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BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR



"ROCK OF AGES, CLEFT FOR ME."

n had always been attributed to Toplady, till th A LIVING AND DYING PRAYER FOR THE HOLIEST BELIEVER IN THE WORLD.

m its guilt and power

Concerning the New Heavens and New Earth.

BY THOMAS BURNET.

Secretary to King WILLIAM, was born A. D. 1635. His "Theory of the Earth," from which these extracts are taken, does not favor probation these extracts are taken, does not favor probation doctrine.

doctrine after St. John. He was the familiar friend of Polycarp, another of St. John's dis-ciples; 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 Irenzus 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 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 him-self, 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 re-[Mr. BURNET, a learned English writer and puted orthodox of his time; as to the sense of ecretary to King WILLIAM, was born A. D. the prophets in the Old Testament, and as to

which, he follows the footsteps of the orthodox | ing of the "millennium, this is the doctrine of of those times; that is, of the millenarians.

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, whe did to the 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, truth and sincerity, and of a man that, in good it. I know Eusebius, in his Ecclesiastical His-tory, gives a double character of his Papias; in in all things, and skilful in Scripture ;" and in 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 Egyptius, 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 there is not a revolution of the world every seven there is and apostles who are truly the principals in days, it can be in no other sense than as ets and apostles, who are truly the principals in the seventh day represents the seventh mille. I will leave them all together, to nary, in which the renovation of the world and be examined and weighed by the impartial the kingdom of Christ is to be. As to 'Tertullian, St. Jerome reckons him, in the first place, amongst the Latin millenaries. 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 indica-tions 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 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 into the iste of Fathlos, he whole its Appear lypse; where in 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 Itenæus testifies, (Iren. lib. 5, chap. 33), taught the same

those times ; that is, of the millenarians. the holy prophets, which we Christians follow ; So much for the first and second centuries of this is our wisdom," etc. Yet he acknowledges the church. By which short account it appears, there, that it was kept as a mystery or secret that the millenary doctrine was orthodox and amongst the Christians, lest the heathens should catholic in those early days; for these authors make ony perverse or odious interpretation of it. do not set it down as a private opinion of their And for the same or like reason, I believe, the book of the Apocalypse was kept out of the

turies of the church: but by our conclusion, we engage to make out this proof as far as the Nicene Council, inclusively. The Nicene Coun-cil was about the year of Christ 325, and we what they spoke. And that he did nor profit may reasonably suppose Lactantius was then so much by reading books, as by the living voice living; at least he came within the time of Conof these persons, which resounded from them to stantine's empire. But, however, the fathers of that day." This hath very much the air of that Council are themselves our witnesses in this point; for, in their ecclesiastical forms, or conearnest, sought after the Christian doctrine, from stitutions, in the chapter about the providence those that were the most authentic teachers of of God, and about the world, they speak thus: "The world was made meaner, or less perfect, providentially; for God foresaw that man would one place he calls him "a very eloquent man sin : wherefore we expect new heavens and a new earth, according to the holy Scriptures, at another, he makes him a man of a "small un-derstanding," (Vide Hieron. Epist. 28, ad Lu-cinium.) But what reason there is to suspect Eusebius of partiality in this point of the mil-Most High shall take the kindom," and the Eusebius of partiality in this point of the mil-lennium, we shall make appear hereafter. How-ever, we do not depend upon the learning of Papias, or the depth of his understanding; al-low him but to be an honest man and a fair wit-ness, and it is all we desire. And we have lit-tle reason to question his testimony in this point, seeing it is backed by others of good cred-it; and also because there is no counter-evi-dence, nor any witness that appears against him; for there is not extaut, either the writing, him; for the parts and more parts and here writing, him; for there is not extaut, either the writing, him; for the parts and her name, or memory of any person that contested this doctrine in the first or second century: I say, that called in question this millenary doc-trine, proposed after a Christian manner, unless them.

Thus we have discharged our promise, and given you an account of the doctrine of the milennium, 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 Ni-cene fathers, in a body. Those that think tradi-tion a rule of faith or a considerable motive to tion 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 primireader. 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.)

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 to-wards the latter end of his life, being banished into the isle of Patmos, he wrote his Apoca-lypse; wherein he hath given us a more full

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 this him the second structs in the second structs. 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 learn-ing: 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 mil-lenary, and is recorded as such both by Je-rome and Gennadius, (Dogm. Eccl. chap. 55) As to the episthe of Barnabas, which we men-tioned it must be approximately proceeding. tioned, it must be very ancient, whosoever is the author of it, and before the third century;

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

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you, therefore, are contemplated, this day, not so form of a great admonitory sentiment, involving much as students commencing a new session, a principle applicable to the ministry throughor 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 subor-dinate 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 look ing 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 calledcalled 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 dis-

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. 1 want to im-press 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.

an historical fact and a prophetic announce-ment. Judas was invested with the apostolical 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 function by our Lord himself. Externally and incident from the evangelical narrative of his officially he was as much an apostle as Peter life, which bears directly on the one lesson that I wish to inculcate. The ministry we regard or John. He had probably equal powers with the rest;—could heal the sick, and cast out as a divine institution. In the form in which it at present exists, indeed, it came into use devils, and perhaps preach as eloquently as any Yet he never was what we should call a truly subsequent to the establishment and extension converted or spiritual man. He did not fall, as of the Church, after the resurrection of Christ, Peter did ;-he was never on any eminence, reand the descent of the Spirit. But in our ligiously speaking, from which he could fall. He was inherently bad,—bad always, bad from the beginning. He never was in spiritual harmony Lord's life-time there was an official ministry -one which he ordained and endowed, and in -one which he ordained and endowed, and in relation to which he uttered an admonition, ap-plicable, 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, per-ate deceit. Our Lord knew from the first who haps, of what they were to achieve by the exer-cise of their splendid official gifts. When they it was that should betray Him. "Have I not chosen you twelve, and one of you is a devil ?" returned and reported their success, they seemed It may seem mysterious that with his knowlmore impressed with what they had witnessed edge he should have acted as he did. I know of their own doings, than with the moral effects not, however, but that it was done with the deof 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 might have been everything about Judas that their personal agency, and an exulting con-sciousness of their own importance. "Lord, would seem to recommend him for the apostleship. All external appearances might be in his even the devils are subject to us "-(subject to us, observe)-"through thy name." Our Lord, 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 saw, there can be little doubt, in the substance and tone of the remark, the symptoms of a gifts being possessed separate from spiritual character, but the probability, also, of that being 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 the office.

the great object for which it has been built-|state. A corrective was administered in the out all time. Jesus looked upon the disciples with reproving tenderness, perhaps with sor-row, 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," express-es 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 "blot-ted 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 in-ward 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 develope 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 re-collect, that office and gifts, in themselves con-sidered, are no proof of spiritual character at

This statement admits of illustration from

The point in question is further illustrated and architectural folly. Hundreds of thousands ness; while, in relation to himself, Christ says, "Inever knew you." The point to be pondered, however, is that their description of themselves s 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 splendid may exist separate from spiritual charinward 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 mys-teries 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 an nually 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 Cardisaid:

"I call attention to a recent movement. 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

by our Lord's prophetic announcement in res-pect to the proceedings at the last day. He to complete the Catholic cathedral in this city, describes a fact which is then to be revealed, beautiful in architecture, it is true, and fine for but which involves in it other facts, that must the eye to rest upon, but a building dedicated to previously occur in the history of the church : "Many will say to me in that day, Lord, Lord, while the people that crowd into it are hood-have we not prophesied in thy name? and in winked and led blind-fold to eternal ruin The 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 : de-part from me, ye that work iniquity." Here, again, you will observe, there is no falling in the gant houses of worship, but we saw, not long case—no change in the individuals is referred to, as if they had once been in a better state. in an eastern city, built by the Methodists, fin-They are described in language which seems ished internally as sumptuously as any of the to imply their inherent and habitual wicked- neighboring churches, and with as tall a spire. 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 in-dication, 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 lesson taught us, that gifts and powers the most study the examples of Christ and his apostles as model plans in doing good. The Bible has acter. A man may "prophesy," and "cast out devils," and achieve wonders; and yet "his name" may not "be written in heaven." His 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 Chris-tians in all times a hint in the parable contained in Luke 14th?

It was shown by calculation, that a large por-tion 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 na-

tions are thought to prove that the Roman weights came from Greece, the Grecian from Phænicia, and the Phænician 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. Laabundance. 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 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, "she was treated as a stranger." The merhant-" she was treated as a stranger." The merhantmen 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 One of the saddest facts among evangelical 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.

who read their religious newspapers, see their complaints from almost every section of the country-deploring the circumstance that, for fitteen or twenty years, the Holy Spirit, as they call it, has not visited the churches."

