, lest, after having preached to others, he himself should be a castaway."

It is next to be observed, that office and gifts, which are thus calculated to produce deep seriousness from the responsibility they involve, are things which, even by good men, may be perverted and abused. All endowments, secular and sacred, are received upon conditions. We come into a conditional world; we live in a conditional Church. The idea of responsibility implies this: the thought of accounting for what we are entrusted with, if it means anything—means that our account may be ultimately rendered either with "joy" or "grief." The talents committed to us may, or may not, be faithfully traded with, and adequately used. And not only may they fail, who have no ground of spiritual character, out of which can spring the fruits of obedience; but even they, in whom gifts and grace must be supposed to unite, may not only come short in the amount of service, but may render the highest advantages useless, by culpable weakness, negligence, and sin.—This may be illustrated by two striking scriptural examples. The one furnished by the melancholy facts of the Corinthian Church; the other found in the practical reasonings addressed to it by Paul. You are all aware of the extraordinary perversion of supernatural gifts, which prevailed in the Church to which I have referred. Now, it would not be right to suppose that all the parties blamed by the apostle were absolutely bad; that they were hollow and hypocritical, and belonged to the class we have already disposed of, in which office and gifts were absolutely separated from spiritual character. They are rather to be referred to the second class, which we have now before us, in which outward distinctions and inward grace are supposed to be united, but in persons by whom the responsibilities of office, or of personal endowment, are not correctly understood, seriously considered, or practically felt. The Corinthians had extraordinary powers conferred upon them. Now, in such cases, the law is, that all gifts are conferred on the individual for the good of the whole. "The manifestation of the Spirit is given to every man to profit withal." Each has to consider himself as belonging to a body; to lose his individualism from sympathy with it; to be content with contributing to its growth, harmony, beauty, and perfection, by the exercise of whatever power he is entrusted with, but not to covet, and certainly not to attempt to secure personal distinction. All this, however, was lost sight of in the Church at Corinth. Many of its members were highly endowed;—they had extraordinary gifts, some of which were analogous to forms of ability among ourselves—to learning and eloquence, and other seductive and captivating talents. They neglected the conditions on which they were conferred; they perverted them to purposes foreign to their use; they employed them as instruments of personal display; they made them servitors to vanity and selfishness; and thus, instead of all seeking to edify the rest, each was ambitious of separate distinction! The church became a scene of confusion and disorder, and instead of being profited by its abundance of gifts, was thrown, by their abuse, into schism and sin! The inference from all this, which I wish you to notice, is, I think, obvious: The mere possession of gifts and endowments, which are capable of being perverted even by the good, is not *in itself* a ground for exultation. It can only be-

come so after trial and service, when time and fidelity have furnished proofs that the "grace given" has not been "received," or exercised, "in vain." The other illustration, strongly enforcing the same truth, is the parable of the apostle addressed especially to the teachers at Corinth. He takes two men, puts them into the ministry, calls "them builders," supposes each of them to be sincere and upright—(for both of them are received by the Master at last)—and then shows with what a vast difference they may do their work. The men are alike ministers by office, and each is supposed to be a Christian in heart; they have the same station and the same duties; but the one acts, so that in the end "his work remains, and he has a reward;" the other so that "his work is burnt," and he "suffers loss" and is "saved as by fire." He is saved;—he hath real faith, therefore,—a genuine spiritual life in him; his name, so to speak, was "written in heaven," and in that he is permitted ultimately to rejoice; but his whole ministerial life is a failure,—his office and gifts terminate in nothing. Again, I think, the inference is obvious;—a mere induction into that which is capable of being so mismanaged, is not *in itself* a ground for rejoicing. We must wait to the end, or for a good while, at least, before exultation can properly begin. "Call no man happy till death." Let no minister exult till near it. The offence which excluded Moses from Palestine, was committed in the last year of his life! It was not till just upon the close of his, that the apostle exchanged his practical caution for certainty and song. He who before had "kept under his body" lest he should fail, then "rejoiced" as he had never done before.—"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but to all them also that love His appearing."

Before closing this second series of illustrations, an additional remark may be made, which I think well worthy your serious attention. Observe, then, that not only are there duties and responsibilities, involved in office and gifts, sufficient to make any man grave and serious; and not only is it possible for these to be neglected, or inefficiently attended to, even by good men; but it does so happen, that, from the present condition of human nature, there is great danger of this being the case. This arises from the tendency in men to be dazzled by the external; to attach importance to power and ability distinct from their use: to desire office, elevation, pre-eminence, without regard to their practical obligations; to make self, in some form or other, the central point in their scheme of life,—its satisfaction or honor the central power and motive of action. Human nature is never more than imperfectly sanctified. Its corrupt, or contemptible tastes and tendencies are manifest in the church as well as in the world.—Students, devoted to the highest science, aspiring ultimately to the divinest vocation, may look too much at the outward and secondary, as well those of inferior pursuits. The New Testament is full of examples to admonish and warn. Only think how the disciples before us must have appeared to their Master,—elated as they were with a sort of childish joy at what they achieved, and, at the thought, doubtless, of having been the objects of wonder, and the topic of discourse to the people they had surprised. They lost sight of the great spiritual end of their mission, from the pleasure they felt in the exercise of the powers by which it was to be reached. They were taken up with admiring their accoutrements—the clothes and weapons with which they were furnished and sent forth—instead of being intent on the virtues they had to cultivate, and the work they had to do. What a scene, again, was that, when the two disciples, selfishly eager to get ahead of their brethren, and to secure an advantage by being the first to ask, came to the Master with the ambitious request that they might be chosen to sit, "the one on His right hand, and the other on His left, in His kingdom." To think, too, that the apostles, more than once, had a strife and a controversy "which should be the greatest," and that something of this sort actually occurred on the very evening of the Pascal Supper, and subsequently to Christ's affecting addresses. The Corinthians, also, it may be remembered, not only were distinguished by a variety of gifts, but they were all anxious to have *the very best*—each of them wished to be in possession of something that might invest him with lustre and give him pre-eminence; and this, be it observed, not as a means that God might sanctify to high uses and benevolent aims, but simply for the gratification of his personal vanity. How frequently do we find this spirit checked and rebuked in the New Testament! Jesus took a little child, and setting him in the midst of the apostles, drew from the qualities belonging to childhood, a lesson that might repress and cool their ambition. He took a towel and girded himself,

and washed their feet, and moved amongst them as one that served; and then he told them he had answered the question that interested them so much, "who should be the greatest in the kingdom of heaven?" To be *great* rather than good, is the wish of humanity; a wish that goes with it into the church, and retains its hold of it even when regenerate. It is possible to be ambitious of spiritual gifts—not for the sake of their spiritual use, but for the pleasure which the natural faculties and tastes find in their exercise. Hence the danger, that, without great watchfulness, gifts may be possessed without your thinking of the duties they involve—those duties be consequently neglected, or improperly performed—and you exposed to the just censure of rejoicing more "in spirits subject to you," than in your having your "names written in heaven." * * * * *

I cannot conclude this address, without requesting you to notice one or two things that are suggested by it, which illustrate the genuine spirit of our religion, or bear on the interests of all who possess it. It is a striking fact, and well worth observing, how, amid the blaze of miracles and prodigies, our Lord and His apostles never lost sight of the sober and the practical. He was never dazzled by the signs and wonders which everywhere surrounded Him, or forgot for a moment the great inward and spiritual ends which were necessary to be accomplished to make humanity loving and obedient. Nor do the apostles, when moving among the many supernatural wonders that distinguished the church in the first age, or when giving utterance to the highest forms of speculative truth, ever, either in speech or writing, disparage, or ignore, plain, downright, practical goodness. They would seem to have preferred preaching the truth to working a miracle; speaking "five words" to the common ear and the common intelligence, to "ten thousand in an unknown tongue;" and from all their flights to the third heaven of doctrinal discovery and high inspiration, they always return to the ordinary world and the common virtue of every-day life. It is worth remarking, too, that *that* which was selected and eulogized by Christ as the ground of apostolic joy, is nothing of the nature of an apostolic distinction, but just the possession of that spiritual and inward life, which is the common endowment of all who believe. Ministers and people may differ in many things. In office and gifts, honor and pre-eminence, the "guides" of the church may possess an advantage; but the highest and the most distinguished of them all, can only rejoice, with a becoming joy, in those principles and in that life which belong to them as believers, and belong to the general body of the faithful. Observe, also, how the respective tendencies of ecclesiastical systems, and the delusive errors of opposite sects, are exposed and corrected by the subject before you. One party idolizes a creed, another a communion: one attaches importance to true thought, another to the reception of valid sacraments; one rejoices in an orthodox opinion, another that he is permitted to approach the altar; a right understanding of our Lord's words would fix the attention of *both* parties upon something else. Right belief is very important; it is a good thing to be in visible fellowship with a true church; but these things are only means to ends; secondary advantages on which the attention must not terminate, and from which, in themselves considered, rational rejoicing cannot spring. Light without love is not religion; spiritual advantages, in rites and sacraments, are not, in themselves, spiritual life. "Knowledge puffeth up, but love buildeth up;" one inflates, the other edifies. Judas might partake of the Lord's Supper, blessed and administered by the Lord himself, and receive no benefit from the Divine institution. "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." The entire spirit and teaching of Scripture are in constant harmony with statements like this. The whole Church, as well as the ministry, are required to distinguish between the outward and the inward—the sign and the substance—spirit and form—gift and grace—external advantage and actual character; in other words, between "casting out devils" and working wonders, and "having their names written in heaven."

At the same meeting, Dr. CAMPBELL made some remarks, an extract from which is annexed. It is worthy of consideration.

In the meantime, we—the Church of God in all its branches—are but a small minority. I trust that advance is being made. One word more suffer me, with all respect, to utter: I say, then, beware of the pride of Letters. (Hear, hear.) There is great danger of this in a high state of civilization. As much literature as you please: make as many Parsons and Baccans as you can; but give your men the old Methodistic spirit. Provide for the Churches men that will not be ashamed to preach at the market-cross, in the highway, in the school-

room, or of the stable—places where I have many a time preached. Give us men that can do such rough work. (Hear, hear, and cheers.) The professors are all well able to discharge their several duties; but God send down among them more and more of prophet-like simplicity and power, that the young men under their care be not filled and puffed up with pride. Give us men of the old stamp with all the new improvements. Give us polished, brilliant men, that will lighten while they thunder; but let them feel that their business is to seek the salvation of souls. A young man, who was torn between his friends and his conscience, once wrote to Whitefield, his spiritual father, on the subject of taking a degree before he commenced preaching, when that noble man replied, "The highest degree on earth is to be a mobbed, stoned, pelted, Methodist preacher." (Hear, and laughter.) You may be dead, and damned for neglecting perishing souls before you get a degree; go and preach the Gospel. One word with respect to this matter of degrees. I confess to have been by no means one of those who intensely rejoice in the affiliation of this and the other colleges with the London University. In one view, the thing is all very well; but I look at it in another view, and my fear is, lest it should present strong temptations to the young men, to neglect the primary for the secondary, the essential for the ornamental. Young men of even but moderate powers may shine in one particular department of knowledge, if the attention and effort are solely concentrated upon it; but I fear lest they should consume the midnight oil, waste their strength, and impair their health by seeking a degree which would be dearly bought at the expense of higher attainments. Besides, they are going to speak English, not Latin; they have to teach justification by faith in the Son of God, and not the mathematics. (Hear, hear.) The great thing is to impress the young men with the fact, that their one great business is to turn men to righteousness; and to this end they must have a general and deep knowledge of men and things. Dr. Johnson has finely observed, that you may live with a man for half a life-time without becoming acquainted with his knowledge of hydrostatics or astronomy; but his moral and prudential knowledge immediately appears. If men with special parts, and from having enjoyed early advantages, can take degrees easily, and without neglecting higher and more important objects, let them do so by all means; but let them rather seek to attain to that character by which the Holy Ghost will estimate them—(hear, hear.)—let them become polished shafts in his hand, that they may succeed in "turning men from darkness to light, and from the power of Satan unto God." You will excuse my freedom. I have spoken all that was in my heart; and, like our good brother in Germany, I feel all the more comfort, now that I have disburdened my conscience.

