

# 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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## THE ADVENT HERALD

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BY JOSHUA V. HIMES,  
PROPRIETOR AND EDITOR

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### "ROCK OF AGES, CLEFT FOR ME."

This favorite hymn had always been attributed to Toplady, till the learned Richard Watson claimed the authorship for Charles Wesley. A correspondent of the New York "Observer" sets the question at rest, and gives also a copy of the hymn as originally published by the author:—"The hymn was first published, so far as I can ascertain, not in one of the numerous hymn-books of the Wesleys, but in the 'Gospel Magazine' for March, 1776, with the signature 'A. T.' (Augustus Toplady), of which magazine Mr. Toplady was at that very time the editor. It appears, moreover, not in the department of 'Poetry,' but at the close of an editorial article, in which Mr. Toplady presents, in the form of a dialogue, the absolute impossibility of a sinner's paying the immense debt of sin with which he is charged before God. As a suitable conclusion to the article, and as an embodiment of its grand truth, he then adds the following:—"

A LIVING AND DYING PRAYER FOR THE HOLIEST BELIEVER IN THE WORLD.

Rock of Ages, cleft for me,  
Let me hide myself in Thee!  
Let the water and the blood,  
From thy riven side which flowed,  
Be of sin the double cure,  
Cleanse me from its guilt and power.

Not the labors of my hands  
Can fulfil thy law's demands;  
Could my zeal no respite know,  
Could my tears forever flow,  
All for sin could not atone,  
Thou must save, and Thou alone.

Nothing in my hand I bring;  
Simply to thy cross I cling;  
Naked, come to Thee for dress;  
Helpless, look to Thee for grace;  
Foul, I to thy fountain fly;  
Wash me, Saviour, or I die!

Whilst I draw this fleeting breath,  
When my eye-strings break in death,  
When I soar through tracts unknown,  
See Thee on thy judgment throne,  
Rock of Ages, cleft for me,  
Let me hide myself in Thee.

doctrine after St. John. He was the familiar friend of Polycarp, another of St. John's disciples; and either from him, or immediately from St. John's mouth, he might receive this doctrine. That he taught it in the church, is agreed on by all hands; both by those that are his followers, as Irenæus; and those that are not well-wishers to this doctrine, as Eusebius and Jerome.

There is also another channel wherein this doctrine is traditionally derived from St. John, namely, by the clergy of Asia, as Irenæus tells us in the same chapter. For, arguing the point, he shews that the blessing promised to Jacob from his father Isaac, was not made good to him in this life, and therefore he says, "without doubt those words had a farther aim and prospect upon the times of the kingdom: (so they used to call the millennial state) when the just, rising from the dead, shall reign; and when nature, renewed and set at liberty, shall yield plenty and abundance of all things; being blessed with the dew of heaven, and a great fertility of the earth, according as has been related by those ecclesiastics or clergy, who saw St. John, the disciple of Christ; and heard of him what our Lord had taught concerning those times." This, you see, goes to the fountain head: the Christian clergy receive it from St. John, and St. John relates it from the mouth of our Saviour.

So much for the original authority of this doctrine, as a tradition; that it was from St. John, and by him from Christ. And as to the propagation and prevailing of it in the primitive church, we can bring a witness beyond all exception, Justin Martyr, contemporary with Irenæus, and his senior: he says, "That himself, and all the orthodox Christians of his time, did acknowledge the resurrection of the flesh (suppose the first resurrection) and a thousand years reign in Jerusalem restored," or in the new Jerusalem, (Dial. with Tryphon the Jew.) According as the prophets Ezekiel, and Isaiah, and others, attest with common consent. As St. Peter had said before, (Acts. 3:21) "that all the prophets had spoken of it." Then he quotes the 65th chapter of Isaiah, which is a bulwark for this doctrine, that never can be broken. And to shew the Jew, with whom he had this discourse, that it was the sense of our prophets, as well as of theirs, he tells him that "a certain man amongst us Christians, by name John, one of the apostles of Christ, in a revelation made to him, did prophecy, that the faithful believers in Christ should live a thousand years in the new Jerusalem; and after that, should be the general resurrection and day of judgment." Thus you have the thoughts and sentiment of Justin Martyr, as to himself; as to all the reputed orthodox of his time; as to the sense of the prophets in the Old Testament, and as to the sense of St. John in the Apocalypse; all conspiring in confirmation of the millenary doctrine.

To these three witnesses, Papias, Irenæus, and Justin Martyr, we may add two more within the second age of the church; Melito, bishop of Sardis, and St. Barnabas, or whosoever was the author of the epistle under his name. This Melito, by some, is thought to be the angel of the church of Sardis, to whom St. John directs the epistle to that church, (Apoc. 3:1) but I do not take him to be so ancient; however, he was bishop of that place, at least in the second century, and a person of great sanctity and learning: he wrote many books, as you may see in St. Jerome: and, as he notes out of Tertullian, was by most Christians reputed a prophet, (De Script. Eccles.) He was also a declared millenary, and is recorded as such both by Jerome and Gennadius, (Dogm. Eccl. chap. 55.) As to the epistle of Barnabas, which we mentioned, it must be very ancient, whosoever is the author of it, and before the third century; seeing it is often cited by Clemens Alexandrinus, who was himself within the second century: the genius of it is very much millenarian, in the interpretation of the Sabbath, the promised land, a day for a thousand years, and concerning the renovation of the world. In all

which, he follows the footsteps of the orthodox of those times; that is, of the millenarians.

So much for the first and second centuries of the church. By which short account it appears, that the millenary doctrine was orthodox and catholic in those early days; for these authors do not set it down as a private opinion of their own, but as a Christian doctrine, or an apostolic tradition. It is remarkable what Papias says of himself, and his way of learning, in his book called, "The Explanation of the Words of the Lord," as St. Jerome gives us an account of it: (De Script. Eccles.) He says, in his preface, "he did not follow various opinions, but had the apostles for his authors: and that he considered what Andrew, what Peter said: what Philip, what Thomas, and other disciples of the Lord, what they spoke. And that he did not profit so much by reading books, as by the living voice of these persons, which resounded from them to that day." This hath very much the air of truth and sincerity, and of a man that, in good earnest, sought after the Christian doctrine, from those that were the most authentic teachers of it. I know Eusebius, in his Ecclesiastical History, gives a double character of his Papias; in one place he calls him "a very eloquent man in all things, and skilful in Scripture;" and in another, he makes him a man of a "small understanding," (Vide Hieron. Epist. 28, ad Lucinium.) But what reason there is to suspect Eusebius of partiality in this point of the millennium, we shall make appear hereafter. However, we do not depend upon the learning of Papias, or the depth of his understanding; allow him but to be an honest man and a fair witness, and it is all we desire. And we have little reason to question his testimony in this point, seeing it is backed by others of good credit; and also because there is no counter-evidence, nor any witness that appears against him; for there is not extant, either the writing, name, or memory of any person that contested this doctrine in the first or second century: I say, that called in question this millenary doctrine, proposed after a Christian manner, unless such heretics as denied the resurrection wholly; or such Christians as denied the divine authority of the Apocalypse.

We proceed now to the third century; where you find Tertullian, Origen, Victorinus, bishop and martyr; Nepos Egyptian, Cyprian, and, at the end of it, Lactantius; all openly professing, or implicitly favoring, the millenary doctrine. We do not mention Clemens Alexandrinus, contemporary with Tertullian, because he hath not anything, that I know of, expressly either for, or against the millennium: but he takes notice that the seventh day hath been accounted sacred, both by the Hebrews and Greeks, because of the revolution of the world and the renovation of all things. And giving this as a reason why they kept that day holy, seeing there is not a revolution of the world every seven days, it can be in no other sense than as the seventh day represents the seventh millenary, in which the renovation of the world and the kingdom of Christ is to be. As to Tertullian, St. Jerome reckons him, in the first place, amongst the Latin millenarians. And though his book, about the hope of the faithful, as also that about paradise, which should have given us the greatest light in this affair, he both lost or suppressed; yet there are sufficient indications of his millenary opinion in his tracts against Marcion, and against Hermogenes. St. Cyprian was Tertullian's admirer, and inclines to the same opinion, so far as one can judge, in this particular; for his period of six thousand years, and making the seventh millenary the consummation of all, is wholly according to the analogy of the millenary doctrine. As to the two bishops, Victorinus and Nepos, St. Jerome vouches for them: the writings of the one are lost, and of the other so changed, that the sense of the author does not appear there now. But Lactantius, whom we named in the last place, does openly and profusely teach this doctrine, in his divine institutions, (book 7) and with the same assurance that he does other parts of the Christian doctrine; for he concludes thus, speak-

ing of the "millennium, this is the doctrine of the holy prophets, which we Christians follow; this is our wisdom," etc. Yet he acknowledges there, that it was kept as a mystery or secret amongst the Christians, lest the heathens should make any perverse or odious interpretation of it. And for the same or like reason, I believe, the book of the Apocalypse was kept out of the hands of the vulgar for some time, and not read publicly, lest it should be found to have spoken too openly of the fate of the Roman empire, or of this millennial state.

So much for the first, second, and third centuries of the church: but by our conclusion, we engage to make out this proof as far as the Nicene Council, inclusively. The Nicene Council was about the year of Christ 325, and we may reasonably suppose Lactantius was then living; at least he came within the time of Constantine's empire. But, however, the fathers of that Council are themselves our witnesses in this point; for, in their ecclesiastical forms, or constitutions, in the chapter about the providence of God, and about the world, they speak thus: "The world was made meaner, or less perfect, providentially; for God foresaw that man would sin: wherefore we expect new heavens and a new earth, according to the holy Scriptures, at the appearance and kingdom of the great God, and our Saviour Jesus Christ." And then, as Daniel says, (chap. 7:18) "The saints of the Most High shall take the kingdom," and the earth shall be pure, holy, the land of the living, not of the dead. Which David foreseeing by the eye of faith, cried out, (Psa. 27:13) "I believe to see the good things of the Lord, in the land of the living." Our Saviour says, "Happy are the meek, for they shall inherit the earth."—Matt. 5:5. And the prophet Isaiah says, (chap. 26:6) "The feet of the meek and lowly shall tread upon it." So you see, according to the judgment of these fathers, there will be a kingdom of Christ upon earth; and moreover, that it will be in the new heavens and the new earth: and, in both these points, they cite the prophets and our Saviour, in confirmation of them.

Thus we have discharged our promise, and given you an account of the doctrine of the millennium, or future kingdom of Christ, throughout the three first ages of the church, before any considerable corruptions were crept into the Christian religion. And those authorities of single and successive fathers, we have sealed up altogether, with the declaration of the Nicene fathers, in a body. Those that think tradition a rule of faith, or a considerable motive to it, will find it hard to turn off the force of these testimonies: and those that do not go far, but yet have a reverence for antiquity and the primitive church, will not easily produce better authorities, more early, more numerous, or more uncontradicted, for any article that is not fundamental: yet these are but seconds to the prophets and apostles, who are truly the principals in this cause. I will leave them all together, to be examined and weighed by the impartial reader. And because they seem to me to make a full and undeniable proof, I will now, at the foot of the account, set down our second proposition, which is this, that there is a millennial state, or a future kingdom of Christ and his saints, prophesied of and promised in the Old and New Testaments; and received by the primitive church as a Christian and catholic doctrine.—(To be continued.)

### Opening of New College, London.

Address to the Students.  
BY REV. T. BINNEY.

