

ADVENT



HERALD

Luke 9: 28-30.

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

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THOUGHTS OF HEAVEN.

No sickness there—
No weary wasting of the frame away;
No fearful shrinking from the midnight air—
No dread of summer's bright and fervid ray!

No hidden grief,
No wild and cheerless visions of despair;
No vain petition for a swift relief—
No tearful eyes, no broken hearts are there.

Care has no home
Within the realm of ceaseless prayer and song;
Its billows break away, and melt in foam,
Far from the mansion of the spirit throng!

The storm's black wing
Is never spread athwart celestial skies!
Its wallings blend not with the voice of spring,
As some too tender flowret fades and dies!

No night distils
Its chilling dews upon the tender frame;
Nor morn is needed there! The light which fills
That land of glory, from its Maker came!

No parted friends
O'er mournful recollections have to weep!
No bed of death enduring love attends
To watch the coming of a pulseless sleep!

No blasted bower
Or withered bud celestial gardens know!
No scorching blast or fierce descending shower
Scatters destruction like a ruthless foe!

No battle word
Startles the sacred host with fear and dread!
The song of peace, creation's morning heard,
Is sung wherever angel minstrels tread!

Let us depart,
If home like this await the weary soul!
Look up thou stricken one! Thy wounded heart,
Shall hold no more at sorrow's stern control.

With faith our guide,
White-robed and innocent, to lead the way,
Why fear to plunge in Jordan's tide,
And find the ocean of eternal day?

A Sermon of Consolation

ON THE

Coming of Christ, and the Signs that shall precede the Last Day.

BY MARTIN LUTHER.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations through perplexity," &c.—Luke 21.

(Concluded from our last.)

Wherefore, if thou be not filled with a desire after the coming of this day, thou canst never pray the Lord's Prayer, nor canst thou repeat from thy heart the Creed of Faith. For with what conscience canst thou say, "I believe in the resurrection of the body and life everlasting," if thou dost not in thine heart desire the same? If thou didst believe it, thou must of necessity desire it from thine heart, and long for that day to come: which, if thou dost not desire, thou art not a Christian, nor canst thou boast of thy faith. Nay, thou canst not even perceive the meaning of the Ten Commandments. For what is the meaning of those words where it says, "I am the Lord thy God—thou shalt not take my name in vain?" And again, "Thou shalt not kill, Thou shalt not steal, Thou shalt not commit adultery," &c.? Do not these very words show, to what sins and iniquities our life is subject? that we are in that state, that we cannot live without sins and the greatest perils, because the devil is striving with all his might that God may not be God alone, and that we might not live among each other a peaceable, quiet, and divine life? and that the devil is ever establishing mere idolatry, and investing abuses and blasphemies of the divine name, and driving men with all his powers to disobedience, seditions, wrath, lust, uncleanness, rapines, thefts, and murders, and to the perpetration of every iniquity and enormity? As a remedy against which, and for the averting of which, the Lord's prayer was formed and instituted by Christ himself. If, therefore, we feel those dire evils, and desire to be delivered from them, nothing else remains but that now the remedy is shown unto us, we use it with all devotedness, and that we cry unto God that his holy name may

be sanctified, that his kingdom may come, and that his will may be done, and that he would at some time or other deliver us from all evil. For as I have often said, no better or more holy state of life is to be hoped for in this world; and more especially in these times, when it seems to be come to the height of its depravity, and to be on the brink of the gulf of perdition. For it is filled with a generation of their father the devil, and with those fruits concerning which no hope can be entertained; and all labor in attempting to reform and ameliorate it, is spent in vain. This we see openly: for the Word of God goes on to be despised more and more, and errors of every description, pestilential sects, and enormous iniquities, gain ground daily; by all which, it is continually growing worse and worse, and leaves us no room to hope for any repentance. Why then should we have any desires to live amid such miseries and calamities? Nay, what consolation should we find if we should consider what would be the life of men and the state of things in the world that should be left behind us, if, while we who have the Gospel are alive, all things are turned upside down?

But, even if we should not desire this last day for ourselves, yet the perils and necessities of our brethren scattered everywhere throughout the world, ought to move us to expect earnestly that day. And in what a state their affairs are we plainly see; for they are not only compelled to see and hear those things that fill them with the greatest grief, but to endure every kind of insult, violence, and injury, and the most bitter persecutions. Some of them are killed and murdered with divers and cruel torments. And how many, I pray you, have we, during our lifetime, seen carried off, some being openly burnt, some destroyed by one punishment and another, and some despatched treacherously and clandestinely. I make no mention now of those saints who have been killed before us, since the days of Christ down to our times, or rather, since the beginning of the world;—whose blood, yet unavenged, expects with longing desire the coming of that day, wherein they shall at once be called to the enjoyment of their long-expected honors, and shall see vengeance taken on the world. This John (Rev. 6.) shows; where God comforts those saints by saying unto them, "that they should rest yet for a little season, until their fellow-servants also and their brethren that should be killed as they were, should be fulfilled." Hence both the living and the dead saints require of us, that we should be a help to them in praying unto God, that he would hasten their redemption.

