

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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A PROSPECT OF THE RESURRECTION.

BY DR. ISAAC WATTS.

How long shall death the tyrant reign,
 And triumph o'er the just,
 While the rich blood of martyrs slain,
 Lies mingled with the dust?

When shall the tedious night be gone?
 When will our Lord appear?
 Our fond desires would pray him down,
 Our love embrace him here.

Let faith arise and climb the hills,
 And from afar descry
 How distant are his chariot wheels,
 And tell how fast they fly.

Lo, I behold the scattering shades,
 The dawn of heaven appears,
 The sweet immortal morning spreads,
 Its blushes round the spheres.

I see the Lord of glory come,
 And flaming guards around:
 The skies divide to make him room,
 The trumpets shake the ground.

I hear the voice, "Ye dead arise!"
 And to the graves obey:
 And waking saints, with joyful eyes,
 Salute th' expected day.

They leave the dust, and on the wing
 Rise to the middle air,
 In shining garments meet their King,
 And to adore him there.

O may my humble spirit stand
 Amongst them, clothed in white!
 The meanest place at his right hand
 Is infinite delight.

How will our joy and wonder rise,
 When our returning King,
 Shall bear us homeward through the skies,
 On love's triumphant wing!

The Protestant Alliance.

(Concluded from our last.)

Rev. Mr. Burgess, of Chelsea, moved the second resolution:

"That the recent movements of the Romish priesthood throughout Continental Europe, coupled with their late aggressive proceedings in England, prove the existence of a settled purpose to overthrow religious freedom; while their success in France, in prosecutions for the sale of controversial tracts, and in preventing the circulation of the Holy Scriptures, shows to what an extent that freedom may be curtailed, even under a Constitution framed to secure both civil and religious liberty. That this Meeting, therefore, approves of the purpose of the Committee of the Protestant Alliance to interpose, whenever practicable, in behalf of those suffering wrong at the hands of that priesthood; and it calls upon the Protestants of all countries, and especially upon those in the United States of America, to unite with the people of Great Britain in defence of those principles of the glorious Reformation for which our ancestors labored and suffered."

He said, in looking at the series of resolutions which were to be moved, he saw no single word in which he did not agree, and therefore he had no qualms of conscience in meeting upon this platform those who agreed with him. But he believed the principal reason why he had been called to take a prominent part in this meeting was, that he was supposed to know something from his own experience, and his own personal knowledge of the state of things on the Continent. In attempting to lay before them the results of that experience, he should pass by those countries where it was perfectly notorious that the secular power was employed to put down every spark of religious liberty; and he would occupy their attention chiefly with a country somewhat differently situated. He was perfectly well aware that he was about to touch upon very delicate ground. It was not his fault, however, if in the Popish system the

religious and the political questions were inextricably blended. Popery had two characters; it was not only a secret confederacy against the religious liberties of man, but it was also a political conspiracy against his civil liberties.—(Hear, hear.) At the present moment the condition of France presented an anomaly such as had never before perhaps been witnessed. They had there a Republic with universal suffrage; they had there the principles of civil liberty proclaimed far and wide upon the largest basis that had ever been laid down in modern Europe, and yet nowhere was the power of the Popedom and of the Romish priesthood more rampant than in that very country. How was this to be explained? He believed it was to be explained in one sentence—that the power of Rome was strongest whenever the civil power of a country was weakest. In this country during the reign of Elizabeth the civil power had been strong, and Popery had been hapless; but in the reign of Charles I. the civil power had been weak, and Popery had again assumed an air of triumph. Again, in Ireland Popery had been powerful in the days of political concessions; but now that our Government had begun to grasp somewhat vigorously the political truncheon, the crosier of Primate Cullen began to tremble in his hands. (Loud cheers.) With respect to France, there was a time, in February, 1848, when the priesthood were restrained within reasonable limits by the Government of Louis Philippe—when the priests were kept within the walls of their churches, and were never seen in processions in the streets; but within twenty-four hours what a sight did that capital present, when the priests came into the public squares to embrace the republic, which they despised in their hearts, and blasphemously assimilated the trees of liberty to that tree of Calvary where He died who died for us all. Yes, that day saw the Romish priests in their true colors—Monarchists to-day, Republicans to-morrow; provided only that they could grasp the power which would bring men in subjection to their feet. Since that period the Government of France had treated them with the utmost deference, and had paid them every possible compliment. And what was the state of things now? not a railway could be inaugurated, not a pillar could be set upon its end, not a piece of canvass could be spread for a tent, but a priest was called to bless it. (Hear, hear.) Upon a recent occasion all the civil and military authorities of the city of Toulouse had attended in solemn state the funeral of its archbishop, whose great recommendation to that distinction seemed to have been his politics during the time of Napoleon; and there could be no doubt that such a distinction would never have been conferred on any Protestant minister, however eminent. He would state a few facts for the purpose of showing the mighty power of the Romish priesthood at the present moment in France. There were eighty episcopal sees in France, each having its bishop, and forty thousand clergymen, who together received out of the public treasury, in 1850, the sum of 1,600,000*l.*, as a payment of their salaries. Besides that, there were two hundred and forty diocesan buildings that were maintained by the State as public works. Then there were thirty-eight thousand chapels, and half that number, at least, of priests' houses, all maintained at the expense of the different localities; so that religion cost the Republic three millions; some accounts made it as high as four millions sterling. Then there was the amount of surplice fees. It was difficult to get at the full amount of them in this country—(laughter)—but at Paris alone the surplice fees amounted to 200,000*l.* a-year, and from thence they might form an opinion of what they amounted to over the whole country. In addition to this there was practised what he might call a species of pious merchandize. A certain book was published in France relating the miracles that were performed by a wonderful medal. At first it was rather a small volume, but it grew more and more bulky year by year; and 130,000 copies of that volume were sold at a franc and a half each, while eighteen million copies of the