GENTLEMEN—If this service was simply connected with the commencement of a session, or if you were to be regarded as about to enter on a collegiate course, I should probably deem it right to give you some advice with respect to the proper prosecution of your studies. The service, however, is connected with the opening of this edifice—it is a part of the ceremonial (I may so call it) of its public consecration to

## 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.)

You have heard the voice of the prophets and apostles, declaring the future kingdom of Christ: next to these, the primitive fathers are accounted of good authority; let us therefore now inquire into their sense concerning this doctrine, that we may give satisfaction to all parties; and both those that are guided by Scripture alone, and those that have a veneration for antiquity, may find proofs suitable to their inclinations and judgment.

And to make few words of it, we will lay down this conclusion; that the millennial kingdom of Christ was the general doctrine of the primitive church, from the times of the apostles to the Nicene Council, inclusively. St. John out-lived all the rest of the apostles; and towards the latter end of his life, being banished into the isle of Patmos, he wrote his Apocalypse; wherein he hath given us a more full and distinct account of the millennial kingdom of Christ, than any of the prophets or apostles before him. Papias, bishop of Hierapolis, and martyr, one of St. John's auditors, as Irenæus testifies, (Iren. lib. 5, chap. 33), taught the same

the great object for which it has been built—you, therefore, are contemplated, this day, not so much as students commencing a new session, or entering on an academic career, as a number of young men, through whom, and through whose successors, the object of this institution, and of all its terms, sessions, and studies, is to be carried out. That object is your personal preparation for sustaining hereafter a public function—the office of the ministry in the Church of God. It is true (and I hope well of the arrangement) that lay students will be admitted to the college; the training of such, however—though I trust it will be encouraged, and be productive of great and beneficial results—is yet, unquestionably, but a secondary and subordinate aim of the establishment. It exists, primarily, for a higher purpose: to that higher purpose, I think I shall be justified in confining my attention, and in contemplating you as looking forward to its attainment in yourselves.

You anticipate, then, the ministerial office. Now, this office, even among Nonconformists,—stripped of all that is externally imposing in the discharge of its duties, and of all that is priestly and mystic in its pretensions,—is yet not so utterly destitute of attraction as to be incapable of becoming the object of ambition. Properly understood, indeed, the ministry is not a profession, to which a parent may devote any of his sons, or which any individual may select for himself;—it is a vocation. It is not a thing which a man may choose, but for which he is to be chosen; it is that to which he is called—called of God, and which, therefore, instead of thinking he may select it or not, it is at his peril, when called, if he decline. This spiritual vocation, however, in places where Christianity has long been established, in times when persecution has ceased, and in circumstances when the ministry is educated and respectable, though still real in all true ministers, is not so obvious as in extraordinary periods; while, at the same time, the probability is of course increased of the force of secondary influences being felt—of men being “moved” to desire the office from the attraction of its intimate relations with learning,—or from that of its public and popular aspect, conferring, as it does, official distinction, opening the way to personal influence, and affording facilities for the culture and the exercises of intellectual power and eloquent discourse.

Now in this address I wish to fix your attention on only one thing, and to present it, as much as possible, through the medium of scriptural illustration and argument. I want to impress upon you the difference between liking the ministry on account of some of its subordinate attractions, and being ministers, or rather Christian men, by the possession of an inward spiritual life. I want to urge you to cultivate a deep, habitual, earnest religiousness; to pursue your studies, prepare for your office, enter upon your work, and go through life, “walking with God;” for be ye well assured, young men, that this, while it will fit you for doing all that is official in the best manner, is itself that without which, everything else is nugatory and vain.

I go, for the ground of my remarks, and for authoritative guidance, to Him whom we reverence as our Lawgiver and Lord. I select an incident from the evangelical narrative of his life, which bears directly on the one lesson that I wish to inculcate. The ministry we regard as a divine institution. In the form in which it at present exists, indeed, it came into use subsequent to the establishment and extension of the Church, after the resurrection of Christ, and the descent of the Spirit. But in our Lord's life-time there was an official ministry;—one which he ordained and endowed, and in relation to which he uttered an admonition, applicable, in spirit, to any, anywhere, who may sustain the office, however modified. Jesus, we are informed, chose seventy disciples, and sent them away “into the cities and villages whither He himself would come.” They were employed in a sort of preparatory mission, and the better to secure attention to their message, our Lord conferred upon them miraculous powers. When they went forth, they were hardly aware, perhaps, of what they were to achieve by the exercise of their splendid official gifts. When they returned and reported their success, they seemed more impressed with what they had witnessed of their own doings, than with the moral effects of their message on the people. They failed not, indeed, to refer the prodigies to the power of the Master; but still it was with a sense of their personal agency, and an exulting consciousness of their own importance. “Lord, even the devils are subject to us”—(subject to us, observe)—“through thy name.” Our Lord, saw, there can be little doubt, in the substance and tone of the remark, the symptoms of a feeling which it was necessary to repress. His servants were in danger of loving their work on wrong grounds,—they were getting dazzled by a splendor that was merely external; elated by what was subordinate and secondary; and they needed to be preserved from so perilous a

state. A corrective was administered in the form of a great admonitory sentiment, involving a principle applicable to the ministry throughout all time. Jesus looked upon the disciples with reproving tenderness,—perhaps with sorrow,—and then, with mingled solicitude and solemnity said,—“In this rejoice not, that the spirits are subject to you, but rather rejoice that your names are written in heaven.”

Adapting these words to the ordinary minister, I should say, that you sufficiently secure their import and force by attaching to them a meaning of this sort: for “spirits to be subject to any one,” expresses what he can do;—for “his name to be written in heaven,” expresses what he is. The contrast is between office and character; external distinctions and spiritual life; gifts and grace; powers or position eminent and illustrious, and a state of heart regenerate and sanctified. I think it unnecessary to defend the propriety of this exposition,—partly, because I am avowedly adapting our Lord's words to a particular purpose,—taking as much of their meaning as I need, without asserting that I have nothing behind; and, partly, because every one will admit that the exposition is true as far as it goes, for I know none who will say that any man could derive comfort from the belief that his name was written in heaven, if he himself was not consciously holy: or that any one who will be admitted to heaven at last, and find his name “written in the Lamb's book of life,” can be other than a spiritual and good man. The unholy, as such, are threatened with having their names “blotted out of the book of life;” the names, therefore, that remain there must be the names of those who, whatever else they may be, are spiritually distinguished by “all holy conversation and godliness.” The contrast, then, in our Lord's language, we again say, may be justly considered and adequately represented as a contrast between office and character;—between external distinctions and internal;—between doing and being;—the exercise of ability and the possession of grace;—mental endowment, natural faculty, acquired resources, and that inward principle which sanctifies them all,—which alone can impart to them, in their exercise and display, anything of the nature of acceptable service, or give them value and worth in the sight of God.

You are already separated to the ministry. One day, you will be invested with the office, and sustain it in the church. You may come to occupy distinguished stations, and to develop in yourselves eminent gifts. The mere fact of official position is itself a distinction; but when held in connexion with rare endowments, large influence, great success, or other outward and visible things, there will be danger of your falling into the sin of the disciples, and need for your remembering the admonition of the Lord. I wish to show you, by a few suggestive remarks, the grounds and compass of that admonition.

1. In the first place, you will do well to recollect, that office and gifts, in themselves considered, are no proof of spiritual character at all.

This statement admits of illustration from an historical fact and a prophetic announcement. Judas was invested with the apostolical function by our Lord himself. Externally and officially he was as much an apostle as Peter or John. He had probably equal powers with the rest;—could heal the sick, and cast out devils, and perhaps preach as eloquently as any. Yet he never was what we should call a truly converted or spiritual man. He did not fall, as Peter did;—he was never on any eminence, religiously speaking, from which he could fall. He was inherently bad,—bad always, bad from the beginning. He never was in spiritual harmony with Christ. He was always destitute of earnestness and sincerity. His ultimate behavior was the natural development of what was in him. When Peter “denied,” he was not himself;—when Judas “betrayed,” he was. In the one case, the cloud was on;—in the other, it was off. The true disciple was concealed and disfigured by his sudden excitement; the false was revealed, in his proper light, by his deliberate deceit. Our Lord knew from the first who it was that should betray Him. “Have I not chosen you twelve, and one of you is a devil?” It may seem mysterious that with his knowledge he should have acted as he did. I know not, however, but that it was done with the design of illustrating the very lesson I am putting before you. To a human observer, there might have been everything about Judas that would seem to recommend him for the apostleship. All external appearances might be in his favor, and on these Jesus might choose to act, for the purpose of showing, in a conspicuous example, not only the possibility of office and gifts being possessed separate from spiritual character, but the probability, also, of that being the case, when external appearances, and personal professions, would be all on which the choice of ministers would proceed, and fallible men the agents in selecting for, and conferring the office.

The point in question is further illustrated by our Lord's prophetic announcement in respect to the proceedings at the last day. He describes a fact which is then to be revealed, but which involves in it other facts, that must previously occur in the history of the church: “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you: depart from me, ye that work iniquity.” Here, again, you will observe, there is no falling in the case—no change in the individuals is referred to, as if they had once been in a better state. They are described in language which seems to imply their inherent and habitual wickedness; while, in relation to himself, Christ says, “I never knew you.” The point to be pondered, however, is that their description of themselves is not contradicted, that is, of their powers and doings. It is not said that they had not prophesied, or preached, in the name of Christ,—or that they had not cast out devils, and not done other wonderful works. It is rather admitted that they had. The truth of their representation is not denied. But in this very way is the lesson taught us, that gifts and powers the most splendid may exist separate from spiritual character. A man may “prophesy,” and “cast out devils,” and achieve wonders; and yet “his name” may not “be written in heaven.” His inward spiritual state may not be in harmony with his external office or his public gifts. Those things, then, cannot be in themselves a proper ground for satisfaction and joy, which may actually exist, separate from those other and greater things, which belong to the union of the soul with God.

It is not necessary to multiply illustrations of this melancholy truth, or we might show you how terribly the topic is illustrated by the apostles' suggestion of the possibility (for such, I think, we must deem it) of a man “speaking with the tongues of men and of angels, having the gift of prophecy, understanding all mysteries and all knowledge, possessing a faith that could remove mountains, bestowing his goods on the poor, and giving his body to be burnt,”—and yet being destitute of spiritual life—having no more claim to goodness or intelligence than “brass or a tinkling cymbal.”—(To be continued.)

### Gospel to the Masses.

Arrangements, especially in large towns and cities, prove to be inadequate to bring the Gospel to the masses. The recent movement in the city of New York, is an auspicious omen, that American Christians are beginning to feel the importance of making special efforts for the unevangelized in their midst, especially when a half million of foreigners are pouring in annually upon us. There is some truth in the biting sarcasm of Cardinal Hughes in his recent speech in behalf of the Irish Universities, though it comes with bad grace from a Papal Cardinal, and is uttered in a satanic spirit.—Fit theme for a Roman Catholic, a cardinal jeer—the spiritual destitution of the land! It is the same spirit that exulted at the martyrdom of John Huss, and sung pæans at the massacre of St. Bartholomew. Papacy has always withheld the Gospel from the masses. The Cardinal said:

“I call attention to a recent movement. It is that among the Protestant clergymen of this city, within a few days past, of nearly all the different denominations; an agreement was come to, since the people would not come to the church, to bring the church to the people.—[Roars of laughter.] Churches they have in abundance. In their churches there is no want of room, and it is the easiest thing in the world to exercise the politeness of handing a stranger to a seat. It is not, therefore, for want of church-room that they go into the street, but for want of people. They complain—and I, who read their religious newspapers, see their complaints from almost every section of the country—deploring the circumstance that, for fifteen or twenty years, the Holy Spirit, as they call it, has not visited the churches.”