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 com-

fortable 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 Egyptian paintings. thousand miles likewise from the same city, We perceive in the accurate details of the

that before it began to build, did not count the cost, and there the house stands uncompleted

Payments in metallic money, "weighed pieces," "images," ornaments, or coins, are men-tioned frequently in the Hebrew writings. They are also exhibited in the descriptions of ancient

Hebrew writings, that Jonah "paid his fare," cost, and there the house stands uncompleted like a passenger, from Joppa, a port on the for want of funds, an odd piece of extravagant Mediterranean, to Tarshish, probably Issus, on

his route to Nineveh; where Mr. Layard is that favorite boy, Joseph, (whose supposed loss said to have discovered a monument erected to his memory; at any rate, inscribed with his Was it "against him" that Benjamin was taname. But Mr. Layard mentions that "no coins have been discovered among the Assyrian den with a brother's munificent bounty? Was rains, 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 Egyp-tians 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 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 places 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 busi-

ness," 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 evidento the government !--- in fact, to have answered all the purposes of modern stocks, and to have been tokens of loans and receipts for subscrip- been lost !" tions to ancient Egyptian and Assyrian investments.

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 repay-ment 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 adise of God, which alone sustains her, but 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 mum-mies 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

The custom of impressing letters and important publications upon clay, stone, alabaster, earthly bereavements have been sent to save terra-cotta, mortar, or cement, was one common the soul from the worst of all bereavementsto many ancient nations; as well as the pro- the loss of God's favor. Many a commercial cesses of writing and painting upon skins and bankruptcy has saved from a bankruptcy of the parchment, upon leaves, bark, and papyrus, or soul. As the idolized riches of this world have paper. "The Ten Commandments of the He- taken to themselves wings and flown away, the isappointed soul has h led to look h brews" are represented 11 or graven "upon both sides of two tables (tab- even toward those treasures that no moth can lets) of stone, which Moses carried in his two corrupt, and no thief can reach. Many a sick hands." These were easily broken when cast bed has delivered the sufferer from a bed in hell ! down, in his anger at the idolatry of the peo-ple. Did Moses employ brick or tile for stone —a practice mentioned elsewhere in the scrip-—" there it is; and a precious treasure it has tures-or did he use tablets of alabaster or ter- been to me. It saved me from the folly of youth ra-cotta, according to the most ancient method -it made me cleave to God as my only portion ; in Assyria, as related by Mr. Layard? The and I think it has now brought me very near to instructions to the people, in Deuteronomy, "to my Father's house." It may be "against" set up great stones and to plaster them with plaster, and to write upon the stones " "all the mourning, but the true saint finds it often a meet words of the law," "very plainly," afford us another reference to the common mode of pubpreparation for the marriage supper. It may go against " the enemy of God most fearfully, to lication peculiar to that age, and to the former lay his head on a dying pillow, but to the saint associations of the Hebrews; for some of the that pillow is one of down; for "While he feels his heart-strings break, most ancient pyramids in Egypt have been covered with cement, and are found inscribed in a How sweet the moments roll A mortal paleness on his cheek, But glory in his soul !" similar manner.

ken from his atms to be brought back again lathat all-wise Providence, that he so faithlessly 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 Penuel, 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 Chris-tian 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 ces of deposites in the public treasury, or were of his spiritual life, and goes back again into a issued by the proper officers as durable receipts world, now less dear to him than before, his for bullion, valuable ornaments and money, lent grateful song is-"It was good for me that I 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

Mayhap these lines may reach some one who can recall the remembrance of an earthly idol 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 for 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 Ged 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 affec-tions 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 parsense of rescue from a state of guilt and forget-fulness 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 money for the dead." many such narratives to disclose. In this way

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 writ-ings, 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. Observer. attest. "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."

plied,

"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 "He heard me," 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 Cnanticleer 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 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 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 vatime, for all eternity. In them there is no va-riableness nor shadow of turning, among all the vicissitudes of time and the mutations of to Obituary Notices: "The writer of an epimortality. Man may drift about like the helm- taph is not to be an anatomist. The character less æronaut or mariner upon every wind or of a deceased friend is not seen, no, nor ought wave of temporary expediency; he may make to be seen, otherwise than through a tender haze a law unto himself six days in the week, to or luminous mist that spiritualizes and beautibend 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 traths of God shall stand for-nitions brief. * * A grave is a tranquilizing ever. Among all the aberrations of humanity, object; a resignation springs up from it as nata fixed throne, fixed stars, fixed laws, fixed prin-ciples, will abide in their power and permanen-cy, the same yesterday, to-day and forever. As in the material world, the power, the principle, with a kind of commiseration) the name, the or the law of gravity is fixed; is the same to- age, the deserts, the dignities, the state, the day as at the first day of creation; so in the praises both of body and mind, the good and bad moral world, the power, the principle, or the fortunes in the life, and the manner and time law of love is fixed; is the same as when the of the death of the person there interred." 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. of commiseration;" unite with it a concern on And equally so are the laws through which the part of the dead, for the well being of the they act, the one upon matter, the other upon living, made known by exhortation and admoman. As the law of gravity will never act with a greater force of attraction upon the ma-pervade and brood over the whole, so that what terial world than at the present moment : so was peculiar to the individual, shall be subordithe law of love will never act upon mankind nate to a sense of what he had in common with with a greater force of obligation than to-day. the species; and our notion of a perfect epitaph Once, for all and forever, was the Son of Man would then be realized."

lifted up; once, for all and forever, was that crowning manifestation of God's love to man-kind. "It is finished !" The book of Divine revelation is forever closed. Were there a blank leaf remaining the sword of the cherubim 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.

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 "Reg-"We hear the songs of praise," said the parched earth: "all around is praise, I alone am silent and mute." And the falling dew re-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 feature of His God-head which the uplifted eyes 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. cannot himself change his attributes, and while We may thus perform an office of grateful they remain immutable, he cannot change his friendship to the dead, and at the same time do

"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 for his purpose."

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 ac-cording to his purpose." Stray Arrows. All this is to be done briefly and with the se-



THE present being a short volume of twenty numbers, ending with the year, 77 cents in advance will pay for it. On

English subscribers, 4s. 8d. pays for the same. a dollar that is marked in many cases. being a short volume, will account for the fraction of

teel that we do not appeal in vain. The present To those who sympathize with us, and our work, we we are enabled to meet our heavy bills promptly. to the sender, it is only by the sum of these that dues will be promptly forwarded, for though small marked on the margin. We hope that these little on the inside of their envelope. Uthers tound it ceive their papers in a single seal, found this marked owing the first of January, 1852. Those who reor on the envelope the sums they will be respectively found marked on the margin of their papers last week, To SUBSCRIBERS.-Those indebted for the Herald

"RELIGIOUS OPINIONS." Rights, Duties, and Responsibilities, respecting them.

Some weeks since, in conversation with a person of intelligence, but who was strongly persuaded that our views of the nature and epoch of the coming kingdom were "a deadly heresy," we reminded him that possibly he entertained wrong views respecting our actual belief, and volunteered to state the precise aspect in which we regarded the question. To our surprise we were met with the reply, " I don't know, and I don't want to know." Since then we have reflected considerably on man's responsibility for his religious opinions. It is undeniably true that our opinions influence our conduct, and thus affect our eternal destiny. It is therefore of the utmost importance that they should be correcily formed, and conscientiously abided by. But how shall we know that they are correctly formed ?---or that we do no injustice to those whose opinions we reject ? We can get no such assurance by choosing ignorance respecting opinions which we denounce ; nor, if we understand what is the precise view opposed, can we get this assurance by refusing to examine such opinion in the light which is shed upon it by the word of Gon-the only standard of truth. Such a rule of action, would prevent the Mohammedan from ever being other than a Mohammedan; and the pagan from being other than a pagan. Abided by, and no error entertained would ever be abandoned ; and no truth previously veiled by sin, ignorance, or prejudice, or obscured by the mists of unbelief, would ever be permitted to shine in splendor on such a mind; and consequently the heart of such is forever shut out from the genial life and warmth, to be imparted by it.

On the other hand, that which is advanced as " new truth "* is not to be hastily caught up and at once embraced ; for those who do so are tossed to and fro, and carried about by every wind of doctrine, and are fitly called "unstable souls," "wandering stars" &c.

ties, in relation to religious opinions." It is worthy of being many times re-read by those who are naturally disposed to say respecting any truth, "I don't know, and don't want to know " anything respecting it :

Elihu was present when the three friends of Job isited him, and held a protracted controversy with him respecting the particular cause of his peculiar and complicated affictions. Although he was more or less dissatisfied with both parties, and felt a strong desire to offer his opinion, yet he remained silent, and listened to their arguments with commendable patience and respect until there came a crisis and a fa-vorable opportunity for him to speak. Before he presumed even then to communicate his thoughts he offered a very excellent apology for his past silence, and the liberty he felt prompted to take in speaking It was on the ground of his being a young man,—a reason worthy of the consideration of youth, who are prone to be self-confident and forward in expressing their opinion.