And what could happen to Christians more calamitous than the being compelled utterly to hold their peace while under oppression, and while the devil and the world ceased not to rage against and triumph over them with all ferocity and exultation, but only went on to murder the more of them? What! shall we cease to pray, in order that men may seduce the more, and go on to commit more and more those sins which they found it impossible to commit before? By that means, we should have to endure the more evils and wounds, and that from our own fault.

We now hear and see that the Turk—as well as the Pope-antichrist rages against and assails the name of Christ and the blood of Christians with the most cruel tyranny, and the many diverse sects contradict our Gospel. Should we then still be sitting down with our hands folded, and calmly looking on, while the devil is exerting with all his power, and without intermission, every species of his lust and temerity? Should we not rather call upon God concerning it without cessation? There can be no vein of the Christian nature in thy body, if thou dost not beg of God from thy heart, to be delivered from such miseries as soon as possible.

Wherefore, if we have any desire to be Christians, we must give all diligence to devote ourselves to prayer with all our heart; even as Christ himself has taught us, and as our necessities urgently require. For it ought to be unto us a source of the greatest grief, to hear

the Gospel and the name of Christ so awfully blasphemed, to see Christians so cruelly destroyed with such bitter persecutions, the true doctrine so opposed, the kingdom of the devil, together with every species of malice, iniquity, and sin, so encouraged by impunity, and every saint lying neglected, ground to dust and powder by persecution, and cast into oblivion.

Let us then cry unto God with as loud a voice as we can, praying that he would display and vindicate his honor and glory to himself and his Christianity; that he would revenge his name and the blood of his children, and would exalt and bring them to that glory which he has promised them, and has of old prepared for them. And if, on account of thy flesh, thou feelest thyself still filled with fear and alarm concerning that day, then fix carefully in thy mind the words of Christ, by which thy heart is to be fortified, and in which he commands thee to lift up thy head and to be of good courage, calling that "day our redemption;" that is, not death, but life eternal; not wrath, but pure grace; not hell, but the kingdom of heaven; not terror nor peril, but rejoicing and gladness.

Hence, Paul to Titus, chap. 3: very properly calls that day, "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Wherefore, we ought to be of good courage; for he who is well acquainted with these things, and is touched with a true desire after them, will not be afraid of his salvation and his eternal life, together with all its blessings, nor will he dread the coming of him who gave unto us the Gospel and grace,—not that we should deny them, but love and confess them, and endure, for their sake, every thing that may be inflicted upon us either by the devil or by men.

Thus behold, this day will not be terrible, but desirable and lovely in its appearing; not however unto the world, but unto us miserable and distressed sinners, who are compelled to lie here in this den of robbers, where the devil is plotting destruction against us day and night; not only desiring to take away from us our lives and our poor fortunes, but terrifying our hearts and consciences, that we may dread the day of our redemption; and may, being deprived of our consolation, despair and sink under our perils.

But this same day shall bring to the world nothing but terror, trembling, death, pestilence, destruction, and all the torments of hell; though the world will never believe these things till they feel them. Wherefore, when this day shall come upon them on a sudden, and shall destroy all things with utter destruction, thou hast no reason whatever to fear that it will hurt thee, and that thou shalt fall and perish together with the world; for at that day thou shalt either be raised again out of the tomb and from the dust, and shalt be caught up into heaven; or, thou shalt, in a moment, be changed into an eternal blessedness, where there shall be no sin, no terror, no peril, no sorrow, but where pure grace, righteousness, joy, peace, life, rest, and immortality, shall reign forever! And these things we wait for, and hold forth to the poor simple flock who shall receive them!

This then is that consolation which no man can give or imagine, and which comes only by the Holy Spirit through the Word of Christ.—Let then the sun and the moon, and all creatures, wear an awful aspect and threaten terror:—their sight shall be terrible to the world, but not unto us. Upon us they shall sweetly smile, because we can see under them that consolation which Christ has set forth to us in these words, where he concludes, adding a beautiful simile—"Behold the fig-tree, and all the trees: when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see all these things come to pass, know ye that the kingdom of God is nigh at hand."