medal itself were sold in copper, and upwards of two millions in gold and silver. Now, if they had a profit of even one sou on each medal, here was a profit of 40,000*l.* on this one article. (Hear, hear.) There were also in France two thousand five hundred religious houses besides the monasteries, and all these were independent of the seminaries, the Colleges of Maynooth, whence issued the novitiates of the Romish priesthood. Now, all those immense resources were entirely under the control of the bishops, who were themselves completely at the disposal of the Pope, who thus became a generalissimo more powerful than the Minister of War, who fancied he had four hundred thousand troops under his command. From that very army there had been detached ten thousand men to guard the gorged prisons of Rome; and for that service the innumerable army marshalled under the Romish system, consisting of bishops, priests, monks, and their followers, had given the Government a partial support. But that was not all. Out of the forty thousand priests there were thirty thousand of them called the rural clergy, who had no civil or political existence, who were entirely at the will and disposal of their bishops, who might at any time dismiss these men from their cures without assigning the slightest cause, and without the right of appeal. And all this occurred in a republic which talked of equality, liberty, fraternity. (Cheers.) The priests had got possession of four of the principle strongholds of society in France—they had got possession of the schools, they had invaded the provincial judgment-seat, they had subdued the press for their own purposes, and they had got possession of the tribune in the Representative Assembly. * * * * He did believe, in the terms of the resolution, that there was a settled purpose in existence to overthrow religious freedom in Europe. They had heard of it as settled and fixed in Italy; they had heard of it in Spain; but they had not yet been told of an article in the Pope's concordat with the Queen of Spain. "The Roman Catholic and apostolical religion is the religion of Spain, to the exclusion of every other." He wished to ask, whether in Spain there was not a confederacy to put down religious freedom? he would ask, if in Portugal the same was not the fact? Witness the excellent Dr. Kalley, and that poor woman who had just escaped death by the intervention of this country. He would ask if there was not such a confederacy in Italy? If Italy was not involved in the charge, why was Guicciardini exiled? Why was our brother groaning in prison while we breathed the air of liberty? He asked if Austria did not intend to restrict liberty? * * *

The Rev. William Chalmers, in seconding the resolution, said:

Most reflecting men are convinced that that Church is ready to take away every vestige of freedom, civil and religious, and that her true spirit is what Mr. Warren, in his pamphlet, "The Queen or the Pope," has pithily expressed in the words—"I ought, and I will; I would, if I could; I wait till I can." (Cheers and laughter.) Surely, my Lord, it is something gained, that if we are to be engaged in a death-struggle with the Papacy, the haze which a combination of circumstances had thrown around the character of our antagonist has been dissipated, and it now stands out before us in all its naked hideousness, armed to the teeth indeed, and formidably equipped for the strife, but still devoid of everything of a political kind, that could excite the sympathy, or procure the favor of any but its immediate adherents; on the contrary, chargeable with having insulted, wantonly insulted, our religion, our nationality, the prerogatives of our Queen, and her sovereign rights over the territory, the institutions, and the civil distinctions of Englishmen. (Cheers.) We know where we are, and with whom we have to deal, when there confronts us that very Popery which our fathers grappled with, and threw loathed, degraded, and kicked out of England. (Cheers.) That was Popery,—the same in corruption, in arrogance, in bloodthirstiness,—which of old lorded it over kings, assumed the