I am young and ye are very old ; wherefore I was afraid and durst not show you mine opinion. I said, Days should speak and multitude of years should teach wisdom. But there is a spirit in man and the inspiration of the Almighty give th them understand-ing. Great men are not always wise; neither do the aged understand judgment. Therefore I said, Hearken unto me, I will also show mine opinion." And in this strain he continues through the chapter. Our object in the present article is, briefly to show what right men have to their opinion in respect to the great truths of religion, and the duties and responsi-bilities resting on them in exercising this right. This is a subject of no ordinary importance, inasmuch as every thinking mind should and will entertain some views respecting a subject of such solemn and univer-sal concern, and their sentiments have so much to do in making up their moral character.

Our first point of discussion respects the right or *liberty* of opinion, how far mankind can in truth claim this right. Many have not correct notions in regard to liberty of opinion. They claim too much or do not make proper distinctions. Liberty of opinion is without question what all have a right to enjoy, if duly restricted by a sense of obligation and ac-countability. None have a right to dictate to others what they shall believe. None have a right to impose their sentiments on others, and attempt to com-pel them to embrace them, and thus deprive them of the natural, inalienable right of all men, who are free born, and created by their common Creator free inoral agents. It is an unwarranted power which some have assumed, in claiming for themselves infallibility, and attempting by coercion to bring others to a submission to their creeds. This has been one gross and mischievous error in the church of Rome. or in the system of popery; and even Protestants have not been wholly free from it. Much mischief has been done to the cause of truth by attempts to coerce mankind into a uniformity of faith in matters of religion.

But while we plead the equal right which the Su-preme Ruler of the universe has given to all men, as accountable beings, to their opinion, free and undisturbed, some things should ever be kept in mind in connection with this fact. After all, mankind should ever consider themselves as having a connection with each other, as being under obligation to one another, as having an influence in forming one another's character, and therefore are bound, most solemnly, to be very cautious as to what opinions they imbibe, not simply for their own sake but for the sake of others, and how they show them, that they may not mislead but help them in the way of duty and happiness.

It is important to notice once more, and it ought to lie with solemn weight on the mind and conscience of every individual where the Bible is enjoyed, that Christ, by his word and Spirit, is the great teacher, and that all are sacredly bound to improve his word as the ample, sure and only source of instruction, in acquiring those principles of moral action which are to be their guide to an immortal existence. None are free from law to Christ, but are accountable to Him for their opinions. God has endowed men with facul-ties, qualifying them to understand truth; and he has revealed that truth which is necessary for them to embrace, in a plain manner, wisely adapted to their ea-pacities, and of course he has laid them under obligation to receive it. Men are not left at their option whether they will receive the truths of God's word or not. They are not at liberty to entertain opinons in direct opposition to what he has taught. If he has given is word for the instruction of men, it must certainly It is therefore necessary that we should possess a andid teachable spirit—disposed to prove all things. spake as having authority. Having unlimited au-thority, he claimed that his truth should be received. and he plainly told unbelievers the cause why they word hath no place in you. And because I tell you the truth you believe me not. Which of you convinceth me of sin? And if I say the truth why do you not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." In this pungent address Christ shows that he taught truth; that there were those shows that he taught truth; that there were those who did not receive it, and that all such were highly criminal and without excuse. It is abundantly plain it is a self-evident fact, that mankind are not at liberty to adopt and retain opinions contrary to the Scriptures of divine truth, which were given for the express purpose to guide our faith and practice. Having considered the right of opinion, we pass to consider another particular pertaining to it which should not be overlooked, viz., There are most im-portant reasons that should induce all persons to be very solicitous, vigilant and cautious as to what opinions they adopt. One is, their proneness to emb such as are contrary to the instructions given from The true and faithful witness who came to heaven. bear witness to the truth, testified of the world that the works thereof were evil, and that men loved darkness rather than light, and would not come to the * There is really no such thing as new truth-all trath being old. light lest their deeds should be reproved. The heart

is deceitful above all things and desperately wicked ; in the hands of mortal men, the highest privilege the world puts on a false and tempting appearance, and the enemy of God and man, who first cheated man out of his holiness and happiness, still goes man out of his holiness and happiness, still goes about seeking whom he may devour. The apostle Paul deemed it highly expedient to warn even Chris-tians of the dangers that beset their path. "Exhort one another daily," says he, "whilst it is called to-day, lest any of you be hardened through the deceit-fulness of sin. Be not deceived. Let no man de-ceive himself. I fear lest by any means as the ser-pent beguiled Eve, through his subtility, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another in Christ. For if he that cometh preacheth another Jesus whom we have not preached, or if ye receive another spirit which ye have not accepted.—Would to God that ye could bear with me. For I am jealous over you with a godly jealousy." Now if the children of light are so liable to be led away from the principles of the Gospel, what must be the imminent danger of those in whose hearts sin reigns, and who are taken by the enemy captive at his will : "With all deceivableness of unrighteousness in them that perish, because they received not the love of the truth," says the apostle.

Let us take a moment's glance at facts, and see how prone men are to be deceived and to err in their opinions. All the world, except Noah and his family, were deceived and wrong in their opinions, and would retain them more than a century, right in opposition to special, divine counsels and warnings. it was also with the inhabitants of Sodom. Lot, at the direction of the angels, warned his sons in law, but he seemed to them as one that mocked. How blinded and infatuated were Pharaoh and his How binded and imatuated were r hardon and ms host! The friends of Job erred in supposing that men receive according to their works in this world. Often, too, did the ancient covenant people of God pass into idolatry. We might follow the Scriptures through; come into the New Testament and see how the hearers of Christ misunderstood him, and how a great part of the Jews were severed from the visi-ble kingdom of God through unbelief. In a word the moral state of the world to the present moment demonstrates that man is an erring being, and the im-portance of the injunction of Christ, "I say unto ALL, WATCH.

Again. Men need to exercise much solicitude and care in forming their opinions, as God will be honored or dishonored according as they embrace the truths he has taught or reject them. While they are worthy of all acceptation, and his authority demands *it*, he is honored by their fitial docility and submission; but he is made a liar, and contempt is cast upon his authority and name by unbelief and rejection of the doctrine he has revealed.

trine he has revealed. Further. Deep anxiety should be felt, and much precautionary care and labor exercised, by every individual, in determining the important question, "What is truth?" in reference to its practical bearing on his own life and destiny; because the cordial reception of the great leading principles of divine revelation will render him meet for the kingdom of heaven, but the discarding of them will involve him in awful guilt, alienation from God, unholiness, and fit him for everlasting roin. Divine truth is a type, a mirror, an image of heaven, and he who is born of the Spirit is cast into its mould and is spiritual in his effective percentions desired methods. affections, perceptions, desires, motives. hopes, and enjoyments. "He that is spiritual judgeth all things." His is the path of the just that, like the rising light, His is the pain of the just that, like the rising light, shineth more and more unto the perfect day. But, on the other hand, "the natural man receiveth not the things of the Spirit of God, for they are foolish-ness unto him; neither can he know them, because they are spiritually discerned." He navigates the perilous sea of life without compass, rudder, or ballast, and instead of finding a safe harbor, the treasures of his immortal mind are dashed on the rock of unbelief.

