

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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(Original.) Lines

Suggested by the death of Gerrish Conch, of West
Cawen, N. H.

Happy thy lot! thus early to escape
The pains, the ills, and cares of mortal life;
Happy thus soon to pass those pearly gates,
Where ne'er shall enter sorrow, toil, or strife.
But though the body sleeps in yonder grave,
Nearth where the blasts of winter rudely sweep,
Mem'ry brings back the scenes of other days,
While friends bereaved, in silent sadness weep.
Weep that, when at the hour of prayer they bow;
To offer up their daily sacrifice,
Thy voice is hushed in lasting silence now;
Thou art not there to share their social bliss.
And, when they to the house of God resort,
Their Savior's name to praise, his gospel hear,
No more they meet thee in God's earthly court,
Nor hear thy voice attuned with moral choir.
Brethren and sisters mourn a brother loved,
A mother mourns the loss of a dear son;
Early he joined the shining host above,
And left the church on earth their loss to mourn.
But hark! methinks a voice from heaven I hear,
"Be still, frail man, and know that I am God!"
Then cease your grief and wipe away your tears,
Submissive bow beneath the chastening rod.
Mourner, thy days of grief will soon be o'er,
And God will lead thee to a world of rest,
Where all the saints will meet to part no more,
With Gerrish there to be forever blest.
Peace to the ashes of the sleeping one;
With thee at last we hope in heaven to meet;
With joy to hail a friend, a brother, son,
In realms of bliss, where joys are all complete.
W. S. MORRILL.

[We insert the above as requested, but wish brethren
would not talk about "joining the shining host above,"
before the resurrection. We are satisfied it goes beyond
the teachings of Scripture, and is not sustained by the
faith of the primitive church.—Ed.]

The Sacred Mountains.

BY J. T. HEADLEY.
MOUNT ZION.

Perhaps there is no name in human
history the mention of which awakens
so many thrilling associations as that of
Zion. It not only represents the ancient
Jewish church, and all that was dear and
holy in her, but it is applied to the Christian
church at the present day. Confined
to no sect and no clime, and no language;
it embraces in its catholicity all who love
God, binding them in one endearing epi-
thet together to the end of time. "Zion!"
there is something sad as well as delight-
ful in the word, and the heart pauses
over it with a sigh half of regret and
half of affection, for the past, while its
mournful history rises to view. Zion
has had tears as well as raptures, suffer-
ing as well as joy, her note of lamenta-
tion has arisen as often as her song of
thanksgiving. He who has kept a record
of her tears knows full well her conflicts
and her trials, and that from the time of
her toilsome flight through the wilder-
ness and desert to the land of Canaan
till now, she has been a stranger and so-
journer in a world of wicked men. Now
scattered to the four winds of heaven, her

children sad captives, and her home the
prey of the spoiler, she has wept una-
vailingly tears at the feet of her spoilers;
and now rent by inward dissensions and
secret foes, she has committed suicide
around her own altars. But still her
very dust has been precious in the eyes
of him who hath formed her for himself;
and out of the most hopeless bondage,
from deepest ruin, he has again called
her, and adorned her with robes of beau-
ty, and put a crown of glory on her head,
and made her enemies to flee before her.
Amid the amazement of those who be-
lieved her ruin complete, and the aston-
ishment of her friends, a voice has been
heard to say,
"Zion is still well beloved."

The literal Mount Zion was one of the
hills on which Jerusalem was built. It
stood near Mount Moriah, where Abra-
ham offered up Isaac to the Lord, and
witnessed that greatest triumph of human
faith; and centuries afterwards, when
the temple covered the summit of the
former, it formed the heart and strength
of the city. Situated at the southern ex-
tremity, it rose above every other part
of Jerusalem, and came in time to stand
for the city itself. At first it seems strange
that Zion should have become a word
filled with such endearing associations to
the Jews. They could never let it go
from them when speaking of their city.
If her strength as a fortress was spoken
of, the language was, "Walk about Zion,
and go round about her; tell the towers
thereof: mark ye well her bulwarks, and
consider her palaces;"—if her elevation,
it was, "The holy hill of Zion." God's
affection for his people was expressed by
his love for Zion, "He loveth the gates of
Zion," "The Lord hath chosen Zion."
As if this were not enough, they and their
city together are called "Daughter of
Zion." Occupied by the son of Jesse, it
became the "City of David," the repre-
sentative of all that was dear and cher-
ished in Israel. Hence it was called the
"Holy hill of Zion, whither the tribes
went up, the tribes of the Lord unto the
testimony of Israel." It was "God's hill
in which it delighted him to dwell."—
Thus every thing conspired to render
"Zion" the spell-word of the nation, and
on its summit the heart of Israel seemed
to lie and throb. While it remained un-
shaken by its foes, hope and joy reigned
in every bosom, but when the feet of the
spoiler trod its sacred top, and his con-
quering troops swept over it, a cry of des-
pair went up around her towers.

How often the name is on the lips of
David; and every string of his harp
seems tuned to utter "Zion!" In a burst
of lofty enthusiasm, carried away by a
sudden transport as he contemplates its
glory and strength, he exclaims, "Beau-
tiful for situation, the joy of the whole
earth is Mount Zion; God is known in
her palaces for a refuge. Let Mount Zi-
on rejoice, let the daughters of Judah be
glad, for this God is our God for ever
and ever."

But perhaps there is no exhibition of
the love the Hebrews bore for it so touch-
ing as the reply they made when captives
in Babylon, to those who required of them
a song. "The joy of the earth" had
been ravaged, and that "holy hill," so
"beautiful for situation," laid desolate by
the enemy. Its palaces were broken
down, and a heap of ruins alone marked
the spot where the "City of David" arose.
On its top Israel's thousands had stood
and battled for its safety. Their fearful
war-cry had rung along its streets, as the
banner of David rose and fell in the
doubtful fight, till borne back and over-
whelmed, leaving thousands of corpses
as bloody testimonials of the desperate
conflict, they at length yielded to numbers,
and Jerusalem fell. A multitude of cap-
tives graced the triumphal entrance of
the victors into Babylon, and the city
shook to the shouts of welcome. But
the pageantry was soon forgotten, and
the prisoners became objects only of idle
curiosity, as they moved sadly along the
streets, or sat in groups under the trees
of the public walks. Methinks I see that
little band, as strolling one day through
the city, they sat down by its fountains,
and listened to the murmur of the streams
that swept by. The scene was beautiful,
and it reminded them of the hill of Zion,
where they had so often strayed—the
home of their hearts—never to be seen
again. As they thus sat and conversed
in their native tongue, filled with sad re-
membrances—their neglected harps hang-
ing on the willows—the heartless and cu-
rious passed by, and stopped to view their
strange apparel, and listen to their still
stranger language. As they saw their
harps hanging beside them, they asked
for a native song. The hearts of the
captives were sad enough before, but this
sudden recalling of the joys of the past
was too much for their overburdened
feelings, and a burst of tears was the only
answer, as they shook their heads in
mournful silence.

That day of bitterness they could never
forget, and whenever memory recalled
it, the heart seemed to live over again its
hour of woe, and they said, "By the riv-
ers of Babylon there we sat down, yea,
we wept when we remembered Zion.
We hung our harps upon the willows in
the midst thereof. For there they that
carried us away captive required of us a
song, and they that wasted us asked for
mirth, saying, Sing us one of the songs
of Zion. How shall we sing the Lord's
song in a strange land. If I forget thee,
Oh Jerusalem, let my right hand forget
her cunning. If I do not remember
thee, let my tongue cleave to the roof of
my mouth if I prefer not Jerusalem above
my chief joy." They did not forget her,
and the city of David once more rose
over the hill of Zion, and the banner of
Israel again floated from its heights, for
God had remembered her tears and for-
given her sins. Years passed, and though visited by
misfortune and ruin for its departures from

the Lord, Zion still arose in its glory and
strength. But at length its long line of
kings disappeared—the Roman occupied
it, and the eagles of Cæsar took the place
of the banner of David. Still Mount
Zion stood, beautiful as of old, the pride
of the conqueror; but its cup of iniquity
was fast filling to the brim. Shiloh had
come, and the rejected Savior, as he over-
looked the city, wept in view of its ap-
proaching doom. There was Mount Mo-
riah lifting the Temple on high, whose
glorious form dazzled the eyes of the be-
holder as the sunbeams fell upon it; and
there, higher yet, Mount Zion, with its
countless palaces, and domes, and towers
of strength, before him. His heart yearned
over the "glory of the earth," and the
daughter of Zion looked beautiful upon
her throne of hills; and as he thought of
the past—of her toils and sufferings—of
her former faithfulness, and all that God
had done for her, words of deepest love
were heard to fall from his lips. But
amid them was also heard the startling
language, "Behold your house is left unto
you desolate."

The last drop in the cup of crime, the
crowning guilt at length came.—Zion cru-
cified her Savior. Then the long delayed
curse fell, and Roman legions girdled the
city. Mount Zion became the scene of
the severest strife that had ever wasted
it, and of the keenest sufferings its crimes
had ever brought upon it. Although a
troop of flaming seraphs had stooped on
the Temple, and with the words "let us
depart," wheeled away to heaven again,
and chariots of fire had been seen jostling
against each other in the evening heav-
ens, and a flaming sword been suspended
over the city, and the woe of the de-
nouncing prophet heard along its walls,
still the doomed inhabitants believed them
not as omens of evil. Under their an-
cient banner they once more rallied for
the conflict, and for a long time Mount
Zion stood like a tower of strength amid
her foes. Beating back the tide of battle
from her sides, she proved worthy of her
olden renown. Standing shoulder to
shoulder on that glorious hill-top, the tens
of thousand of Israel's warriors present-
ed an unbroken front to the foe, and their
shout went up as strong and terrible as
when Joshua led them on to victory.—
"Zion shall be ploughed as a field, and
Jerusalem shall become heaps!" Impos-
sible! "Walk about Zion, and go round
about her," mark her bulwarks, and tell
the towers thereof, consider her palaces,
number if ye can her warriors, proud of
their strength and confident in their re-
sources. But the decree has gone forth,
"Zion shall be ploughed as a field."—
Famine is stronger than the arm of the
warrior, and inward dissensions more
wasting than the sword of the enemy.
The banner of Israel still floats in the
breeze, but it waves over the blood of her
children. Pestilence has entered the
gates, and the groans of the dying rise
from every house. Bloated forms are
seen staggering round the empty market

places, chewing wisps of straw and leather for food, and falling dead in their footsteps. Despairing eyes and wan and haggard faces stare from every window, and corpses are hurried in crowds over the walls, till even the enemy turned away from the fetid air. The strong fall on the weak and tear them asunder, to get the morsel they have swallowed, and mothers devour even their own offspring. The thunder of engines is heard against the walls without, and the clash of steel mingles in the wild confusion. Yet even amid this terror and woe, Zion fights against herself and strives to swell the slaughter of her own children. At length the last day and last hour comes—the Temple is on fire and blazes balefully up from Mount Moriah—the eagles of Cæsar flash along the crowded streets, and the shrieks of the flying and the shout of the struggling, mingling with the crackling of the flames, rise over the city. Zion at length yields, the last strong-hold is taken, and the spoiler roams unchecked through the streets. "Jerusalem is in heaps," destruction has done her worst, and silence reigns amid the desolation.

Their task at length accomplished, the victors take up their line of march, followed by the long train of captives, and depart. As they ascend the last slope that overlooks Jerusalem, that mournful band pause and turn to give a farewell look to Mount Zion. As they behold it strewn with burning ruins, and think of their desolate homes never to be re-built or re-visited, and see but a cloud of smoke where the glorious Temple stood, tears of unavailing sorrow stream from their eyes, and a "note of lamentation swells upon the breeze."

Years have passed by, and the ploughshare is driven over the top of Zion. Where its towers and palaces stood grain waves in the passing wind, or ruins overlaying each other attest the truth of the Word of God. The Arab spurs his steed along the forsaken streets, or scornfully stands on Mount Zion and surveys the forsaken city of God.

But the promise is still sure—Zion is not forgotten, nor is her glory gone.—The church of God still lives and flourishes in more than her ancient beauty. Kingdoms may rise and fall like waves along the sea, and the strongest monuments of human skill crumble to dust, and the earth itself change places, Zion is still secure. No foe can finally prevail against her, nor even time, under whose corroding tooth all things disappear, touch her life. She has brighter palaces than those which adorned Jerusalem, and firmer towers and bulwarks than those built by human hands. Unseen warriors hover around her battlements—and the banner over her shall float triumphantly amid the chaos of a crumbling world. There is also a Mount Zion in heaven, covered with harpers, and the redeemed in their white vestures are there, and the song they sing has no dying cadence. Its top is crowned with a more glorious temple than ever adorned an earthly city, and there nothing that "can hurt or make afraid" shall ever enter.