This indeed is a wonderful representation, which I could never have applied to this subject, nor ever have thought of. For who ever once heard that the darkening of the sun and moon, and threatening ruin of heaven and earth, the

trembling and melting away of men for fear, the impending destruction and the roaring of the air, the water, and every creature, were like the budding and blossoming of trees? Yet here it is said to be like the flourishing and breaking forth of trees, and the dawning of summer: and it certainly is language never heard before. I should rather have thought, the contrary comparison might have been made with more propriety:—that such things were like the approaching of the cold and inclement winter, killing and destroying before it all fruits and every thing that grows upon the face of the earth.—But Christ is the most perfect master of words, and knows how to speak of things and how to raise up his disciples with an effectual consolation better than we do: he can make unto us out of the most unlovely sight, the most lovely, and a view full of consolation, from explaining his own words by a beautiful interpretation.—So that, if I shall see the sun and the moon to be darkened, the winds and the waters to be put in commotion by storm, and tempests, and mountains to be cast down and leveled with the plains, I will say,—Glory be to God! for the fruitful summer at length appears; I now see the woods begin to leaf and the trees to bud.—In this manner no man, no reason, no human wisdom throughout the world, can speak or interpret: that under these signs, so fearful to the sight, nothing but redemption and perpetual joy are signified as approaching; which seems rather to signify, to reason and human wisdom, the approach of death and every destruction.

Wherefore, come, let us learn and accustom ourselves to this kind of speaking, whereby we may consolingly fix these things in our minds, and view them and judge of them according to the Word. For, by following reason and wisdom, we can learn nothing, but must dread and shun such things. For reason unwillingly beholds all things to be obscured by terrible darkness, and to carry a threatening appearance: and to her, thunderings and lightnings, and hurricanes of winds, are by no means pleasing. But the Christian ought not to be moved by these things, but ought to lay hold of the Word, wherein Christ opens our eyes, in order that we may interpret it as Christ interprets it—that these things indicate that the fruitful summer is approaching; that the earth shall shortly pour forth an abundance of the most flourishing lilies and roses beautiful to behold; and that immediately after this wretched and depraved life, in which we are now tossed to and fro, there shall be found a haven of rest, felicity, and pleasure, that never shall end!

And this is the will of Christ—that as we are new creatures, so we should entertain new and other thoughts, understandings, and feelings; and behold nothing with the eye of reason as the world does, but view them as they are in his sight. And moreover, that we should walk according to our future, invisible, and new life, which we hope we shall certainly have after all these tribulations; and that we should not harbor any desires of remaining in this life, nor be affected with sorrow because we are to depart from it, or because the world with all its creatures, together with so many men must perish. But rather, we are to feel for the miserable Christians; both those who are alive, and are so afflicted and oppressed, and also those who are dead and asleep in their graves, and waiting to come forth into their glory, like corn buried during the winter in the earth, or like sap concealed in the trees; which, being hindered by the cold, cannot break forth into new leaves and buds, but thirstingly waits for the summer, that it might at length burst forth in buds and grow and flourish. In the same way we ought also to rejoice because that day is coming; and ought to say, The rigor of the winter has now continued for a long time, but at length the fruitful summer will come, and that summer which shall never cease. At the coming of which, not all the saints only, but also all the angels, shall exult and rejoice; nay, which the whole creation expects and anxiously awaits.—For, the heaven, the earth, the sun, the stars, the air, and all creatures, can no longer endure

the iniquity of the world: which iniquity they are compelled to witness, but with the greatest grief, because they must be abused by the indulgers in sin, and be a help to every kind of ungodliness both to the world and to the devil; and they would fain be delivered from all this iniquity together with us, and become that new heavens and a new earth of which Peter and Isaiah speak, in which righteousness alone shall dwell. For the iniquity and wickedness of men exceed all bounds, so that they are no longer tolerable: and hence all the creation is moved, and, as it were, cries unto God for deliverance.

And therefore it is, that Christ thus concludes—"So likewise ye, when ye see these things begin to come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." As though he had said, Ye have prayed, "Thy kingdom come," and "deliver us from evil:" therefore now be ye assured, (and so assured as my word is sure and eternal,) when ye see these signs, that your prayers are heard, that the kingdom of God will come according to your prayers, and that the kingdom of the devil and all sin will come to an end, and be abolished for ever. When therefore he shall come in the clouds with all the angels in great glory, and in a flame of fire unspeakable, at which all creatures shall melt away and be consumed; then shall all things shine with light and splendor unspeakable, our bodies shall be so glorious that they shall exceed the brightness of the sky, and shall shine transcendentally before all creatures, and before the heavenly hosts, and shall enjoy with Christ ineffable glory. Moreover, we shall see the wicked under our feet, naked and in perpetual shame, fearing, trembling, accursed, and cast down into hell.