Opinions, it must appear evident to every reflecting mind, have a material influence on the heart and life, and of course in forming the character and de-ciding the destiny of the soul. Wrong opinions, in regard to fundamental points of religion, are the principal cause of that insensibility to eternal things which is so common among men and so runness to the which is so common among men, and so ruinous to their immortal interests. They have a direct and powerful tendency to shield the conscience against conviction, to exclude from the mind the awakening and renewing in-fluence of divine truth, and lull the soul to security in sin, regardless of duty and fearless of danger. sin, regardless of duty and fearless of danger. They operate as a slow poison, destroying the moral sensi-bility of the soul and diffosing through all its powers the coldness and torpor of spiritual death. It is be-cause of the soul-destroying influence of fundamen-tally wrong opinions that Paul with such vehemence says, "Though we or an angel from heaven preach any other gospel unto you than that me have merched the coldness and torpor of spiritual death. It is be-cause of the soul-destroying influence of fundamen-tally wrong opinions that Paul with such vehemence any other gospel unto you than that we have preached unto you, let him be accursed." Peter says, "There shall be false teachers among you, who privily that the privily the teacher and the privily the teacher a bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; and many shall follow their pernicious Is it not then a fact, that there are some ways.' great and leading truths which we cannot relinquish without forfeiting our own salvation, nor oppose with-out endangering the salvation of others? Again. We offer one more reason that should induce us to be solicitous and cautious in forming our opinions. It is the most momentous that can be conceived by the mind of man. We must most solemnly account for them to God. We have already suggested that we are accountable to God for our faith We bring it into view here, more fully, to be reflected upon as a motive that should make us cautious to what opinions we entertain. God has graciously given his word to guide benighted pilgrims through the moral wilderness of this world. It originated from the same boundless source of wisdom and benevolence which induced the Good Shepherd to come from heaven to earth, to offer his soul a sacrifice for human guilt, and to become the light of the world. and a commander and leader of his kingdom on earth. Through and by him it was given. Every page and every line is filled with love and wisdom. The warnings and threatenings, as well as the counsels and promises, are all the fruit of the same perfect benevolence. Truly a sacred deposit is well known to our readers that LOUIS KOSSUTH,

they can enjoy, which they are under infinite obli-gations thankfully and sincerely to improve ! O what reverent regard and attention should they pay to it ! With what readiness and joyfulness yield to its dic-tates ! But O with what irreverent lightness do men concerning treat in and net unformatile with the tates! But O with what irreverent lightness do men generally treat it, and not unfrequently with most hardened contempt! How solemn the account which all such as despise it, and unbelievingly spurn it from being their friendly counsellor and guide, must ren-der to God! Of this the conclusion of the Bible solemnly forewarns us.—" I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add anto him the plagues that are written in this add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. HE which testifieth these things saith, Surely I come quickly."

In regard to the *last particular*, the *manner* in which men should form their opinions, we have space only for a few suggestions.

They must not lean to their own understandin s, for the light thrt is in fallen man is darkness. The world by wisdom never knew God. No one ever gained any true spiritual light only as he derived it from the word of God and the teachings of his Spirit. Read the former part of the first epistle to the Corinthians, and see the wisdom of men weighed in the balance of the sanctuary, and estimated to be nothing but foolishness; and the wisdom of God to be everything, inestimable in the *matter of salvation*. "The wisdom of this world is foolishness with God The Lord knoweth the thoughts of the wise that they are vain. I will destroy the wisdom of the wise, and bring to nothing the understanding of the pru-dent. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him hecome a fool that he may be wise." Again. In forming their opinions men should ever

be watchful against the occasions and temptations continually occurring, tending to lead them to em-brace false principles. Ever since man was led astray from the truth and the service of his Maker by the arch-deceiver, and his heart became depraved, and his understanding darkened, there have existed in every age and in every place, in the hearts of men and around them, a countless variety of things that wear a deceptive appearance, tending to make on them false impressions, to influence them to conceive and harbor notions most irrational and distant from truth, and thus to bewilder their path, and to cause them to walk in darkness, or " a vain show," and the road to death. Against unnumbered inlets to wrong and destructive opinions to which men are daily ex-posed, they should sedulously guard. Cease, my son, says Solomon, to hear the instruction that causeth to err from the words of knowledge. But what is the instruction which causeth to err from the words of knowledge? We must try every thing honestly, or with a heart truly desirous of finding truth and the way of life by *the only unerring standard*, *the word* of God; and whatever abides not this trial, is that instruction which causes to err from the words of knowledge. We say, *honestly*, or with a heart truly desirous of finding truth and the way of life, or of knowing the will of God and doing it.

This leads us, in conclusion, to observe, that the only authorized and successful way to gain right views in religion, is, the daily reading the Bible with pious meditation and humble prayer. If this inspired volmeditation and humble prayer. If this inspired vol-ume contains the only spiritual light to man, the di-rectory of his faith and practice, as we are assured, then how important appears the direction of Christ, "Search the Scriptures, for they are they which tes-tify of me." It is our duty and privilege to search them daily, because we need the daily application of the doctrines they inculcate, the duties they prescribe, and the nourishment to the soul which they adminis-ter. The soul of the Christian as much needs daily spiritual supports and refreshments from the commu-nications of divine grace, and the hopes and promises of the gospel, as his body temporal food. And we need to accompany the daily study of the Scriptures with prayer for the influences of the Holy Spirit. For though the essential doctrines and duties of Christianity are revealed as plainly as infinite wisdom could-make them and is needful, yet such is the carnality of our affections, and the consequent darkness and insensibility that pervade the powers of the soul, that without the renewing power, the sanctifying and teaching influences of the Spirit, we shall never have

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candid teachable spirit-disposed to prove all things, and to hold fast that which is good ; but at the same time, we must watchfully guard every avenue to the mind, and not permit any error to be palmed off on did not receive it .- "Ye seek to kill me because my us as truth. We are always to consider the weakness of our natures, our liability to err, to misunderstand and to fail of comprehending, except as we feel our dependence on the Spirit of truth to lead us in the way of all truth, and are illuminated by his guidance in the understanding of his word. Our sense of human imperfection should also cause us to be tender of others' prejudices, and not rudely assail, or scornfully reject opinions unexamined ; but while we are ever ready to give a reason of our own hope, be also equally willing to listen to the reasons adduced in support of opposing views-pointing out with a kind and Christian meekness their unscripturalness and unsoundness.

In reflecting on this subject, our eye has fallen on a sound and well written article in the Panoplist, which we give below almost entire : It presents the true view of our "rights, duties, and responsibili-

sinners, for the smallest spiritual grace, every de-gree of spiritual light and holiness; as Paul acknowledges in relation to himself,"-" By the grace of God I am what I am."

Finally. Be fully assured, no one belonging to the wandering race of Adam can have any true interest in forming a wrong opinion in relation to re-ligion. There is no person but must be infinitely incerested in forming a right opinion about this all important subject. For opinions will influence and govern the heart and conduct in time and eternity. Let us then entreat every person who may cast his eye on what is here feebly written, as he would regard his own as well as others good, to seek for *truth* at the word of God on his knees, or with a humble, supplicating spirit; and he may be assured, that in so doing, he will come to the possession of those opinions which will have a happy influence in forming that character which will be acceptable to God, and will make him meet for the realms of everlasting day, where the blissful inhabitants see as they are seen, and know as they are known.

THE MISSION OF KOSSUTH.

The visit of Kossurn to this country, is the great

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 Kossurn 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 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 elimate-not restricted to the peculiar character of a people—not restricted to the pectinal charac-ter of a people—not restricted to a state organiza-tion; but spreading through the world like the pul-sation of one heart—like the spark of heaven's light-ning. (Cheers.) * * * * How can 1 say that this struggle is so near! Why, ladies and gen-themen 1 state it because it is (Loud chears.) Even tlemen, I state it because it is. (Loud cheers.) Every man knows it; every man feels, every man sees it. Man knows it; every man lees, 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 effective to exercise the tit is call a certain affectation to assert, that it is only certain men who nectation 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? Ger-many contented—with being but a fold of sheep, pent up to be shorn by some thirty petty tyrants? (Loud cheers and laughter.) Suitarload contented with many 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 despois? Italy contented, with the King of Naples? or with the priestly government of Rome—the worst of hu-man inventions? (Cheers.) Austria, Rome, Prus-sia, Dalmatia, contented, with having been driven to butchery and after baring been desived plundered butchery, and after having been deceived, plundered, oppressed, and laughed at as fools? Poland con-tented with being murdered? (Cries of indignation.) Hungary, my poor Hungary, contented with being Iningary, my poor Fungary, contented with being more than murdered—buried alive—(loud cheera)— for it is alive. What I feel is but a weak pulsation of that feeling which pervades the breasts of the peo-ple of my country. (Cheers.) Russia contented with slavery! (Hear.) Vienna contented! Lombardy, Pesth, Milau, Venice, Russia, contented! Contented vith baying been irronminusly breaded burned vith having been ignominiously branded, burned, undered, sacked, and its population butchered, and If of the European continent contented with the siffold, with the hangman, with the prison, with hing no political rights at all, but having to pay in merable millions for the highly beneficial pur-po of being kept in serfdom ! (Cheers.) That is the ondition of the continent of Europe-(hear, hea-and is it not ridiculous and absurd in men to prathout individuals disturbing the peace and tran-quilly of Europe? (Hear.)

elected Governor of Hungary, was defeated in his cal aid, and procure the co-operation of our govern-efforts to give liberal institutions to his constituency, ment in his great designs to achieve independence for his native land.

And the addresses of weleome 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! 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 govern-ment—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 harbinlungarian patriot, coming among us as ger 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 con-viction 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 uture.'

Again he says :---- '' Your generous act of my iberation 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 Uni-ted States, and bring over its brotherly aid to the cause of your country—so initimately connected with Euro-near libertry. pean liberty.'