Political Review of Europe FOR THE YEAR 1846.

By the French Correspondent of the N. Y. "Observer."
FRANCE, January, 1847.

At the commencement of a new year, it is well to glance at the year that is passed, and to collect the principal facts which have marked its course. This I propose to do briefly in the present letter, dividing the topics into two classes: *European* and *National*.

What first strikes attention, when we examine the state of Europe in 1846, is the calamities, the disasters, with which several nations have been visited. The grain harvests have been poor over our

whole continent, except in Russia and in Turkey. Terrible inundations have taken place in France and elsewhere. The misery of the inhabitants is very great. Without speaking of Ireland, which is in a most horrible condition, the lower classes suffer almost every where, and numbers of unhappy beings perish for want of the necessaries of life. In view of this vast suffering, the question arises and occupies more and more attention: Have the governments fulfilled all their duties towards the lower classes? Have they shown the wisdom, the foresight, the sympathy, which we have a right to expect from the depositories of power? While for carrying on war there is always money enough in the coffers of a state, shall there be none for the wants of peace? When the object is to kill men, gold is abundant; but when we would prevent men from dying with hunger, is the public treasury empty? A heavy accusation must lie against modern civilization, and the principles of the *socialist school* must gain ground, if the governments do not diligently engage in discharging their sacred obligations.

A second topic which has agitated all Europe is the insurrection of a part of Poland in the beginning of last year, and the cruel manner in which it was suppressed. Austria, in these circumstances, committed treason against mankind, of which she will sooner or later receive the punishment. The massacres of Galicia have renewed in the nineteenth century the horrors of St. Bartholomew. It would have been thought impossible that such scenes of atrocity could now be witnessed; but the cabinet of Vienna has shown us our mistake; and the dead bodies of nearly fifteen hundred nobles, men, women, old men and children, are there to attest that *the tiger* in the human heart is not yet completely chained! Wo to the dynasty of Hapsburg, which ordered this wholesale assassination! The year 1846 will hang like a mill-stone upon its crown, and a day will come when the nations will call it to account, before God, for the blood it has shed!

These massacres were worthily consummated by the extinction of the republic of Cracow. When the sacred maxims of conscience are violated, it is not surprising that the faith of international treaties should be broken. Austria felt herself isolated in Western Europe; she turned to Russia, and gave her bloody hand to the Czar Nicholas. The king of Prussia, indecisive, constrained by contrary influences, had not courage to resist the will of his powerful neighbors. The three Northern courts audaciously defied France and England, by violating the treaty of Vienna. This is the most important event of the whole year in its consequences.

For there is now no longer in Europe any written law of nations. The alliance of 1815, and the letter of treaties are worthless. Possibly a state of inaction may last still some time, because none of the European powers are disposed to begin a general war; but they stand in a false position, to one another, and the genius of war poises on the wing over our whole continent. The free towns of Germany, such as Hamburg and Frankfort, stand in fear of the same fate as Cracow. The secondary States tremble for their independence. And indeed, where is now their security? If the conventions of 1815 have been violated in the case of the last venerable remnants of Poland, they may be also in the case of other States. All is thus put in jeopardy; and nothing remains but force,—physical force, to decide difficulties which may arise. What wise and good man but must shudder in view of such circumstances?

But if kings are freed from the obliga-

tions of treaties, their people are discharged from the duty of obedience.—The Italians subjected to the yoke of Austria, the Saxons and Germans of the Rhenish provinces ceded to Prussia, and the many other nations sacrificed to the convenience of the great Powers, are become free also. Why should they respect the treaty of the Congress of Vienna, when the princes themselves set the example of disregarding it? Potentates of the North! you have proclaimed that your arbitrary will must be uncontrolled; you have thrown your sword into the scale! Well! the people whom you have deprived of their nationality have also a sword, and the time will come when you will repent of having committed your cause to the hazards of war!

The Spanish marriages, which seemed only to concern France and Iberian peninsula, have also become a European question. It is deeply to be regretted that Louis Philippe and his advisers should have raised this quarrel. Of what importance to us, that an infanta of Spain has married a son of our king? Long ago such alliances have ceased to exert any influence on politics. France acquires no additional strength by this marriage, but only one more embarrassment; and it is especially to be regretted that the union between the two most prominent nations of Europe is thereby injured.

I allow readily that the cabinet of London has shown more animosity in this dispute than was meet. Lord Palmerston would seem to be of a quarrelsome and arrogant temper. He has felt personally hurt by the marriage of the Duke de Montpensier, and in his anger, he has given vent to invectives against our government. But it was natural on the other hand, that England should be dissatisfied. The rupture of the *good understanding* has already produced bitter fruits, since it has emboldened the Northern courts in their proceedings against Cracow. The two nations now wait impatiently the legislative debates. May these discussions restore harmony, and strengthen the ties which should never be broken between England and France!

This alliance is not only valuable in a political respect: it is so also in a moral and social point of view. If on both shores of the channel the French and the English cordially join hands, with no petty jealousy, without reserve, this union of the two freest, richest, and most intelligent nations of Europe will promote the interests of civilization, and will present one of the noblest sights the world ever beheld.

I come to the second class of topics.—The internal situation of France during the year 1846, has not experienced any remarkable change. The election of a new Chamber of Deputies has not weakened, on the contrary, it has strengthened the ministerial party. M. Guizot has now a large majority: we shall soon know what he will do. He promised, a few months since, to aid the progress of our institutions: time will show if he is faithful to his engagements. We are behind Great Britain in several respects. For example, the post-office reform is not effected among us. Our tariff, too, is very high. Some imposts ought to be taken off, or reduced, for the good of the people. We have not yet true liberty of instruction. We also need a law on the liberty of worship. How many things are to be done by a cabinet aiming to promote the interests of the whole nation! But it is to be feared that the complication of foreign affairs and idle party-quarrels will delay the accomplishment of these public duties! Our legislative sessions are wasted almost entirely in pompous speeches. We know how to talk, but not how to do: and yet it is deeds only which promote the welfare of nations.

What shall I say of Spain? The great and exclusive business here, for the past year, has been to marry its young princesses. Happily Queen Isabella has now a husband; so that there is one cause less of trouble, and it is to be hoped that objects of public good will at last have their turn. Lately, a new Cortez has been elected. The progress party has gained some votes, but the majority is still with the cabinet. Will the Spaniards ever gain the right road in politics? Will they succeed to obtain the principles and institutions of a free people? Thus far they show nothing of the kind.—Prompt to publish proclamations, always ready to seize the sword, skilful in keeping up a petty, harassing warfare, they do not enjoy liberty. Will they be more successful hereafter? This is doubtful.

There are in Madrid secret influences which obstruct the progress of the government. The Queen dowager, Maria Christine, is an intriguer, who wishes to promote her personal interests, and to settle comfortably the numerous children which she has had by her new marriage. The young Queen would seem to have little capacity for politics. The ministers are not agreed among themselves. They have handed in, several times, their resignation, which has not been accepted. The adherents of Don Carlos have begun again their incursions into the northern provinces. Monks, priests, and nobles, plot to recover the despotism which they have lost. All betokens that Spain will still see bad days. Are we, or not warranted in saying that nations infected with Popery are incapable of freedom?

The same, nearly, is the condition of Switzerland, for these last twelve months: constant opposition between the Jesuits and the radicals, the political unionists and the federalists, the small and the great cantons. Two revolutions have taken place in the Helvetic Confederation in 1846; one in Berne, the other in Geneva. The first was peaceful, the second bloody. Both have been favorable to the dominion of radicalism. Two revolutions in one year, for so agitated a country, is not much: and no one can say that there will not be more in 1847.

Poor Switzerland! ancient land of liberty, where the freest institutions have taken deep root! will it be for ever, then, a prey to the unbridled passions of a licentious democracy? Will it give occasion to the kings of Europe to calumniate republics, and to pretend that a monarchy is the only means of rendering nations happy? We still hope better things of Helvetia. It seems that the storms are beginning to subside. Some radicals, more enlightened or more considerate than others, are opposed to violent acts; and if the Jesuits, who are strangers in the Confederation, would consent to leave the country, probably quiet would soon ensue. But the Jesuits will not go. Let nations perish rather than their company! This is a maxim they have ever observed.

Italy has experienced important changes during the past year; passing from mourning to transports of joy. Old Gregory XVI. is dead, unregretted by any body, unless perhaps, some domestics whom he had admitted to his intimacy. The accession of Pius IX., the amnesty granted by this pontiff, the liberal measures which he promised, the humane and affable character which he showed; all greatly delighted the Italians. But their enthusiasm began to subside. Pius IX. has neither the power nor the will to effect great reforms. Around him are cardinals and Jesuits to hold back his hand, even if he were disposed to open it for the good of his subjects. Between popery and liberty there is an impassable gulf. One or the other must perish: and I believe it will not be liberty that will perish.

In Germany there has not been much outward commotion. The national character is too phlegmatic, and too accustomed to subjection, to resort easily to extreme measures. But inwardly, in the sentiments and opinions of men, there is agitation. This internal work is making rapid progress, and extends to the lower classes of the population. The community system reckons, perhaps, more advocates in Germany, than in any other country of Europe. Religious and philosophical controversies trench continually upon politics. Do not wonder, if you learn some day that a vast and dreadful explosion has burst forth in Prussia, Saxony, and in the secondary States beyond the Rhine. The combustibles are collected; the mine is ready, to spring which a spark only is needed.

Of Russia we know almost nothing, because a rigid scrutiny of the press prevents the publication of any facts displeasing to Nicholas. The nation is motionless, bowed down, as one man, under the iron sceptre of the Czar. Nobles, clergy, peasants, tradesmen, are laid as in a tomb. Nicholas takes advantage of this internal quiet to prosecute his deep-laid schemes of policy. In the west of Europe he tries to seduce the Hungarians and Bohemians to his plan of universal slavery. On the East, he keeps his eye fixed on Constantinople, as a vulture on his prey; and if a general war occurs, what human power would prevent the planting of his standards upon the shores of the Bosphorus?

The Ottoman Empire knows the danger, and tries to prevent it. The Sultan has effected, during the year 1846, useful reforms. The present Grand-Vizier is an educated man, acquainted with European civilization, having been ambassador to Paris and to London. He wishes to modify the laws, to correct the manners of the Turks; but can he do it? Is the religion of Mahomet congenial with reforms? Can Mussulmans adopt the usages of Europe? This is a problem for the future to solve.

In short, the year 1846 will occupy a distinguished place in history. It has produced one intellectual phenomenon of the first order: the discovery of a new star, which was foretold by science. This discovery shows the power of the human mind, and at the same time the divine wisdom of the laws which regulate the motions of the creation.

Pope Equal with God.

2 Thess. 2:3, 4—"And that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, showing himself that he is God."

The place in which the person spoken of in this passage was to be manifested, was the visible church—the time of appearance was subsequent to the first great apostasy from the faith and purity of the gospel, previous to the second advent of Christ. Beyond a doubt, the character pointed out is the Pope of Rome. The representation made in the above passage, and the account given of his mode of operation, in the 9th and 10th vs., will apply strictly, letter for letter, to no other character of which we have any account.

But the name and works of God have been appropriated to the Pope by the highest authorities and the most eminent theologians of the Romish church.

1. The name of God has been given to the Pope. His holiness has been complimented with the name of Deity, and the vicergerency of heaven has been accorded to him.

Jacobatus, Durand, Gibert, and Pithou, on the authority of canon law, style the Pontiff the Almighty's vicergerent, "who occupies the place not of a mere man, but

of the true God."—(Jacob. VII., Barclay, 222; Pithou, 29; Decret. I. vii. c. 3.)

Gregory II. says:—"The whole western nations reckoned Peter a terrestrial God: the Roman Pontiff, of course, succeeds to the title and estate. Labb. vii. 666; Bruy, ii. 100. This blasphemy, Gratian copied into the canon law. "The Emperor Constantine," says Nicholas the First, "conferred the appellation of God on the Pope, who therefore being God, cannot be judged by man."—(Labb. ix. 1572.)

According to Innocent III., "The Pope holds the place of the true God."

The canon law in the gloss, denominates the Roman hierarch, "Our Lord." (Extrao. Tit. XIV., c. iv., Walsh, p. 9.)

The canonists generally reckon the Pope the one God, who hath all power, human and divine, in heaven and earth. —(Barclay, II., iv. 220.)

Marcellus, in the Lateran council, and with its full approbation, called Julius, "God on earth."—(Labb. xix. 731, Bin. 9. 24.)