Behold, it is thus that the signs that shall precede the last day, are to be set forth unto Christians; that they indicate unto us unspeakable joy, and bring with them nothing to hurt us; but are for our benefit and profit. Let astrologers tell others that they portend nothing but war, murder, and extreme perils; and let them tremble and fear, since they are such who neither have nor desire any thing beyond this temporal life and days of self-enjoyment. We, however, shall lift up our heads as being new creatures in Christ. And, as he is Lord of the heaven, the earth, and the whole creation, so we also are lords of all signs, and whatever is terrible; nor can any thing whatever hurt us, although it assaults, and even takes away this life. For our life and conversation are not here, but we look for another life, wherein our body shall be delivered; which life is now hidden by faith with Christ in heaven, (as Paul saith,) but which shall soon be revealed before the whole world in eternal life and everlasting glory.—Amen.

Pre-Millennialism,

In its Connexion with the Ministry and with Missions.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

There is one preliminary complaint which, in this controversy, we have sometimes had to make, namely, that judgment is often given against us with a hastiness and a bias unbefitting the greatness of the cause; nay, that our system is evil-spoken of and pronounced unscriptural by thousands who have never done either themselves or us the justice of asking what we do, and what we do not, believe.

It is this double unfairness,—the unfairness of deducing impatient conclusions for which our theory is to be held answerable, and the unfairness of drawing upon fancy, or hear-say, for the data on which these conclusions are made to rest,—it is this that makes a brief statement of the actual case needful at the outset. Without this, much of the reasoning that follows would be weakened, if not wholly thrown away.

On various points connected with the question before us, we have been misunderstood, and, in some cases, misrepresented. It has been affirmed that we are the enemies of missions; that our theory makes us so of necessity: that it sets aside the work of the Spirit, and introduces unscriptural agencies; that it ungirds the loins both of minister and missionary; that it damps Christian zeal, and straitens Christian liberality; and that if, in any case, a Pre-millennialist is energetic, and buoyant, and large-hearted, he is so in spite of the deadening and depressig tendencies of his system,—a system which is said to lay as sure an arrest as fatalism, upon all that is practical and benevolent—on all that is generous and noble.

Let us, then, state briefly our real belief on the subject of ministerial and missionary effort—a belief which we have endeavored to draw directly and simply from the Word of God.—Man's theories of missions, whether founded upon his ideas of human progression, or the absorption of the evil by the good, or the power of intellectual enlightenment, are vanity. God's theory of missions is the only one worth inquir-

ing into; and that theory rests entirely upon his "eternal purpose, which he hath purposed in Christ Jesus our Lord."

What we have gathered from Scripture respecting this purpose may thus be stated.

The present dispensation is not *universal*, but *elective*, and is to remain so till the Lord come. Its basis is *election*, both as an eternal purpose of Jehovah, and as a process carried on from day to day. Such was the teaching of Christ himself. There are few that are saved; many are called, but few are chosen; the gate is strait, the way is narrow, and few there be that find it. The Lord draws the contrast between the little flock which the Father had given him out of the world, and that world out of which they had been chosen and called. He points out trial, sorrow, hatred, persecution, as the Church's lot during his absence, and gives us the days of Noah and of Lot as specimens of the state in which the world is to be, specially towards the close of the dispensation. His parables hinge upon this great truth of an elective, not a universal dispensation; so much so that the introduction of universality throws them out of date and renders them unmeaning. There is the sower, the tares, the net, the wicked husbandmen, the marriage of the king's son, the talents, the ten virgins, the great supper, the unjust judge, the pounds. These are intended to mark the characteristics of the dispensation; and each one of these characteristics refers to election in different aspects, and takes for granted the fewness of the saved, the multitude of the lost; one Noah out of the world, one Lot in Sodom; so that this is the conclusion to which he brings us—"When the Son of man cometh, shall he find faith on the earth?"