There is no misunderstanding this language of the listinguished Magyar. His aim in crossing the At-lantic 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 lecided. He says:

"It is not a party, but to the united people of the United States that I confidently will address my hunble requests for aid and protection to oppressed hu-manity. 1 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 reali-zation 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 peo-ple-for in an enlightened and free nation, the people and the government are one and indivisible-et 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 hum-bling 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 in-voked to stiffe 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 sen-tence 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 free-dom, and protest against foreign nations combining to crush the oppressed.

questions to the texts referred to. Those you quote standing alone, would not prove two resurrections, and thus deceive the multitude? one thousand years apart; neither do they disprove 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 claases will hose Scriptures tures 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 to in the other case.

And because the kingdom of heaven in its formaive process is likened to a grain of seed sown in the change.

G. SCHLAGER.-The No. 666 cannot refer to the number of the popes; for not half of that number in 1747, published a new version and paraphrase of 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 President of Marischal College, Aberdeen, published 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 in-stances, to infidel objections.

This version makes Gon 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 Рнакаон 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 :- "1 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 PHA-RAOH 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, HAUBI-GANT, 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 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 factois 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-ASEM-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 enterprize, and claim no small degree of honor for enlightening the people. If the commonly received version is regarded as a faithful

C. MARSTON-We do not see the relevancy of your transcript of the original, why should pious and learned men constantly send forth "improved translations,"

What denomination can consistently demur against a revised version of the English Scriptures? Can Episcopalians with consistency object ? Dr. ROBERT LOWTH, in 1778, gave an improved version of the awake and come forth at the same time. Therefore 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 ones called "the seven last," are the ones referred whole of the New Testament. He was born in 1756. Dr. WILLIAM NEWCOME, Archbishop of Armagh, who was born in 1726, gave an improved version of Ezekiel, and the minor prophets. A few years since, earth, it does not follow that after its establishment Rev. Mr. MEUNCHER, once a professor in Gambier and it becomes as it were the full grown corn in the College, Ohio, issued a prospectus of an improved ear, that it will then be subject to mutation and version of the book of Psalms. Has the world condemned the efforts of these Episcopalians?

Can the Presbyterians complain ? Dr. DODDRIDGE, the New Testament. In a short time afterwards, he prepared "A Proper and New Translation of the Minor Prophets." In 1788, Dr. GEORGE CAMPBELL, 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. AL-EXANDER, 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

"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 of the most unparalleled cruelty. He put the Amon- have denied it, and accused us of base slander in utites under saws and harrows of iron, according to tering the charge; they will deny it again, if occathe English version. The original simply says that sion 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 ry, implies labor-not torture. The same injustice 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 en-lighten them, show them the kindness due them as children of the Most High; but Goo 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 o wn conscience, nor until they do *heartily* renounce them so as to leave no doubt that they have become new creatures in CHRIST JESUS.

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

Thevents of Europe are pointed out by the finger of Gouthe words of Gouthe words "mene, mene, tekel, upharsin," are wrin so plainly on the wall that we know not the houvhen the trumpet of the resurrection of the enslaved tions shall sound.

The dye of Kossurn evidently is, that England and Amea shall be prepared to take some active part in th expected struggle. Says the Boston Journal :

The eloquee of Kossuth is effective, and in all his address he is evidently inspired by the holy feeling of riotism. His elegant language, his noble sentims, and powerful appeals to the feel-ings, qualify m especially to excite the sympathy and elicit the miration of his hearers. Hence his appeals for as ance are made to the masses. His appendix or and are made to the masses. His aim in France in England has been to create—to build up by his, sence, by his soil-stirring address-es—a public oph, which shall give a decided tone to the, action of se governments. And from all which we can g⁴r from the character of the man, from his actions be he left the shores of Turkey, from his speeches oad, and since he has reached our shores, he seenot merely to enlist the sympathies of our peolbut through them obtain physi-

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 freedoin, 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.

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 enable to fathom.

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

CORRESPONDENCE.

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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 paper r teer somewhat acquaintee with you. I write to you because I desire to cast a mite into the treas-ury 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 to be a labored and the second sec 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 Scrip-tures on this subject, that I might draw from them the truth, and not lean on what others said. To this 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 dis-tant, and then censure Mr. Miller for setting the tant, 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 doc-trine, 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 Scriptures speak, and they sweep this theory all away. I was therefore led to believe it to be a great the hands of the Canaanites, Midianites, Philistines, error, originated by the Adversary of souls to de-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 ven-geance 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 ambassador of 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 as a thief in the night, in the which the heavens shall 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, N. BROWN.

my brother, be unmoveable. 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 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 Cod with each like precision practices and the truth 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 righteons,—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 Jeru-salem,—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 manifes 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 knowl-edge of as that we have been with Jesus. When 1 edge 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, cat non out of this place for the Lord will destroy

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 escape. Those who obeyed were saved 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 tell in the wilderness. The provocations of the children of Israel were so many and aggra-vated, 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 sware 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 his testimony, and God sold them successively into the hands of the Canaanites, Midianites, Philistines, and Ammonites. In the days of their kings they re-belled 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 calemities and indeamong the nations. All these calamities and judgments have come upon that sinful nation, be 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 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 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 our-selves. 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, aud purifies the heart, and overcomes the world; and those that have the hope that Jesus speaks of, puri-

I will now give a short account of my travels and 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 diefet others said but little about it. One minister object-ed 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 Fredricton. 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 "Her-ald" sent to him. I speak to the people from six to seven times a week; I have called to see over one bunded different formilies ince Largers to this Prov hundred different families since I came to this Prov-ince. 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

Fredricton (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 yon 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 sub-ject, I should say that we must constantly feel our gresses. 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 confi-dence of well-trained children, that God will with-dence of well-trained children, that the throne of the second second

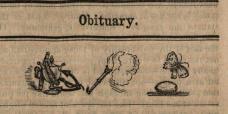
that God's children will cry in the greatest earnestness for him to come, that they may rest in security.

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 meet-ing 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, back-sliders 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 purifies the heart, and overcomes the world; and ventists have taken an active part with them, and all those that have the hope that Jesus speaks of, purifies the heave 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 there exerts 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.

> 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.



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

DIED, in Patchogue, Nov. 4th, 1851, Bro. WIL-LIAM 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 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 infimities, 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 resent. The old world is fast approaching that present. 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 con-tinuation of "'49;" and every one-from the mer-chant, who is interested only in the markets, and con-siders 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 Bourseto the solitary student, who grows pale with hope as he reads that liberty has triumphed, and God has

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 prepa-ing for the grapple. In France, and the inset clamor of parties—in Germany, through the mats of philosophic trifles—in Italy, under the very sid-ow of the scaffold—in London, like miners creeing beneath a fortress,-everywhere the fierce worldro-

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 "trou-blous 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

battle is as inevitable as to-morrow, is no eam of dyspepsia, or threat of a lunatic; it is evidt to any one who will take the trouble to open hives and look around him. Nay, the proclamationd programme of the struggle have been printed London, and signed with the sign of Guiseppe Mzini. The Democracy is putting on its harss for ano-

ther context, is no longer a secret covied to the councils of the exiles—for it is **boldy** own before the nations, "plain for all folk to see." We read it in the letters of Rollin—in the fire-wordf Kossuth in the bold speculations of Blanc-ine steady or-ganization of Flocon, and in the activropagandism of Mazzini. We feel the prefatorhadow of the time upon our hearts, and they are pressed by the

There are two fearful alternative for Europe, equally dark, equally terrible to ue man-anar-chy or despotism. There may brother issue, the most glorious but least likely to talized-enlight-most glorious but least likely to talized-enlightened liberty.

If the anarchists prevail, we r expect to see the g uillotine raised on the rains of ernment—the mil-lions tossed from theory to the, and bleeding for each, and a Marat or a Pere present the personifi-

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 chauted in every land, "from the palm-tree to the pine."