2. The works, as well as the name of God, have been ascribed to the Pope by Innocent; by distinguished Catholic writers, by the canon law, and the Lateran council. According to Innocent, Jacobatus, Durand, and Decius, "The Pope and the Lord form the same tribunal, so that, sin excepted, the Pope can do nearly all that God can do."—(Jacob III.)

Jacobatus and Durand, say, "The Pontiff possesses a plentitude of power, and none dare say to him any more than to God, what doest thou? He can change the nature of things, and make nothing out of something, and something out of nothing."—(Extrao. Tit. IV., c. 2; Jacob. III.; Durand, 50, &c.)

These are not the views of these writers alone; they are found in all their blasphemy and absurdity in the canon law, which represents the Pope as responsible to no being in the universe, and attributes to him the power of performing the works of God, and making something out of nothing. The Pope, according to Lainez, at the council of Trent, "has the power of dispensing with all laws and the same authority as the Lord."

An Archbishop, in the last Lateran Synod, called Pope Julius "prince of the world."—(Labb. xix. 100.)

Another orator styled Leo "the possessor of all power in heaven and in the earth, who presided over all the kingdoms of the globe."—(Du Pin iii. 602; II. Theis. ii. 4.)

This blasphemy, the holy, infallible Roman council listened to without expressing their disapprobation or dissent, and the haughty Pontiff himself, doubtless, with great complacency. The man of sin then "sat in the temple of God," or that which is so called, and both by his silence and his state, "showed himself that he was God."

"Some Popes," says Coqueville, "have allowed themselves to be called omnipotent."—(Coqueville 408.)—*Prot. Mag.*

The Millennium.

No. II.

Those passages in the Old Testament which refer to a Millennium, do not imply the least imperfection, while many of them show a state of the greatest purity, both spiritually and morally.

Does the New Testament teach us that the Millennium, or such a state of perfection as is brought to view in the Old Testament, will take place during the Gospel dispensation?

Matt. 7:13, 14—"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

There is no intimation given by the Savior, that the time will ever come, when the "many" will not go in the broad way, and the "few" in the narrow way.

Matt. 10:34—36—"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Matt. 13:18—23—"Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet he hath not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that receiveth seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty."

Here we see that only one part out of four are benefited by the the word.—Does not this illustrate the effect of the gospel during all time?

Matt. 13:37—43—"He answered and said unto them, He that soweth the good seed is the Son of Man; the field is the world: the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

We here see when it is that "there shall be no more the Canaanite in the house of the Lord of hosts." (Zech. 14:21.)

Mark 10:29, 30—"And Jesus answered and said, Verily, I say unto you, There is no man on earth that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life."

Here the Savior asserts that whosoever makes these sacrifices for his sake, shall suffer persecutions.

Luke 12:51—53—"Suppose ye that I am come to give peace on earth? I tell you, Nay: but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law."

The Savior made division, by preaching the truth, which some believed, and others, though their near relations, like Cain of old, would rise up in opposition. He says he had not come to send peace on the earth. This of course referred to

his first coming; hence, if peace is ever to fill the earth, it must do so under the head of his second coming.

John 16:33—"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer: I have overcome the world." 2 Thess. 2:1—8—"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? and now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

The man of sin is to be in the world until "that day." What day? We are told in the 1st v.

1 Tim. 4:1—3—"Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." 2 Tim. 3:1—5—"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

The last days, from the time Paul lived, must include the last part of the dispensation.

2 Tim. 3:12, 13—"Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Ch. 4:1—4—"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." Heb. 13:13, 14—"Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come."

So long as God's people are "here," (in this world), they are to bear the reproach of Christ.

2 Pet. 3:3, 4—"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

If the conversion of the world, or a Millennium, is taught in the Old Testament, as something that is to take place

during the gospel day, it is a thought worthy of notice, that the Savior and Apostles, though they quoted largely from the Scriptures, never made such an application of them. Yea, more, if they knew or believed, that such a state of things would take place, why did they, in predicting what would be in the future, speak as though they never thought of such a thing? In speaking of the future, down to the end of time, they represent the world to be growing worse, instead of better.

J. S. WHITE.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, MARCH 24, 1847.

"Protestantism a Failure."

Under this head, the New York "Evangelist," of March 11th, has a long article on the position taken by Mr. Himes at Rochester, N. Y., in a sermon preached the 14th of Feb. We give the article below, and append notes on such portions as need a more full explanation.

One of the members of the Evangelical Alliance, after mingling with the noble men of that convocation, and traversing the island of Great Britain, has returned to America, and is now going about proclaiming everywhere that "the Protestant movement is a failure." Such was the position in a discourse delivered Feb. the 14th, at Rochester, by the Rev. J. V. Himes, editor of the "Advent Herald." In the presence of a numerous congregation, he maintained that "the Reformation commenced by Martin Luther, and attempted to be carried out by the Protestant sects, *now is, not will be, but now is a failure.*" He attempted to show "that Protestantism had not only not made any proficiency in converting the world for the last two hundred years, but has actually lost ground to an alarming degree in every quarter of the globe!"

Unless this were more fully explained, the reader might be led into error respecting the actual position taken. In arguing that Protestantism is a failure, in what do we contend it has failed? Not that it has failed to produce, and is producing, a great amount of good: not that it has not done all that the "Evangelist" claims that it has: but that the Protestant expectation of converting the Catholic portion of Christendom, and the world, to Protestantism—as it has been "attempted to be carried out by the Protestant sects—*now is, not will be, but now is, a failure.*" And in taking the ground, that Protestantism has made no proficiency in converting the world for the last two hundred years, we wish to be understood, as not denying that it has planted the standard of the cross in many parts of the heathen world, and been instrumental in plucking many souls from perdition; but we claim that, instead of now giving any indication of the world's speedy conversion, it is losing ground, in an alarming degree, in every quarter of the globe; not that it is in no quarter of the world in advance of what it was two hundred years ago; but that it has within the last few years lost ground in every quarter; and is, in the aggregate, less advanced than it was two hundred years ago. This is, of course, to be understood in comparison with the aggregate of Catholicism, considered with respect to what it was two hundred years ago.

This position we believe is susceptible of the fullest proof, from indisputable evidence. Will the "Evangelist" be pleased to listen to a few facts in elucidation of the subject, and show us wherein we reason illogically, or admit the force of our conclusions?

We wish here, however, to remark, that the Protestant movement, as commenced by Martin Luther and others, has not proved a failure; but has accomplished its work. The Protestant movement, as they commenced it, had no connection with the modern fancy of the world's conversion before the Advent.

This is a fable which was unknown to Protestantism till the days of that spiritualizer, Daniel Whitby, who died A.D. 1727. D'Aubigne informs us that Luther, at one time, was so impressed with the nearness of the Advent, that he feared he should not be able to complete his translation of the Bible before the end of the world. He did not commence the Reformation with an eye to the world's conversion. In his Commentary on John 10: 11-16 ("Other sheep I have," &c.) he writes thus:—

"Some, in explaining this passage, say, that before the latter days, the whole world shall become Christians. This is a falsehood, forged by Satan, that he might darken sound doctrine, that we might not rightly understand it. Beware, therefore, of this delusion."

In another place he uses the following striking language: "I am persuaded that verily the day of judgment is not far off: yea, will not be absent above THREE HUNDRED YEARS LONGER." Thus it will be seen that, by the "latter days," he must have referred to the time following the resurrection, before which time he did not expect the Millennium, for he proceeds: "The voice will soon be heard: Behold, the Bridegroom cometh! God neither will nor can suffer this wicked world much longer, but must strike it with the judgments of his DAY OF WRATH, and punish the rejection of his word." Luther died in 1546, and of course the three hundred years from the time he wrote, must be *near expiring.*

MELANCTHON, "Luther's fellow laborer in the Reformation," was the author of the Augsburg Confession, "which," says the Rel. Enc., "may be considered as the creed of the German Reformers, especially of the more temperate among them." The seventeenth article says: "We condemn those who circulate the Judaizing notion that, prior to the resurrection of the dead, the pious will engross the government of the world, and the wicked be oppressed."

CALVIN, in his Institutes, maintained the doctrine of the new earth, or the "restoration," and says: "I expect, with Paul, a reparation of ALL the evils caused by sin, for which he represents the creatures as groaning and travailling." This was the Millennium he looked for.

JOHN KNOX, "the great champion of the Scottish Reformation," (who died in 1572) in his Liturgy, speaking of the reforming of the face of the whole earth, says: "Which never was, nor yet shall be, till the Righteous King and Judge appear for the restoration of all things."

Thus we see that those who commenced the Reformation, did not commence that work with a view to the world's conversion. The work which they designed was to break the bands of Papacy from the minds and consciences of as many as God would be pleased to accomplish. They designed to wage war against the dogmas of Rome, and show to the people of Europe, that God had marked out in the Word more plain and simple rules of faith than were taught by the Papal priests. They designed to bring the Bible within the reach of the common people, and to educate the masses, so that they might read for themselves the Sacred Oracles. The work which they designed to do has been done; and an impetus has been given to pure and undefiled religion, which has been responded to in the utmost parts of the earth. The Reformation, therefore, as they commenced it, has not proved a failure, but has accomplished its mission. It did not design the conversion of the world, as the extracts we have given show; and therefore the failure of this latter day Protestant scheme should not be charged to it, or identified with it.

Before we proceed to the proof that Catholicism is progressing, and Protestantism retrograding, and that the signs of the times give no certain evidence of the proximity of the world's conversion, we will give one more extract from the article in question. The "Evangelist" says:—

We pity the man who can visit Great Britain, and see on every side the handy work of the Reformation, who can go from one end of the island to the other, preaching what he pleases, enjoying a liberty unknown before the days of Luther and Cranmer, who can enter the numerous edifices, consecrated to the work of missions, the diffusion of copies of the sacred Scriptures in one hundred and fifty of the languages of the earth, the distribution of Tracts and religious books, the education of Missionaries, &c. Who can see what the

British and Foreign Bible Society, the London, Church, Baptist and Wesleyan Missionary Societies are doing, what British piety is doing for the renovation of the world, and then come back to his Protestant home, and declare that Protestantism is a failure! We pity the man who owes all that he is, all his superior light and sanctity, to that combination of religious influences and privileges with which Protestantism has surrounded him, who can look upon a continent, for the whole of which, with the exception of the Spanish and Russian provinces of North America, has been secured the priceless and inalienable boon of freedom of conscience, within less than two centuries, and yet can go up and down in the same land, proclaiming that "Protestantism has actually lost ground to an alarming degree in every quarter of the globe!"

That there is a liberty of conscience enjoyed unknown before the days of Luther and Cranmer; that there are numerous edifices consecrated to the work of missions; that the Scriptures have been extensively and profusely diffused over the wide earth, and in diversified and multiplied dialects; and that British piety is doing nobly for the amelioration of the moral and social condition of man, we are most happy to acknowledge; and we would say to all engaged in these and kindred works, Stay not your hands, but persevere in your commendable efforts for the salvation of the souls of men. We would not place a straw in the way for the accomplishment of any of the so laudable objects. Notwithstanding all this, we pledge ourselves, before we close this article, to prove that the world is not being renovated by these efforts. That souls are being saved, we rejoice; but as one generation of Christians after another has passed away, the world remains as far from being converted as ever.—We also admit the freedom of conscience which obtains in the greater portion of North America; but it none the less remains true, that "Protestantism has actually lost ground to an alarming degree in every quarter of the globe. The "Evangelist" may affect to "pity" the man who can make such an assertion; but when we come to the proof, we will leave it to impartial readers to decide whether it is not a truth: and those who have the truth, have no need of the "pity" of those who have it not. Let the "Evangelist" spare its "pity" until it can meet our arguments, and reply to our facts.

Why should the "Evangelist" affect to "pity" us? Is it for the purpose of holding us up to contempt on account of our opinions? It will recollect its declaration, that to the whole of this continent, excepting the Russian and Spanish portions, "has been secured the priceless and inalienable boon of freedom of conscience." So that we, as well as they, have the right to the free exercise of our own private judgment and conscience, in the fear of God. To hold up any class of men to the contempt of the public, or to affect to "pity" them, for their opinions, arrived at in the fear of God, is to trespass on that "inalienable boon," as virtually and effectually as could be done by torture and imprisonment. It is holding up the terror of public reprobation, and the loss of the good opinion of our fellow men, for which they would have us barter what we conceive to be the truth. If these are not designed to be presented as considerations for us to balance in our mind against our views of truth, why not, instead thereof, present us with sound and logical reasons for a change of our belief? Said Sir Wm. Temple, on the Right of Private Judgment in Religion:—

"A man that tells me my opinions are absurd or ridiculous, impertinent or unreasonable, because they differ from his, seems to intend a quarrel instead of a dispute, and calls me fool, or madman, with a little more circumstance; though, perhaps, I pass for one as well in my senses as he, as pertinent in talk, and as prudent in life: yet these are common civilities, in religious argument, of self-sufficient and conceited men, who talk much of right reason, and mean always their own, and make their private imagination the measure of general truth. But such language determines all between us, and the dispute comes to end in these words at last, which it might as well

have ended in at first, That he is in the right, and I am in the wrong."