Conversion of the Jews.

We have given several articles on this subject from the pen of Rev. E. M. DODD, missionary at Salonica, in which we saw nothing to dissent from. The design of these articles is to show that all men, Jews and Gentiles occupy a similar relation to God, and that no one race as a race is shut out more than others, if they will only repent and believe the gospel. We give below another of his articles from the N. Y. *Evangelist*, which likewise, as we conceive presents the Bible view of the question, with the exception of the final conversion of that and of all nations. We hold that the Jews are as properly subjects of missionary efforts as any people; that Christians can be no more excused in their case than in others from the command to preach the gospel in all the world to every creature; that they may preach to them with as rational hope of success, and that we may expect all such labors will be sufficiently blessed, to warrant the most energetic efforts and the most lavish expenditure of men and money, in attempting the salvation of dying men. Yet the church will ever be only a *remnant* gathered out of all nations, as it has been in all past times, until the Husbandman shall himself come, gather out of his kingdom all things that offend and those who do iniquity, and cause the righteous to shine as the sun in the kingdom of their Father.

JEWS NOT CAST AWAY.

We now come to our second question—"Do the Jews rest under any peculiar curse, which renders them more unlikely subjects of gospel grace, and their immediate conversion more improbable than that of the Gentiles?"

All Christians are agreed in expecting the Jews' conversion; but there is an undefined

infidelity among Christians, with regard to their immediate conversion and present labor among them.

When this exists, it may usually be attributed to a belief, more or less definite, varying from a vague idea to a settled conviction, that the Jews, as a people, are under a special curse of judicial blindness and hardness of heart, given over by God to believe a lie, because of the crucifixion of Christ.

Consequently, although God may magnify his mercy in the conversion of individuals from among them, we are not to expect any such success as to warrant special missionary labor in their behalf; but should rather leave them in the hands of God and his sovereign mercy.

In short, the responsibility is thrown upon God, and we are free.

The agreement between this conclusion and the sloth of our carnal hearts, should cast some doubt upon it, and lead us carefully to examine its foundation.

The passages from which it is drawn are mostly Isa. 6:9-13—"Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I heal them"—and Rom. 11, where Paul speaks of "the casting away of them," their being "broken off," &c.

Concerning the passage in Isaiah, it is very clear that it was not the whole people who were given over by God. In the same chapter, and more clearly elsewhere, Isaiah speaks of the "remnant" whom God had left them; the "holy seed." This "remnant" is continually kept in view by the prophets, and assured of God's favor and love; all the promises and encouragements are addressed to them. To them, the "poor of the flock," as Zechariah calls them, Jesus appeared, and they received and loved him.

It was, then, a part of the people, the larger part indeed, whom God left to hardness of heart and blindness of mind. And is this peculiar to Jews? Has not God treated all nations the same? What has the church of God ever been in the world save a "remnant," while the great mass of men are left to hardness of heart and eternal ruin.

This language, instead of being any peculiar curse of the Jews, is but the special mention and application to that generation of that general truth, that the true Israel is a small remnant; that they are few who walk in the narrow way; while the great mass, left of God to blindness and hardness of heart, go in the broad road to death.

But let us pass into the still clearer light of the New Testament. The other passage referred to is found in Rom. 11, and here it would seem as if Paul, afraid of being misunderstood, had taken special pains to guard against this misinterpretation.—"Hath God cast away his people? God forbid! for I also am an Israelite."

Paul, as a converted Jew, was a standing proof that God had not; and then, quoting from Kings and Isaiah, where the "seven thousand" and the "remnant" are spoken of, he says, "Even so then, at this present time, there is a remnant according to the election of grace." "Israel" (the race) "hath not obtained that which he seeketh after; but the election hath obtained it, and the rest were blinded," just as we know true among us. "And if some of the branches (not all) were broken off, and thou, being a wild olive tree, wert grafted in among them"—i. e. among the Jewish branches left. "For I would not have you ignorant, brethren, that blindness, in part, hath happened to Israel, till the fullness of the Gentiles be come in."

Paul's doctrine and aim seem to be this: He is combatting two opposite errors:

1st. In chapters ninth and tenth, that of the Jews, who thought themselves God's people by divine right, and a kind of patriarchal "succession;" and 2nd, that of the Gentiles, who thought the Jews cast away and cursed.

In chapters nine and ten he shows that before Christ the Jews were God's people only in name, that all the time a remnant alone was truly God's; and, therefore, mere connection with the race, blood-descent, ensured none of God's favor.

In chapter eleven he shows that this "remnant" is not cut off nor cast away under the gospel; that only the ungodly portion were cut off from their nominal, visible connection with God's church, and the peculiar privileges which that relation gave them. These dead branches were cut off from the olive tree, in order that Gentile branches might be grafted in in their place, and thus "their fall was the riches of the world."

Whereas, before Christ the Jewish nation, good and bad, had enjoyed all the light of God's word and privileges of his church, while the Gentiles were all in darkness; now there was to be a more equal distribution according to the gospel law.

That light was removed from the ungodly portion, making a "blindness in part," and

given to a remnant among the Gentiles, who should hold it along with the godly Jews—bringing Jews and Gentiles to a level; and he says this equality should continue. Just as long as a remnant alone of Gentiles were in the church, so long should only a remnant of Jews share its light—i. e., The "blindness in part" should continue among Jews until the fullness of the Gentiles should come in."

All this "blindness," and "cutting off," and "casting away," is predicated of the ungodly Jews alone, the dead branches, and no more declares a reprobation and peculiar curse of the race, than the excommunication of ungodly members of a church shows the reprobation of a whole church by God.

The apostles evidently did not think the Jews under any such curse. According to the command of Christ, they "began at Jerusalem" to preach the gospel, and three thousand Jews were converted on the day of Pentecost, no one hindering; wherever they went they preached first to Jews, and from them were their first converts; and we have reason to believe that as large a proportion of that generation of Jews were converted as can now be found pious in any Christian land. But on whom should the curse of blindness fall, if not upon the very generation that crucified Christ?

As the spirit of anti-Christ entered the church conversions ceased, both among Jews and Gentiles, till the Reformation.

It is worthy of notice that when missions to the heathen were first proposed, precisely the same objections were made by the church: viz. "God has given them over to blindness; we must not interfere with his decrees; let us submissively wait his time." That excuse is now seldom heard concerning the heathen; when shall it cease concerning the Jew, to whom it has just as little application?

The Church and the World.

In these times of excitement in behalf of the cause of political freedom, we gain an argument in behalf of the spread of the gospel which we would do well to improve. "The children of this world are wiser in their generation than the children of light." The apostle of political liberty carries with him all hearts and all voices; but what attention is bestowed upon him who comes among us to plead in behalf of not a nation only, but a world literally lying in bondage to sin and Satan? Who has as yet listened to the Macedonian cry from Borneo, and gone over to assist those devoted men laboring to bring the benighted Dyacks into the light and liberty of the gospel? Has not a missionary been among us for months, making efforts to get one or two more to go to that dark region and help him? The harvest, it is said, is plenty, but the laborers—where are they? Not a man can be obtained by the devoted brother now among us, nor even by the American Board itself. The dignity of the missionary enterprise seems to be lost sight of; and the more of political stir we have among us, the more it is cast into the shade. Even in our very midst, we cannot help thinking the ways of Zion mourn, and comparatively few come up to her solemn feasts. And were it not for the overruling providence of God, and his promise that he will be with his Church and people to the end of the world, we might be disposed to sit down in despair, and say that we were a people forsaken in a spiritual point of view, though triumphant on the tide of national prosperity.

Should a missionary from China or the dark regions of India now come among us, and tell us of a people who, by millions, were consuming their idols, and had broken in pieces the great Juggernaut, under whose wheels so many thousands in times past have been crushed to death; that there, in those once dark regions, there were now "fields white for the harvest;" how comparatively few would buckle on the armor, or go to thrust in the sickle! This has been called by a great writer "the glory of the age;" and glory it certainly is to every soldier who enlists in such a cause. But to make achievements worthy of the gospel and of its value to mankind, we must take an example from the children of this generation, whose whole souls are carried away by the eloquence of a great leader in the cause of national freedom. The halo of glory that encircles the brow of the warrior belongs not to the humble missionary of the cross. But let us remember that, where there are "garments rolled in blood," they are bedewed also with the tears of the widow and the orphan. Who that has ever seen the wreck of the battle-field, strewn with the dead and dying, could dispassionately feel elated or satisfied with such glory, even with all the adventitious aid of martial music and the cannon's roar? It is said that seventy thousand Austrians fell in the Hungarian struggle; and we may safely conclude, an equal number of Hungarians. How many years of even the alleged oppression of Austria would it have required to destroy such a host? We ask for a

war in which there is "no discharge;" but the warfare is bloodless, because the "weapons are not carnal," although mighty through God to the pulling down of the strong holds of sin and Satan. We fear that even at home the enemy is coming in like a flood. Christian Intelligencer.

Autumn Musings.

The season of the falling leaf is peculiarly friendly to thoughtfulness and meditation. In the spring all is impulse, life and action. Our pulses leap to the waking heart of nature. We feel like joining the rush of the streams; we revel in the elastic energies of the youth of the year. In the summer our spirits are all fervid and glowing, like a noon of July. But when sober autumn comes, and, taking us by the hand, leads us out over the brown fields and through the russet woods, pointing us to the withered herbage beneath our feet, and "the forest rain" of falling leaves from overhead, it seems to be its mission from the sender to cool our ardor in life's hot pursuits, and dispose our minds to serious and solemn reflection.