One of the saddest facts among evangelical Christians in large towns and cities is the tendency to build temples, extravagant in cost, instead of devoting the surplus over and above that which is necessary for the erection of comfortable houses of worship to the preaching of the Gospel to the poor. We know one church not a thousand miles from Cincinnati that recently pulled down a very substantial and comfortable brick house, good and comfortable for a half century longer, and erected a costly one in its place, with a spire, it is said, higher than any other in the United States, rivaling even that of the celebrated Catholic cathedral in this city. We know an Episcopal church, not a thousand miles likewise from the same city, that before it began to build, did not count the cost, and there the house stands uncompleted for want of funds, an odd piece of extravagant

and architectural folly. Hundreds of thousands have been expended, thousands more are needed to complete the Catholic cathedral in this city, beautiful in architecture, it is true, and fine for the eye to rest upon, but a building dedicated to priestly flummery and canonical superstition, while the people that crowd into it are hoodwinked and led blind-fold to eternal ruin. The Catholics of Buffalo contemplate the erection of a cathedral in that city to cost a million of dollars. Methodists and Baptists, as denominations, have repudiated the erection of extravagant houses of worship, but we saw, not long since, a description of a magnificent building in an eastern city, built by the Methodists, finished internally as sumptuously as any of the neighboring churches, and with as tall a spire. We have read of Baptist houses in this country, in Gothic style, with their bowed-windows, stained glass, and groined ceilings.

We have remarked, that the recent movement in New York is an auspicious omen. It is so in various respects. With others, it is indication, that Christians have swung to an extreme in their religious scheming, and that they are beginning to feel the necessity of reverting to first principles as taught in the Bible, and to study the examples of Christ and his apostles as model plans in doing good. The Bible has stood the tests of centuries, and it will ever stand. God's plan will prove to be the best. How safe ever to turn to the Bible. Though Christ taught in the temple, and in the synagogues, we find that he spent much of his time in the thronged resorts of men, in the highways, by the sea shore, where the multitude could be found. So did the apostles. Have not Christians in all times a hint in the parable contained in Luke 14th?

It was shown by calculation, that a large portion of the 520,000 in the city of New York, never enter any house of worship, evangelical or unevangelical. The same might be said of all large towns and cities, Cincinnati included. Christ and his apostles aimed to bring the Gospel to every man's heart. Let us follow their example.

Journal and Messenger.

### Ancient Money Transactions.

Abraham is represented, in the Hebrew writings, to have purchased “a field for a possession,” “with a cave, and all the trees, as a burying place for Sarah, his wife,” paying for them “four hundred shekels (or weighed pieces) of silver, current with the merchant.” This is a very intelligible announcement of a large circulation, and also of some exact regulation in the quality or “standard” of the “pieces” of metal designated by the very notice of their weight. The formal witnesses and the systematic transfer of values, exhibit the prevailing civilization of the age in which Abraham lived.

The affinities of weights among ancient nations are thought to prove that the Roman weights came from Greece, the Grecian from Phœnicia, and the Phœnician from Babylon, near Abraham's birth-place. Thus our own weights claim a very respectable antiquity.

In the book of Job, considered more ancient than the other Hebrew writings, we read that after his recovery from sickness, “every man of Job's friends and relations gave him a piece of money, and every one an ear-ring of gold.” The words “ear-ring” and “money” have been used synonymously, for ornaments of gold were often delivered “by weight” as “money,” their title of fineness being appreciated by the parties.

“The images” which Rachel “hid in her camel's furniture” “were called gods,” probably from their devices or forms, being in the shape of animals, which were worshipped. Laban's “images” or “gods” were also plainly termed “money,” which his daughter Rachel “stole,” in the language of the Scripture, as a feminine assertion of her right to an inheritance from her father's house, where she says, “she was treated as a stranger.” The merchants from Midian, “with camels bearing spicery into Egypt,” who bought Joseph from his brethren, appear to have had their “silver” “pieces” ready for that trade, and counted them without delay. Jacob's sons carried “money” into Egypt “to buy corn,” which money was afterwards found tied up in their corn sacks, and was tested “by weight,” when it was returned the second time.

The arts of casting small images or ornaments of gold, stamping or graving impressions on “pieces” of metal, like coins, as well as the more difficult process of graving on gems, were known and mentioned at a very early period of history.

Payments in metallic money, “weighed pieces,” “images,” ornaments, or coins, are mentioned frequently in the Hebrew writings. They are also exhibited in the descriptions of ancient Egyptian paintings.

We perceive in the accurate details of the Hebrew writings, that Jonah “paid his fare,” like a passenger, from Joppa, a port on the Mediterranean, to Tarshish, probably Issus, on

his route to Nineveh; where Mr. Layard is said to have discovered a monument erected to his memory; at any rate, inscribed with his name. But Mr. Layard mentions that "no coins have been discovered among the Assyrian ruins, nor is there anything in the sculptures to show that the Assyrians were acquainted with money, as in Egypt." It is also remarkable that no coins of great antiquity have yet been found in Egyptian ruins, although the Egyptians are known to have had a metallic currency.

Herodotus visited Babylon, "which once gave laws to all nations of the East," about 2,300 years ago, and then described the signs of its decay. He relates that "all the coins which remained from the surplus revenues of Asia, after defraying the current expenses of the year, were melted into earthen jars. When the metal cooled, the jars were broken, and the bullion placed in the treasury."

It has been discovered, both in Nineveh and Egypt, that letters and plates were engraved on earthen tiles, and it would be a curious discovery if some of these ornamented cylinders, tiles, or bricks, should prove to be receipts for funds drawn from the ancient Assyrian, or Egyptian treasuries, or bonds which have been presented, redeemed, and paid.

Let us suppose that, for "the dispatch of business," tiles, thin bricks, or cylinders of clay and earthenware, stamped with the sovereign's seal, bearing his name and titles, (figured images within a scroll,) were employed as evidences of deposits in the public treasury, or were issued by the proper officers as durable receipts for bullion, valuable ornaments and money, lent to the government!—in fact, to have answered all the purposes of modern stocks, and to have been tokens of loans and receipts for subscriptions to ancient Egyptian and Assyrian investments.

In times of adversity or pressure such tokens would be handed in for payment. With the declension of the parent countries, the precious metals would take the course of emigration to distant colonies, and gradually change their forms and devices, as they do at the present day. If these receipts are found, the "coins" and bullion have passed elsewhere.

Although our translation of the Bible asserts that "usury," understood as "the excess of interest above a lawful standard," was the subject of prohibition by the Mosaic laws, Hebrew scholars now interpret the command as an interdiction of all payment whatever! By an absolute law, the destitute Hebrew was prevented from paying any interest to his richer brother, who was not permitted to refuse to lend "for his necessities."

"A pledge," or "security" for the repayment of loans, was allowed, with well-defined exceptions, in cases of extreme destitution, when even this practice of security was forbidden.

Even the feelings of a poor debtor were kindly protected from the intrusion of a creditor within his door.

"When thou dost lend thy brother any thing, thou shalt not go into his house, to fetch his pledge. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. And if the man be poor, thou shalt not sleep with his pledge."—Deut. 24:10—12.

The Egyptians sometimes pledged their mummies for the repayment of a debt. Among that people a mummy was considered among the very best kinds of security. It is not improbable that on this account, among other reasons, the Hebrews were told, "Ye shall not spend money for the dead."

The custom of impressing letters and important publications upon clay, stone, alabaster, terra-cotta, mortar, or cement, was one common to many ancient nations; as well as the processes of writing and painting upon skins and parchment, upon leaves, bark, and papyrus, or paper. "The Ten Commandments of the Hebrews" are represented as having been written or graven "upon both sides of two tables (tablets) of stone, which Moses carried in his two hands." These were easily broken when cast down, in his anger at the idolatry of the people. Did Moses employ brick or tile for stone—a practice mentioned elsewhere in the scriptures—or did he use tablets of alabaster or terra-cotta, according to the most ancient method in Assyria, as related by Mr. Layard? The instructions to the people, in Deuteronomy, "to set up great stones and to plaster them with plaster, and to write upon the stones" "all the words of the law," "very plainly," afford us another reference to the common mode of publication peculiar to that age, and to the former associations of the Hebrews; for some of the most ancient pyramids in Egypt have been covered with cement, and are found inscribed in a similar manner.

### "All these Things are Against me."

A grievous mistake the patriarch made when he uttered that complaint! All these things against him? Was it "against him" to have

that favorite boy, Joseph, (whose supposed loss he was bewailing,) made the lord of Egypt? Was it "against him" that Benjamin was taken from his arms to be brought back again laden with a brother's munificent bounty? Was that all-wise Providence, that he so faithfully distrusted, working "against him" when it at last evolved such a merciful preservation for him and all his house from famine? The man who had wrestled with the angel at Peniel, and experienced the deliverances which the brook Jabbok had witnessed, should never have vented such words as those.

But the race of distrusting Jacobs have not yet passed away. The assurances of the Christian experience of forty centuries, have not been sufficient to hinder those who have been tried as Jacob was, from complaining as he did. "All these things are against me." I stand beside the sick-bed of one who is but ill accustomed to such hours of suffering and pain. His frame is wrecked with anguish. The fever is drinking dry his blood. On his uneasy bed he tosses to and fro; and as he remembers many requirements of his neglected business, he is ready to say, "All things are against me!" But in that lonely chamber he is brought near to the gates of eternity—flames of the pit flash in his face. His sins rise with appalling terrors before his awakened conscience. He cries out—God be merciful to me a sinner!

As he rises once more from the couch of suffering—which has been to him the birth-place of his spiritual life, and goes back again into a world, now less dear to him than before, his grateful song is—"It was good for me that I was afflicted! Blessed be God for that near view of eternity? But for that, my soul had been lost!"

Mayhap these lines may reach some one who can recall the remembrance of an earthly idol which once held far too high a place in the temple of her affections. Her life was bound up in the life of the lad. To that idol she was "joined;" but a merciful God would not "let her alone" in her idolatry. At length the trial came. In terror and dismay she saw how the color began to fade out from the cheek, and the much loved voice has died into a murmur. Each sweet word fell fainter and fainter from his tongue. The mark of the destroyer grew fatally vivid, and in her wild despair she cried out—"All these things are against me." "Let me not, O God, see the death of the child!" And when the breath of the departed one no longer fanned her cheek, like David has she exclaimed—"Would to God I had died for thee, my son!"

But when the first gush of maternal anguish has passed away, she has had time to look about her and see her danger, a danger from which she is now delivered. Now she beholds with terror and compunction how ungrateful was that idolatry! how completely her affections were stolen from the Saviour—how she was leaning on a reed, and perilous was the guilty idolatry to her soul. It is not, therefore, the melancholy pleasure of knowing that the tender plant—taken away by angel reapers from the "evil to come,"—now blooms amid the paradise of God, which alone sustains her, but the sense of rescue from a state of guilt and forgetfulness of God, and a rescue too by the merciful hand of that very neglected and forgotten Father in heaven. This, more than all, fills the smitten soul with a strange and trembling gratefulness, and prompts the heart-breaking confession—"What have I now to do with idols? Whom have I in heaven but thee? and there is none on earth whom I desire beside thee."