To affect to "pity" another's mental or moral perception, is to assume to possess clearer powers of vision, or a nearer access to the mind of the Eternal. "Pity" is sometimes assumed to shield those who affect it, from the necessity of replying to an unanswerable argument. It is *deserved* where they show, by such neglect, their inability to meet the strongholds they assail.

We will now proceed to enquire, what progress Protestantism is making in the world's conversion. Macauley, a prince among Protestants, a member of the British Cabinet, and one of the most talented essayists living, says:—

"We often hear it said that the world is constantly becoming more and more enlightened, and that this enlightening must be favorable to Protestantism, and unfavorable to Catholicism. We wish we could think so. But we see great reason to doubt whether this be a well-founded expectation. We see that during the last two hundred and fifty years, the human mind has been to the highest degree active—that it has made great advances in every branch of natural philosophy—that it has produced innumerable inventions tending to promote the convenience of life—that medicine, surgery, chemistry, engineering, have been very greatly improved—that government, police, and law have been improved, though not quite to the same extent. Yet we see that, during these two hundred and fifty years, Protestantism has made no conquests worth speaking of. Nay, we believe that, as far as there has been a change, that change has been in favor of the Church of Rome. We cannot, therefore, feel confident that the progress of knowledge will necessarily be fatal to a system which has, to say the least, stood its ground in spite of the immense progress which knowledge has made since the days of Queen Elizabeth."

"During the eighteenth century, the influence of the Church of Rome was constantly on the decline. Unbelief made extensive conquests in all the Catholic countries of Europe, and in some countries obtained a complete ascendancy. The Papacy was at length brought so low as to be an object of derision to infidels, and of pity rather than of hatred to Protestants. During the nineteenth century, this fallen Church has been gradually rising from her depressed state, and reconquering her old dominion. No person who calmly reflects on what, within the last few years, has passed in Spain, in Italy, in South America, in Ireland, in the Netherlands, even in France, can doubt that her power over the hearts and minds of men is now greater than it was when the "Encyclopaedia" and the "Philosophical Dictionary" appeared. It is surely remarkable, that neither the moral revolution of the eighteenth century, nor the moral counter-revolution of the nineteenth, should, in any perceptible degree, have added to the domain of Protestantism. During the former period, whatever was lost to Catholicism was lost also to Christianity; during the latter, whatever was regained by Christianity in Catholic countries, was regained also by Catholicism."

"We think it a most remarkable fact, that no Christian nation, which did not adopt the principles of the Reformation before the end of the sixteenth century, should ever have adopted them. Catholic communities have, since that time, become infidel and become Catholic again; but none has become Protestant."

Such is the opinion of one who is as well situated for arriving at correct conclusions on this point as any man living, and who, if we are a subject of "pity," is equally subject with us.

No one who is familiar with the statistics of our own country, will deny the rapid spread of the Papacy here. According to the "Evangelist" of the 25th ult., Bishop Hughes, in his late Pastoral Letter, gives the following statistics:—

"He tells that when he was engaged, in 1839, 'by the supreme authority of the church,' with his episcopal office, the number of his clergy was less than fifty. They have since increased to a hundred and twenty. The congregations have not only more than doubled their number, but have become larger in themselves, and nearly six new churches have been erected. At the period of his installation, 'there was not either a seminary for the education of candidates for the holy ministry, or a college, or a religious house of education for the youth, male or female, of our growing Catholic population.' In the mean time, a college has been established at Fordham, a few miles from New-York, at an expense of more than \$100,000, with the rank and privileges of a university; a theological seminary has been instituted with suitable buildings, &c. at the same

place, at a cost of nearly \$40,000; and houses of religious and enlightened training have been established for the education of our female children.

"Towards the defraying of the expenses of the college and seminary, he acknowledges the receipt of less than \$40,000, and an unspecified amount of contributions from European friends, through the Society for the Propagation of the Faith. The college, we are informed, is to be under the control of the order of Jesuits, who are in favor with the Bishop. 'We deem it an evidence,' he says, 'of Almighty God's approval, that a numerous, learned, pious, and zealous community of the illustrious Society of Jesus, should have been found willing to take charge of it permanently. That distinguished Society has furnished the best teachers, both in secular and sacred knowledge, that the church has ever known. The world has furnished no other body of men to be compared with them; hence the world's jealousy in their regard.'

Thus, in eight years, the Catholic interest has more than doubled in the State of New York; and we believe the statistics of that denomination will show a proportionate increase in other portions of our country. Protestantism can show no such progression in the same, or in any section of our country. Even the Methodists and Baptists, the largest two denominations of Protestants in our land, report a decrease of numbers in the last two years. There is no such decrease on the part of the Papacy. So apparent is the stagnation, instead of the progress, of piety among Protestants, that in tract No. 470 of the American Tract Society, on "Training up Children for the Conversion of the World"—a "Premium Tract"—instead of finding any indications, in the present aspect of things, for the world's speedy conversion, it says:—

"But as yet there is no evidence that these expectations are about to be realized. The present generation of Christians exhibit no evidence that they are about to rise to higher piety and to discharge their hitherto neglected duty to the perishing world. We discover no such cheering indications in those who are coming upon the stage. The young are not converted. To select at random a single instance, here is a church numbering 305 members, only 28 of whom are under 21 years of age. Connected with this church is a congregation comprising 159 families, in 120 of which one or both of the parents profess religion. Thus while three fourths of the families enjoy the counsels of a pious parent, almost all of the youth are living in impenitence. This instance is far from being an unfavorable specimen of the state of the churches generally. What does the fact argue but a serious defect of some kind in the training of children, that while so considerable a proportion of parents are professedly Christ's disciples, yet, with all the co-operation of pastors, Sabbath-schools, maternal associations, and publications for the young, so few throughout the country become Christians in early life? And the young who do experience religion are not rising to any higher piety or putting forth more strenuous efforts than their predecessors. What then is the ground to expect that the church will be better qualified to evangelize the world thirty years hence than at present, or will do any more to accomplish it? Facts, so far as the present condition of the young is concerned, compel the answer, none."

From a Tract, entitled "The Progress of Popery in the British Dominions and Elsewhere," published by "the Protestant Association" of London, 1839, we quote the following:—

"We desire to prove that Popery, both at home and abroad, is in the possession of immense strength, and has been, and is now, marching forward with giant strides to its old ascendancy; and from a proof of these facts, we wish to proceed to an endeavor to arouse all who pretend to zeal for Protestantism to united and vigorous efforts in the cause which now peculiarly involves the continuance of our civil and religious liberties. To facts, and to facts alone, we shall appeal for a confirmation of our statements; and although the information of which we are in possession is unavoidably less extensive than we could wish, it is still enough to justify alarm and to awaken the public spirit. If it fail altogether in doing so, we are certain that information, as complete as ever satisfied a jury, would equally fail in re-animating the torpid mind of the people;—for proof will then be afforded that there is an indifference to the principles of Popery, and therefore a carelessness about the degree of its success."

"Popery has been advancing not only in wealth and influence, honor and official power; it has been progressing in every other direction, and by every other means. Its proselyting zeal has been rekindled; its Jesuitical arts have been applied; its experience has been brought to bear; it has

watched every opportunity of turning the balance between contending political parties; and thus gradually it has gone forward, till its course seems plain, and its path smooth and clear.—While Protestants have been quarrelling, or while they have been sleeping, Popery, with stealthy steps, or by bold manœuvres, has been gaining ground, disarming some, deluding others, conquering more, and marching onward to a position whence it can defy opposition; nay more, can in turn overbear, and threaten all. Many have ridiculed the pretence of those who foresaw such encroachments and such a triumph; many, even up to the present time, have so little heeded the matter, that they know not whether to ridicule or resist. Yet the slightest fair inquiry would have convinced the most skeptical that the peril was indeed fast approaching, and that a struggle must sooner or later come, if early efforts were not made to obviate the necessity of future struggles. We believe that it is now too late to stay the course of the successful superstition, though it cannot be too late to check and impede it. At any rate, it is high time that the people should ascertain the truth, however painful and alarming, and should act on the dictates of sound policy when at length a sound judgment is formed."

"In 1792, there were not, in the whole of Great Britain, thirty Roman Catholic chapels; there are now upwards of five hundred, and forty-three are building. In that year, there was not one single Roman Catholic college; there are now ten, and sixty seminaries of education, besides chapel schools."

"There is every fair prospect that the Popish portion of the population will be speedily fully provided with religious instruction, and with the means of proselyting others; and when we consider the immense number of Protestants who are Protestants only in name, and the very large portion of such who are wholly neglected, we own we see nothing unreasonable in the expectation that Popery will gain many more victims. In Mr. Bickersteth's tract on the "Progress of Popery," eighteen parishes are enumerated, with their population and Protestant church-rooms—the latter does not provide for one-tenth of the whole of that population, which exceeds one million of souls! Then, in Ireland, for years the proportion of Roman Catholics to Protestants has been gradually and steadily increasing through the former laxity of the Established Church, the zeal of Popery, and the recent bitter persecutions which have tended so much to the encouragement of Protestant emigration. In that unhappy country there is a College, supported by public money, for the free education of priests; and of these there are now scarcely less than 2,500, with four archbishops, twenty-three bishops, eight colleges, besides Maynooth, several monasteries, and many convents, nunneries, societies, clubs, and private seminaries. In Scotland, also, it is unfortunately too true that Popery has been of late rapidly advancing, particularly in the West. In Glasgow alone there are now said to be 30,000 Roman Catholics; and even in Stirling they have recently erected a handsome chapel. In the Colonies they have, under various names, (as, for instance, the Bishop of Trinidad is called Bishop of Olympus,) bishops at the following places:—Quebec (with a coadjutor); Montreal (with a coadjutor); Hudson's Bay; Kingston, Upper Canada (with a coadjutor); Newfoundland; St. John's, New Brunswick; Nova Scotia; Trinidad; Malta; Jamaica; Mauritius; Madras; Calcutta; Australasia; Cape of Good Hope. In all these places they have extensive establishments. In Ceylon, their bishop is only lately appointed; and in the "Catholic Magazine" of September, 1838, just published, they boast of having 100,000 persons attached to their Church in that island. In India they pretend to 600,000; and though that number is questionable, still it is not denied that their converts constitute no inconsiderable portion of the southern population. In Trinidad, nearly the whole people are Roman Catholics, and sixteen new missionaries have lately sailed to complete the Popish victory. From New South Wales, Bishop Broughton, the excellent Protestant diocesan, wrote to the Christian Knowledge Society in January, 1836, to the following effect:—"Protestantism is much endangered in this colony; the efforts of Rome in this country are almost incredible. It is traversed by the agents of Rome. I earnestly desire means of counteracting these machinations. The Protestant schools can be maintained no longer, and a grant is required to maintain schools in connexion with the Church, and in the churches themselves."

"In Canada, Popery is the established religion of one province, and is liberally assisted in the other; while during the period that intervened between 1831 and 1835, although 300,000 more emigrants had arrived out, the grant to the Protestant Church was gradually diminished from 16,000l. per annum to 3,500l. per annum! In the Cape of Good Hope much has already been done in Graham's Town and elsewhere; particularly in the new parts of the colony. In Newfoundland the Roman Catholics form a majority of the House of Assembly, and have gained otherwise a complete ascendancy."

"In the South Seas, equal activity is displayed. Dr. Lang, the principal of the Church of Scotland in New South Wales, writing home on the 6th of October, 1836, thus expresses himself:—"The moral influence of the Christian Church of New South Wales will extend eventually to the neighboring islands of New Zealand, containing a native population of half a million of souls, and comprising an extent of territory almost equal to that of the British Islands; to the western islands of the Pacific, numberless, and teeming with inhabitants; to the Indian Archipelago, that great nursery of nations; to China itself. That the Romish propaganda has already directed her vulture eye to this vast field of moral influence, and strewn it, in imagination, with the carcasses of the slain, is unquestionable. Spanish monks and friars have within the last few years been sent from the recently formed republics of the South American to the eastern islands of the Pacific. Other groups, still more distant from the American continent, have recently been surveyed and taken possession of by Romish missionaries direct from France; and the Roman Catholic Bishop of New South Wales is already taking his measures for co-operating with these missionaries from the westward, by transforming the sons of Irish convicts in New South Wales and Van Diemen's Land into missionary priests, and dispersing them over the length and breadth of the vast Pacific."