The seasons of the year have a higher significance than just to regulate the labors of the husbandman and guide the flight of migratory birds. The spring is more than the time to plough and sow; the summer more than the time to till and reap; the autumn has other offices than to shake its ripe fruits into our lap; the winter, than to rest and recruit the soil and to make us snow paths. Not only are they all vocal of God, and eloquent in his praises, but they are intimately connected with our training as moral beings, and furnish us hints and symbols of the grandest moral lessons. Else why, by the links of our material nature, are our souls brought into such closeness of contact with the outer world? why is there such a powerful and mysterious sympathy between our spiritual, our inner life, and these changeable aspects of nature? Must we not understand that the Author of our being has written truths for us in the many-leaved volume of his works, which, if we diligently gather them, will enrich our minds and improve our hearts?

We hear, then, in the autumn winds a plaintive sigh over man's lost innocence—the moan of the elements for the primal curse. The correspondence of nature with man's moral history, is a truth, we think, fully certified in the Scriptures of inspiration. When we read in the sentence pronounced after the fall, "cursed is the ground for thy sake, . . . thorns also and thistles shall it bring forth to thee," and then, walking abroad, tread everywhere on the thistle, and feel everywhere the sharpness of the thorn, we cannot think this is figurative language. We must believe the earth suffered change and loss as the fruit of the great moral disaster; that it was refitted, and furnished with new adaptations, for the second trial of the race. This is not the state of things in which the Tempter found the first dwellers on the earth. There were no withered leaves in Paradise, no frosts were there, no chill winds. The happy pair whose home it was, stood up uncovered by night and by day in the soft airs of that Eden clime. It was when God sent them forth, after the sin, into the wilderness, that he clothed them in the robing of furs. These frosts of ours, this dying grass, the sere and yellow leaves, these sighing gales, are testimonials of a great historic truth. They are continual reminders of man's first disobedience. These melancholy winds of the season lift up a wailing for the lost glory and purity of our first estate. This is one secret of the sombre hue which the gray sky of autumn ever throws over the spirit. It will not let us forget that we are sons and daughters of a ruined race.

The autumn again serves to illustrate the instability of human power and greatness. "All flesh is as grass, and all the glory of man as the flower of grass." "We do all fade as a leaf."

How changed the fields since the early spring robed them in green! The starting blade put on a living freshness. The verdure deepened as the footsteps of May went by. Like emerald waves it rolled in rich luxuriance before the summer breezes. The autumn frosts came down, and all is withered and dead. There was a crimson bud on its stem. Sunshine and soft showers opened it into a full bloom. The breath of morning, moist with dews, paused to inhale its fragrance. The autumn wind arose and scattered its leaves afar, and none now can find a trace of its beauty and sweetness. There was a green leaf waving on its branch in the spring months. There it fluttered in the summer breeze; it made shade in the summer sunshine; it sheltered the young fruit that grew beneath it, and the bird that sung under its canopy. The first frost kissed it, and yet it did not droop, but only blushed. A ruder touch, and it began to shrink; another, and it faded to a pale, sickly hue, and the next sighing of the gale bore it from its parent stem and laid it beside its dead fellows. Such, say both prophet and apostle, are the beauty and glory of man.

His fresh, young vigor seems inexhaustible; the strength of his prime bids defiance to decay; but the frost of gathering years touches him at length; the weight of care bows him down; infirmity drains him of his vigor; he withers under the blight of disease, and is found no more among the places that knew him.

Wealth and honors are only for a summer season. Eagerly may we hoard earthly good, as though laying up a portion for eternity. We may climb to the pinnacle of fortune, we may crowd our mansions with ministrations of pleasure, but it is all fading and transitory. It will not endure. Worldly splendor and glory are short-lived. They will wither quickly, like the dying herbage; they will be blown away like the summer flower and dead leaves.

This lesson of our own frailty and the transitory nature of all we glory in, is one of the most impressive lessons of the waning year. We are to commune with ourselves in the autumn fields.—"Soon, like the withered grass, will my strength and grace be gone. I shall be swept away by the next breath of time, like that fluttering leaf. All I have gathered around me to enrich my lot will fade and fall away like those scattered roses." What can there be like the sense of this to check our giddy chase of the world?

And again, the lesson is of earth's fading joys. In this season there is a peculiar and pensive habit of thought thrown over the mind. All life seems declining. The birds, with whose plumage and notes we have become familiar, leave one by one their summer haunts. Some widowed songster pipes a solitary lay in some grove whence his companions have fled, and its solitariness makes it sadder than silence. The leaves are fading and falling; the grass sounds crisp under our morning footsteps; the harvests are gathered and the fields are bare; and we sing with the poet,

"The melancholy days are come, the saddest of the year."

Even the "calm, mild days" that yet linger with us, have, in their pale sunshine and soft, hazy sky, a dreamy pensiveness which the mind is quick to catch, and to which all its sympathies are attuned; and the themes which our thoughts revolve in such mood are naturally of departed pleasures and sundered ties.

"And then I think of one who in her youthful beauty died, The fair, meek blossom that grew up and faded by my side. In the cold, moist earth we laid her when the forest cast the leaf."

And we wept that one so lovely should have a life so brief. Yet not unmeet it was that one like that young friend of ours, So gentle and so beautiful, should perish with the flowers."

So we think of young days fled; of early scenes, that come no more; of morning companions, who long ago left our side; of youthful dreams, from which we have awaked; of cherished hopes, now blighted; of loved ones dead, with whom we had trusted to walk all the length of life's pilgrim path, and drop a tear to memory.

And out of these thoughts there awakens within us the sense of immortal wants. The conviction is on the heart that the good this world has to offer cannot satisfy. There comes upon us an undefined, vague sense of want—a longing for something higher, purer, more enduring than this world can give—a thirst for immortal pleasures. The heart, if unrenewed, feels, in this pensive hour, the sadness of its unprovided state, sighs for solid bliss and permanent hopes, and sickens of all the vain and passing show of time. This is an influence lent to the season by its Author, that it may conduct the empty and pining soul, sorrowful because sinful, to Him, to be pardoned, sanctified, gladdened, and made the heir of eternal blessedness. Congregationalist.

The Dead Sea.

Mr. Robert J. Graves, M. D., has communicated to the Edinburgh "Philosophical Journal" a very interesting article on the causes why the waters of the Dead Sea are destitute of fish, and other marine animals. The Dead Sea contains no living thing within its fatal boundaries, yet this salt sea, so famous in story, is supplied with water from fresh water rivers, which abound in fish and vegetables. The surface of the Dead Sea is 1300 feet below the level of the Mediterranean, is 1000 feet deep, 60 miles long, and nine broad. It receives all the waters of the Sea of Galilee. A correct chart of this old lake was never given to the world until the expedition under Lieut. Lynch surveyed it. The full credit of this important fact is given to our country by Mr. Graves. It had been stated by Dr. Robinson and Mr. Warburton, that the shores of the Dead Sea were non-volcanic, but the expedition brought some specimens of lava and scoria, thus refuting former accounts.

There is another sea in the world just like the Dead Sea of Sodom, this is the Great Salt Lake of the Mormon country, discovered and explored by Lieut. Fremont. This lake contains no living thing within its bosom, and it also receives the fresh waters of Lake Utah.

The waters of the Dead Sea of Jordan contain 24 per cent. of saline matter, consisting of chlorides of potassium, sodium, calcium, mag-

nesium, iron, manganese, with bromide of magnesium. This saline impregnation accounts for the absence of all vegetables and animal life. The waters of the Great American Salt Lake are nearly of the same composition, and present similar phenomena to that of the Sea of Sodom.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, DEC. 27, 1851.

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

THE present being a short volume of twenty numbers, ending with the year, 77 cents in advance will pay for it. On English subscribers, 4s. 8d. pays for the same.

CONVERSION OF THE JEWS.

In another part of the paper will be found another article from Mr. Dobb, missionary to Salonica. A still later article from his pen is respecting the time of their conversion. He says:

We now come to our third question, as proposed in the beginning of these letters: "What is the comparative probability of the early conversion of the Jews?"

1st. Do the Scriptures speak positively upon the subject? From two passages in Romans, (Rom. 11: 15, 25,) directly opposite conclusions have been drawn with regard to it. Both cannot be true. But the two taken together, seem to teach that some of the Jews would remain in blindness, until great multitudes of heathen should be brought in; (and perhaps Paul, from his stand-point in the first century, would consider that now accomplished;) and second, that the general conversion of the Jews should have a great effect upon the conversion of the heathen.

The idea naturally drawn from the 15th verse, that the general conversion of the Jews would precede that of the heathen, does not necessarily contradict the 25th verse; if we consider the meaning of "fullness" and "blindness in part." But is there no other light upon this point? We think there is. What we can see of some of the principles of God's dealings with men, connected with the present state of the Jews, we think throws light upon it.

Although God is a sovereign, and "has mercy on whom he will," we may observe some general laws, which regulate the bestowment of his free grace. One of these is, that it is more frequently bestowed upon those who are in some degree prepared for it. As in the case of the rich young man who came to Christ, there are degrees of proximity to the kingdom of heaven, among those who are out of it, and it consists in this preparation for it.

We will speak of two things as marking this state of preparation.

He then specifies their religious knowledge, and their moral condition; from both of which, he argues, "we might expect the conversion of the Jews, before that of the heathen." He then closes as follows:

"They are beloved for their fathers' sake." "The promise is to you and your children." So it is with nations; those, whose fathers loved God, are beloved, and peculiarly helpful.

Such are the Jews: of them Paul says, "They are beloved for the fathers' sake." Because of this, the apostles were commanded to "begin at Jerusalem," to preach the gospel; and because of this, we have so many precious promises in the Scriptures concerning the conversion of the Jews, such as, "They shall look upon me whom they have pierced."

From all these considerations, we think we have reason to expect the early conversion of the Jews; earlier than that of the great mass of the heathen nations. As we have seen, there are no obstacles to their conversion, that are not common to all; and these common obstacles are lighter with them than with the heathen.

And what is the duty of the church, in view of those things? Is it not to rise up at once, and take possession of the land? to enter at once upon this peculiarly promising and interesting field?

There are many things in the present state of the Jews, which show that it is time to work. The harvest is ripe; and reaping cannot be put off much longer, if we would gather the wheat into the Lord's garner.

Disappointed in the coming of Messiah; sick with hope deferred; groaning under the oppression of the idol shepherds, who devour the flock, they are looking and waiting for something new.

They must soon receive the New Testament, or reject the Old; become Christians or infidels. Which shall it be? Let the Church answer.

The passages in Romans referred to, are, we believe the only ones in the New Testament ever quoted to prove the conversion of the Jews. Mr. Dobb, lays much less stress on these, than is usually done. These texts, omitting the words in italics which are not in the original, read as follows:

"For if the casting away of them be the recon-

cing of the world, what the receiving but life from the dead? . . . For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fullness of the Gentiles be come in."—Rom. 11:15, 25.

Any one who will read attentively the entire chapter, we think must see that PAUL in the 15th verse is comparing what was then present, with what would then have been, had the whole nation embraced the gospel, instead of the few who believed. Consequently he is not speaking of any future restoration. It is not therefore in harmony with the 25th verse, where it is positively asserted that their blindness will continue in part until the fullness of the Gentiles is accomplished. Our comments on the word "fullness" we shall reserve to the close of the article.