The record book of Christian experiences has many such narratives to disclose. In this way earthly bereavements have been sent to save the soul from the worst of all bereavements—the loss of God's favor. Many a commercial bankruptcy has saved from a bankruptcy of the soul. As the idolized riches of this world have taken to themselves wings and flown away, the disappointed soul has been led to look higher—even toward those treasures that no moth can corrupt, and no thief can reach. Many a sick bed has delivered the sufferer from a bed in hell! "There," said a young man once, as he pointed to a diseased limb that was destroying his life—"there it is; and a precious treasure it has been to me. It saved me from the folly of youth—it made me cleave to God as my only portion; and I think it has now brought me very near to my Father's house." It may be "against" the ungodly worldling to go to the house of mourning, but the true saint finds it often a meet preparation for the marriage supper. It may go "against" the enemy of God most fearfully, to lay his head on a dying pillow, but to the saint that pillow is one of down; for

"While he feels his heart-strings break,  
How sweet the moments roll!  
A mortal paleness on his cheek,  
But glory in his soul!"

All things are indeed "against" the sinner, while he remains a sinner; but in my Bible I find that "all things work together for good to them that love God, to them who are called according to his purpose."

Stray Arrows.

### Songs in the Night.

In disturbing the rubbish of my library, I stumbled upon the following beautiful extract from one of the Rabbis. The Rabbinical writings, as most of your readers are aware, though generally characterized by the loftiest strains of allegory, still, often contain passages, in beauty of allusion and tenderness of expression, very rarely surpassed, as I trust the following will attest.

Y. Y. Observer.

"Light is the countenance of the Eternal," sung the setting sun.

"I am the hem of his garments," responded the rosy tint of twilight.

The clouds gathered and said, "We are his nocturnal tent," and the waters in the cloud, and the hollow voice of the thunders joined in the lofty chorus.

"The voice of the Lord is upon the waters, the God of glory thundereth, the Lord upon many waters."

"He did fly upon my wings," whispered the wind, and the silent air replied—"I am the breath of God, the aspiration of his benign presence."

"We hear the songs of praise," said the parched earth: "all around is praise, I alone am silent and mute." And the falling dew replied,

"I will nourish thee so that thou shalt be refreshed, and rejoice, and thy infants shall bloom as the young rose."

"Joyfully we bloom," replied the refreshed meadows. The full ears of corn waved as they sung, "We are the blessing of God, the Hosts of God against famine."

"We bless you from above," said the moon. "We bless you," responded the stars. And the grasshopper chirped, "We too He blesses in the pearly dew-drop."

"He quenched my thirst," said the roe; "and refreshed me," continued the stag; "and grants us our food," said the beasts of the forest; "and clothes my lambs," gratefully sung the sheep.

"He heard me" croaked the raven, "when I was forsaken and alone." "He heard me," said the wild goat of the rocks, "when my time came and I calved."

And the turtle dove cooed, and the swallow, and all the birds joined their song; "We have found our nests—our houses; we dwell on the altar of the Lord, and sleep under the shadow of his wing in tranquillity and peace."

"And peace," replied the night, and echo prolonged the sound when Canticler awoke the dawn and crowed, "Open the portals; the gates of the world! the King of glory approaches! Awake! arise! ye sons of men, give praises and thanks to the Lord; for the King of glory approacheth."

### Fixed Principles.

The same yesterday, to day and forever; here, there, everywhere, the same; without variation, parallax, or even "shadow of turning," or seeming of deflection; such is the God we worship. Such is the prime attribute of His being; the feature of His God-head which the uplifted eyes of the human soul first meets and adores in its humble supplication. Its impress is stamped upon every page of His material universe and moral government. His character is fixed. He cannot himself change his attributes, and while they remain immutable, he cannot change his laws, or the great principles upon which they are based. These are fixed forever; for all time, for all eternity. In them there is no variability nor shadow of turning, among all the vicissitudes of time and the mutations of mortality. Man may drift about like the helmsman or mariner upon every wind or wave of temporary expediency; he may make a law unto himself six days in the week, to bend his course to the bias of the cross-currents of his experience; he may steer his bark by the delusive light of a vessel, frail as his own, and floating seaward on the same stream; but firm as a rock the truths of God shall stand forever. Among all the aberrations of humanity, a fixed throne, fixed stars, fixed laws, fixed principles, will abide in their power and permanency, the same yesterday, to-day and forever. As in the material world, the power, the principle, or the law of gravity is fixed; is the same to-day as at the first day of creation; so in the moral world, the power, the principle, or the law of love is fixed; is the same as when the morning stars sang for joy over the infant world, or the angels of God over the manger-cradle of its infant Saviour. These two great powers or principles are fixed; unchanged and changeless. And equally so are the laws through which they act, the one upon matter, the other upon man. As the law of gravity will never act with a greater force of attraction upon the material world than at the present moment: so the law of love will never act upon mankind with a greater force of obligation than to-day. Once, for all and forever, was the Son of Man

lifted up; once, for all and forever, was that crowning manifestation of God's love to mankind. "It is finished!" The book of Divine revelation is forever closed. Were there a blank leaf remaining the sword of the cherubin would strike the daring pen that should venture to add thereto promise or prophecy. Neither Sinai, nor the Mount of Olives, or of the transfiguration, will ever tremble or glow again with the presence and will of the God-head. The fires of Divine Revelation will never be rekindled on their sacred summits. "It is finished;" there will be no new gospel, no other gospel than this we now have, given by God to man; no other promise, prophecy or command, than is now written therein.

Elihu Burritt.

### Obituaries and Epitaphs.

It is not true—as by some may be thought,—that conductors of religious journals regard all obituary records with dislike. They would have them—if allowed to suggest in this matter, generally briefer and sometimes more shaded and appropriate in their representations of character. On this subject, the Christian "Register" has some pertinent comments, which it can be no disadvantage to read:

"Among the lesser cares which fall upon us in our editorial capacity, there are none which disturb us more than the many obituary notices that are sent in to us. A correspondent, last week, in his preface to a brief and appropriate notice of an aged friend, says, 'I suppose that few persons ever read "obituaries," especially since they appear so frequently in the "Register." We suppose so, too; but there are reasons, we think, why they should be published, and we never decline one which is accompanied by a responsible name, and written with any tolerable degree of accuracy, conciseness, and propriety. But it would seem as if every one deeply interested in a friend, feels competent to write an obituary of him for the public, and some of the notices sent to us, in the slaughter they make of good words, good taste, and appropriateness of imagery and sentiment, make us sympathize with the feelings of the ancients, who sacrificed what was most valuable over the graves of their friends. We have just been spending nearly an hour unsuccessfully in trying to put into some reasonable shape and limits an article which has evidently been written with deep emotion, and which should be the beautiful notice of a beautiful life. And this is one of the unsatisfactory and painful duties which we often have to perform. May we here give a few words of advice to those who would write obituary notices?

By the grave of a friend, as in the house of God, let your words be few, and unless the few and fitting words come to you, remain in silence. God will take care of your friend; and they who knew and loved him, will treasure up his memory and keep it sacred without any public eulogium. Still, when they are properly prepared, there is a fitness in these affectionate memorials of the dead. It is well not only to remember the pure and good, with whom we have been associated, but that we should, by words as chaste and simple as those on a marble tombstone, and with feelings as subdued as those with which we stand by the dying, extend and perpetuate the knowledge of their faithfulness in life, and the serenity of their hope in death. We may thus perform an office of grateful friendship to the dead, and at the same time do something to awaken the piety and strengthen the faith of the living.

Some of Mr. Wordsworth's remarks on epitaphs may be quoted here as applying equally to Obituary Notices: "The writer of an epitaph is not to be an anatomist. The character of a deceased friend is not seen, nor ought to be seen, otherwise than through a tender haze or luminous mist that spiritualizes and beautifies it. Such an epitaph is written by truth, hallowed by love, the joint offspring of the worth of the dead, and the affections of the living. \* \* Its story should be concise, its admonitions brief. \* \* A grave is a tranquilizing object; a resignation springs up from it as naturally as the wild flowers which besprinkle its turf." "An epitaph," says Weever, "is a superscription \* \* briefly declaring (and that with a kind of commiseration) the name, the age, the deserts, the dignities, the state, the praises both of body and mind, the good and bad fortunes in the life, and the manner and time of the death of the person there interred."

All this is to be done briefly and with the severest taste. "Bring forward," says Wordsworth, "the one incidental expression," "a kind of commiseration;" unite with it a concern on the part of the dead, for the well being of the living, made known by exhortation and admonition; and let this commiseration and concern pervade and brood over the whole, so that what was peculiar to the individual, shall be subordinate to a sense of what he had in common with the species; and our notion of a perfect epitaph would then be realized."



electd Governor of Hungary, was defeated in his efforts to give liberal institutions to his constituency, by the combined armies of Austria and Russia. That betrayed by the perfidy of one of his own generals, Kossuth had retired to the empire of Turkey, from whence by one of our national vessels, the *MISSISSIPPI*, despatched for that purpose by an act of Congress, to proceed to Gibraltar, from thence he visited England, and that on Friday the 5th inst. he arrived in this country.

There is no question but Kossuth is one of the most remarkable men of this age; and as an orator he is equalled by few, in ability to sway the popular mind. It is therefore a question of some importance to learn his purposes among us, and the probability of his success. He is evidently impressed with the idea that Europe is verging on a crisis of no small moment, and his plans all have respect to that emergency. In an address to the people of Manchester, Eng., he said:

The very source of these demonstrations is the instinctive feeling of the people—(hear, hear)—the destiny of mankind has come to the turning point of centuries; it is the cry of alarm upon the ostensible approach of universal danger; it is the manifestation of the instinct of self-preservation, roused by the instinctive knowledge of the fact, that the decisive struggle, the destiny of Europe, was near, and that no people, no country, can remain unaffected by the issue of this great struggle of principles. (Applause.) The despotic governments of Europe feel their approaching death, and therefore they will come to the death-struggle. (Hear.) And I hope this struggle is unavoidable, and because it is called forth by them, it will be the last in mankind's history. That is the state of the case, as I conceive it, gentlemen. Or else, how could even the most skilful sophist explain the fact of the universality of these demonstrations, not restricted to where I am present—not restricted to any climate—not restricted to the peculiar character of a people—not restricted to a state organization; but spreading through the world like the pulsation of one heart—like the spark of heaven's lightning. (Cheers.) \* \* \* \* \* How can I say that this struggle is so near? Why, ladies and gentlemen, I state it because it is. (Loud cheers.) Every man knows it; every man feels, every man sees it. A philosopher was once questioned, how he could prove the existence of God. "Why," he replied, "by opening my eyes. God is seen everywhere; in the growth of the grass, and in the movement of the stars; in the warbling of the lark, and in the thunders of heaven." (Loud cheers.) Even so I prove that the decisive struggle in mankind's destiny draws near. I appeal to the sight of your eyes; I appeal to the pulsations of your hearts, and to the judgments of your minds. You know, you see, you feel that the judgment is drawing near. (Loud cheers.) How blind are those men who have the affectation to assert, that it is only certain men who push to revolution the continent of Europe, which, but for their revolutionary plots, would be quiet and contented! (Laughter.) Contented! (Renewed laughter.) With what! (Loud and long shouts of laughter.) With oppression and servitude? France contented, with its Constitution subverted? Germany contented—with being but a fold of sheep, pent up to be shorn by some thirty petty tyrants! (Loud cheers and laughter.) Switzerland contented, with the threatening ambition of encroaching despots? Italy contented, with the King of Naples? or with the priestly government of Rome—the worst of human inventions! (Cheers.) Austria, Rome, Prussia, Dalmatia, contented, with having been driven to butchery, and after having been deceived, plundered, oppressed, and laughed at as fools? Poland contented with being murdered! (Cries of indignation.) Hungary, my poor Hungary, contented with being more than murdered—buried alive—(loud cheers)—for it is alive. What I feel is but a weak pulsation of that feeling which pervades the breasts of the people of my country. (Cheers.) Russia contented with slavery! (Hear.) Vienna contented! Lombardy, Pesh, Milan, Venice, Russia, contented! Contented with having been ignominiously branded, burned, plundered, sacked, and its population butchered, and half of the European continent contented with the scaffold, with the hangman, with the prison, with having no political rights at all, but having to pay innumerable millions for the highly beneficial purpose of being kept in serfdom! (Cheers.) That is the condition of the continent of Europe—(hear, hear)—and is it not ridiculous and absurd in men to prattle about individuals disturbing the peace and tranquillity of Europe? (Hear.)