"In the United States, although it is not forty years since the first Roman Catholic see was created, there is now a large Popish population under the government of the Pope, an archbishop of Baltimore, twelve bishops, and 341 priests. The number of churches is 401; mass-houses, about 300; colleges, ten; seminaries for young men, nine; theological seminaries, five; novitiates for Jesuits, monasteries and convents with academies attached, thirty-one; seminaries for young ladies, thirty; schools of the Sisters of Charity, twenty-nine; an academy for colored girls at Baltimore; a female infant-school; and seven Catholic newspapers. In the West Indies unexampled efforts are now made among all classes, principally from the missionaries of Cuba, where Popery reigns in undisturbed supremacy and unrivalled splendor. Even in China, beyond the borders of which Protestants have failed to penetrate, and whence they are now effectually (though we trust only for a time) excluded, the Jesuits have been working with a marvellous courage worthy of a better cause, and with a success which may well justify their boasting. There is no corner of the globe which their restless feet have not invaded; there is no danger they have not braved; there is no artifice they have not scorned."

"In Holland, we hear with deep sorrow, that superstition is again making way, and is rapidly beating down the Protestant vanguard of Europe; and even the king is about to form an alliance with a Romanist lady. In Leyden, three Roman Catholic chapels have been erected, and we understand, on unquestionable authority, progress has been made to an alarming extent. In France, the Archbishop of Paris has ventured on that which few Frenchmen now attempt—the counteraction of their arbitrary king. He has addressed the monarch, and has commenced to agitate for a renewal of the pomp and power of Romanism; and, with his party, he has already rendered the educational system as closely Popish as possible. In Denmark, the heir of the throne has been perverted to Romanism. In the Rhenish provinces of Prussia, the Archbishop of Cologne has preferred the authority of the Pope to that of the King, and in direct contravention of the law, has displayed the bigotry of his religion, by forbidding Roman Catholics to marry Protestants. In Tyrol, hundreds have been banished from their native land, and expelled even beyond the extreme borders of the whole Austrian Empire for daring to worship the God of their fathers as those champions of truth dared to do in ancient times."

"The public press (at least in London) is, to a very great extent, in the hands of the Roman Catholics; the Government are disposed to assist in any heavy blow or great discouragement to Protestantism. These are all most important matters. The moment is propitious. In our Church has sprung up a new school of semi-Popish divinity, recommended by the virtues and talents of its professors, eating its way to the very core of the Protestant system of theology. Modern Liberalism, Infidelity, ultra High Church doctrines, the principles of political expediency—all these things have joined to help Popery forward in its prosperous and triumphant career. No secret is made by many, of their indifference to its rise, no sufficient impediment is offered to

* In the Rhenish provinces the Roman Catholic population amounts to 1,673,745 souls. In the whole Prussian dominions, inclusive of those provinces, the number is not less than 6,000,000. In Nassau, they form nearly three-fifths of the population, and in both Baden and Bavaria, they have more than double the number of all the various Protestant sects. In Hanover there are upwards of 200,000 Roman Catholics, and in Austria they constitute the mass of the community. Such, also, is the case in France, Spain, Portugal, Italy, Belgium, Poland, Sicily, Sardinia, South America, Madeira, parts of Greece, Ireland, the Azores, the Cape de Verd Islands, the Philippine Islands, Lower Canada, Martinique, Isle of France, &c. &c. &c.

its plans; and we regret to add, that the Non-conformists—those whose ancestors were boldest in their hostility to the then rampant heresy—are too generally either passive spectators of its progress, or active auxiliaries of its political designs. Public opinion, which formerly always evinced more or less of a Protestant spirit, now indicates no symptoms of that healthful and necessary characteristic. Bulwark after bulwark of our Constitution and our religion has been lost through perfidy, apathy, or defeat; and now, at the present time, this nation, once renowned for the integrity of her counsellors, and the Christian principles of her Parliament, is at the mercy of a profligate demagogue, intent on the introduction of a grovelling superstition, and a humiliating foreign despotism. We can no longer look for that providential care which for ages was the guide and guardian of us as a Protestant people; we are no longer, as even in Cromwell's days, the acknowledged safeguard of the Protestants of Europe. All is changed; our power is weakened, our prosperity has decayed, and the prospects presented to our contemplation are such as in the days of old would have aroused the population as one man, to manful exertions for the preservation of their freedom and their faith. Too long, alas! have we been deluded by the vain idea that the enlightenment of this generation was proof against the assaults of Popery. Bitter experience now calls on every preacher to warn his people with the solemn mandate—"Let him that thinketh he standeth, take heed lest he fall." To that warning we add our feeble counsel, and bid every man who pretends to patriotic feelings, to look around on the portentous signs of the times, and fearlessly to do his duty to his country and himself. We all have now a common enemy thundering at the gates, and he is a traitor who refuses to repel the danger; doubly, then, is that man a foe to the land in which he now enjoys ancestral blessings that his children may claim to have handed down unimpaired, who gives up a single post he was bound to guard, or meanly sells his birthright for honors, or places, or from base sectarian ambition."

From "Statistics of Popery in Great Britain and the Colonies," re-printed from "Fraser's Magazine" for March and April, 1839, and published for the "Reformation Society," we make the following extracts:—

It appears from various sources that Britain, the great bulwark of Protestantism, is at this moment the spot on which the ravenous eye of the Papal hierarchy is riveted. For its conversion to an anile superstition, the Papal powers are at this moment combining and concentrating their forces. Jesuits, like the locusts of Egypt, swarm in our parishes. Mass-houses, like plague-spots, start into existence with ominous speed. The fell simoom has begun its murderous course; and in Lancashire, for instance, what was as the garden of the Lord before it, has been left a waste howling wilderness behind it.

The London correspondent of the "Chronique de Paris," midsummer, 1838, says:—

"A remarkable fact at present in London is, that the Catholic chapels are filled with Protestants, and that there are frequent conversions. Controversy is very warm in these, and finds eloquent men to conduct it. The tone of the preachers is simple and grave. They attack the church established by law, with a force which astonishes one, when it is remembered that in the same country, not many years ago, the Catholic worship was interdicted, and permitted only in embassy chapels."

It is scarcely necessary to inform the Protestants of England, that the Roman Catholic Church has recently concentrated her energies in one great missionary and controversial institution. If able Protestant controversialists are not trained and fostered, who shall at all times be prepared to repel Popish sophistry and Jesuitism, and earnestly to contend for the faith, many of the simpler sort of our people may be drawn aside by the priests. Most certainly it can no longer be said that Protestants are the aggressors.

The following statement is from a speech of the Rev. H. Seymour, delivered at a meeting in London, in May, 1837:—

"I say nothing of the statements lately made by one of our ordinary mould, that there was scarcely a Romish pulpit in Europe that did not ring with the expectancy of the fall of the Church of England; but I would remind you of your books circulated in this country; they go so far as to assure us, that the conversion of England in ancient times from heathenism to Christianity, was not so rapid as her present conversion from Protestantism to Romanism! I will state a fact that will illustrate this better than a thousand arguments. A most pious and devoted clergyman in the south of England was some time since publicly attacked and challenged to a controversy by a Romish priest, who extensively circulated a pamphlet against this clergyman throughout his parish; an answer was written to that pamphlet, and printed, and sent to the spot; but what was my surprise when I received a letter from this very clergyman, stating, that owing to the number of Romanists in his parish—owing to the in-

fluence of a nunnery over a large portion of the population—and owing, further, to the fear of a Roman Catholic proprietor in the vicinity, no individual would dare to circulate the defence of Protestantism in reply to the priest! It actually became necessary to employ a total stranger, from twelve miles distant, to circulate it! This has actually occurred within a very few months, not in Ireland, but in England! Yet men talk as if Romanism was not increasing in this country. I have myself seen the proselytes she has made; I have had converse with some of them; I have argued with some of them; and, therefore, whatever be the experience of others, I do know of a surety that there are infinitely more proselytes than is generally believed."

In a sermon preached for the Reformation Society, at St. John's Chapel, London, in 1834, by the Rev. Edward Tottenham, an able champion of Protestantism, the following statement occurs:

"Forty years ago it would have been difficult to observe a Roman Catholic place of worship in the kingdom. In Britain there are now upwards of 500. Since 1824 to 1834, there has been an increase of upwards of 70 chapels in England, and since 1829 there has been an increase of 23 in Scotland. And let it be remembered, from the peculiar mode of attendance at Roman Catholic worship, much less accommodation is required for Romanists than for the same number of Protestants, for there is a constant succession of congregations in each chapel, who just come in for the purpose of hearing mass. In this way, for example, there is attached to Chelsea chapel alone, in this metropolis, a congregation of nearly 6000; to the chapel of Bermondsey, one of upwards of 5000; and to the chapel in the London Road, one of nearly 15,000. We also point to the instances of conversion that sometimes meet our view,—thirty, forty, and even seventy, adult converts being sometimes publicly received by the vicar-apostolic into the bosom of the Roman Church. Did time permit, I would give you dates and places for what I have now asserted."

The following extracts—the first from the Leicester Journal, June, 1836, and the last two by the Editor of "L'Europe Protestant," Sept. 1838—might be extended:—

"There never was a time, since England became a Protestant country, when the proselyting system of the Roman Catholics was more strenuously acted on than at the present day. New chapels are built; large and stately houses are bought, or erected, for Popish seminaries and colleges; preaching in the open air is resorted to; tracts are widely distributed. At length resistance has become, not a matter of choice, but of necessity."

"But we must not suppose that these varied efforts of the Christian Protestant Church, scattered up and down as it is in Europe, have passed unperceived by the Roman Catholic Church. All the publications and printed correspondence of Protestants are carefully examined by the Society for the Propagation of Romanism; and it can be perceived most clearly from their articles, that every new fact recorded by Protestants, as occurring in any country, is examined by its emissaries. The society is at the present moment not only publishing the 'Anti-Protestant'—originally a monthly, but now a weekly publication—but it has just put to press a new Papal work in English, to be published, as well as printed, in Paris, for the purpose of circulation among the English, Irish, and American, on the Continent."

"It is very easy to see that Rome occupies a position from which she can extend her ravages into England with frightful rapidity. The Jesuits have drained Austria of much of her Protestant and best population. In Geneva, it has been discovered that there is an open and easy path from Neology to Romanism. The great proportion of the schools of France is under the yoke of the priests. In Belgium, the Papal power is paramount. In Holland, one of the most Protestant parts of continental Europe, the priests are gaining ground, much in the same way as in England; and whether the results shall be disastrous or otherwise, the untiring exertions of the Church of Rome, more especially in this country, are too obvious to be denied or regarded with indifference."

On reviewing the statistics of Popery, we must see that no increase of population will account for the increase of Papists. In 1792, there were not more than 35 Popish chapels in England; in 1839, there are, at least, 453. The population of England in 1790 was 8,475,000. The fair ratio of increase may be reckoned at one and a half per cent. per annum. This will give us, in 1839, about 15,000. The population has not doubled in these last fifty years; but suppose it had doubled itself, then the number of Roman Catholic chapels, to provide for the increase of Romish population, should be 70. Instead of this, it is 453.

The Rev. Haldane Stuart, in his annual address, on Prayer, for 1839, observes:—

"There is also that increase of power in the Church of Rome in this kingdom, the bulwark of Protestantism, that brings to mind her proud boast as given by St. John—'I sit as a queen, and am no widow, and shall see no sorrow,' forgetful that it is declared, 'her plagues come in

one day, death, and mourning, and famine, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.' For whilst, in the year 1793, in the whole of Great Britain there were only thirty Roman Catholic chapels, now there are above five hundred. And, as if to prepare the way for her vainly expected triumphs, in this year her advocates in Ireland have formed, as it is termed, a 'Precursor Society.' Some of her most influential members have also commenced in England 'the Catholic Institute,' a society which has for its object, as its promoters declare, to defend the purity and truth of the Roman Catholic doctrines, and circulate useful information on those subjects, and for this purpose to organize local committees, and to solicit and avail themselves of individuals in different parts of Great Britain and the colonies, so that its influence may extend to every parish in the kingdom, as well as to every colony. Thus systematically is the cause of our Lord assailed, and thus systematically is preparation making for the advancement of that idolatrous church, of which the Lord has said, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'"

The above evidence from Protestants, as desirous for the spread of Protestant principles as can be the editor of the "Evangelist," must for ever settle the question which we pledged ourselves to substantiate, and for the assertion of which we receive the "pity" of those who believe, in view of all this evidence, that Popery is everywhere giving way to Protestantism.