We attach no great importance to their present moral or religious interests—particularly as Mr. Dobb has specified no instances of progressive reformation among them. From acts within our knowledge we have supposed that in this country, the great body of them are becoming infidel. And though they are beloved for their fathers' sake, it does not follow that those of this, or of any future generation will be more beloved on that account, than those of past generations have been, or than those of PAUL's day were. Because they were then thus beloved, the first proclamation of the gospel was made to them; but because they rejected it, the apostles turned to the Gentiles. So will God turn away from all who finally reject the gospel.

The other promise quoted, that they shall look unto him whom they pierced, is to us no evidence of a future looking, that promise having been quoted by an inspired evangelist, and affirmed to be fulfilled at the crucifixion. We are disappointed that so little scripture is referred to by Mr. Dobb. Below we give some remarks on the word fullness.

PLEROMA, OR FULLNESS OF THE JEWS.

"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness!—Blindness in part has happened unto Israel, until the fullness of the Gentiles be come in."—Rom. 11:12, 25."

In a few words let us search the meaning of the above passage. That it is obscure, the diversity of views respecting it is evidence. And the obscurity seems to lie in the sense of that word, *pleroma*, rendered "fullness" in the text. What means the *pleroma* of the Jews, and the *pleroma* of the Gentiles?

According to GREENFIELD'S Greek Concordance, the word *pleroma* occurs fourteen times in the New Testament, in the following places:

In Matt. 9:16, and in Mark 2:21, in the parable of the old garment tattered and patched with new cloth, where *pleroma* implies the patch.

In Mark 8:20, it expresses the fullness of baskets of fragments. In the above instances the sense of the word *pleroma* seems to be completion, complement, full quantity.

It next occurs in John 1:16: "Of his *pleroma*, or of fullness, have we all received, and grace for grace." Here it seems to mean full quality or perfection, an attribute of God.

It next occurs in our text; and again Rom. 13:19, "love is the *pleroma*, or fulfilling of the law." And in Rom. 15:29, "I shall come in the *pleroma*, or fullness, of the blessing of the Gospel of CHRIST." And in 1 Cor. 10:26, "For the earth is the LORD's, and the *pleroma*, or fullness, thereof." The sense in the above passages seems to be completion, full measure.

Again, in Gal. 4:4, "But when the *pleroma*, or fullness, of time was come, God sent forth his Son." And Eph. 1:10, "That in the dispensation of the *pleroma*, or fullness, of times, he might gather together in one all things in CHRIST, both which are in heaven and which are on the earth, in him." In these two passages, *pleroma* seems to mean fullness in the sense of end; the completion of any time being the end of that time.

"The fullness of him that filleth all in all."—Eph. 1:23.

"That ye might be filled with all the fullness of God."—Eph. 3:19.

"Unto the measure of the stature of the fullness of CHRIST."—Eph. 4:13.

"In him should all fullness dwell."—Col. 1:19.

"For in him dwelleth all the fullness of the God-head bodily."—Col. 2:9.

In the last five instances, the word *pleroma*, translated fullness, seems to signify perfection, an attribute of God.

For the use of the word *pleroma* in these twelve places, we may be assisted to understand its meaning in the only two remaining, found in the text.

When applied to persons or character, the word seems to signify fullness in the sense of quality, i. e., perfection; when applied to things, it signifies fullness in the sense of quantity, full measure; and when applied to times, it seems to signify fullness in the sense of completion, or end of the times.

The question is, in which or what sense is it to be

understood in the text? What is the *pleroma*, or fullness, of the Jews? And what is the *pleroma*, or fullness, of the Gentiles?

1. Of the Jews. Does the *pleroma* of the Jews apply to their personal character or quality? Then it would seem to express the perfection of that character in a heavenly sense; full quality, perfection, an attribute of God.

Does it apply to their times? Then it would seem to imply the end of their times. The fullness of a time is the end of that time.

Does it apply to their number, or quantity? Then it would express the completion of that number or quantity; full measure.

In one or the other, or all of these senses, it does probably apply to the Jews, and it seems to apply mainly to their character or quality; and also to their times and quantity. For,

The apostle has spoken of their "fall" and "the diminishing of them," which is to be understood religiously of their quality and depravity, and not physically or politically of their quantity or number, or national power.*

"The fall of them," (to *paraptoma autoon*) means "their transgression," in the sense of ADAM's fall, or transgression; and "the diminishing of them," (to *etema autoon*), means "their fault," in the sense of depravity. It is of their conduct and character the apostle is speaking, when he names their *paraptoma* and their *etema*, their transgression and depravity; and it is of their conduct and character he speaks when he also names (to *pleroma autoon*) their fullness. So that "fullness," in Rom. 11:12, conclusively to my mind, is to be understood of the character of the Jews, in the sense of full quality, heavenly perfection, an attribute of God. But this fullness is only by faith, now in the fullness of time it will come in fact. "In the dispensation of the fullness of times," the blindness of the Jews will be cured, their "deliverer" will "turn away ungodliness from JACOB," and "take away their sins," according to this same chapter of Romans, verse 26 and the rest.

The apostle reasons from their sin to their perfection. Their sin and depravity of the Jews opened the way of salvation to the Gentiles; how much more shall the perfection of Israel open the way of salvation. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" The apostle argues from the less to the greater: if the LORD's rejection of the Jews be made the adoption of Christendom into his favor, what will their restoration be, if not the resurrection of the dead and the marriage supper of the Lamb? This I humbly take to be the meaning of the apostle. I know it is surrounded with difficulties; but I am not at liberty to alter the text, to make it read as "life from the dead," in order to escape from the force of the conclusion which the apostle draws.

It is no hyperbole to say, if the offence of the Jews be the riches of the world, and their transgression be the riches of the Gentiles, that their perfect obedience will open the gates of heaven for the risen dead. If their fault in rejecting CHRIST be the riches of the Gentiles, it may well be that their perfect reception of him will overflow with benefits to the sleeping dead. If the rejection of them be the occasion of the reconciling of the world, the restoration of them may also be the occasion of the crowning of the saints. And the apostle intimates as much, when he places it in the time of "the fullness of the Gentiles," when "all Israel shall be saved: as it is written, there shall come out of Zion the deliverer." No coming remained at the time when the apostle wrote, but the second time, without sin unto salvation, when all that are in the graves shall hear the voice of the Son of man and come forth.

When He that will come has come, He will save all Israel, and perfect them with his fullness, when He takes away their sins; but this would seem to be only in heaven and eternal life, where neither *paraptoma* or *etema*, offence nor fault, can enter, come, or happen. At the same time is the fullness of the Gentiles to come in; they are not left out of the kingdom. The end of their time is their fullness; after their fullness is come in, no more can enter; otherwise full is not full, which is absurd. The end of their time is the beginning of "the dispensation of the fullness of times," in "life from the dead." Then all things in CHRIST, both in heaven and earth, are to be gathered together in CHRIST, constituting the *pleroma* of Him that filleth all in all. O glorious day! O happy hour!

"How long, dear Saviour, O how long,
Shall this bright hour delay?"

* The word rendered "fall" is *paraptoma*, which according to Greenfield, occurs twenty-one times in the New Testament, and is, in every other place but this chapter, translated "offence, sin, or transgression," and in that sense, "fall of them," in the text, is explained by "their offence," "their sin, or transgression." So likewise the word *etema*, translated "the diminishing" of them, occurs, according to Greenfield, in one other place only in the New Testament, viz., 1 Cor. 6:7, where it is translated "a fault." Let our text so be translated, and it would read, "If their offence be the riches of the world, and their fault the riches of the Gentiles, how much more their fullness." To carry out the construction of the words "offence" and "fault," "fullness" must be taken in the sense of perfection, full quality.

THE MISSION OF KOSSUTH.

The purposes of KOSSUTH seem now to be fully developed by his numerous speeches and addresses since he has come among us. It is nothing less than to get "effective aid" from this government to protect Hungary against Russian interference in its expected struggle to cast off the Austrian yoke. If diplomacy will do this, well and good. If that fails, he expects that powder and ball, armies and navies will be put in requisition; and that the diplomacy will be made effectual, only as it is shown that it will be backed up by those more effective instrumentalities. Strip KOSSUTH's speeches of their nicely worded rhetoric and they amount precisely to this.

It is natural that the heart of every lover of liberty should beat with interest in favor of oppressed Hungary. But while sympathizing with the down-trodden, the idea of taking up arms and bearing the combined armies of Russia and Austria, is entirely another affair. Our government cannot thus assist him, without reversing its entire policy from its commencement, and engendering a spirit of war, which it would be difficult ever to allay.

M. KOSSUTH is no doubt a great, a gifted, a patriotic, high-minded and sincere man; and he is worthy of being received with marked respect; but some of the speeches addressed to him, exhibit evidences of man-worship, which is not consistent with the professions of those who thus adulate him. The following extract from the Boston Traveller of the 16th inst. presents some almost blasphemous expressions in relation to him by some of the N. Y. clergy. It says:

Some of the clergymen of New York, last Sabbath, occupied the time usually devoted to the worship of God, in exhorting their hearers to worship the Hungarian idol. Rev. Mr. Eddy, pastor of the Cannon-street Baptist church, spoke of Kossuth as "the man raised up by God for these times," and said that "his great mission was so linked with Christianity, and so identified with it, that every Christian could but feel a lively interest in his success. His language was that of Christianity; and his preservation and reception in the United States were evidences that he was set up by Jehovah for a glorious purpose. It was impossible to read his speeches and prayers without seeing that he was God's man for the times. Rev. Mr. Corey, of the Baptist church in Twelfth-street, considered the coming of Kossuth as illustrative of the second coming of Christ. He compared the Hungarian exile to Cyrus, whom God raised up and called to liberate the Jews. Christ, he said, had his Judas, and Kossuth his Gorgey. The "opposition to Kossuth, from the highest station in the church down to the kitchen maid, was because of his religious principle!" The church might bow down to Kossuth, as an instrument in the hands of God. The reception of Christ in Jerusalem was compared to the reception of Kossuth in New York, which was "the second coming of the Saviour of the world!" Our readers will bear in mind that this harangue was a pulpit exercise of the house of God, and not a speech at the dinner table of the Irving House. Rev. Mr. Geisenhainer, of the Evangelical Lutheran Church, 6th Avenue, appealed to his hearers on behalf of the Kossuth loan.

We are not particularly surprised at such expressions from those who look for the kingdom of God to be set up in this world.