In speech at New York, he used the following language:

The events of Europe are pointed out by the finger of God, the words "mene, mene, tekel, upharsin," are written so plainly on the wall that we know not the hour when the trumpet of the resurrection of the enslaved nations shall sound.

The duty of Kossuth evidently is, that England and America shall be prepared to take some active part in the expected struggle. Says the *Boston Journal*:

The eloquence of Kossuth is effective, and in all his addresses he is evidently inspired by the holy feeling of riotism. His elegant language, his noble sentiments, and powerful appeals to the feelings, qualify him especially to excite the sympathy and elicit the admiration of his hearers. Hence his appeals for assistance are made to the masses. His aim in France and in England has been to create—to build up by his sense, by his soul-stirring addresses—a public opinion, which shall give a decided tone to the action of the governments. And from all which we can gather from the character of the man, from his actions, he left the shores of Turkey, from his speeches, and since he has reached our own shores, he seeks not merely to enlist the sympathies of our people, but through them obtain physi-

cal aid, and procure the co-operation of our government in his great designs to achieve independence for his native land.

And the addresses of welcome with which he has been greeted in New York, seem calculated to encourage these expectations on his part. He has been promised not only sympathy, but assistance. He has been told that two hundred thousand bayonets—wielded by Americans—were at his disposal! He has been taught to believe that the people of this country are ready to rise, *en masse*, hurl the proud Czar from his high seat, and establish a new government—a government of the people—over the whole Germanic Empire. In his eloquent speech replying to the address of the Mayor of New York at Castle Garden, which appeared in full in our columns yesterday, and is worthy of an attentive perusal, the Hungarian patriot, coming among us as "the harbinger of the public spirit of the people of England," does not seek to conceal the object of his visit to this country. He emphatically, clearly, and with his characteristic frankness and candor, avows his wishes and his expectations. He says, addressing through the Mayor of New York, the people of the United States:

"Your generous act of my liberation has raised the conviction throughout the world, that this is but the manifestation of your resolution to throw your weight into the balance where the fate of the European continent is to be weighed. You have raised the conviction throughout the world, that by my liberation you were willing to say, 'Yea, oppressed nations of old Europe's Continent be of good cheer; the young giant of America stretches his powerful arm over the waves, ready to give a brother's hand to your future.'"

Again he says:—"Your generous act of my liberation is taken by the world for the revelation of the fact that the United States are resolved not to allow the despots of the world to trample upon oppressed humanity. \* \* \* It is hence that even those nations which most desire my presence in Europe now, have unanimously told me, 'hasten on, hasten on to the great, free, rich and powerful people of the United States, and bring over its brotherly aid to the cause of your country—so intimately connected with European liberty.'"

There is no misunderstanding this language of the distinguished Magyar. His aim in crossing the Atlantic is clearly unfolded. And with regard to his course of proceeding, while he remains with us and partakes of our hospitality, he is equally clear and decided. He says:

"It is not a party, but to the united people of the United States that I confidently will address my humble requests for aid and protection to oppressed humanity. I will conscientiously respect your laws, but within the limits of your laws I will use every honest exertion to gain your operative sympathy and your financial, material, and political aid for my country's freedom and independence, and entreat the realization of those hopes which your generosity has raised in me and my people's breasts, and also in the breasts of Europe's oppressed nations."

The "mission" of the great Hungarian statesman is thus openly proclaimed, when he first sets his foot upon our shores. But let him not be deceived by the civic demonstrations in New York, in regard to the real intentions of our government and our people—for in an enlightened and free nation, the people and the government are one and indivisible—let him not suppose that this Republic is about to clothe herself with armor, and madly rush into a conflict with other nations, with whom our relations have ever been of the most amicable character—with the view of giving freedom to Hungary, and humbling the pride of Russia.

The President of the United States, in his Message, is supposed to have alluded to this when he remarks:

That the interest we feel in the spread of liberal principles "forbids that we should be indifferent to a case in which the strong arm of a foreign power is invoked to stifle public sentiment and repress the spirit of freedom in any country."

On this the *N. Y. Spectator* thus comments:

The President will of course be understood as alluding to the case of Hungary, and the whole sentence derives peculiar interest and importance from the special circumstances which are now flowing from that revolution. The appearance of Kossuth upon the stage of action, and the knowledge which the President had of the doctrine he avows, naturally cause much importance to be attached, not to the sentiments only but to the very phraseology of such a document as the President's Message. Taking the sentence with what precedes it, the President's meaning, we apprehend, is that while this country will not interfere by force with the political affairs of other lands, she will be so far consistent with herself as to throw the moral weight of her opinions and policy in the scale with a people struggling for freedom, and protest against foreign nations combining to crush the oppressed.

As Kossuth has more opportunity to give utterance to his plans, we shall learn more clearly what his expectations are; but if he supposes that our government will give more than its sympathy, and exert its moral power in favor of European freedom, we fear he will be disappointed.

TO CORRESPONDENTS.—"Enquirer"—You give no evidence to show that Christians of the present day are the Babylon of the Apocalypse, without which such a supposition amounts to nothing. Neither do you advance any arguments to prove that the seven-headed ten-horned beast of Rev. is the papacy, and not the Roman empire as we believe, or that the two-horned beast is something different from the Eastern empire. Without any reasons in their support, propositions never become demonstrations.

C. MARSTON—We do not see the relevancy of your questions to the texts referred to. Those you quote standing alone, would not prove two resurrections, one thousand years apart; neither do they disprove it. Because "many who sleep in the dust of the earth will awake," and all shall hear his voice and come forth, it does not follow that both classes will awake and come forth at the same time. Therefore those Scriptures do not contradict those passages which accord to the righteous a priority in the time of their resurrection. Because the plagues appointed to the wicked, written in the Apocalypse, will be the portion of such, it does not follow that the specific ones called "the seven last," are the ones referred to in the other case.

And because the kingdom of heaven in its formative process is likened to a grain of seed sown in the earth, it does not follow that after its establishment and it becomes as it were the full grown corn in the ear, that it will then be subject to mutation and change.

G. SCHLAGER.—The No. 666 cannot refer to the number of the popes; for not half of that number have ever existed. It is literally a number equivalent to the name of the beast—Romith or Latinos, its Hebrew and Greek names containeth the letters, which, used as numerals in those languages, are equivalent to 666,—proving that the beast is the western or Latin kingdom.

#### NEW VERSION.

(Concluded from our last.)

The inaccuracies of the commonly received English version, have given rise and plausibility, in many instances, to infidel objections.

This version makes God command the Israelites to borrow what they never intended to restore. SHAAL, the Hebrew verb, is rendered to borrow in every instance where reference is made to this transaction.—Exo. 3:22; 11:2; 12:35. THOMAS HARTWELL HORNE, an Episcopal divine, in his Introduction to the critical study and knowledge of the Holy Scriptures, vol. 1, p. 409, affirms that the proper meaning of the Hebrew term is to ask or demand, and that all the ancient versions, and every modern translation, except our own, has so rendered it. The same word occurs in Psa. 2:8, and reads, "Ask of me."

A similar discrepancy occurs in the history of PHARAOH as recorded in Exo. 4:21; 9:12; 15:16. The same author declares that the proper translation of the first passage is as follows:—"I will permit his heart to be so hardened that he will not let the people go." And of Exo. 9:12, "Yet the LORD suffered the heart of PHARAOH to be so hardened that he hearkened not to them." Concerning Exo. 9:15, 16, he states that the Hebrew verbs are in the past tense, and not in the future, as the English version has rendered them—making God say that PHARAOH should die of the pestilence, which was never verified. HORNE translates the passage thus:—"For if now I had stretched out my hand, and had smitten thee and thy people with the pestilence, thou shouldst have been cut off from the earth. But truly on this very account I caused thee to subsist, that I might cause thee to see my power; and that my name might be declared throughout this land." This rendering is also supported by AINSWORTH, HAUBGANT, DATHE, SCHOTT, WINZER, BOOTHROYD, and ADAM CLARK. See HORNE'S, vol. 1, p. 409.

The rendering of the Hebrew word *vau* by the copulative conjunction *and*, in Lev. 27:28; Judg. 11:30, instead of the disjunctive *or*, has made the Bible appear as favoring human sacrifices.—Ibid, vol. 1, p. 411.

In 2 Sam. 12:31, the Hebrew prefix *beth* is translated *under* instead of *to*—making DAVID the author of the most unparalleled cruelty. He put the Amonites *under* saws and harrows of iron, according to the English version. The original simply says that he put them *to* saws and *to* harrows of iron. The idea of labor is designed to be conveyed—not torture. To put a man *to* the plow, to the anvil, to the factory, implies labor—not torture. The same injustice is done in 1 Chr. 20:3, where DAVID is said to have cut them with saws. Seven of the manuscripts collated by Dr. KENNICOTT, in 1776, use the verb *vay-aseem*—put them to saws, &c. With reference to those passages which are said to be offensive to modesty, we are told by Mr. HORNE that this is owing to mistranslation.—Intro. vol. 1, p. 413. Those passages which contain imprecations inconsistent with humanity and the benign spirit of the Christian religion, are pronounced by the same writer entirely unauthorized by the original.—Ibid, vol. 1, p. 413.

Another evidence of the necessity of a revised version of the English Scriptures, may be adduced from the multitude of new translations which constantly make their appearance. These are issued by individuals at their own responsibility, and constantly sustain a kind of religious speculation. Almost every denomination engage in the enterprise, and claim no small degree of honor for enlightening the people. If the commonly received version is regarded as a faithful

transcript of the original, why should pious and learned men constantly send forth "improved translations," and thus deceive the multitude?

What denomination can consistently denounce against a revised version of the English Scriptures? Can Episcopalians with consistency object? Dr. ROBERT LOWTH, in 1778, gave an improved version of the prophecy of Isaiah. MICHAEL DODSON, a learned lawyer, who died in 1799, put out a new translation of the same book. Dr. BENJAMIN BLAYNEY, who died in 1801, furnished a new translation of all the minor prophets. RICHARD STOCK translated the book of Job. GILBERT WAKEFIELD translated the whole of the New Testament. He was born in 1756. Dr. WILLIAM NEWCOMB, Archbishop of Armagh, who was born in 1726, gave an improved version of Ezekiel, and the minor prophets. A few years since, Rev. Mr. MEUNCHER, once a professor in Gambier College, Ohio, issued a prospectus of an improved version of the book of Psalms. Has the world condemned the efforts of these Episcopalians?