We shall resume this subject in our next.

Correspondence.

Letter from Bro. E. S. Blakeslee.

Bro. Himes:—I wish to ask a few questions, not for the sake of striving about words to no profit, but for truth's sake.

1st.—Do the words, "And man became a living soul," mean that he should eternally remain conscious, regardless of obedience?—[Note 1.]

2d.—Does the word, "Die," (Gen. 2:17) mean an eternal conscious being in misery?—[Note 2.]

3d.—If the penalty of God's law involves an eternal conscious being in misery, would he have accepted an atonement, or a sacrifice, coming anything short of satisfying its demands? [Note 3.]

4th.—Did not our Lord take upon himself the seed of Abraham, that through death he might destroy him that had the power of death, that is, the devil? [Note 4.]

5th.—Did not our Lord and Master, after fulfilling the law, and making it honorable, satisfy its claims? [Note 5.]

6th.—Or must the Lord suffer an eternal conscious being in misery before the justice of God's law will be satisfied? [Note 6.]

7th.—If so, when will the restitution spoken of take place, and the saints possess the kingdom? [Note 7.]

Come and let us reason together, saith the Lord. You say, brother, "We prefer soft words and hard arguments, to hard words and soft arguments," which is very wisely spoken; but, nevertheless, you will doubtless bear with your brethren in using words expressive of earnestness, while contending for the faith which was once delivered unto the saints.—[Note 8.] The unconsciousness of the dead, and final destruction of the wicked, is no small part of the Christian's faith, in my judgment. In times past I believed, or thought I believed, at least, as many do now, that the dead knew many things that the living were ignorant of, but could bring forth no strong reasons for such a belief. But that the wicked, who should be cast into a lake of fire, burning with brimstone, Rev. 19:20, and 20:15, would be eternally conscious of their pain, I never did believe, because both the Scriptures and our own observation are against it. Men know the nature of fire. They know that when fire comes in contact with matter, it will consume, and burn it up. [Note 9.] And to this the Scripture beareth witness: "The day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." [Note 10.] But it is the soul, says the objector, that is eternally tormented.—[Note 11.] Well, I suppose what you call the soul, is immortal; and if it is eternally tormented, it must be with fire, for this is the last and final account of the wicked—they were cast into a lake of fire. Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen; yea, verily, ye profound philosophers, bring forth your strong reasons, and show us what shall happen. You say that the souls

of the wicked will be in eternal torments.—[Note 12.] God says, "The soul that sinneth it shall die." But since the word of the Lord is cast behind the back, and vain philosophy presented as a substitute, we want you should sustain your cause, and bring forth your reasons, and explain the matter, and show us how it is that fire can exist when there is nothing to feed upon. [Note 13.] And lastly, we want to know how the mind, or spirit, or reasoning powers of a man, can be tormented with fire, when at the same time separated from the body, and the body having become past feeling by being utterly consumed and burnt up? It is said that *fear* hath torment. True; but upon what is fear based? is it not upon the body? Who would be troubled with fear, if they had not a body that could be affected?—[Note 14.]

I have said thus much, not because I love to differ with my fellow mortals, but because I fear God more than man. And I wish you to answer the above questions, and publish what I have written in conclusion. I expect you will have manhood enough to do it. I wish you to meet these questions with fairness, and not run round them. May the Lord bless you. Amen. E. S. BLAKESLEE. Prospect (Cl.), Feb. 10, 1847.

REMARKS.
We hardly know whether you are serious or not in the above; and consequently hardly know what to say to you. We will, however, append a few notes.

Note 1.—The question of man's eternal consciousness does not turn on any such meaning. Those words only speak of the then present. There is nothing in those words to prevent God from terminating man's existence, or continuing him in being: it all depends on God's own pleasure.

Note 2.—Does any one claim that it does? Must it denote that, if it does not denote unconsciousness? For all the definitions of the word "die," see Webster's large Quarto, Vol. 1. You will there see that it does not necessarily denote ceasing to be. If, then, it does not necessarily denote unconsciousness, man may die without ceasing to be. It denotes a change of being, as well as a cessation of being.

Note 3.—Its demands have been fully satisfied. God would accept of no atonement short of a full satisfaction. The simple death of a Divine being was fully sufficient for that purpose. It would no more be necessary for Christ to endure "everlasting punishment," to atone for the violation of a law, the penalty of which is "everlasting punishment," than it would be for Him to endure everlasting unconsciousness, to atone for the violation of a law to which such a penalty was annexed.

Note 4.—Yes.

Note 5.—This is answered in note 3.

Note 6.—This is also answered in note 3.

Note 7.—As the stripes laid on Christ might be as much less (we do not say as they were) than the punishment that all the saved would have had to endure without an atonement, as his infinity surpassed their finiteness, this conclusion is shown to be illogical. Upon your supposition, the Savior, to atone for sin, must have become forever unconscious. Having shown the tenor of that reasoning, you will see that the restitution will be in the fulness of times.

Note 8.—Your belief on this point could have been no part of the faith once delivered to the saints; for no such faith was received by them. There is no trace of any such doctrine in the primitive church, either among the apostles, or their successors. The adherents of your view are totally unable to find any traces of any such doctrine in the church previous to the time of Origen, which shows that the words of Scripture on which that doctrine is supposed to be based, when understood as they were in that day, teach no such doctrine.

Note 9.—The action of fire will separate some combinations of matter into their constituent parts. You will not presume to affirm, in opposition to all chemical experience, that it has this effect on all. Wood, when burned,

does not cease to exist in other forms. Every particle of matter which existed in the wood, still exists it all its integrity in different states. Subject these same particles to the action of the same agent, and it will again produce no like effect. So with other combinations. Do you know the effect of the action of fire on the diamond? Your assumed philosophical result by which you oppose "everlasting punishment," is "science falsely so called."

Note 10.—Yes. They will be burned up root and branch; their bodies will be turned to ashes, and their spirits will return to God who gave them. But remember, that a thousand years from that time the wicked are to have their resurrection: they still have an existence. These texts cannot therefore be adduced in proof of their escaping "everlasting punishment."

Note 11.—No. We make no such assertion.

Note 12.—Where do we say so? We use the language God has given—"everlasting punishment."

Note 13.—Ah! brother. Who is it that resorts to philosophy now? Who is it that sets aside the plain declarations of God, and adduces a supposed philosophical impossibility? How it is done, we care not about knowing. We would not be wise above what is written. When we cannot unriddle, we learn to trust. When we cannot comprehend how God can do what he has affirmed he will do, we refer it all to his almighty power. If you wish to ascertain how fire can exist with nothing to feed on, you will learn it when you find out how "the bush burned with fire," when "the bush was not consumed." Ex. 3:2. What God can perform for a moment, he can perform for ever. Who feeds the fires of Stromboli? of Vesuvius? of Cotopaxi? of Popocatepetl? of Heckla? of Chimborazo? of Kirauca? some of which have been in a state of constant action for ages. Who feeds the fires in the centre of this globe? occupying its entire interior, with the exception of some sixty miles thickness of crust. Is not your question distrustful of God's power?

Note 14.—It will require a profounder philosophy than you or we are possessed of, to understand how it can be said of any, that "the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night;" but what God has spoken, he is surely able to perform. If we reject one truth because we cannot comprehend it, we may another, and all. We must be very careful and not set up our own poor reason against the declarations of Jehovah. It is useless to bring science in opposition to revelation; for that and true science must for ever agree.

Ashamed of Christ.

Dear Bro. Himes:—The language of the Savior on a certain occasion, when addressing the people and his disciples, was, "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." Mark 8:38. This declaration, with others of like character, have of late been forcibly impressed upon my mind, and have given rise to the question, What is implied in being ashamed of Christ and his words? From the connection, vs. 34-37, the question appears to be answered,—an unwillingness to give up all for Christ. The condition of our acceptance with God, is obedience to his commandments; this is a sure evidence of love. "He that hath my commandments," says the Savior, "and keepeth them, he it is that loveth me." John 14:21. Again he says, v. 15, "If ye love me, keep my commandments." v. 23, "If a man love me, he will keep my words." The apostle John, in speaking of this same subject, says, "For this is the love of God, that we keep his commandments, and his commandments are not grievous." 1 John 5:3. "Though I speak with the tongues of men and angels," says Paul, "and have not charity (love), I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and

understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity (love), I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity (love), it profiteth nothing." 1 Cor. 13: 1-3. It was this principle that animated the Divine bosom in the gift of his Son: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. It was this which caused the Savior to weep over the grave of a Lazarus—that bid the widow of Nain to "weep not," when following the body of her "only son" to its silent resting-place; for he bade them rise: and also that led him to weep over Jerusalem when foreseeing its desolations. It is love that unites the angelic hosts, who are said to rejoice over the sinner that repenteth, and it is love that unites God's people to him and to each other, and that bears evidence to the world that we are the true disciples of our Lord. For says the Savior, "By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 35. Have we, my brethren, this love, which will make Christ's yoke to us easy, and his burden light? Nothing less than this will suffice with Him with whom we have to do: for this principle in the heart is essential to obedience.

In this age of theological disputes and contradictory theories, we find men very tenacious about some peculiar point in their faith, to the neglect of others, perhaps of greater importance. Thus, the Baptist is very tenacious for immersion; the Presbyterian for sprinkling; the Calvinist for predestination; the Episcopalian for his apostolic succession; and so on through the whole catalogue. Now so far as any of these views are sustained by God's word, it is duty to support them, but not to the exclusion of truths equally important.—It is our duty to attach to every truth of God's word the importance which that attaches to it, when the harmony of the whole is considered; and a wilful neglect of any portion, from a dislike to the duty enjoined, is an evidence that so far we are ashamed of Christ and his word. What command is more positive, and so much neglected, as the exhortation of the apostle Paul, "But exhorting one another, and so much the more as ye see the day approaching?" Heb. 10: 25. Here is a positive command. And who, I ask, is doing as the apostle enjoins? But it may be said that this language was addressed to the Hebrew brethren, and hence does not bear upon us. The verse itself is a sufficient refutation of this: for the duty was certainly to remain incumbent upon the church until the day referred to (of Christ's coming, see vs. 12-14, 35-37) should approach. But on the principle of the objector, no portion of Scripture could apply to us, as the whole New Testament was primarily written to the churches of the first century. Again it is said, We believe Christ will come again, and it matters not to us whether it is near, or afar off. This may be the sentiment of the objector, but it was not the apostle's. The passage, however, is not a question of time, but of duty. Hence it matters not whether Christ's coming is near, or afar off, the duty remains the same, to "exhort one another," in view of the Lord's coming, "and so much the more as ye see the day approaching." But how are we to see the day approaching? Peter informs us, 2 Pet. 1: 19, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." Our Savior farther instructs us on this point: "And when these things (the signs) begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28.—Here the duty of the church is made plain.—But are these words of the Savior comforting to her? We fear not.—Or why this silence in regard to the return of her Lord which reigns throughout her temples? Ah! the conviction returns to the mind, she hath placed her affections upon another (the world),—she is ashamed of the words of Christ. It is true, occasionally we meet a fellow pilgrim, who, like good old Simeon, is waiting for Israel's God; but these are few, compared with the mass. Here the cry is raised, You have no charity. Charity for what? A love for the world? An opposition to Christ's coming? If this be meant, we answer, No. "But you condemn the churches." So far as they deviate from truth and virtue, God's word condemns them. We lay claim to no such prerogative. We have always believed that God has had, and still has, many in the churches

who love the appearing of his Son. Some of these are looking for his soon coming; others, owing to their religious training, and the influences now surrounding them, do not see the truth as we do. Such the Lord will not condemn. But for a wilful ignorance and opposition, there is no excuse; and we fear the mass are thus guilty. But this exhortation of the apostle is not an isolated one. The Scriptures abound with similar references. The coming of Christ is defined by Paul to be the Christian's hope: "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2: 13.—Again, after describing the descent of the Lord, and the glorification of his people, he adds,—"Wherefore comfort (exhort, see margin) one another with these words." 1 Thess. 4: 18.—This is as much our duty as it was to believe, to repent, or to be baptized; or as it is to visit the "fatherless, and the widow, in her affliction;" or any other positive command. And we might just as well neglect the whole, as from shame, or for any other reason, to wilfully neglect one command. In vain do men try to avoid this duty, and yet remain guiltless. O that God may indelibly seal home this truth to our minds, that we may never be ashamed of Christ or his words.