The following extract from the speech of the Rev. HENRY WARD BEECHER, also contains some very reprehensible remarks. It does not become a clergyman to play on words, and use expressions which in ordinary conversation would be considered profane. It is but a few weeks since he felt compelled to deny in the columns of the N. Y. Independent, that he commenced a sermon one Sabbath in July last with the phrase, "It is damned hot;" and his present play on that word, really needs an apology. He boldly countenances war, if that shall be needed to accomplish the end. He a minister, professedly, of the Prince of peace, holds up war, under certain circumstances, as a Christian duty—the first time that we have ever seen where such a monstrous proposition was defended by a minister. One would almost be inclined to believe that he regarded the establishment of civil and religious liberty as the setting up of the kingdom of God for which he prays. And he would establish peace on the earth by fighting for it. We give the following extract from his speech at the KOSSUTH celebration, as a sign of the times:

There are revolutionary societies, too, established in this country, which have their missions not only in France, but in Asia, Persia, Arabia—in almost every part of Europe, and all over the world.—There is the Bible Society also, one of the most revolutionary organizations in the world. Do not think I mean a play upon words. Why, the whole New Testament itself gives more bomb-shells, more rockets, more devastating elements against the power of despots, than all other books taken together. And that man who sends a Bible or a Protestant minister, to preach the Bible, is a missionary of revolution. This is no figure of speech. Every step of progress that that man makes is preparing that people for civil and religious liberty, as the sun is preparing the tree for blossoms and fruit when it warms the earth and its roots, and causes its buds to shoot. Now having interfered thus far, shall we begin to talk about backing out, when there is required a little pluck—as the English call it? [Cheers.] So long

as it is safe, you can fight, you are a little addicted to peace principles. [Laughter.] So long as it is safe, you are willing to send your missionaries, and all our pious men may read to our audiences, and our most conservative men may wipe their eyes and cry "Blessed be God!" [Loud cheering.] Gentlemen, I am a little like a river, so that if you stop me by cheers, it dams me up, and I don't want to be dammed! [Great laughter.] Therefore I hope you will not cheer. [Cries of "go on," "go on."] I say that while we rejoice—even the most conservative of us—in all this early interference, which I believe God directs and prospers, will you shrink when the tug of war appears? Have not the husbandmen gone out and sown the seed broadcast, and has not the seed sprung up and flourished, and grown green, and from green to yellow, and will you not now come and aid to reap the harvest? If men are ashamed to reap, they should be ashamed to sow. Either stop praying "Thy kingdom come," or else when it does come, recognize it! [Laughter and cheers.] For my own part, gentlemen, I have no sympathy whatever with those who believe that it is our chief duty to talk bravely, but take good care when the time comes not to do anything.

That seems to be the motto of a school that has recently risen up. God grant that it may be crippled in both its legs, so that it can't stand. [Cheers.] On the contrary, I believe that the doctrine contained in the legacy of WASHINGTON. I declare that no man can act on the policy of his farewell address, who adopts the motto of this conservative school. That is not the doctrine of the Bible. The doctrine of the Bible teaches that those who are strong, shall bear the infirmities of the weak. Therefore it is that we are taught in early life these principles by our fathers and our mothers, and that child who would run away and leave his infant sister exposed to danger in the street, because he did not like the doctrine of intervention, would not be tolerated long by one of his own household. What mother would tolerate such a viper? Nay, the family teaches us in the beginning of life, that this is manly to defend the weak. That those who are strong should see to it, that the weak are kept from aggression and harm. When we come into the church, the same thing is taught, still more strongly. Now we must do what we have been taught in the family, and in the church, and we ask in God's name, "shall a nation, when it is called on to repress the same doctrine, turn around and suck its own thumb?" [Laughter.] It would be mean in a boy—in a child. It would be most contemptibly mean in a man, and I say it is most abominably and audaciously mean in a nation.

Now, gentlemen, you will ask me, "Do you believe in interfering?" I believe in interfering, and how, I will tell you in one word. By just those ways that will make our intention felt. If it be less, then good. If it requires more, then take more. I do not believe one word of this cant. I used to think I was a peace man, but I am afraid I ain't. [Laughter.] I do believe that while God is the author of peace among nations, yet you must reach all by such influences as you can; and though it be by war, I believe that even war is better than a state of things where there is no right of war. I do not regard war as the worst evil which this world knows. There are States in which men are compelled to be in wretchedness. Ask what nation which has been represented here to-night—which has been ploughed till every seed has brought forth an hundred fold—I believe the expressed opinion of America, will make the Autocrat of Russia come to a stand-still—if we may be permitted to say, "Thus far shalt thou come and no further." If he understands from the outcry that is made, it is enough. But if he wants more—if it is not enough—then let him have one more round—one formal governmental protest, and if that is enough well and good, and if that is not enough, then give him something else. [Cheers.]

KOSSUTH, in his speech at the great military festival at Castle Garden, in New York, on Tuesday evening—reiterates, in clear and emphatic terms, the reasons which induced him to visit this country, and expresses confidence in the realization of his hopes and wishes. He says, "The great object for which he seeks the support of the United States is to check, and not permit the interference of Russia in Hungary, so that Hungary may have an opportunity to organize her strength against Russian despotism and barbarity." He says, further, that "the people of the United States having successfully asserted their own independence and freedom, have scarcely any other calling than to become the asserters of freedom equally for other lands!" And he "confidently hopes that we shall not deny him a generous support in carrying out the great principle of non-interference in the new struggle of Hungary for freedom and independence."

This language, correctly interpreted, means that the object of the visit of the great Hungarian patriot to this country, is to induce our government to plunge madly into a war with Russia, Austria, Prussia, and probably with France—nations with which we have ever been on the most amicable terms—and with the chivalrous ardor of a Don Quixotte go forth to fight the battles of all the oppressed nations of Europe. It is idle to say that if we should be so unwise as to listen favorably to the eloquent appeals of Kossuth, and issue a proclamation declaring that no despotic power shall draw the sword against a people struggling for liberty in Europe—it is idle to say that we should not at once become involved in a protracted, obstinate, ruinous, and sanguinary war—which besides being attended with manifold and obvious evils, would endanger our own liberties, and this in all likelihood without promoting the objects for which we are so strongly urged to contend.

It is to be regretted that Kossuth has not confined his "mission" to an attempt to excite the sympathy

of our people for his oppressed countrymen, and to obtain pecuniary aid from generous and noble-hearted individuals, as was the case during the present century in regard to unhappy Poland, and the far more fortunate Greece. In such a mission, success would undoubtedly have crowned his expectations, for the sympathy and aid of our people never have been, and NEVER WILL BE, withheld from a brave nation in a struggle with tyrants. But the enthusiastic reception of Kossuth in New York, the magniloquent addresses which have been made to him, and the powerful impression which his own eloquence appears to produce on the feelings of his auditors, have evidently misled him in regard to the true policy of our government, and the real views, feelings, and intentions of the great body of our people. He greatly underrates the intelligence of our citizens and the wisdom of our government, if he supposes that in response to his inflammatory appeals for substantial aid, this nation will buckle on her armor, abandon her neutral position, voluntarily forego all the advantages of peace, and acquire the not very enviable name of the "Game Cock of America"—ready, because we have achieved our own independence, to take up arms and enter on a bloody war, at the beck or behest of every foreigner, who, under the hallooed guise of "a PATRIOT," may visit our shores!

DEMOCRACY OF TAMMANY HALL.—The Democratic Republican Committee, headed by Mr. DANIEL E. SICKLES, waited upon Kossuth at the Irving House, on Wednesday, and invited him to Tammany Hall. The Chairman stated that at the tap of the drum, one hundred thousand armed men will rally around the first American standard which is sent across the Atlantic, to be unfurled on the field where the issue between freedom and despotism is to be decided. The strife will be who shall be allowed to go. There will be no conscripts. I can at least speak for one; for although I might make but a poor soldier, I could carry one of those modern bayonets which, you have so happily said, now-a-days "Think." I offer my services as a volunteer. I don't like to advise any fighting to be done in which I would not take a hand myself, as I would never vote for any war, which I would not sustain in the ranks, if necessary.

Mr. SICKLES concluded by offering to Kossuth, as his contribution to the "Treasury of freedom," a golden dollar fresh from the mines of the Pacific.

KOSSUTH replied at considerable length.—"Now, if they do not aid me will they have peace? Will there be no revolution in Europe? By no means; that is a necessity. Every man must feel that the revolution in Europe depends not upon the success of my mission here. It will take place; it is an unavoidable necessity, even by the French Constitution itself.—Therefore, there will not be peace whether they aid or aid me not. There will be war in Europe in any case. Therefore, the material interest of those gentlemen is rather to give their hand to the cause of the people. . . . If material aid is withheld from the attainment of that peace, it is possible the next struggle may crush down the nations who will not be contented, but will rise again and again a hundred times. So there will be no tranquillity to Europe; she will constantly be a burning volcano, ready to burst out at the first opportunity. Therefore, if gentlemen must have peace, they must aid the Revolution, which is to be the last resort—the last successful struggle for the rights of humanity. (Applause.) I could conceive the indifference of men, if they hoped to avert the war, by withholding aid. But they cannot, and the consequence will be that the revolution will not be lost, but it will be won by a longer struggle, than it would if all the means could be employed which are in the power of these very gentlemen, in favor of the people.

KOSSUTH, in an address at Brooklyn, in the church of Rev. HENRY WARD BEECHER, said:

"I am fully convinced of the truth that the next great event of our period is to bring about a new reformation in Christianity, not in respect of doctrines, but in respect to these great principles of Christianity, which teach us to love our neighbor as we love ourselves. They may and will be raised out of the private life, also in the intercourse of nations one with another, and that will be the new development of Christianity—giving not only the hope of bliss to man in heaven, but also giving him liberty here on earth. . . . I belong by connection and by birth to the Lutheran Protestant church. . . . The temporal power of the Pope is about to fall down forever; (cheers) that is my conviction. The temporal power of the Pope will probably fall down in the next revolution, which is already in the air, pointed out by the finger of God. I say this prophetically. I have already read it in the book of Providence, which is made to be a revelation to mankind. I have read it in history and in the enlarged public spirit of humanity, and in the religious knowledge, and in the resolute public spirit of the nations."

A Change in the French Government.

The intelligence from Europe furnished by the late arrivals, is of the most interesting and important character. The events which have been enacted in Paris, are calculated to exercise a great influence in the great cause of constitutional freedom among European nations. Louis Napoleon, with his characteristic boldness, and with a determination to perpetuate his power over the French Government in spite of opposition on the part of the constituted authorities, has for the time thrown aside all constitutional restraints, and following in the track of a Cromwell, has assumed a more than regal power, dissolved the Legislative Assembly, thrown his political opponents into prison, new-modelled the Government to suit his own particular purposes, and ordered a new elec-

tion—by an army devoted to his interests, and the people—of a President of the Republic, whose term of office is extended to ten years—which means *during life!*

The long-dreaded *coup d'etat* has been made, and the President, having seized the reins of Government, dissolved the Assembly, declared a state of siege, arrested the leading opponents of his policy, has appealed to the people. All this was done at an early hour on Tuesday, the 2d inst., preparations for it having been perfected with consummate skill and secrecy during the preceding night, and the whole thing done and completed before any one had the least idea that it was in progression, or contemplation. An entire new Ministry was formed during the night of Monday. Proclamations, dissolving the Assembly, restoring universal suffrage, and proposing a new system of Government, were printed at a private office in the Elysee, and posted throughout Paris before daylight. Copies of these and of circulars from the Ministry and Prefect of Police, printed in like manner, were despatched to all the Provinces, announcing what had been done, appealing to the nation at large, and conveying the most stringent orders and instructions to all the officers of the Government throughout the country.