prerogatives of Deity, crushed human liberty, and slew the saints of God. (Continued cheering.) My Lord, my motion speaks of "a settled purpose to overthrow religious freedom." Perhaps the language had not been too strong had it spoken of a conspiracy for that end—a gunpowder plot in the nineteenth century.—(Hear, hear.) For such is, and always has been, the character of Popery. It is a great, wide-spread, and implacable conspiracy against the rights, and interests, and liberties of the human race. This, all past history for a thousand years constantly testifies—(hear, hear)—and that this is its present character, recent events have rendered signally evident. The details which have been given by Dr. Burgess of the state of things on the Continent of Europe, and especially in France, sufficiently prove, that the members of the Church of Rome are everywhere imbued with fresh zeal, animated with eager hopes, and engaged with an unanimity of purpose unequalled in our day, in putting forth all their strength in one mighty and simultaneous effort for the recovery of the old ascendancy of Rome. And in this effort they are backed and supported by almost all the Governments of Europe, who in their mad attempts to restore and perpetuate a policy which cannot live in the nineteenth century—(loud cheering)—have summoned around them, as the very bodyguard of their tyranny, the Romish priesthood; and at this moment rely, and have reason to rely with more confidence upon their aid, than they can venture to do even upon their standing armies. * * * * Whether this alliance between the Papacy and the Governments abroad may, or may not, lead to a crusade against the Protestantism and liberties of England, I cannot tell; but certainly the spirit which could lead France to extinguish the rising liberties of Italy for the sake of the Papacy, is quite ready, if it dared—(cheers)—to unite all the powers of Europe against ourselves.—Again and again have Romish ecclesiastics mysteriously hinted, that the Catholic powers of Europe will not suffer their Church in this country to be treated with disrespect. Lord John Russell himself has alluded in Parliament to the possibility of a Continental Popish League. My Lord, we may be called, in this respect, to stand in the Thermopylae of Europe! (Loud cheers.) But be that as it may, there is enough in the occurrences of the last twelvemonth, in our own country, to put us all on our guard. * * * * It is not toleration that will content them. Their restless ambition aims at supremacy. They want to govern. (Hear, hear.) They serve a master who hopes again to be the autocrat of the civilized world, and to give laws to princes as well as to their subjects. (Cheers.) Their real design is to bring us to the same state of things as now exists on the Continent of Europe. The recent Papal aggression, therefore, is to be regarded as a part of that very conspiracy against the rights and liberties of the human race which is yielding such bitter fruits in Spain, and France, and Italy, and Germany, and Austria, and Hungary. It is vain to talk of it as a mere scheme for the better administration of the spiritual affairs of the Romish Church in England. It is the establishment, so far as they can establish it, of that very machinery by which, when the time comes, the Sovereign may be deprived of her crown—(hear, hear)—and subjects be absolved from their allegiance; the obligation of oaths be dispensed with, and the fountains of justice polluted; the peace of families invaded and their happiness destroyed—(hear, hear)—our sisters and daughters cajoled, after they have been plundered, into living tombs—(loud cries of "hear")—and the beds of the dying beset with harpies and thieves—(cheers)—the rights of conscience trampled under foot, and our churches closed, and our Bibles taken from us, and all that we value most placed under the heel of an arrogant and heartless priesthood. * * *

Sir Culling E. Eardley said, that the catalogue of acts of oppression by which the last resolution might be sustained, was of a nature to make the blood of every Englishman, and of every Christian, run cold in his veins. He re-

part from the faith, giving heed to seducing spirits, and doctrines of devils," &c. "Brethren, if any of you do err from the truth, and one convert him, let him know that he that converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins."

or design of it. I was satisfied with the explanation given, and would, on my return, make all proper corrections.

There is quite a revival interest around where I have recently labored, in connection with other brethren. At Lake Village, the good work still goes on. I was there a week ago last Sabbath.

At noon I baptized two. In the P. M., we had a good season in partaking of the Lord's Supper, in which a large number participated. In the evening some fourteen or fifteen came forward for prayers, resolved on giving their entire being—for the future—to the service of the Lord.

I understand there has been a good revival going on at Meredith Neck and Loudon Ridge since the Conferences. I was in Concord last Sabbath. There was manifested a good interest. In the meetings on the Sabbath and Monday evening, eight backsliders started to return home, and two confessed their need of salvation, who never had enjoyed religion.

To-morrow evening, (Friday,) I expect to commence a meeting at West Boscoven, and continue over the Sabbath. Some are to be baptized who were converted during the late Conference.

I believe our work is almost done,—the Lord is at hand. East Weare, (N. H.), Jan. 14, 1852.

THE MORNING STAR.

When our souls in darkness lay, Waiting for the glorious day, Glittering on our lonely way, Dawns the Morning Star!

No bright star in yonder skies, Can with equal lustre rise, Nor attract our wondering eyes Like this Morning Star!

Peace and happiness it brings On the morning's golden wings; Glory to the King of kings! Hail, the Morning Star!

St. Albans, (Ill.), Dec. 20th, 1851. E. P. B.

EXTRACTS FROM LETTERS.