Upon repeated reviews of our position, I am confirmed in the belief, that in all the leading features of our faith, we are correct. Though our numbers are not multitudinous, yet the best of all is, God is with us. And, having our minds enlightened, let us continue to exhort one another, and so much the more as we see the day approaching. The path of duty is the only path of safety; and though earth and hell may oppose, we shall soon realize, that in keeping his commandments there is "great reward." The counterpart of the Savior's words is, that if we are not ashamed of him and his words, he will not be ashamed of us when he comes in his glory.—What a delightful theme is this to contemplate—to be honored by the "King of kings" when he shall sit upon his "great white throne"—when before the holy angels he shall bid us welcome into his joys.—

"Our eyes shall then with rapture
The Savior's face behold!
Our feet no more divided,
Shall walk the streets of gold."

We shall then, as the reward of our faithfulness, with Abraham, Isaac, and Jacob, and the great and good of every age, be privileged to sit down in the kingdom of God, to go out no more for ever.

"O happy day, O glorious hope!
My heart leaps forward at the thought,
When in that holy, happy land,
We'll no more take the parting hand."

The brethren here still feel encouraged to persevere in the well begun work. Since my last, we have had several other additions to our society. We appreciate, and feel much interest in the support of, the "Herald," but our means are limited. We hope that those of our brethren who have enough and to spare of this world's goods, will remember their duty. It is more blessed to give than to receive. Yours in the "blessed hope."

JOHN Y. BUTT.

Coal Run (O.), Feb. 15th, 1847.

Bro. ISAAC N. PATHE writes from Bloomfield (N. J.), Feb. 22d, 1847:—

Dear Bro. Himes:—I will state a little circumstance which occurred about six weeks ago, in the M. E. Church in this place, of which I was a member. For years past I have been in the habit of carrying a Bible in my pocket, and at meetings, when the text was named, I usually turned to it, and followed the preacher as well as I could. On the occasion referred to, the minister, after proceeding but a little way in his discourse, halted, and said, he wished those who had Bibles would leave them at home, or keep them in their pockets while in church, and listen to the preacher. In the afternoon, I asked him if he meant me. He replied in the affirmative, and said he had been requested to do so, and that he should have spoken of it long ago. On inquiry, I found that the minister had been asked to make the remark by some who did not profess religion. Another Advent brother asked for the privilege to fetch his book to church. The minister said he might; and moreover, he wanted all his members to fetch them. Why this refusal in the one case, and permission in the other, needs a wiser head than mine to comprehend. One charge against me was, that I read and supported the "Herald," instead of the "Advocate and Journal." If he knew as much as you and I know about that, he would perhaps have had less to say. I asked for a certificate of membership; but he refused, and ordered my name to be erased from the book without a trial. I now attend the Protestant Methodist Church, the minister of which preaches the coming of the Lord. Bro. I. E. Jones has preached for him several

times. The Lord is with him, and sinners are being converted under his labors.

Bro. D. I. ROBINSON writes from Cleveland (O.), Feb. 24th, 1847:—

Bro. Himes:—We have had a small company here and at Akron, and also in some other towns, who are holding on to the faith, notwithstanding all the errors and apostasies of the last two years. Sometimes it has appeared that we should be revived and united; but since Bro. Cook was here last fall, it has been worse than ever before.—Those he led off have gone back to the churches, or nowhere. About a year ago, when he and his wife were at my house, they took the same ground that he heard you had taken, and for which he denounces you. They said that whoever went back to reckon chronology, or re-adjust it, was backslidden;—that we should have no more time. When here last fall, he took the ground, that all he had written or preached he still believed—he could not retract one iota—that we are now in the judgment—the Bridegroom come—the door shut—the seventh angel sounding—the Lord come, in some sense, though not personally. And whoever reads his sermons and letters to the "Day Star" of last year, must see that he went the whole length of these views with the spiritualizers. They, with all others here, understood him to be on their side, except in saying that the Lord had unqualifiedly come, and that persons should leave their families, and go to the Shakers. He took the ground that the resurrection was taking place, and we could now be immortal by faith. His influence to lead into these evils out West has been greater, I think, than that of any one else. And so I think he will find it in the day of the Lord. But it is past, and he will not recall it—and we can only deplore it.

There is now a greater opening to hear in this region than for the last two years. I expect to come East in a month or two, if the Lord will. If any good brother could come out here and travel this season, he could do good, and live.

Love to the dear brethren, and to your family.

Bro. EPHRAIM WALKER writes from West Becket, March 5th, 1847:—

Dear Bro. Himes:—I still feel it my duty to help sustain so valuable a sheet as the "Herald," which weekly comes laden with fruits of the kingdom. Although very many have drawn back (and I fear, to perdition), the evidences shine brighter and brighter that the vision will not tarry long, but will soon speak and not lie,—for at the time appointed the end shall be. It is with joy and rejoicing, by the grace of God, that I am enabled to hold on to the promises, thereby gaining strength in every engagement with the powers of darkness. That the world loves darkness rather than light is evident to me from the indifference and blindness manifested by the ministry and people. (See Isa. 24: 2.) There is great opposition to those who are warning a world lying in sin, that the great crisis is at hand. I realize that the enquiry is now pressing upon us, "Watchman, what of the night? If ye will, enquire, enquire ye, return, come." "Watch ye, therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly, he find you sleeping." I feel sensible that we have passed the third watch, and the fourth cometh quickly, with all the realities that attend the close of the sixth seal, and the opening of the seventh. In those days shall men seek death, and shall not find it, but shall go away into everlasting punishment, and the smoke of their torment ascend for ever and ever.

Bro. JOHN E. BARNES writes from Waterford (Pa.), Feb. 23d, 1847:—

Dear Bro. Himes:—Nearly six months since I left Philadelphia, in company with Bro. Boyer. You have before had an account of our labors on our way to Centre County. When I arrived at that place, I was requested by the brethren to stay with them through the winter; and until about one week since, I have been laboring in that County, where, it may fully be said, the harvest is great. There is an open door there. Some few weeks since, being invited by the pastor of the colored church in Bellefont to preach during a protracted meeting, I did so one night, the only time in which I had leisure. Sinners, like Saul of old, fell to the ground. Out of nine or ten who were concerned, two or three received pardon, and rejoiced in God. There is yet mercy. On the 10th of this month, the Roman Catholics locked the school-house where I had an appointment to preach. The inhabitants were very much enraged. It was opened the next evening, when I spoke freely on the rise and progress of the Papacy. The interest was very great. Though we were at first called false prophets, now the feeling is different. Bro. Hazlett and myself are now holding a protracted meeting here; the interest is very great, especially so last Sunday evening. We are still continuing our meeting, and I think, from present appearances, that prejudice will be considerably broken down. There is a large field of labor in this region, and good might be done. I feel encouraged to labor, and wait till Jesus comes, knowing we shall then be gathered home. Yours in the blessed hope.

Bro. D. S. LEWIS writes from St. Johns (C. E.), Feb. 26th, 1847:—

Dear Bro. Himes:—The Advent cause is reviving in the adjacent towns. The spirit of persecution existing in the churches has caused many of their candid and reflecting members to search the Scriptures more closely for themselves, and the result of their researches has been, their conviction that the great day of the Lord is at hand. They are daily adding themselves to our number, praising God for the truth, and the light shed on it in the gospel, and rejoicing in hope of the promised inheritance. Our opponents have done as much towards bringing those who have lately joined us to a knowledge of the truth (by their bitter sarcasms, misrepresentations, false accusations, and public ridicule) as our friends have done, who, knowing the terrors of the Lord, have endeavored to persuade men. Truly "God moves in a mysterious way, his labors to perform."—The prospects before us are favorable—our numbers are increasing; we have a calm peace in believing, and our prayer is, that we may remain steadfast, unmovable, always abounding in the work of the Lord; forasmuch as we know that our labor is not in vain in the Lord.

Bro. ADAM DIXON writes from Edwardsburg (C. W.), Feb. 23d, 1847:—

Dear Bro. Himes:—As Bro. P. H. Hough wrote you a few weeks ago, and gave you a statement how the Advent cause was prospering in these parts, I would now add, that it is still more prosperous. There is a great desire manifested by the people in general to hear on the subject; and every place where we have labored, the people, like the noble Bereans of old, have been led to search the Scriptures daily, to see whether these things are so. Bro. Hough and myself are the only two in this new field, and are not able to attend half of the calls. Will Bro. Peter Hough and Edwin B. White try to come to us as soon as possible? The friends here say, that their wants shall be supplied. Come, brethren, and help us. Bro. Hough held a discussion a few days ago with a person, whose ignorance of the truth entirely disqualified him for the undertaking, and at the same time afforded an opportunity to show how far the truth outshines that from which the people of the world argue for peace and safety.

Bro. R. B. LEWIS writes from Newark (Ill.), Feb. 17th, 1847:—

Dear Sir:—It has been my misfortune to live among scoffers and unbelievers, and have none to unite with in praising God for the blessed hope of soon seeing Him as he is. However, I have had the "Herald" to peruse, which has brought peace and joy to my soul. My prayer is that it may be sustained. The gospel is preached here by good men, but nothing is said of the coming of Christ. I wish some good brother would pass through this place; I think it would result in much good. The people here know but little about the Advent doctrine, except what they hear from the scoffers.

Bro. A. SHERWIN writes from North Springfield (Vt.), March 3d, 1847:—

Dear Bro. Himes:—The Conference in this place closed Sabbath evening, after a season of three days of rejoicing and comfort. Bro. Edwin Burnham, G. W. Burnham, and L. Kimball were with us. This has been one of the most interesting meetings we ever enjoyed. Our brethren came in from abroad, so that we had a full house. All felt that it was truly good to be present. The truths presented by our brethren served greatly to confirm and strengthen God's waiting people in their faith and hope. We parted with the cheering prospect of soon meeting in the kingdom of God. May the Lord hasten the glorious time. Yours in hope.

Bro. THOMAS I. CARLETON writes from York (O.), Feb. 27th, 1847:—

Dear Bro. Himes:—The cause in this quarter is about as it has been for six or eight months past, except at Bloomingville. A series of meetings, held by Bro. Judson, from Sandusky city, are a blessing to that place. I was there last Sabbath, and learned that some had been reclaimed, two happily converted, and others seeking the Lord.

OBITUARY.

"Blessed are the dead who die in the Lord." We have unexpectedly been called to part with our beloved Bro. H. SHIPMAN, who fell asleep in Jesus on the morning of the 27th of February, after an illness of nine days. He died strong in the faith of a speedy resurrection, looking for and believing that He that shall come will come quickly, and will not tarry. We deeply feel his loss, and sympathize with his afflicted family. Yet we sorrow not as those without hope, but are comforted with the words of Paul. Bro. Manning gave a discourse from Psa. 49: 15, "But God will redeem my soul from the power of the grave; for he shall receive me." Yours in the blessed hope, T. N. DEWEY. Fort Ann (N. Y.), March 2d, 1847.

THE ADVENT HERALD.

"THE LORD IS AT HAND!"

BOSTON, MARCH 24, 1847.

Our Western Tour.

We returned from the West on the 12th inst., much exhausted, but in tolerable health, and gave lectures to the beloved people of our old charge on Sunday, the 14th, in the Saloon in this city.

We visited Rochester, Buffalo, Lockport, Attica, Jamestown, Gerry, Laoni, Seneca Falls, Oswego, Sodus, Albany, and Troy. In all of these places we gave one or more lectures; in most of them, from three to seven. We never spoke to more crowded, interested, and intelligent audiences. Nor did we ever feel more deeply the importance of the position we occupy. The responsibility which rests upon the Advent brethren is immense. The excellence of the doctrine is to be shown by a life of superior purity, and devotion to God. We must show ourselves more active in all the works of mercy and righteousness than others, or it will be vain to talk of the superiority of our faith.

The cause all through the West was in a much better condition than we had any idea of. The elements of fanaticism, exhibited in false views on sanctification, have ceased to exist, and the churches are now free from the contagion.

In almost every place, there is a want of good pastors. The almost universal request from destitute societies was, "Can you not send us a good pastor?" They have, in common with us in the East, suffered much from a class of men calling themselves Adventists, but who travel through the country for what they can get. The brethren are now determined to receive none but those they know to be good men.

But where shall we find the good shepherds to feed the flock in this trying time? There never was such a want of laborers as now; and yet the number is less than at any previous time. But where shall we find them? Will this statement meet the eye of any who ought to be in the field? It may meet the notice of some young man, to whom God has given grace and an aptness to teach, and called to the blessed work of the ministry. If so, we earnestly implore him to enter the field without delay.—"Go thou and preach the kingdom of God." If it should meet the eye of any who have, through discouragement, left the field, we hope they may be induced to think of the suffering flocks, and return to their aid. Should it meet the eye of any who have left the ranks, and given their influence to the support of other and opposing views—thereby trammelling themselves, and injuring the Advent faith and hope—we have confidence that all such will consider the case, and act in reference to the good of the flock of Christ. Oh! may God stir up his faithful ones to enter the field at once. Our brethren everywhere are liberal, and will not see the devoted servants of God suffer. Now is the time for work.—"Time's career is closing;"—"a little while," and our toils will be over. Let us be up and doing, "and never stand still till the Master appears."