Can the Presbyterians complain? Dr. DODDRIDGE, in 1747, published a new version and paraphrase of the New Testament. In a short time afterwards, he prepared "A Proper and New Translation of the Minor Prophets." In 1788, Dr. GEORGE CAMPBELL, President of Marischal College, Aberdeen, published a "New Translation of the Four Gospels." In 1795, Dr. MCKNIGHT issued a new translation of the Apostolical Epistles. In our own country, Dr. MOSES STUART, and ALBERT BARNES, and Dr. ALXANDER, have published improved translations of various portions of the Sacred Scriptures.

Can Methodists consistently complain? In 1754, Mr. JOHN WESLEY published an improved translation of the New Testament, in the preface of which he says, "I have never, knowingly, so much as in one place, altered it for altering's sake; but there, and there only, where first, the sense was made better, clearer, stronger, or more consistent with the context: secondly, where the sense being equally good, the phrase was better or nearer like the original." All these efforts are superfluous, if the commonly received version is correct. Every new translation of the Scriptures into the English language is a tacit admission of the imperfection of the commonly received version.

#### The Sheep's Clothing thrown off.

We have often been told that Roman Catholicism is another thing in these days than it was centuries ago, and that it is more mild, tolerant, and amiable in its bearings, and has put away the ferocity of the lion for the gentleness of the lamb. Look at the proof of it! *The Shepherd of the Valley*, a Romish paper published at St. Louis, speaks thus:

"We are not, for our own part, the advocates of religious toleration;—the Catholic is forbidden to look upon religious error as a matter of indifference, and obliged to consider toleration of error, in the sense in which Protestants use the word, as unjustifiable, except in cases of necessity."

In this country at present, the Catholics are obliged to tolerate Protestantism, because they have not the power to imprison and burn heretics; but had they that power, they would unscrupulously use it. They must do so, if they carry out their acknowledged principles. "Liberty of conscience, in the sense in which Protestants use the words,—is not admitted by the Catholic church; to say that a man is a Catholic is to say that he rejects it; and the sooner our Protestant friends understand this, the better." Reading and thinking Protestants have long understood it, and will be very grateful to these Romish priests and editors for their full admission of the fact, that "Liberty of conscience" is unknown to Romanism. It has been charged upon them again and again, and they have denied it, and accused us of base slander in uttering the charge; they will deny it again, if occasion arise, for according to their published creed, it is no sin against God to lie for the benefit of the church; but whoever is deceived by them is not wise. We are thankful that they are beginning to throw off the mask they have so long worn, and under cover of which they have gathered thousands of dollars from Protestants to build their churches and nunneries—and thousands of Protestant youth into their schools to receive instruction, causing them to err from the words of knowledge. Pray for them, labor to enlighten them, show them the kindness due them as children of the Most High; but God forbid that they be trusted in aught they do or say, until they renounce principles now avowed, and at least consent to the right of every man to act in matters pertaining to God agreeable to the dictates of his own conscience, nor until they do heartily renounce them so as to leave no doubt that they have become new creatures in CHRIST JESUS.

Congregationalist.

THE TRIAL.—Nothing has yet come to our knowledge respecting the time when the trial will take place. This appears to be among the "hidden" things of the prosecutors, which we are as yet unable to fathom.

OPENING OF A NEW CHAPEL IN NEW YORK.—Providence permitting, Elder J. V. Himes will preach at the opening of the new Advent chapel on Seventh Avenue, near Eleventh-street, New York city.

## CORRESPONDENCE.



## FAITH, HOPE, AND CHARITY.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Cor. 13: 13.

## FAITH.

Majestic star! the first of night,  
Dispelling darkness in its flight,  
It penetrates the gloom;  
It shows us glory far from sight,  
And guides our wary feet aright,  
To bliss beyond the tomb.

Faith, as a cable, stays our bark,  
As through the night, so drear and dark,  
We plough the raging main;  
Faith prompts her sons to mighty deeds,  
As on to victory she leads,  
Till they their glory gain.

## HOPE.

There is a hope, whose beauteous tread  
Illumes the regions of the dead,  
And bids the sleepers rise;  
With joys transporting and serene,  
To view the most exultant scene—  
The promised earth and skies.

Thou art a buoy, and anchor, too,  
While we the guiding star pursue,  
A pledge of endless life;  
From thee all shame shall fly apace,  
And thou thy righteous sons shall place  
Beyond the bounds of strife.

## CHARITY.

O Charity! thou queen of light,  
Thou perfect source of pure delight,  
Thou solace of the soul;  
When Faith and Hope their course have run,  
Thy glory shall eclipse the sun,  
While endless ages roll.

Thou art the bond of union strong,  
By thee Faith purifies her throng,  
Thy sons now reign above;  
O! consolation's ceaseless fount!  
Than thee, no grace can higher mount,  
For God himself is love.

J. W. DANIELS.

Morrisville (Pa.), Dec. 28th, 1851.

## LETTER FROM AN UNKNOWN FRIEND.

BRO. HIMES:—Though a stranger to you, having never seen your face, yet in reading your excellent paper I feel somewhat acquainted with you. I write to you because I desire to cast a mite into the treasury of the Lord. I therefore send you the enclosed, to help you in your arduous work of proclaiming the truth of God's word, as did the apostles, that Christ's second coming is near, and the hour of his judgment at hand. I knew not that there was such a paper published till within a few months past. A neighbor of mine takes the "Herald," and after reading it hands it to me. I think it is the best religious paper I have ever seen,—it is a feast to my soul. Its spirit is kindred with my own feelings, and I find nothing in it but the pure doctrines of the Bible. When any one brings the speedy coming of Christ before my mind, it touches a chord in my heart, which vibrates at once.

A few years since I was led to study the Scriptures on this subject, that I might draw from them the truth, and not lean on what others said. To this end I earnestly prayed night and day, that God would enlighten the eyes of my understanding, that I might comprehend his holy word aright; for some would explain one way, and some another. Most of the clergy put the second advent a thousand years distant, and then censure Mr. Miller for setting the time. They preached a temporal millennium, a time of peace in all the world, when all the inhabitants would be converted, and there would hardly be a death till the thousand years expired; a theory that Christ and his apostles never taught. It was a doctrine, however, that I loved, and it was hard for me to give it up. But in searching the Scriptures, I could find nothing satisfactory to my own mind in support of it,—but exactly the reverse. Let the Scriptures speak, and they sweep this theory all away. I was therefore led to believe it to be a great error, originated by the Adversary of souls to deceive. As I understand the Bible, and from viewing the signs of the times, I fully believe that the time when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not his gospel, is near, even at the door; and I think every ambassador of Christ ought to preach it. But I hope the "Advent Herald" will not cease to proclaim it till it reaches every quarter of the globe; for this gospel of the kingdom must first be preached in all the world for a witness to all nations, and then shall the end come.

Dear Sir, you are laboring in a great and glorious cause, and you must expect to meet with opposition. I hear that you are persecuted by some who have gone out from you, and who have circulated slanderous reports against you in order to destroy your influence and hinder your work. As the prince of the kingdom of Persia withstood the angel that was sent to Daniel one-and-twenty days, till Gabriel came to his help, so will that prince of darkness stand up to oppose you, to destroy all good, to ruin souls, and to stop the progress of this gospel. Fear him not, for the Lord will send help in due time. His angels are as a wall of fire round about you, who will preserve all those who fear and trust him. Then be steadfast,

my brother, be unmovable. If you are called to pass through many trials, be assured that the Lord will deliver you; and may you come out as gold seven times tried. The Saviour has commanded his servants to preach his gospel, and says "Lo, I am with you to the end of the world." He also says, that those who live godly in Christ Jesus shall suffer persecution; but they that endure unto the end, the same shall be saved. Full indeed is the word of God with such-like precious promises, and the truth shall stand; for as he who holds the winds in his fist, and at his word the waters fled, the sea divided to let his people pass, when the enemy came upon them, so will he cause error to divide and flee before the truth.

I often think of the division that will be made by the Judge, when he shall separate the wicked from the righteous. It will be a joyful day to the saints, but where will the ungodly and the sinner appear? When I think of their awful fate, a gloom comes over my soul, and I feel to hang my harp upon the willows, and mourn over their lost condition. I pray God to open their eyes before it is too late, that they may prepare for the coming day. When I turn to a brighter scene, and meditate on the glories that will be revealed to the righteous,—for this mortal to put on immortality,—to see God in his glory,—to meet the Lord in the air,—to receive a crown of life,—to worship him in the beauty of holiness,—to stand on the new earth, and reign with Christ a thousand years,—to walk the golden streets of the new Jerusalem,—to see the city of God, and walk in the light thereof, and to bow and worship before the throne, free from all the incumbrance of this mortal body,—my heart leaps for joy. There our sisters will not keep silence because the brethren are present; for Christ has said that there is neither Jew nor Greek, bond nor free, male nor female, but all are one in him. There we shall meet all our Christian friends who have long slept in the dust, and unite with them and all the redeemed of the Lord, in one general song of praise to him that sitteth on the throne, and to the Lamb, forever and ever.

In view of these things, what manner of persons ought Christians to be? Should we not live as strangers and pilgrims on the earth, and make it manifest by our lives and conversation that here we have no continuing city, nor abiding place? We should strive to obey the commands of God, and so cast a holy influence on all around, that others may take knowledge of us that we have been with Jesus. When I draw from the fountain of living water, my soul is filled with joy unspeakable and full of glory. It is then that I desire to depart and be at rest with my Saviour.

This from a sister in Christ, waiting patiently for the coming of our Lord.

Roxbury (Ct.), Dec. 3d, 1851.

[We shall be glad to hear from our friend again.]

## THE TESTIMONY OF GOD.

"I will not forget thy word."

So wrote the inspired bard and king of Israel. The guilt and misery of the wicked, in their present and future conditions, are to be found in the fact, that God has spoken, and they have forgotten his word. The wicked have ears, but they will not hear; they have eyes, but they will not see; they have memory, but they will forget God's word.

When Lot spoke to his sons-in-law, he said, "Up, get you out of this place, for the Lord will destroy this city." But they would not hearken, and of course were burned up in the shower of fire.

Before the plague of the hail in Egypt, God gave warning, that man and beast might obtain shelter and escape. Those who obeyed were saved; but those who would not hearken were destroyed.

God spoke to Moses in the wilderness, and said: "How long will this people provoke me? how long will it be ere they believe me? I will smite them with the pestilence, and disinherit them." So their carcasses fell in the wilderness. The provocations of the children of Israel were so many and aggravated, that the Lord said, "I will hide my face from them, for they are a very froward generation, children in whom is no faith: so I swear in my wrath, They shall not enter into my rest." "They believed not in God, and trusted not in his salvation." Their children who were born in the wilderness, however, and those who were under twenty years of age at the time of the exodus, according to the word of Jehovah, entered the promised land. But they also soon forgot the word of the Lord,—as a nation, they ceased to believe the testimony of God. So the Lord sold them into the hands of the king of Mesopotamia eight years, and soon after they served the king of Moab for eighteen years. The land then had rest for fifty years. But the children of Israel again did evil in the sight of the Lord: they forgot his word, rejected his testimony, and God sold them successively into the hands of the Canaanites, Midianites, Philistines, and Ammonites. In the days of their kings they rebelled against the Lord, and rejected his testimony by the holy prophets. Again they were subjected by the Assyrians and Babylonians, who destroyed their magnificent temple. The temple was re-built, but again, with the holy city, it was burned by the Romans, and the inhabitants destroyed and scattered among the nations. All these calamities and judgments have come upon that sinful nation, because they rejected the testimony of God—they forgot his word. But a far greater calamity still awaits the unbelieving Jew; and not only the Jew, but all the unbelieving and wicked of the earth. "There shall be a time of trouble, such as never was since there was a nation, even to that same time."