It may be well to glance at the men whom we re gard as the personifications of the three principles. Today 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 par-

time we will steep an average of the power, in genius, stands Maz-First in position, in power, in genius, stands Maz-zini—the great acknowledged leader of democracy, the prophet and the guide of Italy. Personally, he is without stain, and politically, without a rival in 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 have. He has suffered, and therefore has pity for the people. He has en-dured defeat, and he knows how to triumph without vengeance. A man of ideas rather than of passions, vengeance. A man of ideas rather than of passions, whose faith in liberty is chastened by the very sub-

whose faith in liberty is chastened by the very sub-limity 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 evidence of the restoration of liberty and glory. And then he fell. Why the cause is evident. He lathen he fell. Why? the cause is evident. bored for Italy, not for man; he endeavored to crush Austria, not the principle she represented. He for-got-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 whichhe has learned has been bene-

ficial. 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 Hun-garian 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 sin-cerely anxious to benefit his country and "the rest of mankind." But he is not a leader by pature ; 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 simper of com-placent vanity on his lip. He loves praise, is eager to hear the clapping of greasy hands and the mut-tered whisper, "There he is !" and not of such ma-terials are the prophets fashioned, who can lead a people through the Red Sea, which is between Eu-rope and the Promised Land. Besides, he is some-what of an agitator—has too much of O'Connell and Giardin in him. Likes to hear his own voice more 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 excel-lent propagandist—an invaluable underworker. Let Mazzini be the pilot, and you could have no better deck-hand; but the cause would be better without and the analysis of 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 " it may be, but not without sincere and anxtongue, ious 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, unpurchaseable, 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 conspiraor of the present day; he has organized more clubs, ran thus: caused more insurrections against despotism, and caused more insurrections against despoisin, and lived more years in political imprisonment, than any of his contemporaries, except Silvio Pellico, Maron-trayed you, and the hand that denounced you. "Useff." celli, 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 ranks. He passed rapidly to the grade of captain, as we watch him plying his nuwearied plans, weavas we watch him plying his nnwearied plans, weaving scheme after scheme - a masked conspirator, prising feats on record, nothing less than the capture 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." of the fortress of Bone by himself. This he did by having himself hoisted into the fortress, in a vegeta-

"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 search-ing, 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 houest 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 Gov-ernment and a Republic in '48—is not to be de-

spised 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 coup-ling 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 educa-tion 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 secresy ;--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 counte-nance 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

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 remarka-

guages and the manners of the Arabs, his military

attainments and qualities, soon raised him above the

ble basket, under a layer of cabbages, carrots, and

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.

henever a conquered district has been particu arly difficult to pacify, General Useff has b en sent down to let it see the flash of his sabre or feel its Terror is his only mode of governing, for he edge. 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 pub-lished 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. few moments after a servant entered and whispered to two of the guests that some persons wisked 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

brupt manners and savage gallantry, set off as they were by his Spahi uniform, made him a great favor ite in society. He married as great a contrast to himself as possible,—a gentle-hearted, delicate, pret-ty 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 symph, for one of the standing subjects of jests in he 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, 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. 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 im-pending evil. For the smoke which, carried by the orth 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 crack ing in the neighboring woods, running with a fear-ful 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 trem-bled 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 alto-gether 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.

AGENTS FOR THE HERALD.

Albany, N. Y.-D. Duesler, No.5 Lowell, Mass.-J. C. Downing. North Pearl-street. Auburn, N. Y.-H. L. Smith. Morrisville, Pa-Sand, G. Allen North View, N. S. C. Downing. I. Hampton, N.Y.-D. Bosworth Morrisville, Pa-Sand, G. Allen

GENERAL DEPOSITORY

359

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATIN TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM. WE have made arrangements with a house in London, to far nish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

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lemand than ever. It is divided into three parts, all of which are embraced in a single

The divided into three parts, all of which are embraced in a single volume.
 Tart I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, uncleant and undern-in all 300 Church Tunes-besides a large number of Anthems, and Select Picces for special occasions.
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 Afew of the many notices received of the book are here annexed. From Rev. G. P. Mathews, of Liberty.
 I do not hesitate to give the "A merican Vocalist" the preference to avorther Collection of Church Music extant. It deserves a place or every choir, vestry, and family in the Union.
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 On a single opening, in the Second Part of the book, have found on the two pages before me more true, heart-subduing harmony than it has been my fortane to find in some whole Collections, that we made quite a noise in the world.

have made quite a noise in the world. From Henry Little, Editor of the Wesleyan Harmony. From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first times adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published. From John S. Ayre, Esg., Chornster. Having eigen much attention to Sacred Music for the last thirty.

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

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From N. Perrin, 57., of Cambridge. This book calls up "up leasant incomories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stran-ger to the author, I feel grateful to him a and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

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colds, and coughs, and pulmonary diseases. Branswick, Me., Feb. 5, 1847. PAKKER CLEAVELAND, M. D. From an Overseer in the Hamilton Mills, Lowell.
Dr. J. C. Ayer-I have been cured of the worst cough I ever had in my life, by your Cherry Pectoral, and never fail, when I have opportunity, of recommending it to others. Yours, respectfully, Lowell, Aug. 10, 1849. S. D. EMERSON.
The Read the following, and see if this medicine is worth a trial. This patient had become very feeble, and the effect of the medicine was unmistakably distinct : "U. S. Hotel, Saratoga Springs, July 5, 1449.
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"While using your medicine, I had the gravification of caring with itim my reverend friend, Mr. Truman, of Sumpter District, who had been suspended from his parochial duries by a severe attack of bron-chitis. Thave pleasure in certifying these facts to you, and am, sir, "Yours respectively, J. F. CALHOUX, of South Carolina."

The following was one of the worst of cases, which the phy-sicians and friends thought to be incurable consumption :

The following was one of the worst of cases, which the phy-sicians and friends though to be incurable consumption: "Chester, Pa., Aug. 2, 1846. "J. C. Ayer : Sir-I was taken with a terrible cough, brought on by a cold, in the beginning of last February, and was confined to my became ghastly and plate, my eyes were sunken and glassy, and my breath very short. Indeed, I was rapidly failing, and in such dis-tress for breath, that but little hope of my recovery could be enter-tained. While in this situation, a friend of mine, (the Rev. John Keller, of the Methodist church, brough une a bottle of your Cherry Pectorsi, which I tried more to gratify him than from any expectation of obtaining relief. Its good effect induced me to con-tinue its use, and I soon found my health much improved. Now in three months, I am well and strong, and can attribute my cure couly to your great medicine. "With the deepest gratitude, sours, &c. JAMES GODFREX." Prepared and sold by JAMES C. AYER, Practical Chemist, Lowell, Mass. [n.1-3m.]

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struggle, after all. Rollin is something of a demagogue, and occasion-ally grows foolishly sentimental about the men of

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 Worester, Mass.-J. J. Biglow. "Madame-I have the honor to present you the worthen at a more mature age, are suff more remarka-ble 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 ac-knowledgment of his wit. A day or two later he was a common soldier in the French army. His fa-miliar knowledge of the Turkish and Arabic lanor GREAT BRITAIN AND IRELAND.-R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

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St. Anthony and the Cobbler.

We read a pretty story of St. ANTHONY, who be-ing in the wilderness, led there a very hard and strait life, in so much as none at that time did like; to whom there came a voice from heaven, saying : "AN-THONY, thou art not so perfect as is a cobbler that dwelleth at Alexandria." ANTHONY hearing this, dwelleth at Alexandria." ANTHONY hearing this, rose up forthwith, and took his staff, and went till he came to Alexandria, where he found the cobbler. he came to Alexandria, where he found the cobbler. The cobbler was astonished to see so reverend a father come to his house. Then ANTHONY said to him, "Come and tell me thy whole conversation, how thou spendest thy time ?" "Sir," said the cobbler, "as for me, good works have I none, for my life is but simple and slender. I am but a poor cobbler; in the morning when I rise I pray for the whole city wherein I dwell, especially for all such neighbors and poor friends as I have. After, I set me at my labor, when I spend the whole day in get-ting my living and keen me from all falseboad for ing my living, and keep me from all falsehood, for I hate nothing so much as deceitfulness: wherefore, when I make to any man a promise, I keep it and perform it truly, and thus I spend iny time poorly, with my wife and children, whom I teach and in-struct, as far as my wit will serve me, to fear and dread Gon. And this is the sum of my simple life." In this story you see how Gop loveth those that fol-In this story you get the uprightly. This ANTHO-NY was a great and holy man, yet this cobbler was as much esteemed before Gop as he. Bishop Latimer.

The Ladies' Illustrated Keepsake. Edited by Asahel Ab-bott. New York : John S. Taylor, publisher, 143 Nassau-street. 1852.

This is a very neatly printed, tastefully bound, and well illustrated volume, suitable for a gift book, or annual, for sale by C. D. Strong, No. 1 Cornhill, Boston. Some of the more interesting articles, are on the Mothers and Daughters of the Bible-some of which we have given among our selections in the Herald.

A Commentary on the Book of Levilicus, Expository and Practical, with Critical Notes. By Rev. Andrew A. Bonar. New York : Robert Carter & Brothers, No. 285 Broad-way. 1851.

This commentary covers a portion of Scripture but little studied by the general reader; and yet Mr. Bonar makes it one of the most instructive books of the Old Testament. Its sacred rites and ceremonies are those shadows of "good things to come," which were sign-posts in the way of life to ancient Israel ; so that Romaine calls it "The Gospel according to Leviticus." Mr. Bonar shows that it contains no unmeaning ceremonies, or idle observances ; but that each act required is full of significance, typifying some spiritual truth. The entire work is full of practical remarks, on the exceeding sinfulness of sin which required such constant shedding of the blood of bulls and of goats, to typify that great atonement which was often to be made, without which there could have been no remission of sins.