Thus, then, the Lord himself announced the peculiar and partial nature of the dispensation, declaring that the Gospel of the kingdom was to be preached for a witness to all nations, and that then "the end" was to come, that is, the end of the age or dispensation.—Matt. 24:14. In accordance with the declarations of the Lord we find that the apostles expressed themselves. Thus, in Acts 15:14, we have the conjunct announcement of Peter and James: "God hath visited the Gentiles, to take out of them a people for His name," (λαβειν εξ εθνων). Such statements as these also imply the same truth.—"The Lord added to the Church daily, such as should be saved" (Acts 2:47); "as many as were ordained to eternal life believed" (13:48). In like manner all the Epistles take for granted the same truth, and give us no hint of aught like universality during the present age. They proceed upon the idea that the Church was to be in the minority—nay, that she was to be persecuted and trodden down. Neither in their preaching of the Gospel at first in a heathen city, nor in their after instructions to the Churches when planted, do they point to any other state of things than that described by John when he said, "We are of God, and the whole world lieth in wickedness."—1 John 5:19.

Such is the present dispensation, according to our reading of the Scriptures. When it has run its course; when God's purpose has been accomplished; when the number of the elect has been filled up; when the cup of the world's iniquity has risen to the brim, and the long-suffering of God exhausted, then the Lord comes in glory and majesty, as the world's Judge and King. He comes to raise his dead saints and change his livings ones; and with both caught up together into the clouds to meet him in the air, he descends to execute the Father's vengeance upon his enemies. Then Antichrist is smitten, and goes into perdition in the very height of his pride; apostate Christendom is swept with the besom of destruction.

* * * * *

(1.) *Is success the foundation of ministerial responsibility?* Responsibility turns solely upon our being entrusted by God with a commission to preach his Gospel. "Go ye into all the world, and preach the Gospel to every creature; he that believeth shall be saved, and he that believeth not shall be damned." The uncertainty of success is embodied in the very heart of the commission. Our obligation to act upon the command, "Go," has nothing to do with the number of those that are to believe our message. Our responsibility remains the same, though not one were to be saved. Ezekiel's commission brings out the true nature of the position occupied by every messenger of God. "Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me; for they are impudent children and stiff-hearted; and they, whether they will hear or whether they will forbear, yet shall know that there hath been a prophet amongst them, and thou shalt speak my words to them, whether they will hear or whether they will forbear."—Ezek. 2:3, 5, 7. "A dispensation of the Gospel is committed to us; necessity is laid upon us, yea, woe is unto us if we preach not the Gospel."—1 Cor. 9:26. And what can alter this "dispensation?" Can the prospect of success make this necessity greater than it is? Can it diminish or augment the greatness and the awfulness of that woe? The reasoning of our opponents

upon the question before us is certainly fitted to tempt men to measure their responsibilities by their prospects of success; or at least, unconsciously to shake off a measure of responsibility when assurance of success is denied. If the prospect of a large amount of immediate success be indispensable to right exertion, then a wrong direction is given to our sense of responsibility, the effect of which is materially to blunt its edge. The theory against which we are arguing, virtually tells a minister that he is responsible for the conversion of every soul under his charge; and it actually does tell the Church that she is responsible for the conversion of the world. Now the moment that our sense of responsibility takes a false direction like this, it becomes diseased, and thus far enfeebled. We are responsible for the faithful discharge of our commission, but for no more. We may, nay we must and will look earnestly for saving results, if souls are precious to us, but for these results we are not responsible. As soon as we begin to overstretch our responsibilities, we weaken our sense of them; as soon as we imagine ourselves accountable for more than God has committed to us, the real and healthy feeling of responsibility, which would have impelled us to any amount of doing, or daring, or suffering, dies away, and is supplanted by a far less lively and energetic principle—a principle which partakes more of unbelief than of faith—which calculates consequences and weighs probable results, and timorously shrinks from daring enterprise, unless explicitly assured of a success sufficient to recompense its risk and toil.

(2.) *Is success the true motive to ministerial exertion?* That it is one motive, and a lawful one, we do not deny. Our hesitation is as to the place of prominence which the post-millennial theory requires that it should have. And such questions as these naturally arise respecting it:—1. How much success is needed to form a sufficient motive? 2. How much success has God warranted us to count upon? 3. To what extent has God permitted us to introduce this element, and to allow it to weigh with us? 4. Would the certainty of a large measure of success not have a tendency to supersede or destroy the truer and purer motives which it is God's special desire we should cultivate? 5. Could we in our present imperfect state be trusted with a large amount of success? and would it not unsettle our humility, and lead us to forget that the treasure is in earthen vessels? These are most serious questions, each one worthy of a lengthened answer. Such answers, however, we cannot at present give. Our reply must be brief and general. We deny that the hope of great immediate success has been held out by God as the great incentive to labor for him. By many arguments are we exhorted to spend and be spent for him; but this is kept behind. God does indeed teach us to take for granted that he would never be wanting to us, and that such an amount of success would always be granted as was consistent with his glory; but He does not set this success on high as the great motive of duty. He mingles it with others in due proportion. And let us beware of altering that proportion. Let us beware of taking this motive out of its due place, and for the sake of a theory, giving it a peculiar prominence which Scripture nowhere gives it, and which would lead us to believe that, without it, such other motives as the glory of God and the doing of his will are quite inadequate to impart or sustain the needed energy in a minister of Christ.—(To be continued.)