That awful day is near, even at the doors. The faces of the wicked will be as flames; the earth, the air, the water, will all be dissolved in flames of liquid fire. The wicked will all be burned, and the whole frame-work of the world will be broken down in this final catastrophe. God has spoken, O sinner! hear and live forever.—"The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

N. BROWN.

## LETTER FROM Wm. M. INGHAM.

BRO. HIMES:—I am yet striving for the kingdom, believing still that it is nigh at hand, and trying, with what ability the Lord has given me, to sound the alarm to a slumbering church and a dying world, that the day of judgment is just at hand, giving them the evidence, from the fulfilment of prophecy, that we are close to the end. Soon, very soon, the Son of man will appear in all his glory, and then we shall all be called to give an account to Him for ourselves. While we show the world from the word of the Lord that his coming is near, we also tell them to repent and believe, and obey the gospel; showing them, from the word of the Lord, that all that truly repent and believe the gospel, and have the faith and hope it teaches, will show them by their fruits. The right kind of faith works by love, and purifies the heart, and overcomes the world; and those that have the hope that Jesus speaks of, purify themselves, even as He is pure. This is the true test whereby we may all try ourselves, and see whether we are in the faith or not. Paul tells us to examine ourselves, and to see whether we are in the faith. (2 Cor. 13:5.) I hope we shall do it in the fear of the Lord.

I will now give a short account of my travels and labors for a few weeks past. I left Nova Scotia the 29th of Sept. for St. John, N. B., arrived there the 30th, and stopped there till the 3d of Oct. I then went up the St. John River, and stopped at Long Island, to attend a district meeting of the Free Christian Baptists. I had the privilege of speaking to them once from Heb. 9:28. There were few ministers present. Some spoke in favor of what I said, but others said but little about it. One minister objected to what he supposed I believed and said. What he opposed was the kingdom yet future. He talked as if the kingdom was established at the first advent, or near that time.

Oct. 8th I went to Fredrickton. I have spent the last eight weeks here and in different neighborhoods, fifteen miles up the country. I held meetings in six different places, some in meeting-houses, school-houses, and Orange Lodge halls. There were quite good congregations, considering the places, who gave good attention with but very few exceptions. In some places there was quite an interest to hear on the subject of the second advent. I can but hope that some good has been done, some prejudice removed, some light thrown on the word of the Lord, and some seed sown in good ground, that will yield fruit to the glory of God.

I have had some ministers to hear, who spoke in favor of the doctrine. One, who formerly belonged to the Christians, I think, has embraced the doctrine, as far as he understands it. He wishes the "Herald" sent to him. I speak to the people from six to seven times a week; I have called to see over one hundred different families since I came to this Province. I do not know how long I shall stay; there appears to be quite an anxiety among some here for me to stay longer, but I shall try to seek for duty and do it.

Brethren and sisters, be faithful to the Lord. Pray for me that my faith fail not. I commend you all to the Lord and to the word of His grace. Yours in love, hoping for speedy redemption.

Fredrickton (N. B.), Dec. 2d, 1851.

## Extracts from Letters.

Sister L. M. RICHMOND writes from Lebanon (N. Y.), Dec. 4th, 1851:

DEAR BROTHER:—As the consolations of the Holy Spirit are freely and alike extended to all those who in patience and well-doing seek for honor, glory, and immortality, I avail myself of a few leisure moments to write a few words of comfort to God's chosen and tried ones. But what can I say, my dear friends, that you do not already know? Surely God is no respecter of persons, but in every country and city, those who fear God and work righteousness are accepted by him. Be diligent, then, to make your calling and election sure, and give no occasion to the adversary to speak reproachfully. I know you will say amen to these admonitions, because they are scriptural requirements. But how are we to attain to a life of holiness? for even the beloved apostle Paul groaned beneath the infirmities of the flesh. Were I to express my humble opinion on this subject, I should say that we must constantly feel our own weakness, and not for a single moment indulge the thought that we can do anything of ourselves. Let us then go in child-like simplicity and humble faith to the throne of grace, seeking guidance and direction from on high, believing, in all the confidence of well-trained children, that God will withhold no good thing from those that walk uprightly. Though enemies appear, temptations assail, and affliction be our portion here, yet we shall reap in due time if we faint not. Remembering you all in my daily prayers, and desiring the same in return, I remain your sister in Christ.

Sister S. CAMPBELL writes from Lottsville, Nov. 24th, 1851:

BRO. HIMES:—We send you an offering, to put to just such use as you may think best for the cause. You know in what place it is most needed. We think that you have given yourself wholly to God, and have full confidence in your ability and integrity. When we see one whom the devil hates more than others, he is the one at whom he aims his most poisoned arrows,—and what is more poisonous than slander? Hell does not hold a meaner devil than such a man. One author (I forget his name) has said that the noble devils would not undertake so mean a business. But you will come forth as gold seven times tried. If God is for us, who shall be against us and prosper? David says, "He shall send from heaven and save me from the reproach of him that would swallow me up." I feel that "troubled times" are not far distant. I would not wish to say the time is not yet, but I feel that there are trying times for us to see before the end, so fearful

that God's children will cry in the greatest earnestness for him to come, that they may rest in security.

BRO. LEVI DUDLEY writes from Perry's Mills (N. Y.), Dec. 8th, 1851:

DEAR BRO. HIMES:—I returned from the East the last day of November, and had the privilege of meeting with the converts in Odelltown, where we had a blessed meeting. The friends have established prayer meetings in the neighborhood on Sunday and Wednesday evenings, and seem to be strong in the Lord, and willing to take up their cross and follow the Lord. When I arrived in my own town, I found that the Lord had been reviving his work there in a glorious manner. Old professors have been revived, backsliders have been reclaimed, and sinners converted, under the labors of the True Wesleyans. The Adventists have taken an active part with them, and all classes of professors joined in the work. The Lord has blessed their labors in a wonderful manner. I have to confess that I have been too circumscribed in my views, charity, and labors. I thank God that I have been enlightened of late. O, may God give us new courage to take hold of his work afresh, and be more in earnest for the salvation of souls.

BRO. JOHN NOCAKE writes from Kingston (R. I.), Dec. 6th, 1851:

DEAR BRO. HIMES:—I see that wicked men and seducers are waxing worse and worse, and striving to deceive all that they can. But it will be well not to fret because of evil doers, for they will soon be cut off. I am glad that God has set bounds which they cannot pass. May the time speedily come when the inheritance shall be given to the saints.

## Obituary.



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

DIED, in Patchogue, Nov. 4th, 1851, Bro. WILLIAM C. SMITH, aged 41 years. He embraced the Advent doctrine with his whole heart in 1842, and adhered to it, through evil as well as good report, to the day of his death. His house was ever open for Advent meetings, and he was ever ready to do his part. He often spoke of his bodily infirmities, but he rejoiced in the hope of a new body at the first resurrection, no more to be subject to sickness and death. He has been a great sufferer during the last year, and for the last three months especially so; but he bore it without a murmur. He wanted his wife to let him go home. He has left a widow and six children to mourn his loss; but they mourn not as those who have no hope. His funeral was attended by a large congregation, and a discourse preached by Mr. Hunt, at the request of the widow, from Jer. 25:26.

JOSHUA SMITH.

## THE LEADERS OF EUROPE.

European affairs have a peculiar interest for us at present. The old world is fast approaching that state of things, which clap-trap politicians call a "crisis." Once again Democracy is stirring under the nightmares which oppress it, and preparing for a leap from the phantoms. "'52" will be a continuation of "'48"; and every one—from the merchant, who is interested only in the markets, and considers immediately, when he hears of French revolution, not what reforms may be the result of it, but what will be the probable condition of the Bourse—to the solitary student, who grows pale with hope as he reads that liberty has triumphed, and God has crushed Lucifer again; every one who has eyes to see, is intent on the progress of the drama.

Silently and steadily the rival forces are preparing for the grapple. In France, amid the insensate clamor of parties—in Germany, through the maze of philosophic trifles—in Italy, under the very shadow of the scaffold—in London, like miners creeping beneath a fortress,—everywhere the fierce world-progresses.

Bitter lessons have been taught, bitter truths have been learned, and we fear that the flag which will wave in Europe over the democracies one year hence, will gleam with a redder hue than that which maritime resisted at the Hotel de Ville.

That the great fight will be fought—that a world-battle is as inevitable as to-morrow, is no emanation of despondency, or threat of a lunatic; it is evident to any one who will take the trouble to open his eyes and look around him. Nay, the proclamation of programme of the struggle have been printed in London, and signed with the sign of Giuseppe Mazzini.

The Democracy is putting on its harness for another contest, is no longer a secret cowed to the councils of the exiles—for it is boldly own before the nations, "plain for all folk to see." We read in the letters of Rollin—in the fire-words of Kossuth—in the bold speculations of Blanc—in the steady organization of Flocon, and in the active propagandism of Mazzini. We feel the preface of the time upon our hearts, and they are pressed by the weight of prophecy.

There are two fearful alternatives before Europe, equally dark, equally terrible to the man—anarchy or despotism. There may be other issues, the most glorious but least likely to be realized—enlightened liberty.

If the anarchists prevail, we expect to see the guillotine raised on the ruins of government—the millions tossed from theory to the, and bleeding for each, and a Marat or a Peregnesne the personification of society.

If the despots triumph—if baby-faced Austrian strike hands with Nicholas—the wreck of Repub-

licanism, there is little before the European world beside the revival of the dark ages, the era of the Inquisition, the dagger and the whip.

But if the Ruler of the universe, in his merciful dispensation, should vouchsafe the last, then indeed the millennium of dreamers will have come, and hymns of joy will be chanted in every land, "from the palm-tree to the pine."

It may be well to glance at the men whom we regard as the personifications of the three principles. To-day we will confine ourselves to a notice of those who are the hope of enlightened liberty, and at some future time we will sketch the anarchical and despotic parties of Europe.

First in position, in power, in genius, stands Mazzini—the great acknowledged leader of democracy, the prophet and the guide of Italy. Personally, he is without stain, and politically, without a rival in the ranks of the party which he governs. His past is a guarantee for his future. We know that his moderation is as marked as his genius. He is as brave as he is brilliant, and wise as brave. He has suffered, and therefore has pity for the people. He has endured defeat, and he knows how to triumph without vengeance. A man of ideas rather than of passions, whose faith in liberty is chastened by the very sublimity of conscience, whose greatness would be as eminent in martyrdom as in victory, on the car of the executioner as on the chair of the tribune—he holds, perhaps, the fate of Europe in his hands.

Mazzini has been a conspirator for Italy since he was a boy, and now he is almost an old man. Through fourteen years of bitter exile—living by his pen in London—he labored for Italian liberty. He hoped against hope, and fought not only against tyranny, but against despair. "48" saw him seated in Rome, a triumvir, an officer of a Republic, a living evidence of the restoration of liberty and glory. And then he fell. Why? The cause is evident. He labored for Italy, not for man; he endeavored to crush Austria, not the principle she represented. He forgot—and we may learn a moral from the fact—that if our neighbors are slaves, we may sooner or later share their sorrows.

But the lesson which he has learned has been beneficial. He no longer attempts to make liberty selfish or sectional; he knows that to free Italy is to free Europe, and that the converse of the proposition is equally true. He stands alone no more, but groups around him the men of every nation who had the same aspirations and ideas; all people are represented in his councils; he has a heart and hand for each of them, and so he stands to-day the great head of the democracy of the old world.