Bro. E. P. BURDETT writes from St. Albans (Ill.), under date of Dec. 20th, 1851.

Bro. HIMES:—The people of this region have of late been very much refreshed and blessed by the coming of Bro. S. Chapman among us, to proclaim the glad tidings of our Saviour's speedy "coming in his kingdom, with power and great glory."

The St. Albans Free-will Baptist church, consisting of upwards of forty members, have all, with the exception of two or three, come into the Advent faith, and are now rejoicing in the "hope of our fathers."

We are greatly indebted to Bro. Chapman for his labor of love among us. A great deal of prejudice, which formerly existed against the Advent brethren, has been entirely swept away from the minds of all who have attended the course of lectures delivered by him, with a desire to be instructed and profited. It has been truly "a time of refreshing from the presence of the Lord."

Bro. LEVI DUDLEY writes from Perry's Mills, under date of Jan. 15th, 1852.

DEAR BRO. HIMES:—For the joy and comfort of all the weary and tried saints, I would just say the Lord is still with us in this section, carrying on his great work of saving souls. There has been as near as we can ascertain about sixty converted and re-claimed, and probably twelve or fifteen old professors have received the Second Advent faith, and are rejoicing in hope of speedy redemption.

Bro. Gates is still with us, and the Lord is still with him, in giving him strength of body and mind to labor, and in giving him souls for his labor. We expect as many as twenty will be immersed in the lake to-morrow, the 16th. Praise God for ever.—Amen.

Bro. W. INGMIRE writes from Newark (N. Y.), under date of Jan. 19th, 1852.

DEAR BRO. HIMES:—I have been down sick ever since I saw you. My wife is confined to her room now. I wanted to have seen you before you left New York. I wish you to notice the death of my dear son, WILLIAM R. INGMIRE, who died Jan. 6th. His funeral took place on the 8th, which was his birthday, when he would have been twenty-two years of age.

Bro. H. H. GROSS writes from Homer, N. Y.

Since you was here in October last, I have continued with the church regularly except three Sabbaths, endeavoring to feed this precious flock with that bread which endureth unto eternal life,—and have finally, after much hesitation, accepted their invitation to become their pastor—Elder L. E. Bates having resigned his pastoral charge, and entered the field as an evangelist.

Bro. ERASTUS PARKER writes from Waterbury (Vt.), under date of Jan. 12th, 1852.

DEAR BRO. HIMES:—Bro. I. E. Jones has been with us two Sabbaths, and has had a good hearing. Prejudice has been removed, and sinners awakened. A better state of things in every respect is enjoyed by the church in this place, than has been realized since we passed through the last severe trial.

OBITUARY.



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

Died, in Holderness, N. H., Nov. 19th, 1851, JAMES SHAW, aged sixty-three years. He has left a wife and four children, who have reason to mourn the loss of a good father and husband.

Died, in Lowell, Jan. 11th, MARY ELIZA WILLARD, aged twenty-six years and six months. She was born in Barnstead, Stanstead county, Canada East, and lived the life of a consistent Christian.

Died, in Truro, Jan. 19th, 1852, DELIA L., daughter of DAVID and MARTHA RICH, aged nineteen months.

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.

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From the Distinguished Professor of Chemistry and Materia Medica, Bowdoin College. Dear Sir—I delayed answering the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends. This I have now done with a high degree of satisfaction, in cases both of adults and children.

Dr. J. C. Ayer—I have been cured of the worst cough I ever had in my life, by your Cherry Pectoral, and never fall, when I have opportunity, of recommending it to others. Yours, Respectfully, S. D. EMERSON. Read the following, and see if this medicine is worth a trial. This patient had become very feeble, and the effect of the medicine was unmistakably distinct.

"J. C. Ayer—Sir—I was taken with a terrible cough, brought on by a cold, in the beginning of last February, and was confined to my bed more than two months. Coughing incessantly night and day, I became exhausted and pale, my eyes were sunken and glassy, and my breath very short. Indeed, I was rapidly failing, and in such distress for breath, that but little hope of my recovery could be entertained. While in this situation, a friend of mine, (the Rev. John Keller, of the Methodist church,) brought me a bottle of your Cherry Pectoral, which I tried more to gratify him than from any expectation of obtaining relief. Its good effect induced me to continue its use, and I soon found my health much improved. Now in three months, I am well and strong, and can attribute my cure only to your great medicine. With the deepest gratitude, yours, &c. JAMES GODFREY. Prepared and sold by JAMES C. AYER, Practical Chemist, Lowell, Mass. [n. 1-3m.] W. M. J. REYNOLDS & CO., Publishers and Booksellers, No. 24 Cornhill, Boston. Books and Stationery supplied at the lowest prices to those who buy to sell again.—[Jun. 3.]