The President's proposal is the instant restoration of universal suffrage, the instant election by the people and by the army of a President, to hold office for ten years, supported by a Council of State, and by two Houses of Legislature; and that during the few days required to complete the elections, the executive power shall remain in the hands of the President. The election is fixed to take place during the present month, and the President promises to bow to the will of the people, whether they elect himself or any one else, and declares that he holds power only until the will of the people can be made known. In the meantime, he demands a preliminary vote from both the army and the people, to declare whether they confide to him the executive power *ad interim*, the army to record their vote within forty-eight hours, the people being allowed a longer time.

The President declares himself to have been forced into this measure, and it is ascertained that Generals Changarnier and Lamoriciere, Thiers, and others of his opponents, had decided to demand his arrest and impeachment on the 2d inst., and were together and in the very act of confirming this decision, when they were themselves arrested and conveyed to Vincennes.

The temporary Hall used for the Assembly has been taken down by the Government, and whenever Members have attempted to meet officially, they have been ordered to disperse, and arrested if they refused—more than two hundred having been arrested—many, however, being released in a few hours; but all the leaders of the opposition are imprisoned.

Many Members of the Assembly have given their adherence to the President—it is said as many as three hundred during the first day.

No organized resistance to the Government was attempted, and telegraphic reports from the Departments declared the news to have been hailed with enthusiasm by the provincial population. Subsequently, however, partial attempts at opposition were made in Paris, and rumors reached that city hostile to the alleged unanimity of feeling in the provinces. Barricades were erected in the more turbulent quarters of Paris, but were all broken by the troops. At one of them, two Members of the Assembly, taking prominent places, were killed in the conflict.

A section of the Assembly contrived to meet on Tuesday, and had decreed the deposition of the President, and his impeachment for high treason; but the meeting was dispersed by the troops, and the decree ridiculed and disregarded on all hands.

In addition to the arrests, troops were placed in the houses of some of the ex-officers of the Assembly, who were exempted from arrest. Among others, that of M. Dupin, President of the Assembly, was occupied by troops, and himself put under a sort of durance, although he was not actually arrested.

The full rigor of martial law had been proclaimed against all persons concerned in barricades, and they were accordingly shot without delay.

Up to Saturday night, the success of the Government seemed certain, but new elements were constantly mixed in the struggle. The difficulty of obtaining reliable information, however, is very great.

The next news from Europe will be looked for with unwonted interest, for it is evident that the crisis in the fate of Louis Napoleon has arrived.

To Correspondents.

E. P. H.—We regard the angel of Rev. 14:6 as a symbol of those who are preaching, or engaged supporting those who preach the everlasting gospel, in connection with warning of the approaching judgment. The gospel preached is the same that Paul preached; for even an angel from heaven would subject himself to Paul's anathema, by preaching any other gospel. The continuance of that instrumentality, has the presence of Christ promised to it, till the end of the world.

R. Weller.—We should like, if possible, to visit you next spring. If anything can be done, we will help you.

W. Nichols.—Thank you for your kind epistle. It afforded us pleasure to hear from the friends in A. The Lord will no doubt sustain us to the end.

TO CANADA SUBSCRIBERS.—Before sending another number we shall be called on by the Post-office to pay in advance one quarter's postage on all the papers we send to Canada. We shall do so for all who have paid in advance, or up to the end of this volume; but those who are arrears, who are already indebted to us for postage advanced as well as for the paper, will need to forward the means which will enable us to send the paper to them, or they must not be surprised at its discontinuance with this number.

NOTICE.—It is our intention to open new books at the commencement of the coming year. As a settlement of back accounts on the part of agents and patrons is desirable, bills will be sent to all, in the hope that arrangements will be made to settle the same. If a prompt response is not made, we shall not be able to meet our bills. It is only a little for each one to pay, but it would relieve us from all perplexity. Let each one try, and try now.

We learn that Elder J. J. Porter has so far recovered his health, as to be able to labor again in the cause, and that by his efforts, in connection with those of other faithful brethren, a new chapel has been reared in the Seventh Avenue, near Eleventh-street, New York city. The brethren there have labored hard, and raised a greater part of the sum required for its erection, and we hope that the benevolent will remember them at the opening, so that they may be enabled to meet the balance of their bills. Providence permitting, we shall preach at the opening of the new chapel, the first Sunday in January.

HARTFORD AND BRIDGEPORT.—On our way to New York, we shall preach in H. Jan. 1st, evening, and in B. the evening of the 2d.

TRURO.—Bro. Adrian will not be able to be with the brethren in Truro till the first Sunday in January. Bro. A. is sorry to disappoint the friends in T., but circumstances over which he has no control prevent his going sooner. Providence permitting, he will be with them at the time above stated, when he will make all the amends in his power.

Advent Depot at Rochester, N. Y., No. 2 Exchange-street. We regret to learn, that Bro. Busby, our faithful agent in Rochester, has been burnt out, losing much of his furniture, and many of our Advent publications. A new supply has been sent him, which can be had by those residing in that region, by addressing Bro. B. as above.

Bro. Hawkes and W. Burnham, now on a tour in New Hampshire, are authorized to receive subscriptions for the *Advent Herald*.

Bro. Himes supplied the church in Providence the last two Sabbaths. Nothing new touching the law case has come to our knowledge.

The *Boston Almanac* for the Year 1852, by Damrell & Moore and George Coolidge. Published by B. B. Mussey & Co., No. 29 Cornhill.

We are indebted to the publishers for a copy of this desirable annual, which is as usual very neatly got up, and contains a mass of information, with a map of the city, making it almost indispensable to strangers visiting Boston. This is the seventeenth year of its publication, which is an evidence of its great popularity.

The *Ladies' Parlor Magazine*, for December, has been published by George Pratt, No. 122 Nassau-street, New York. The next number commences a new volume of this well conducted periodical.

BUSINESS NOTES.

E. H. Sherman.—It was an omission—thank you. We now credited you to No. 580, changed E. S. to J. Waite, and credited to 554, credited O. Rockwell 77 cts. to 554, and W. White \$1 77 to 580.

T. Foote.—We have credited you to 580—\$1 your due.

E. Hawkes.—By reference to our books, we find that you paid \$1 the first week in Dec. 1850, to No. 508, and on the 3d of March last \$1 to 534, leaving 77 cts. due at the end of this volume—the present week—as marked on your paper.

J. B. Knight.—Two copies of the *Children's Herald* have been sent regularly to Bro. Hubbard. We now change as you request. Your *Herald*, by the present arrangement, is paid to 612.

E. W. Coffin.—The last we received from you, previous to the present remittance, was \$1 in Feb. 1850, which paid you to 482. The \$2 you say you sent by a Mr. W. has not been received. The \$2 now sent pay to 534.

Bro. G. R. Griggs will preach in Westboro', Mass., Jan. 4th. The Saturday previous there will be a meeting for the adoption of some plan which will enable the church to carry out more effectually Bible discipline and watchcare, so necessary for the prosperity of the body. (In behalf of the church.) G. H. CHILD, Sec'y.

Bro. W. Burnham and P. Hawkes will be at Claremont, N. H., Sunday, Dec. 28th; Mount Holly, Vt., 29th; Low Hampton, N. Y., 31st; Addison, Vt., Jan. 2d, and Sunday, 4th; Bristol, 8th, 9th, 10th, and Sunday, 11th; Waterbury, 15th, 16th, 17th, and Sunday, 18th.

Bro. I. H. Shipman will preach at North Springfield, Vt., Sunday, Dec. 28th.

There will be a conference in Windsor, Me., commencing Thursday evening, Jan. 1st, and to continue over the Sabbath. F. H. BERICK.

The receipts for the past week will be given in our next.

SUMMARY.

The Grand Jury at New Orleans have found true bills of indictment against five of the persons concerned in the disgraceful riots there last summer, in which the house of the Spanish Consul was outraged.

In France, a few weeks since, while a train was passing on the St. Florentin and Tonnerre line, a wolf suddenly sprang upon the tender, and attacked the stoker, who had the presence of mind, however, to repel his aggressor with the shovel.—The wolf fell upon the rails, and was crushed in an instant.

It is related that Rear-Admiral Sir John Ross, the celebrated Arctic voyager, on being shown a print of the Bloomer costume, recognized it immediately as the female Esquimaux dress; quaintly adding, "Silks, instead of seals, that's all."

J. S. Hester, a member of the Indiana State Senate has been indicted and arrested for forging papers to obtain land warrants.

A fox lately entered a house in England, and seizing an infant which lay asleep in its cradle, dragged it by the throat to the fields. When pursued, it dropped its unusual prey, and made off; but the child was picked up quite dead.

Dr. Paul Cullen, the Catholic "Primate of all Ireland," unmindful of the prior claim of St. Patrick, has stated that the Virgin Mary is in future to be the patron saint of the Emerald Isle.

THE FUTURE OF ITALY.—We find the following remarks upon the future of Italy, in the *London Quarterly Review*:—"Englishmen, if they will, really and in earnest, give a thought to the future of Italy, must learn to pronounce, not only without shuddering, but even with some degree of faith and hope, the words 'Italian Republic.' And this is rapidly coming to pass. Hundreds of our most eminent men, who, a few years ago, would not have named a republic with patience, and who even now would resent, in the strongest manner, as sheer impudence and disorderly pendency, any attempt to raise a republican controversy in England, have become convinced, and daily and openly declare in their conversations on the subject, not only that a republic is the only solution possible for Italy, but that the hour is not greatly to be deprecated when all the thrones on the continent will have to prove themselves before the blast of a republican hurricane."

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, tautological 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 earn the wisest of our correspondents.

CORRESPONDENCE.



"TOWER OF THE FLOCK."—"FIRST DOMINION," &c.

BY J. P. FARRAR.

"And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."—Micah 4:6-8.

Prophecy enriches a wide field, and comprehends the past, present, and future. In the study of it by divine aid, the soul is refreshed, the purposes of the heart strengthened, the mind enriched, and also fortified against the encroachments of the enemy of all good. But were not its predictions mingled with practical truths, it would be like a garden without water—like a barren desert: in wandering in its paths, and exploring its mysteries, we should find a destitution of heavenly fragrance—a want of proper taste.

Our text contains, as we conceive, a direct prophecy of the future, mingled with practical truths. May the Lord bestow his heavenly aid in contemplating it. The points to be observed are—

1. *Zion*.—Zion was a part of Jerusalem, as we learn from 2 Sam. 5:5-7, also 2 Chron. 5:2. Hence the terms are synonymous. It was formerly in possession of the Jebusites; but in the days of David it was subdued by Israel, and afterward became their metropolis. Through their disobedience it was taken from them and demolished (b. c. 588) by the king of Babylon (Jer. 52d), and, although rebuilt, (see Ezra and Nehemiah,) again destroyed by the Romans, A. D. 70 (*Josephus*). Since that it has been "trodden down of the Gentiles," and is to remain so until their "times" expire. (Luke 21:24.)