The Trial of Antichrist.

(Continued from our last)

The Proceedings at a Special Commission, held at the Sessions House of Truth; in order to the Trial of Antichrist, for High Treason against His Most Sacred Majesty, King of Heaven and Earth.

A considerable number of witnesses were then called.

CLERK.—Look upon the prisoner at the bar, you that are sworn. You shall understand, that the prisoner at the bar stands indicted by the name of Antichrist, &c., late of the City of Rome in Italy, Clerk; for that he together, &c., (here the indictment was read) upon which indictment he hath been arraigned, and thereunto hath pleaded Not Guilty; and for his trial, hath put himself upon God and the Country, which Country you are. Now your charge is to inquire, whether he be Guilty of the High Treason in manner and form as he stands indicted, or Not Guilty. If you find that he is Guilty, you shall inquire what Goods and Chattels he had at the time of committing the Treason, or any time since then. If you find that he is Not Guilty, you shall inquire whether he did fly for it; if you find that he fled for it, you shall inquire of his Goods and Chattels as if you had found him Guilty. If you find that he is Not Guilty, nor that he did fly, you shall say so, and no more. And take heed to your evidence.

The Right Hon. Faithful Investigation, His

Majesty's Attorney General, then addressed the Court and Jury.

My Lords and Gentlemen of the Jury:

It is my duty to state to you, in as concise a manner as I can, the nature of the charges preferred against the prisoner at the bar, and the evidences that shall be produced in support of that charge. Gentlemen of the Jury, you on your part are to decide upon the evidences; it is for you to draw such conclusions as you may by the evidences be warranted to do.

My Lords and Gentlemen of the Jury, I consider myself highly honored in being one of the instruments in bringing before you, this day into judgment, one, who not only has been guilty of the blackest treason and rebellion, but who has been for many centuries the plague and curse of nations. The highest crimes of which a subject can be guilty, attended with various aggravating circumstances, are charged against the prisoner at the bar, who was the leader and original mover of many insurrections and rebellions which have deluged the earth with human blood, and brought many whom he had seduced, to condign punishment both here and in the eternal world. It will appear in evidence, that the persons who were principally connected with, and who received their authority from the prisoner, were those who were concerned in the rebellions of 606, and of every succeeding century, in Italy, Germany, France, Spain, Portugal, Holland, Sweden, England, Wales, Scotland, Ireland, and most of the nations of Europe.

My Lords and Gentlemen of the Jury, It is not possible that any mortal being, in the space of one hundred years, could state a tenth part of the treasons and murders which the prisoner at the bar has committed. The most youthful and able council would grow grey-headed in the court, while barely citing the acts done by him only during the space of half a century.—The Court itself could not contain half the rebel proclamations, or Pope's Bulls, which he has published to the world, the design of which will evidently appear to be, the subversion of His Majesty's Government, and the promotion of rebellion in all the earth.

And in order to effect his treasonable designs, he imbrued his hands in the blood of thousands of his fellow creatures; crimes that do not, that cannot admit of the smallest extenuation. The prisoner at the bar stands charged with committing several overt-acts of High Treason, by which he has manifested the wickedness and traitorous imaginations of his heart. I shall briefly state a few of the overt-acts, and if you believe the evidence, you will be convinced, Gentlemen of the Jury, it is your duty to find the prisoner Guilty.

There are several counts in this indictment. That of compassing and imagining the death of the King. Of usurping his Sovereign Power. Adhering to the King's enemies. Counterfeiting the King's great seal of Heaven. Levying war against the King. Deposing several emperors and kings. Abolishing the laws of our beloved Sovereign, and substituting his own.—Offering rewards to encourage rebellion. The murder of many hundred thousand subjects of our Lord the King. And others stated in the indictment now read.

Gentlemen of the Jury, the overt act of levying war, is a compassing and imagining the death of the King, although it may not be carried into effect. I shall not make many observations upon it, as it must be comprehended by any sensible man, for in the language of the law, the levying war is held to be the compassing and imagining the death of the King, although it may not immediately be carried into execution, yet it may ultimately attach to his person. Any conspiracy by force of arms, to alter the laws, the constitution, or the government of our Lord's kingdom, leads to the general destruction of the King, although it doth not to the life of his Majesty. Thus those who have been acknowledged as the subjects of our Sovereign, by lifting up their rebellious arms against his government, are said to Crucify or Kill him again, and to bring him to open shame. The intention to alter by force of arms, the constitution of his kingdom, is one of the overt-acts laid in the indictment, as a means to compass the death of the King.