Kossuth next. We rank him next in influence and genius, though not in political foresight. The Hungarian is brave and honest—a Republican in the true sense of the word—the wisdom of some of our contemporaries to the contrary notwithstanding—and sincerely anxious to benefit his country and "the rest of mankind." But he is not a leader by nature; the mark of the great race—like the imprint of God's own hand, is not on his brow, and if we are not mistaken, there is something very like a simpler of complacent vanity on his lip. He loves praise, is eager to hear the clapping of greedy hands and the muttered whisper, "There he is!" and not of such materials are the prophets fashioned, who can lead a people through the Red Sea, which is between Europe and the Promised Land. Besides, he is somewhat of an agitator—has too much of O'Connell and Girardin in him—likes to hear his own voice more than enough, and is not constitutionally so great as to work in silence, like Mazzini, and be satisfied with success, though others get the credit of it. And heroes must be satisfied with that.

But Kossuth will make a good second—and excellent propagandist—an invaluable underworker. Let Mazzini be the pilot, and you could have no better deck-hand; but the cause would be better without a rudder at all, than one which he managed. This may be unjust; we hope and believe it is not.—We speak our present speech, "trippingly on the tongue," it may be, but not without sincere and anxious meditation, for we, too, are interested parties. We love the man heartily, and though we may laugh a little at his pomposity, we too, say with affection and respect—*elgen*—Kossuth!

[This is too low an estimate of Kossuth.]

And who holds the next place? A man, whose name is little known—who has lived a life of danger and daring, and always, as Schlegel says, "worked under ground;" a bold, unchangeable, unpurchasable, passionless man of the people, who has lost his individuality in the cause which he joined years ago, and lives, not for himself, but for the ideas of his time. We speak of M. Flocon, one of the editors of the "National," and Secretary to the Provisional Government of '48. Flocon is the greatest conspirator of the present day; he has organized more clubs, caused more insurrections against despotism, and lived more years in political imprisonment, than any of his contemporaries, except Silvio Pellico, Maroncelli, or Barbes. He is never at rest, never defeated. He is thrown down and trampled upon to-day—his best hopes swept away, like leaves on the wind—his comrades banished or chained—his machinery dashed to pieces at one blow; to-morrow he is at work again, pale, passionless, and determined as ever, rebuilding the fabric of his conspiracies. But he is no leveller or theoretic fool withal; his aim is Republicanism, and he means nothing more or less. His foe is not society, and he would break no link of religion or order by snapping the chains of the people.

At this moment there is scarcely a man in Europe whom we regard with greater respect and hope, and as we watch him plying his unwearied plans, weaving scheme after scheme—a masked conspirator, whose whisper is heard while his face is unseen, we cannot help saying with Emerson, "Beware when God lets loose a thinker on the earth."

Ledru Rollin! we do not forget your burly figure, your bold words, your rather hasty temper, and worldwide sympathies. We see many faults in you; much sensualism, a great deal of mere material passion, for instance; but we regard you as a useful man in the struggle, after all.

Rollin is something of a demagogue, and occasionally grows foolishly sentimental about the men of

"79," and talks a vast amount of blood-shed and revenge, which he does not mean—is a little of a "blower," in fact—but is still a very able man, and we are convinced, means right. He holds a high reputation as a constitutional lawyer, and his political talents are acknowledged by every person. His last book, written in London, and called by the bold title *Decadence d'Angleterre*, is very powerful and searching, and the fact that its author is particularly obnoxious to the *London Times*, the object of its fiercest hate, is sufficient proof of his being honest and notable.

Rollin has been attacked on the score of insincerity, and the thousand other faults which are attributed to every democrat by the despotic press. We do not believe a word of it. We cannot say that he is a martyr—that he would suffer as much as Mazzini and still persevere—but we would laugh in the face of any one who says he is not honest and noble hearted. The record of his life is before us, and unless his hatred for England may appear a crime, (to the present writer it is a virtue,) there are few offences against the cause of Republicanism and truth to be found in it. The man who sought liberty under every sun—who was the first to proffer his sword and purse to poor Ireland in '43, and whose voice sealed the fate of the Bourbons, by proclaiming a Provisional Government and a Republic in '48—is not to be despised or distrusted.

Somehow, we always find the name of Louis Blanc associated with that of Rollin. They are dissimilar in everything, except their Republican faith. One is emphatically a man of action, the other a man of theories. Rollin grapples with real difficulties, while Blanc is hacking and hewing at imaginary ones; and for our part, we can see no reason for coupling their names and deeds together. But they are both useful subordinates, and very well in their place.

Here we must pause for to-day. But Kinkel will be soon amongst us, and we will hear from him the true history of the leaders.

In contrast to these leaders of Freedom, we present a sketch of one of those "dogs of war," ready to be slipped on Europe whenever their masters shall make the sign. The sketch is given by the Paris correspondent of the *New York Commercial Advertiser*.

"General Useff has not been in France since 1835-6. He is the French Suwarrow, minus the dirtiness and shirtlessness of the Russian. Such a disciplinarian was never known. Beyond the line of his military duties he knows nothing and thinks nothing to be known, having been born, brought up and passed his early life amid the clash of arms. With the exception of about one year's sojourn in France, he has never come into contact with civilization. He was born at Tunis of French parents. His father was in the employ of the Bey as a military officer, and often took his family with him on martial expeditions.

The boy was left an orphan at the age of fourteen. He was already accustomed to all the horrors of Moorish warfare: he had heard tales of courage, of reckless daring, and of blood, around the camp-fires—was familiar with the ribaldry and debauches of the soldiery—and had seen villages sacked and burned, towns pillaged, and the inhabitants, men, women, and children, put to the sword. This part of his education was not lost on Useff; he profited as much by it as by the able instructions of his father in mathematics, engineering, fortification, and other matters appertaining to military science. At the death of his father he entered the service of the Bey of Titterrie, a subordinate to the Dey of Algiers. The energy and bravery of the young Useff soon attracted the attention of his master, who gave him a post in his body guard, and an apartment in his palace. These and other qualities of a showy character gained him the heart of the Bey's sister. A pair of brilliant black eyes soon destroyed the remains, if there were any, of Useff's prejudices of race. The intrigue was conducted for a long time with secrecy;—at last the lovers were discovered by a Christian slave, who hastened jealously to gain the favor of the Bey by denouncing them. As he entered the room of his master, he did not see that Useff had followed after him. The revelation was made; the Bey's countenance darkened with passion; he seemed to nerve himself up for a terrible deed. At his command the slave wrote out the charge and signed it.

If the informer had hoped to gain his liberty by pointing out Useff as a victim of the executioner, he had not taken the necessary precautions for enjoying it. As he was passing to his quarters, along the corridor of the inner court, a sinewy arm was thrust from a side door, a strong hand seized him by the neck and drew him with violence into a chamber. Half an hour afterwards, the Bey's sister received a basket of roses. Under the bouquets were an eye, a tongue, and a hand. A note which accompanied them ran thus:

"Madame—I have the honor to present you the eye that played the spy on you, the tongue that betrayed you, and the hand that denounced you. "USEFF."

This is, certainly, a pithy epistolary style for a young gentleman of sixteen, but some of his letters, written at a more mature age, are still more remarkable models of brevity. It was fortunate for Useff that the French had just taken Algiers, for the Bey would not probably have pardoned him, even in acknowledgment of his wit. A day or two later he was a common soldier in the French army. His familiar knowledge of the Turkish and Arabic languages and the manners of the Arabs, his military attainments and qualities, soon raised him above the ranks. He passed rapidly to the grade of captain, and obtained that of colonel by one of the most surprising feats on record, nothing less than the capture of the fortress of Bone by himself. This he did by having himself hoisted into the fortress, in a vegetable basket, under a layer of cabbages, carrots, and turnips. As soon as the basket was dragged in at the window the contents leaped out, armed to the teeth, firing pistols and slashing about him with a marvellous energy. In five minutes Useff had possession of one tower, had made fast the doors and given the signal for the troops to march to the attack. He pulled up some in the basket which had served to introduce him, these pulled up others, the firing

from the tower mowed down the ranks of the Arabs within the fortification, and, after some hard fighting, the tri-colored flag floated in triumph over Bone.

Whenever a conquered district has been particularly difficult to pacify, General Useff has been sent down to let it see the flash of his sabre or feel its edge. Terror is his only mode of governing, for he confounds mercy with poltroonery; he says the Arabs are irreconcilable, and the only thing left is to make them tremble like chained wolves under the lash. Once, as governor of part of Algeria, he had published a proclamation that any native found guilty of communicating with Abdel-Kader should be shot. He was at dinner, one day, with about thirty of the native chiefs, when some letters were handed him; he read them without changing countenance, and stuffed them into his pocket, and went on eating and talking with his guests. Before the desert was brought on, however, he rose, stepped into the ante-chamber, gave an order and returned instantly. A few moments after a servant entered and whispered to two of the guests that some persons wished to speak with them. They went out. Two minutes more, and a discharge of musketry under the windows made the dinner party leap from their seats. "Be seated, I beg you," said their bland host, "it's nothing at all. They are only shooting—and" for sending messages to Abdel-Kader.

At the time of his visit to France he was only captain, and his whiskered ferocity, sunburnt face, abrupt manners and savage gallantry, set off as they were by his Spahi uniform, made him a great favorite in society. He married as great a contrast to himself as possible,—a gentle-hearted, delicate, pretty little lady, with soft blue eyes and golden hair, whose truly feminine graces had made her a belle in the Paris saloons. The lion is still enamored of the nymph, for one of the standing subjects of jests in the African army is that the general, no matter where he may be, never fails to write once a day to his lady, and sends the letter by a military courier.

N. O. Delta.

A Dark Day.

Among the effects of those terrible fires which will make the 6th of February, 1851, memorable in the future annals of this colony, was one of which is perhaps almost unknown to the public generally, but which excited the greatest awe, and even terror, in the minds of many who witnessed it. We allude to a total darkness, which overspread the whole of Gjpps' Land, and literally changed day into night. This darkness according to the accounts which we have received of it, began to be perceived about one o'clock in the afternoon, and gradually increased until it became so intense as to hide from sight even the nearest objects. Settlers were obliged to feel their way from their out-buildings to their huts. One gentleman told us that, in unsaddling his horse, he actually could not see the animal, while he was standing close beside it. Throughout the remainder of the day it continued perfectly dark, and many went to their beds fearful lest they should never see the break of day again.

Such a phenomenon was indeed calculated to inspire in all a vague and undefined dread of some impending evil. For the smoke which, carried by the north wind from the burning forests on the ranges, over the plains below, totally intercepted the sun's light, was so high as scarcely to be perceived by the smell, and to produce none of that suffocating sensation which might have been expected; and hence few conjectured the real cause of the sudden and complete darkness in which they were enveloped. We do not wonder, therefore, that thus, unaccountable as it appeared to them, accompanied moreover by the rolling of distant thunder and flashes of lightning; deepened also rather than relieved, in many places, by the blaze of the fires, which were crackling in the neighboring woods, running with a fearful rapidity through the open country, or perhaps threatening their home-stations with destruction,—it should have suggested to many the thought that the end of the world was at hand; and that many trembled under the expectation of the immediate coming of the Lord to judgment. On the following morning, the sun rose in unclouded brightness, and the terrors of the preceding day were dissipated. Fain would we hope, however, that these terrors were not altogether without profit to such as experienced them.

Melbourne Church of England Messenger.

As THRESHING separates the wheat from the chaff, so does affliction purify virtue.

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