2. *The daughter of Zion*.—The term daughter is illustrative of the offspring, or children of Jerusalem—its inhabitants—vs. 10-13.

3. *The flock*.—This is another expression to denote the Israel of God, and is frequently employed by Jehovah as an appropriate figure to express the relation they sustain to Him. (Ezek. 34:31; Jer. 23:1-4; Acts 20:28.) Thus, He leads them (Psa. 77:20) and they go not astray. He feeds them, and they want not.—Psa. 23:1. He watches over them, and they fear no evil. He seeks for the lost who are scattered in a cloudy and dark day, and gathers all his willing ones as the darkness recedes, and the morning dawns when joy shall swell the bosoms of the sons of God. They are a little flock, (Luke 12:32), yet have the promise of great blessings: the few to be realized in the present state, the many, "when the chief Shepherd shall appear."—1 Pet. 5:4.

4. *The flock is now composed*—1st, of the remnant of Israel, (Micah 2:12; 4:7; Rom. 9:27); but who are the remnant? Those who are selected by grace.—Rom. 11:5. "They are not all Israel who are of Israel," (Rom. 9:6); only believers are recognized of God as such: the rest blind in unbelief and wicked works, are of their "father the devil," (Jno. 8:44) and in the day when He "will render to every man according to his deeds," (Rom. 2d chap.) will receive "tribulation and anguish, indignation and wrath." 2d. Of a remnant of the Gentiles being believers.—Isa. 56:8; Acts 15:14; Matt. 7:13, 14.—Christ, when among the Jews, spoke of gathering "other sheep," (Jno. 10:16) and Paul declares (Eph. 2:11-14) that the circumcised and uncircumcised are made nigh—both one by the blood of Christ and the middle wall of partition broken down.—Where is then the distinction? There is none; (Gal. 3:28, 29; Rom. 10:12), all are placed on a level, and our gospel missionary labors should extend to the Jew and the Gentile, wherever there is an open door, equally. A remnant, then, of the Jews and Gentiles being believers, compose the flock at the present time—are Abraham's seed—heirs of the promise, and will be gathered into the heavenly land.

4. *The tower and stronghold*.—These expressions an Israelite especially could understand, and the terms are undoubtedly used in their highest sense. The Lord seizes upon the tower, a structure of frequent use, and Jerusalem, a strongly fortified city, as illustrative of what He is to his people. Accordingly we hear David addressing Him as his "high tower," (2 Sam. 23:3), and the prophet Nahum (chap. 1:7) speaking of Him as a "stronghold in a day of trouble" to those who trust in Him. The appropriateness of the figures as applied to him may be learned from their uses. Do we learn from Judges 9:50-52, that a tower was a place of safety? We learn also from Psa. 61:3, and Psa. 18:10, that the Lord is a strong tower from the enemy, and His name a tower into which the righteous may run and be safe. Are we informed from Num. 13:19, that a stronghold was a dwelling place? We are also informed from Psa. 90:1, and 1 Jno. 4:16, that the Lord is the dwelling place of all who love Him. Do we learn in Songs (4:4) that David's tower was his *armory*, and that upon it hung the shields of the mighty men? We likewise learn in Eph. 6:10, that the Christian has an armor, being engaged in a warfare; and we believe that God is his armor—that the armor is received from Him, and that upon Him hang the equipments of the mighty, such as Abraham, Isaac, Jacob, and all the worthies. It is "the armor of God." Are we informed from Heb. 2:1, that a tower was a place for the watch? We are also informed from the Scriptures of truth, that God requires us to watch, (Mark 13:37), and in no place can we watch, except in the Lord, the Christian's tower; then may we survey the whole field of the enemy (1 Pet. 5:8), we may watch in reference to his advantage ground concerning ourselves, and if it be persecution, flattery, or shame, we may with our Christian armor on give him a glorious defeat, and exclaim, "Thanks be unto God who giveth us the

victory through our Lord Jesus Christ." Again. If in him we may watch for his coming, and realize, in the language of the Psalmist (Psa. 130:6), that "my soul waiteth for the Lord more than they who watch for the morning."

5. *The first dominion*.—That the Lord is to have dominion is a truth admitted by all evangelical denominations, notwithstanding their different opinions respecting its nature. This is implied in all the prophecies relating to him as king: such as "The Lord shall reign."—(Text) "A king shall reign and prosper."—Jer. 23:5, 6. "Of the increase of His government and peace, there shall be no end upon the throne of David."—Isa. 9:6, 7. "David my servant shall be king over them."—Ezek. 37:24. "He shall reign over the house of Jacob forever."—Luke 1:30-33. "Art thou a king then? To this end was I born."—Jno. 18:36, 37. Having presented the harmony of the Old and New Testaments on this point, we pass to notice the nature of His reign. Is it to be personal or non-personal? This inquiry being answered, we have found the key to unlock the whole subject respecting the kingdom of God, and present to our vision its true light. Says God by the mouth of Nathan to David, (2 Sam. 7:12, 13), "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." Says God to David, (Psa. 132:11), "Of the fruit of thy body will I set upon thy throne." Says Peter respecting David, (Acts 2:30), "God hath sworn with an oath to him, that of the fruit of his loins according to the flesh, He would raise up Christ to sit on his throne." His reign is not spiritual, in the absence of the person, as Paul was present in spirit with the Church at Corinth, but absent in body (1 Cor. 5:3); but as the above quotations teach, the fruit of David's body, in the person of Jesus Christ, will sit and reign on his throne: here the question is readily solved, and the truth of the personal reign established. As He is to reign, we very naturally inquire after the locality of his dominion. It is a universal law (Matt. 9:16, 17), that there is an adaptation of time and things to the purposes for which they are used. For example, in this fallen state, the earth is under the curse—is subject to change, things in it are subject to change, so is man: this law of adaptation would lead us to expect him to reign over personal subjects, in a literal territory, having his throne in a real metropolis. The text speaks of the locality as the first dominion, and the first ever given to a child of God, as recorded in the Scriptures of truth, is noticed in Gen. 1st chap. After "God made heaven, earth, sea, and all that in them is," with the exception of man, He says, (v. 26), "Let us make man in our own image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Here the earth with its contents as it flowed out from the plastic hand of its Maker, and pronounced "very good," is presented as the first dominion: consequently the Lord's reign is located on earth. Other portions of holy writ corroborate this important truth. God says to His Son, (Psa. 2:8), "Ask of me and I shall give thee the uttermost parts of the earth for thy possession;" and again the Psalmist predicts that (Psa. 72:8) "He shall have dominion also from sea to sea, and from the rivers unto the ends of the earth." The heavenly voices proclaim under the sound of the seventh trumpet, (Rev. 11:17), "The kingdoms of this world are become the kingdom of our Lord and of his Christ." His seat is to be in Mount Zion, or Jerusalem, as the seat of Victoria's empire is London. In discussing still farther the nature of this reign, we inquire, Is it to be spiritual or carnal—heavenly or earthly? This leads us, 1st, to inquire respecting its chronology; 2d, to notice its blessings.

1. *Its chronology*. As the Lord was about to demolish Jerusalem by the king of Babylon, He utters this prophecy, (Ezek. 21:25-27), "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more until He come whose right it is; and I will give it Him." Previous quotations show that Christ has a right to the kingdom, and, until he come, it would cease to be an independent government. Only two comings are recognized in the word of God; the past and future.—Heb. 9:28. The first was in humility; the second will be in power and great glory. The first was the acceptable year of the Lord; the second will be the day of vengeance of our God. He came first as a sin offering; he will come the second time without a sin offering. At his first, he suffered by his enemies; at his second, he will destroy them. He came first to save men; he will come the second time to judge them. At his first advent he was subject to the powers that be; at his second, he will reign. That he did not reign at his first advent, may be learned from the following text: "The Son of man hath not where to lay his head."—Luke 9:58. Again, after his ascension, he is declared to be not on his throne, as the son of David, but the Father, (Rev. 3:21), "from henceforth expecting" his "until his enemies become his footstool."—Heb. 10:12, 13. His subjects are still subject to the powers that be. As he did not receive it at his first coming, he must at his second (Luke 19:11; 2 Tim. 4:1); consequently in an immortal, glorified state; and the law of adaptation would require a like change in the earth over which he is to reign. That there is first a change may be learned from Heb. 2:5. "Unto the angels hath (or will) he not put in subjection the (Orkoumenen) habitable earth to come; but to Jesus Christ who has been made a little lower than the angels: but now we see not all things put under him."—Heb. 2:8. Again, Christ affirms before Pilate that "my kingdom is not of this world; if it were my servants would fight that I should not be delivered to the Jews."—Jno. 18:36, 37. Its nature; is not of earthly kingdoms in any respect; this is implied in the expression, "then would my servants fight."—All understand that where one kingdom is invaded by another, there is war; but there was no war when Caesar arrested Christ, for the very reason that Christ claimed no organized kingdom in the present dispen-

sation as it regards territory law, subjects, or capital. There are elements to be sure, but nothing more. That early Christians viewed the chronology of this event in the same light, may be learned from an extract of H. D. Ward's address before the General Conference of Adventists at Boston, in 1840. "The first of these royal witnesses is Domitian, under whom St. John was banished to the 'Isle of Patmos for the word of God, and for the testimony of Jesus Christ.' Gibbon relates, on the authority of Eusebius and Hegesippus, that the expectation of the Lord's coming in his kingdom, about the end of the first century, was so general, and so confidently entertained, that the report of it came to the ears of the emperor, and troubled him; as the coming of the wise men to Jerusalem at the birth of Christ troubled Herod, and all Jerusalem with him. Domitian had brought before him from Judea some of the royal seed of David, surviving in grandsons of Jude, and he demanded of them if they were of the family of David. They said it was most true.—Then the emperor would know what kind of a kingdom they expected and when it would be. They replied that it is not a terrestrial kingdom, but celestial, and its time is in the end of this world. The emperor, seeing their hands were hard, and they were poor laboring men, despised them, and set them at liberty, not regarding the kingdom to come, if he might be allowed to have that which is now here." It is very evident from the above, there must be a change; what is that change? It is not the annihilation of the present earth, and the creation of a new one that never previously existed: the new one in this sense would not be the "first dominion," it would not be "the kingdom prepared from the foundation of the world."—Matt. 25:34. Such a change would be the making of all new things, instead of "all things new."—Rev. 21:5. But is it affirmed that the passages which speak of the change in the present earth declare its annihilation? We answer, the same expressions are used to denote the punishment of the wicked; let us compare them with each other:

EARTH.

"For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase," &c.—Deut. 32:22.

"The elements shall melt with fervent heat, the earth also; and the works that therein shall be burnt up."—2 Pet. 3:10.

"From whose face the earth and the heaven fled away; and there was found no place for them."—Rev. 20:11.

WICKED.

"The enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away."—Psa. 37:20.

"And the day that cometh shall burn them up, saith the Lord of hosts—that it shall leave them neither root nor branch."—Mal. 4:1.

"As the whirlwind passeth, so are the wicked no more."—Prov. 10:25.