I shall proceed to lay the evidences before you, in support of the charges laid in the indictment. I shall briefly mention the evidences and the facts, and the circumstances, that I am instructed to say, they will prove: and it is for you, Gentlemen of the Jury, to judge what inferences and conclusions you may draw. I state the nature of the evidences that will be produced, merely for the purpose of your understanding more satisfactorily the nature of the testimony the witnesses may give; and your verdict will be according to those evidences, and according to the credit that you may give them, of which you are the constitutional judges.

We shall produce witnesses to prove, that the prisoner at the bar lived at Rome in the year of our Lord 606; and that he did usurp the title of Universal Bishop, and was known by the name of Pope Boniface III. That he continued

LETTER FROM O. R. FASSETT.

DEAR BRO. HIMES:—Never did I more ardently desire to prove faithful to my Lord and Master and the word of his grace...

LETTER FROM WILLIAM WINN.

DEAR BRO. HIMES:—I feel it my duty to write a few lines for the "Herald," on the death of a beloved brother in Christ, who departed this life on April 11th, in the 77th year of his age.

It appeared plain to him, that the righteous dead would be raised, and the righteous living changed, every one of them, as recorded in Dan. 12:1, at the commencement of the Millennium...

Extracts from Letters.

BRO. WM. TRACY writes from New York, April 26th, 1851: BRO. HIMES:—"The same day Herod and Pilate were made friends."—We have just had a convention in our city, called a union meeting.

BRO. MILES GRANT writes from West Winsted, April 21st, 1851:

BRO. HIMES:—The good Lord is reviving his work gloriously in this region where Bro. Mathewson and myself have been laboring of late.

BRO. J. M. ORROCK writes from Stanstead (C. E.), April 14th, 1851:

BRO. HIMES:—In relation to the state of the cause in this vicinity, I have but little to say.

Obituary.



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

A FATHER IN ISRAEL FALLEN.

The way to life is so straight and narrow, the glories of the Kingdom of God are so measureless, and men are so prone to hope for them without the required qualifications...

Some more than fifty years since, he embraced the Saviour, under the labors of Elder Roberts, and united with the M. E. Church.

In 1842 he went to hear Elder Teal, at Thalian Hall, on the subject of the speedy coming and Kingdom of God...

Accompanied by Bro. Turner and Bro. Tracy, the writer called to see him the Friday before his exit. Tortured with pleuritic pains, and nearing the mighty boundary from which so many shrink...

A few moments before his death, sister Vogal said to him, "You have often hoped that you might live to see our Saviour coming in glory."

For several years Bro. Vogal had been clerk of Munroe market, and was extensively known through the city; and but few men have bequeathed to it so irreproachable a character.

The writer has been requested to deliver a discourse on the occasion of his death in Washington Hall, Hester-street, next Lord's day, P. M.

I. E. JONES.

Fell asleep in Jesus, April 11th, Bro. O. H. Edson, aged 32 years. His disease was consumption. For the last eight or ten years he had resided in Whitehall.

His disease assumed an alarming type sometime in February, so that his friends gave up all hopes of his recovery. But as his body grew weaker, his faith grew stronger.

"Fly swifter round, ye wheels of time." The evening before his death I called to see him, and, as usual, asking him how he was...

The 11th inst., about noon, he died peacefully as the child rests on its mother's bosom. On the 13th a funeral discourse was preached by the writer, from the text selected by our brother...

Low Hampton, April 20th, 1851.

On the morning of the 12th of March last, our only little girl, aged eight years the 2d of November last, was taken with the ear and head ache, which terminated in a gathering in the head...

By all, old and young, male and female. The teachers in our school took a deep interest in her, and the children while at school. She was slender, but enjoyed tolerable health...

ISAAC and MARY E. HOWELL.

DIED in Morrisville, Pa., April 11th, 1851, PHEBE ANN, daughter of HIRAM and HANNAH GILBERT, aged 2 years. Little Phebe Ann has bloomed for a season...

GENERAL DEPOSITORY

WE have made arrangements with a house in London, to furnish with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment.

THE AMERICAN VOCALIST.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume. Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers...

From Rev. G. P. Matthews, of Liberty. I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant.

From Rev. Samuel Souther, Belfast. On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than it has been my fortune to find in some whole Collections...

From Henry Little, Editor of the Wesleyan Harmony. My heart is thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted.