We had pleasant interviews with many ministering brethren. Brn. Marsh and Pearson, at Rochester, who are doing well for the cause there. Bro. Porter, at Buffalo, whose faithful labors in that place have saved and sustained the Advent interests. He is now sick; but we hope his sickness is not unto death. We had happy interviews with Brn. Bywater and B. Morley, who are faithful evangelists in Western New York. We hope brethren will sustain them, for they are worthy. We had a very pleasant visit with Bro.

E. Galusha and his beloved people. He is one of the men of this age, on whom you may always rely. It is needless to say that he stands fast in the faith, and is doing what he can to promote the cause of God. Bro. Pinney, at Seneca Falls, is now sick, but we hope he will soon recover. Bro. P. has been a faithful and devoted laborer in the Advent cause. He has a devoted company of saints, to whom we gave two lectures. Bro. Judson has recently taken a stand in the Advent cause, and is laboring with good acceptance in Jamestown and vicinity. At Oswego, we had a pleasant interview with our beloved Bro. Canfield, who is now confined to his business, his health not permitting him to labor in the field as he once did. But he is still firm in the faith of the Advent being nigh. He holds a connexion with the Baptist church, and by his influence, we gave two lectures to large audiences in the chapel of that people. The Lord reward him for his liberality and kind attentions. Here we met also with our dear Bro. Needham, who is doing what he can for the scattered flock at Oswego. We also had interviews with Brn. L. Bates and Henry Heyes, who are doing well. We most deeply sympathize with them, and hope they will be comforted and sustained. At Troy, we had a pleasant visit with Bro. Barringer, our faithful agent. He has stood fast in all the storm, and with the aid of Bro. Preble, still keeps up a meeting. We gave one lecture in the Court-house to a good audience. We also lectured once at Albany, in the "House of Prayer." Bro. I. Adrian is with the brethren there, and is doing well.

Many pleasing incidents occurred in this tour, which would be of interest to our numerous readers; but we have such a press of business on our hands, with continual interruptions, that it is almost impossible for us to give a partial sketch. In writing the above, we have been interrupted about a dozen times, on business of importance to the cause. So our friends will excuse any omission we have made in not noticing the particular kindness and respect paid us in every place we visited. We shall probably say something more at a future time, and shall not forget father Wilson, of Gerry, who, when we were sick, and not able to lift our head at his pilgrim's home, administered medical aid, and placed our feet in a dish of hot water for our relief, which is the kind of feet-washing we advocate.

Perplexities.

Few are able to understand or appreciate the circumstances in which we are placed in respect to those who operate against us. If we expose such, unless we can place all the circumstances before the minds of our readers, they will not see or feel the force of the exposure. The wily opponent will, by giving a part of the truth, deceive, and cry persecution, and so create sympathy for himself, and prejudice against those he designs to injure and supplant. We have suffered much from persons acting thus, from the commencement of our labors. At times, they have carried on quite a successful business of strife against the tried and true friends of the cause, claiming to be the "true Adventists," accusing us of "departing from the faith"—of becoming "worldly"—of being "the other side of midnight," etc. But we have lived to see many of them give up their faith, and conform to the world in all respects, as formerly, and others have fallen into the depths of infamy and the grossest fanaticism. Yet we "formalists," and "unbelievers," and "lovers of the popular religion," are still at our post, striving to do our duty; with what fidelity and success, our friends can judge.

We can have no object in exposing those who are regarded as fellow-laborers. If men are with us, their works will show it,—it will

not be difficult to make it apparent to all. But when they seek to live upon the influence and labors of those with whom they have no common sympathy, in order to make division, we deem it our duty sometimes, for the sake of the cause, to expose them.

We recently made some remarks in reference to Bro. Gross. We should not have done so but for the fact, that he was to be introduced, by another, into different parts of the field, to aid in consummating the contemplated division in our ranks! Now, it should be understood, that Bro. G. has no sympathy with us. Since we declined publishing certain articles of his, a few years since, he has had anything but sympathy for or with us. He abused and misrepresented us in public congregations in Albany, Troy, and we know not but elsewhere. His object was evidently to prejudice the Advent people against us, and the paper under our care. He soon after joined Mr. Snow's party, the most bitter and rabid opponents we ever had. Mr. Snow can give a very different account both of his joining and leaving Mr. S., than he has in his late letter. When he left that party, he wrote to Bro. Marsh; but we have had nothing from him, by letter or actions, to show that he has any change of mind towards us. If brethren prefer to give their support to such men, in preference to those who have maintained a firm, open, and consistent course from the beginning, they are at liberty to do it. We have no time to enter on a controversy with such opponents.—They will develop their true objects and character in due time. And time will show who are to be relied on for integrity and faithfulness.

THE SPRING ANNIVERSARIES.—We shall have, if God permit, our usual Anniversary meetings in Boston and New York, in May and June. Particular notice in our next. We hope to see a full representation of our ministering brethren,—brethren and sisters from the East, West, North, and South. These are important meetings for union and co-operation in carrying forward the great Advent cause. Let prayer be made by all for success in our glorious work.

THE ENGLISH MISSION.—We desire, if possible, to carry forward this work; but hardly know what course things will take. One of two things may be accomplished, if we are united in the object. 1st. We can sustain the "European Advent Herald," now published in London, which is doing great good in England and on the Continent, and one good missionary, to take an oversight of the mission. This, with what our English brethren will do, would cost us about \$1000 per year. This is the least we ought to do.

In the second place, if we could raise a sufficient sum to send out there brethren to labor for the season, hold the contemplated Conference, and publish extensively the report, containing the great principles of the Advent faith, it would be not only very desirable, but a most important work, which we owe to the Old World.

Bro. Hutchinson will return early this spring, and be at our Anniversary meetings, when we hope to be able to give a report of the mission, that will inspire confidence, and give encouragement for future support.—What is done should be done voluntarily. No one is requested even to give a farthing. But the object is plainly before you—do right. Pledges or subscriptions can be sent in as usual, or at the Anniversary meetings in May or June.

TUNING THE HARP.—Our harp has been hung on the willows for a time. But we propose to take it down again. Send us your spirit-stirring poetry, and music, all ye whose souls are touched with the heavenly fires. We do not promise to publish all that is sent, but we will give one piece of music weekly, if we can obtain pieces of sufficient merit.

AT HOME.—We find ourself at home once more.—And duty seems to require that we should remain a little season, at least. We shall be able only to go out into the neighborhood occasionally, till the Anniversary meetings. So the urgent requests of brethren abroad must be deferred for a season. Be patient, brethren.

MISSION WEST.—We shall give Bro. Chandler \$100, to aid him and his fellow laborers. He can retain the \$60 due on account, and we will send him \$40 more in cash publications, when navigation opens.

NEW WORKS, on the Papacy, and on other subjects connected with the signs of the times, will be got out by Anniversary week.

"THE VOICE OF GOD: or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, Commencing with 1845. Also, Some Account of Pestilence, Famine, and Increase of Crime. Compiled by Thomas

M. Preble.—The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1-2 cts.

"REPLY to Rev. Dr. Wood's Lectures on Swedenborgianism," Delivered in the Theological Seminary, Andover, Mass. By George Bush.—We have received this extended pamphlet, but have not had time to peruse it. We can conceive that Dr. W. must labor at a great disadvantage, from his spiritualizing a part of the Scriptures.

GONEY'S LADY'S BOOK.—The April number has come to hand, in its usual neat style.

BUSINESS NOTES.

Jacob Shelly.—We have sent one of "Bliss's Analysis of Geography" to Philadelphia for you. You will find it by sending to Bro. Litch's office.

John Kennedy.—Paper has been sent regularly from the commencement of this volume. We send again the back numbers, and hope he will get them. Bro. Vanalstine's paper has also been sent regularly. There is some fault in the Post-office.

J. Shipman.—Sent the charts.

W. Weyer.—They were sent to Livermore, N. B., by Bro. Mumford's order. We have changed it, and credited you to end of v 13.

L. Kimball.—Received, on account, \$9 79.

Bro. Harman Osler, of Germantown, paid me his subscription some time since, and intended to direct his paper to be discontinued; but either forgot it, or I did not understand him. Please publish this as a matter of justice to him.

J. Tanner.—Sent you one box, by Western Railroad. It contains bundles for Reed & Partridge, J. C. Bywater, Hiram Robbins, B. Morley, and books for Bro. Porter.

J. Marsh.—We have sent you a bundle containing one for E. R. Pinney, which please forward.

H. Munger.—Sent you a bundle.

J. C. Park.—They are just received, and at \$4 50, pay to end of v 13, to which we have credited you.

APPOINTMENTS.

It may be expected, Providence permitting, that Bro. HALE will meet with the brethren at Portland the third and fourth Sabbaths in March.

Providence permitting, Bro. HIMES will lecture in Worcester, March 24th. Three Rivers on the 25th, at 7 1-2 in the evening.

ENGLISH MISSION.

(Receipts for English Mission—Continued from our last.) Received since our last—Geo. Hepinstall. 5 00

O. N. Whitford. 50 00

J. V. Himes. We hope to receive this amount on the "Advent Herald," above our expenses, in season for the English Mission; and shall give more as we prosper. 500 00

B. F. Brown. 5 00-510 50

Amount of receipts above expenditures. 285 93

WEST INDIA MISSION.

J. V. Himes (in books sent Jan. 18th). \$61 68

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies. \$359 07

SAMUEL SCULL, of Acquackanonk, N. J., stops his paper, owing 3 20

Total delinquencies since June 1st, 1846. 362 27

NOTICES.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price 37 1-2 cts. retail, 33 1-3 wholesale.

BLISS'S "ANALYSIS OF GEOGRAPHY."—Price, 62 1-2 cts., or \$5 per doz.

TESTIMONIAL.

From the Principal of the State Normal School at Westfield:—

S. BLISS, Esq.—DEAR SIR:—It is now several weeks since I received, from Dr. Abbott, a dozen of your Geographies as present to the "Model School." I informed the Doctor, that it would be better, I thought, to give a fair and thorough trial to the book, before giving you my opinion of its merits. Such a trial has been given it, and our conclusion is, that it is a CAPITAL BOOK. The lady who has taught the class, which has used it, informs me that all her pupils are delighted with it, and that she regards it as decidedly the best Geography with which she is acquainted. My thanks are due you for the present, and I hereby tender them in behalf of the School. I trust you may find that your labor, in the preparation of the work, will be compensated by an ample sale. I think the full value of the Geography will not be realized without the accompanying use of the Outline Maps.

Yours, truly, DAVID S. ROWE.

Westfield, March 16th, 1847.

CRUDEN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble.—Price 37 1-2 cts.

CLARR'S Gospel Chart.—Price 37 1-2 cts.

Receipts for the Week ending March 18.

[We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.]

T. Edgerty, 321; J. A. Maxfield, 205 (owes \$3 84); J. Craig, 329; Myron Bost, v 13; R. Lickson, v 13; H. Stone, 307; M. Fisk, v 12; G. Geer, 332; O. W. Bowen, v 12; G. Clark, 313; Ann. Eno, 332; T. Draper, 309; O. N. Whitford, 341; S. Benton, 253; Mrs. H. Shipman, v 13; B. Hall, v 11; H. Buckley, on account; L. Weld, v 13; A. A. Fuller, 321; J. Hill, jr., 332; I. H. Shipman, v 13; D. Bowles, v 11; E. Wetworth, jr., v 12; J. T. Carr, v 13; N. Olmstead, v 13; N. Story, 332; R. Young, v 11—each \$1.—W. Dunkin, v 13; J. Evans, 315; S. Hicks, v 13; James Decker, v 11; Thomas Smith, v 13; L. B. Cole, v 12; Mrs. Green, v 14; M. M. Mumford—(cancelling M. L. Wilkinson's account, tracts, &c.) 256; C. Walker, v 13; Mrs. S. Edson, v 13; W. Billings, v 15; E. D. Aldrich, v 13; A. Bennett, 330; B. F. Brown, v 14—each Eaton, v 13; E. Shepherd, v 12; T. Parker, v 14—each \$2.—S. Perkins, 278; H. Naves, 370; W. A. Fay (with charts), 339—each \$3.—J. Shelly, v 13; Wm. L. Reddington, v 12—each \$5.