We intend to enrich our columns by extracts from this volume. It is an octavo of over 500 pages, and for sale at this office. Price, \$1 50.

CONFERENCE AT WORCESTER .- The devotional and preaching meetings were tolerably well attended, and we trust some good was done. The business meeting, through mistake, was announced for New England, instead of Mas sachusetts. The notice was put in the paper in our absence, and we did not see it till it was too late to correct. We are sorry for the mistake, as it misled some of the breth ren. We will take this occasion to say, that we have no such views as have been imputed to us, and have no plans of objects that our brethren will not fully approve when we see them, which we intend to do, by the blessing of God, as soor as practicable. We wish all to be free to do their work in the way that they believe the Scriptures teach. Then they will have a good conscience, will please God, and be blessed of him.

English Morality.

A recent number of the London Times contained the folowing remarks on the morality of London. The statement is true, and shows how low and brutal man can become. Confessedly gloomy as the picture is, we not unfrequently have to deplore as notable specimens of depraved humanity, on this side of the Atlantic, as any here recorded. The Times says :

Times says: "We are a remarkably moral, self-restrained, and well-conducted people. All opinions concur in rendering this ac-knowledgment to our national virtues. The Prefect of the Seine tells the Lord Mayor as much, M. Kossuth makes the same remark to the Mayor of Southampton, Commodore Ste-vens carries home the report for the benefit of his country-men, and Lord Palmerston was unable to resist taking the compliment in its follest dimensions to himself and his Tiry-ter constituents. If a the avain this remutation is doublese ce compliment in its fuiest dimensions to infinite and in its further error constituents. In the main, this reputation is doubles, well-founded, but another side, we fear, may be discovered for the picture. It is quite true that we do not turn the hangemana's office into a popular privilege, as in California, or pull down the houses of peaceable sojourners, as in New Orleans, or maintain standing conspiracies against the law, as in Paris and Lyons. But in examples of brutal and fercious savagers, of murderous outrage and systematic disrespect for human life, we very much doubt whether London can be surpassed by any city on this side of the Atlantic.
"To make our meaning clear, we will just turn over the file of last week's papers, and go through the police raports as there published, without exaggeration or comment. On the same day, an Irish laborer, meeting an inoffensive litte gripe of a buil-dog. On Thursday a man named Mansfed rushed upon a woman—his own mother—with a knife, and after this explot, he ran stealthily behind a man passing through the street, flew at his cheek, and bit it with the gripe of a buil-dog. On Thursday a man named Mansfed rushed upon a woman—his own mother—with a knife, and also for the same day, a man administered poison to a woman for a lark, before a roomful of people. On Friday, the open street in broad daylight, struck him down, and bar steel him about the body and lawer part of his body with a piece of iron till he became insensible. When this was done, inform auton was given to his 'protectors,' who picked him up in a mation was given to his 'protectors,' who picked him up in a mation was given to his 'protectors,' who picked him up in a mation was given to his 'protectors,' who picked him up in a mation was given to his 'protectors,' who picked him up in a mation was given to his 'protectors,' who picked him up in a mation was given to his 'protectors,' who picked him up in a mation was given to his 'protectors,' who picked him up in a matin was given to his erton constituents. In the main, this reputation is doubtless

state of excruciating suffering, and carried him home. On the same day, Edward Foy stood up in the tap-room of a public-house, and, addressing himself to three other persons there present, 'remarked,' that he should forthwith attack their respective checks, noses, and livers. This menace he actually proceeded to execute on the spot, flying like a leop-ard, first at the face of a man named Smith, and then at the stomach of a man named low

stually proceeded to execute on the spot, flying like a leop-trong of the state of a man and Smith, and then at the stomach of a man and Levy. "Now, these cases are all taken from the ordinary police above the average. In one point, indeed, there is a decided improvement, for it is very remarkable that no case of wife-mand Saturday night. We should observe to othat we have online on mutilation is reported between Monday morning and Saturday night. We should observe to that we have online to asso of crimes by themselves, and are held anoma-ble to summary jurisdiction. We say nothing of common from the total of the state of the polynamic to con-tinute a class of crimes by themselves, and are held anoma-ble to summary jurisdiction. We say nothing of common from the rofitans, and the should man. We have on the state of the should a man as the unfortunate Mr. Hollest was shot, instead of running away in terror, or hors drikking and erousing in the room below, threatening instant extermination to the whole family if any alarm was werely recapitulated certain passages in the room below, threatening instant extermination to the whole family if any alarm is werely recapitulated certain passages in the room below, threatening instant extermination to the whole family if any alarm was werely nearbit to cause little or no emotion among the state that the prisoner did not bite his check 'clean out', which appear to cause little or no emotion in Foy's case attend that the prisoner did not bite his check 'clean out', whole to bail in a considerable sun, remarked that the 'was very heavy upon a poor mar.''

Address of Kossuth to the People of the United States.

Having come to the United States to avail myself for the cause of my country, of the sympathy which I had reason to believe existed in the heart of the nation, I found it my duty to declare, in the first moments of my arrival, that it is my mission to plead the independence of Hungary and the lib erty of the European Continent, before the great Republic of the United States. My principle in this respect is, that every nation has the sovereign right to dispose of its own domestic affairs, without any foreign interference; that I, there fore, shall not meddle with any domestic concerns of the United States, and that I expect it from all the friends of my cause not to do anything in respect to myself, that could throw difficulties in my way, and, while expressing sympathy for the cause, would injure it.

It is with regret that I must feel the necessity of again making that appeal to the public opinion of this country, and particularly to those who profess themselves to be the friends of my cause, to give one proof of their sympathy by avoid ing every step which might entangle me into difficulties in respect to that rule, which I have adopted, and which I again declare to be my leading principle, viz., not to mix, and not to be mixed up with whatever domestic concerns or L. KOSSUTH. party questions.

New York, Dec. 12, 1851.

Preaching in California. - A missionary preacher in California thus describes his experience :--- At Columbia the most eligible room we could obtain for the evening was a res-When we arrived at this place, the tables were taurant. occupied by monte dealers. The keeper of the house, with great politeness to me, notified them that the house was to be opened that evening for religious worship, and requested the gentlemen, when they had finished their games, to give place to the preaching. The proprietor kindly arranged the benches for us. With the bar behind me, my Bible on a monte table, and a mixed audience before me, I proclaimed the offers of the gospel."

Speed of the Magnetic Current .- A long experience of the Coast Survey with some dozen different lines of telegraph, establishes the fact, that the velocity of the galvanic current is about fifteen thousand four hundred miles per second. The time of transit between Boston and Bangor was recently measured, and the result was that the time occupied in the transmission was one sixteen-thousandth of a second, and that the velocity of the galvanic current was at the rate of sixteen thousand miles per second, which is about six hundred miles per second more than the average of other experiments.

"GUNNER'S ESSAYS."-Bro. Himes : Permit me through the Herald to call attention to the new work recently published by Bro. F. Gunner, of this city, with the above title It consists of twelve essays on subjects connected with the glorious advent and reign of Christ on earth; beginning with the purpose of God in the creation of the world, tracing its history through the fall, the great work of redemption by Christ, the recovery of believers from guilt and pollution, as a preparation for the kingdom, the relation of the Jews to the promises of the everlasting inheritance, the nature of the kingdom of heaven, the evidence of the speedy approach of the kingdom, and all its glorious concomitants, as evinced by the fulfilment of the long chains of prophecy, &c. The work is designed, and admirably calculated to lead the mind, step by step, to the grand awakening, and, to the Christian, soulcheering conclusion, of the speedy personal manifestation and reign of the Saviour with his redeemed saints, on a renewed and glorified earth. It is a manual such as every Adventist would do well to keep by him, to put into the hands of those who are inquiring after truth, or those whom he may wish to lead to its investigation ; and I earnestly hope it will have J. LITCH. an extensive circulation among us. Philadelphia, Nov. 18, 1851.

To the Friends of the "Herald."

To the Friends of the "Herald."
The three, permit me to call your attention to a few facts to your serious consideration:
The three of the the series of the the series of the the the the series of the the the series of the the the series of the series

6. The existence of any paper is dependent upon the interest, integrity, and promptness of its patrons.
7. In conclusion, allow me to say to each friend of the "Herald," when you read this, ask yourself the question, Have I paid my just dues for this paper ? My Bible tells me to "deal justig j"—have I done so in this matter ? If I have not, then I will, before F go to meeting and tell how much I love God, his cause, and truth.
Tinally, if every reader of this paper would do what he ought and might do, its conductors would have their hearts cheered, and find themselves placed beyond embarrament, by having presented to them a noble and worthy New Year's gift, in the form of an enharged subscription. By so doing, the patrons of the "Herald" would suffer no injury.