Do my readers believe the above expressions as applied to the wicked express their annihilation? Probably most of them do not, as "the spirit returns to God who gave it," while the body goes to dust, and remains as "ashes under the souls of the righteous feet," until one thousand years, or the day of the Lord, is past. (Carefully read Psa. 59:13, 14.) They are consumed in the morning, but in the evening return again—have a resurrection.—Rev. 20:5. So of the earth, like the wicked it is to be "no more" in its present condition: it is "consumed, burned, clean dissolved," yet out of the mighty chaos arises "a new earth, wherein dwelleth righteousness." From Dr. Clark's comments on 2 Pet. 3d, he must have entertained the same view: he says, "All these things will be dissolved, separated, be decomposed! but none of them will be destroyed. And as they are the original matter out of which God formed the terraqueous globe, consequently they may enter again into the composition of a new system; and therefore the apostle says, v. 13, 'We look for a new heaven and a new earth; the others being decomposed, a new system is to be formed out of their materials.' There is a wonderful philosophic propriety in the words of the apostle in describing this most awful event."

Permit me here to digress a moment by saying, that some admit that the above expressions, as applied to the earth, do not prove its annihilation; yet adduce passages having the same expressions to prove the annihilation of the wicked, so far as being is concerned; the reverse argument is equally good: if the expressions prove annihilation in one instance, they do in the other. But to return, we have an analogous change at conversion. Says Paul, "If any man be in Christ he is a new creature."—2 Cor. 5:17. Does Paul mean that the former being became extinct, and a new one produced? Certainly not; the grace of God operates upon his heart, his purposes and affections are changed, and a new shape given to the moral life. Likewise in the earth; we have to change rather than an exchange—a new structure of old materials, produced by the element of fire at "the day of judgment and perdition of ungodly men," when Christ shall come the second time, and the "times of restitution" arrive, embracing the establishing of the kingdom of God. Hence it is not an earthly, but a heavenly—not a carnal, but a spiritual kingdom. This point will be more clearly seen in noticing, 2d, its blessings, more particularly—

1. *The King*.—He is immortal—"of the increase of his government there shall be no end." Long time ago it was declared to John, "I am he that liveth and was dead; and behold I am alive for evermore." In his kingdom there will be no Jews to cry, "Away with him;" or Pilate, to scourge and deliver him to be crucified; no cross for him to faint under in bearing it to the fatal spot; no soldiers to mock him with feigned worship—quench his thirst with vinegar and gall—smite him—spit upon him—crown his head with thorns—taunt him, saying, "save thyself," or thrust a spear into his side; no weeping and lamenting over his condition by the daughters of Jerusalem; no death to seize his frame, or sepulchre to lay him in; no sadness of disciples because Jesus is dead, and their hope apparently of a restored kingdom cut off. No, no; the immortal Christ is there, "alive for evermore."

2. *The subjects*.—They are immortal, as "flesh and blood (or mortal man) cannot inherit the kingdom of God." Hence "this mortal shall put on immortality, and this corruption incorruption."—1 Cor. 15:50-55. They are "equal unto the angels, to die no more;" "their vile bodies are changed and fashioned like Christ's glorious body;" "they shall be like him;" "they shall possess the kingdom for ever, even for ever and ever." What blessings are in reserve for the faithful! No tempting devil to draw them away from Christ—worldly, unhallowed influence to allure, or lusts to gain the ascendancy; for he "gathers out of his kingdom all things that offend;" no wild beast of the forest to disturb their peace—famine to reduce them—foul, ravaging disease to mar their beauty, or icy death to thin their ranks. "They shall hunger and thirst no more; everlasting joy shall be upon the heads of the redeemed, sorrow and sighing shall flee away."—Rev. 7:16, 17.

3. *The Metropolis*.—It is of heavenly vigor; it originated in the mind of, made by, and will descend from God out of heaven; consequently never polluted.—Rev. 21 and 22. It is "an inheritance incorruptible;" no perishable matter there; "undefiled," no sin or sinners to enter it; "and that fadeth not away;" it is eternal.—2 Pet. 1:4, 5. Its transparent golden lustre—garnished foundations—pearly gates—street of gold—pure river of life, and tree of life, with leaves for (Herapeian) service, are of divine birth. With the glory of God for its light—the throne of God and the Lamb for its throne—the pure and holy, its inhabitants—the living and true God, its God, and eternity its existence, no one can cherish the thought of a sensual paradise. Reader, do you wish to enjoy it? if so, remember that "blessed are they who do His commandments, that they may have right to the tree of life, and enter in through the gates into the city. For without are dogs, sorcerers, whoremongers, murderers, idolaters, and whosoever loveth and maketh a lie."

2. *The territory*.—Its elements are Glory, Peace, Righteousness. Thus "all the earth shall be filled with the glory of the Lord."—Num. 14:21. "The meek shall inherit the earth, and delight themselves in the abundance of peace."—Psa. 37:11. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."—Isa. 65:17-25. "We according to his promise look for a new earth wherein dwelleth righteousness."—2 Pet. 3:13. "They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree (of life) are the days of my people, and mine elect shall long enjoy the work of their hands; they shall not labor in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them."—Isa. 65:22, 23. Such are some of the passages that speak of the blessings connected with the reign of the coming One. We learn in the discussion of this subject that the Lord is personally to sit on David's throne in Jerusalem, which is to descend upon earth, and include Mount Zion now under the Gentiles, but then rescued and restored so that "there shall be no more curse," and forever sway his sceptre over a renovated earth, peopled with immortal subjects; such a kingdom will be spiritual—heavenly.

6. *The proximity of the event*.—Permit me before closing my remarks to briefly present the evidence, drawn from the context and exposition of the same, of its nearness. In vs. 6, 7, we are informed that "in that day" the Lord's reign shall commence. What day? The inquiry is answered in vs. 1-4 inclusive. One class of expositors believe that what is here delineated concerning the mountain of the Lord's house,—all people flowing unto it—learning war no more, etc., will actually transpire, and argue from the signs of the times, &c., that it is an immediate event. If their conclusions are correct, the Lord's reign will soon be introduced. Another class believe that the prophecy is not exclusively from the Lord, but a part, to say the least, from the people: "Many nations shall go and say," (see also Psa. 2d) and that many people are already predicting of a time prior to the judgment, when "nation shall learn war no longer." It is not my design to speak of the truthfulness of either exposition, as each proves the point at issue, by presenting some evidence of the proximity of the blessed end.

7. *Conclusion*.—In the language of Hugh McNeile upon the text, I would say, "under this beneficent sway we recognize the world as it shall be;" and shall Christian hearts remain unmoved, and not throb with interest upon this blessed subject? Many subjects of a far inferior character are engrossing the mind at the present day, it is to be feared, to an alarming extent, while that of a superior is set aside as a thing of naught, and confined to the few. Let me call upon all of like character to arouse from their stupor, make diligent search of the word of God, believe the truth touching this heavenly theme, and let it have its practical influence upon your lives. And in view of this subject—its immediate connection with the day of judgment and perdition of ungodly men, let me address those who are still unreconciled to God in the thrilling language of another, "Dear impenitent reader—receive a friendly warning: it may be the last—you may soon hear the trump of God, see the dead in Christ arise, feel the earth tremble beneath your feet, and behold the Judge descending the parted skies! And should the time seem to have passed away, and Belshazzar-like, you should spread the bacchanalian feast, deride our hope, and insult our God, your triumph will be short.—The song of revelry soon will cease; the voice of mirth be heard no more forever; the chilling horror will suddenly seize upon you; the sheltering rocks will not protect you; the falling mountains will not hide you; the fiery stream will not spare you; the wail of anguish will not relieve you—nor gushing tears; nor Mercy's name, nor bleeding Lamb, will then avail you! "Now is the accepted time; now is the day of salvation." Now, while the last tide may be ebbing, while the last sand may be falling—fly to Jesus, swiftly fly—your sins confess—for mercy plead: while He is on the mercy seat."

LINE OF A SERMON.

furnish a sketch of a sermon preached in the forenoon of Thanksgiving day, in Chapel, Salem.

the introduction to his subject, called a general indifference that exists among Christians in reference to the vital duties attributed to the cause of the great perishing things of the world.

heavenly things that are prohibited. need of this. (See Eccles. 9:10; Luke 11:21; Phil. 2:12; 2 Pet. 1:10, and requires the utmost diligence to secure the salvation of the soul.

not forbidden. While we live in this must take care for meat, drink, raiment, requires us to be honest and industrious calling, to enable us to "provide for our families."

sinfulness of the carefulness the text vanity of the things about which so many ourselves should be considered.—they are of time, and are destined soon to perish.

fruitless, for "which of you by taking an add one cubit to his stature?" It is also that, and leads us to distrust our merciful Father, who in his providence has to provide for us.

Christian should love the world, or the things of this world, but merely use them. God's contentment is great gain. For we nothing to this world, and it is certain we are content with it.

very Christian should keep his temporal affairs in a condition, that under ordinary circumstances he may have no occasion for distraction. He must not get into speculation or business by which he may run great risks beyond his means to meet.

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his own hands, than that he should embarrass the society with a heavy tax they cannot meet. Retrench, and all things will come out right.

The present crisis demands this. The times to some are hard, and will be worse before long. Many will be out of employ during this winter, and with no means of support.

The sermon of which the foregoing is a sketch, was preached with feeling and energy, listened to with attention, and appreciated by the brethren and friends present.

Worcester, Dec. 9th, 1851. J. W. BONHAM.

To the Friends of the "Herald."

Brethren, permit me to call your attention to a few facts for your serious consideration:

1. You do not doubt that the "Herald" may be justly called the best religious paper published in the country, of which you have any knowledge.

2. That the Advent cause in this country owes, in a great measure, its extent, prosperity, and permanence, to the teachings and influence of the "Advent Herald."

3. The "Herald" has not only had, from the commencement of its existence, to stem the tide of opposition from without, but to endure the still more fierce and cruel torrent (raised by disaffected elements) from within.

4. You know the means that have been and are still being used to destroy the circulation and influence of the "Herald."

5. The "Herald" is not sustained by magic. It was got up and has been continued by constant, faithful, persevering, and self-sacrificing labor.

6. The existence of any paper is dependent upon the interest, integrity, and promptness of its patrons.

7. In conclusion, allow me to say to each friend of the "Herald," when you read this, ask yourself the question, "Have I paid my just dues for this paper?"

Encouraged by repeated expressions of your union with us in faith and object, we take this method of appeal to you in relation to the prosecution now pending against our beloved brother J. V. Himes.

Bro. Himes was faithfully and laboriously endeavoring to advance the cause so dear to us all in this city and in a neighboring village.

Christian should love the world, or the things of this world, but merely use them. God's contentment is great gain. For we nothing to this world, and it is certain we are content with it.

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BOOKS FOR SALE AT THIS OFFICE,

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mails at a rate of postage of one cent for every four ounces.

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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.

POCKET HARP.—This contains all the hymns of the former, but the music omitted, and the margin enlarged, so that it can be carried in the pocket without encumbrance.

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.

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology, and the Numbers of the Hebrew text vindicated.

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