Advent Church in Clinton.

In accordance with a vote at our annual meeting, I wish to say through the "Herald," that the Advent church in Clin-ton have resumed their meetings in Concert Hall. On ac-count of previous engagements of the hall, our meetings will be held regularly on Wednesday evenings. We regret that we do not all think alike in respect to or-der. Some who clarted with a a very any how come to

We regret that we do not all think alike in respect to or-der. Some who started with us a year ago have gone to another place to worship; while we remain on the same platform—the Bible—on which we set out, and agreed to take for our rule of faith and practice. We have chosen a deacon, a clerk, and a business committee. John Burditt, deacon; John Burditt, Augustus Fuller, George Haven, committee. (In behalf of the church.) *Clinton, Dec. Sth*, 1851. H. R. GRAY, Clerk.

BUSINESS NOTES.

L. B. Payson-John Johnson was owing \$1 32 when we stopped his paper-received no money for it the past year, or since September 1850. We have credited the \$2 sent by J. I. T. to begin from Jan. 1st, 1852. Bro. C. Huff was cred-ited a short time since to Ne. 564.

L. Dudley-Those brethren you mention were credited \$1 each in July last.

G. W. Dean, D. Bosworth, S. Conkwright-Sent books by express on the 12th.

P. H. Lawrence-You were credited \$2 in October to No. 591.

S. Miner-We did not have any of "The Last Words of the Dying" at the time your order came-we now send by

the Dying at the time years, when we did all from mail. D: Sproul-We discontinued yours, when we did all from the provinces who had not paid in advance, on account of postage. We could not have published any delinquency on your account, we think, as the amount due (20 cts.) was too small. \$2 50 will pay the balance and your paper and post-ill ten 1858.

W. D. Wilcox-Your paper is paid for by a friend at Carolina Mills, R. I., for the coming year.

A. Clapp, \$4 46-Sent Harps the 16th. Credited J. Kelsey a few weeks since 77 cts. to No. 528-\$1 due.

S. G. Allen-Bro. Brown has paid to No. 560. All who owe on the "Herald" had the amount of their indebtedness marked on their last No.

W. Busby-Sent you books the 16th by express.

DELINQUENTS.

If we have by mistake published any who have paid, or who are oor, we shall be happy to correct the error, on being apprised of hoor, we shall be happy as over the fact. A. SLACK, Yardleyville, Pa., refuses his paper, owing 140 Total delinquencies since Jan. 1st, 1851..... 179 17 HERALD OFFICE DONATION FUND.

 HERALD OFFICE DONATION FUND.

 From June 4th, 1851.

 Previous receipts
 41 25

 Previous domations
 41 25

 A. Davis
 27

 Books to M. L. Bentler,
 27

 87 45 1 13 Excess of donations over receipts..... 47 05 FOR THE DEFENCE. Previous donations Previous donations J. Jewell D. Greene. APPOINTMENTS, &c.

- LAST HOURS, or Words and Acts of the Dying.-Price, 75 cts. (10 ounces.)
- (10 ounces.) THE MONITOR: containing ten dissertations, with copious extracts from the early Christian Fathers and the Reformers; showing the belief of the Church in those ages of her greatest purity. Published by I. E. Jones, No. 244 Gold-stret, Brooklyn, N. Y. Price, 38 cents. (9 oz.)
- Price, 35 cents. (9 oz.)
 THE PNEURATOLOGIST-Vol. 1-Published monthly, by J. Litch. This volume contains articles on "Prevision," Spiritual Mani-festations, Nature of the Soul, State of the dead, Progress of Romanism, Final Doom of the Wicked, dcc. dcc. Price (paper cover), 75 cents (7 oz.); in boards, \$1 (10 oz.)
- ANALYSIS OF MATT. 24TH.—By Rev. H. Carlton, Congregational minister of Stow, Vt. Price, 20 cts. (2 oz.)
- minister or stow, vt. Price, 20 cts. (2 02.) ANALYSIS OF GEOGRAPHY, by Sylvester Bliss, author of Outline Mores, Geography of New England, Acc. This is a new and more scientific mode of teaching Geography, and has been adopted in the cluics of Hartlord, Ut., Worcester, Mass., and in other large towns, with much success. Price, 50 cts; 56 per doz. (12 02.) FOR CHILDREN.

FOR CHILDREN. Two HUNDRED STORIES FOR CHILDREN. —This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 3²/₃ cls. (7 oz.) JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of "obituaries of children, in prose and verse, prepared and arranged by N. Hervey."—Price, 2⁵ cls. (3 oz.) ONE HUNDRED COTTAGE STORIES FOR GIRLS.—Embellished with eight engravings.—Price, 2⁵ cents. (5 oz.) Do

for Boys.-Price, 25 cts. (5 oz.)

Children's Advent Herald.

This little paper, devoted to the interests of children, is published monthly, at 25 cents a year, in advance. The Dec. number, being No. 8 of Vol. 5, is now out. The following are its contents :

No. 8 of vol: 5, is now out. The following are its contents : Thankfulness Don't Waste Your Time. Holy Ground. Temptation Resisted. Reautini Allecory. Deceiving Children A Story for Little Children. Ingenuity of Birds. Reason in Animels: Take Care of Spare Moments. Too Certain, &c. &c.

The Diploma of the Massachusetts Institute, awarded to Ayer's Cherry Pectoral by Prof. Webster when chairman of their committee on Chemicals, is now on exhibition at the American College in this city. It is set with the medallion awards of the three great Institutes of Art in this country ; and also the Gold Medal of the Medical Institute at Naples Surely this discovery has received the honors of the great, as well as the gratitude of the humble it cures .- Phil. Sat.

Bro. S. 1. Roney will preach in Lyun Sunday, Dec. 21st. Let the brethren rally and give him a hearing.

Elder J. W. Bonham's Post-office address is Worcester,

Notice.—As our paper is made ready for the press on Wednes-day, appointments must be received, at the *latest*, by Tuesday evening, or they cannot be inserted until the following week: Brn. Wesley Burnham and Philo Hawkes will be at New Dur-ham Ridge, N. H., Junday, Dec. 21st; Loudon village, 22d; War-ner, (Waterloo village), N. H., 24th; Claremont, 25th, 27th, and Sunday, 28th; Mount Holly, VL, 29th; Low Hampton, N. Y., 31st; Addison, VL, Jan. 24 and Sunday, 4th; Bristol, 5th, 9th, 10th, and Sunday, 10th; Waterbury, 15th, 16th, 17th, and Sunday, 18th. Bay, N. Billicarcell bergendin (M. Schwerk, 1998).

Bro. N. Billings will preach in Claremont, N. H., Sabaths, Dec. Ist and 26th ; Vernon, Vt., 29th ; Athol, Mass., 30th ; Templeton, Ist; Lynn, first Sabbath in Jan.

Brö. J. M., Orrock will hold a conference with the Advent church n Cabot, Vt., to commence Dec. 2th; Dorrill, 31st; Hardwick, an. 7th-each to continue over Sunday. Bro. K. S. Hastings will preach at Bridgeport, Ct., Dec. 21st.

Receipts from Dec. 9th to the 16th.

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

advance, or how far in arrears.
F. Smith, 560; A. Dillingham, 580; H. Breasted, 580; A. Roberts, 589; R. Dehmo, 650; J. Wageth, 590; W. Phrown, 588; J. Traver, 589; R. Wilcox, 660; W. Wilcox, 666; J. R. Lebra, L. Lebra, S. North, 591; T. Tompking, 595; D. Horrarth, 507; R. Jackson, 596; M. S. North, 591; T. Carrier, S. R. Kohneel, 560; D. Norts, 594; M. B. Horrarth, 507; R. Jackson, 596; M. S. Kohnes, 597; T. Carrivell, 4th ever sub. 2), 350; Isainh Douler, (mistake in the market, 597; each start, 590; J. Sainh, 596; K. Tharker, 598; T. Tomos, 500; M. Dirnes, 610; accid, 100; 396; M. Tharker, 597; T. Tatze, 585; H. J. Thang, 820; R. Phelps, 581; S. Hayes, 599; H. Tottake, 595; H. J. Carkweit, 560; Coo, Herroni, 586; W. M. Holden, 585; H. J. Kawa, 512; each Coddre, 566; L. S. Hutles, 59; H. J. Hutler, 595; H. J. Schwis, 612; each 52; W. Kawa, 502; K. J. Markes, 514; H. Corks, 514; S. Hayes, 599; H. Carkweit, 560; Coo, Herroni, 586; W. Kawa, 502; C. G. Charkes, 504; C. H. S. Shares, 514; C. S. Phares, 554; W. Scherer, 534; C. M. Sheper, 534