From John S. Ayre, Esq., Chorister. Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston. It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart...

From Rev. Moses Spencer, Barnard. I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, Jr., of Cambridge. This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with.

From Zion's Herald. It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by Wm. J. REYNOLDS & Co., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street. [O. 12.]

GREAT COUGH REMEDY!

Ayer's Cherry Pectoral, FOR THE CURE OF Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use.

We, the undersigned, Wholesale Druggists, having been for a long time acquainted with Ayer's Cherry Pectoral, hereby certify our belief that it is the best and most effectual remedy for Pulmonary Complaints ever offered to the American People.

Henshaw, Edmonds & Co., Boston, Mass. Reese & Conson, Baltimore, Maryland. Ladd & Ingraham, Bangor, Maine. Haviland, Harral & Co., Charleston, S. C.

J. G. Coffin & Co., Valparaiso, Chili. F. M. Dimond & Co., Vera Cruz, Mexico. Fred. Rivas & Co., Bogota, New Grenada.

Conversion of a Romish Priest.

Under this heading, the "New York Observer" of the 17th, gives a private letter from a friend in Geneva, detailing the occasion, process, and consequences of the conversion of a young man who had been sent to the convent of Belley, (France) forty-eight miles from Geneva, that he might take priest's orders.

A Visit to St. George's Cathedral.

Cardinal Wiseman advertises his Sunday sermons, with much regularity, in the London Times. It often happens that a lecture by Ronge, the German Reformer, or Gavazzi, a converted Roman priest, who is now preaching in England, and is said to be very eloquent, immediately follows: the poison and the emetic.

Time's Farewell.

Musical score for 'Time's Farewell' with lyrics: 'It is the hour of Time's farewell, And soon with Je-sus we shall dwell, on, And quick-ly they will all be gone!

ADVENT HARP.

Then will the sleeping martyrs rise, To meet the Saviour in the skies! No more will cry, "How long, oh Lord!" But be aveng'd and have reward.

of the Bucks Advertiser was among the visitors, but the exhibition left rather an unfavorable impression than otherwise.—What we saw, he says, very prosaically, was a huge cross, as if made of pearls and diamonds, and the mother of the lowliest being ever the earth saw, a carved mother, standing by, adorned like an eastern princess, or a lady going to dance the polka.

THE Piedmontese appear determined to free themselves from the shackles of priestcraft. In the sitting of the 27th ult. of the Chamber of Deputies of Turin, Signior Peyrone developed a proposition of considerable importance in the present position of Piedmont with respect to Rome.

THE ADVENT HERALD.

BOSTON, MAY 3, 1851.

BOOKS FOR SALE AT THIS OFFICE, NO. 8 CHARDON-STREET, BOSTON.

- THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts.

BOOKS FOR CHILDREN.

- THE BIBLE CLASS.—This is a prettily bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts.

Indebtedness to the "Herald."

Table showing financial details: THE following estimate is independent of over 500 copies we send out weekly without pay. No. of bills sent to persons owing \$2 and over, 777, amounting to \$2446 00.

amounting to \$734, and from whom we had heard nothing. And also to 218 free persons, to each of whom we had sent from four to seventeen volumes of the Herald, without hearing from them whether it was a welcome visitor, and whose accounts, if charged, would amount to \$1811—making 400 stoppages, to whom the paper has been sent to the amount of \$2,535 without pay.

ADVENT PUBLICATIONS.

We ought to be doing more in every department of our work, and especially in the publications. Ministers devoted to giving light on the subject of the Advent are few, compared to the multiplied calls for such from every part of the country. It is impossible to supply these by the living teachers.

ADVENT TRACTS.—VOLUME I.

- 1.—"Looking Forward." 2.—"Present Dispensation—Its Course." 3.—"Present Dispensation—Its End." 4.—"What did Paul Teach the Thessalonian Church about the Second Coming?"

VOLUME II.

- Win. Miller's "Apology and Defence," "First Principles of the Advent Faith; with Scripture Proofs," by L. D. Fleming. "The World to Come! The Present Earth to be Destroyed by Fire at the End of the Gospel Age."

A letter to the Rev. Dr. Raffles, on the Subject of His "Jubilee Hymn."

"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming."

In the above essays, we have a full and clear view of the doctrine taught by Mr. Miller and his fellow laborers. They should be put into every family where practicable.

THE KELSO TRACTS.

- No. 1.—Do you go to the Prayer-meeting? No. 2.—Grace and Glory. No. 3.—Night, Day-break, and Clear Day.

There are many important doctrinal and practical tracts, which as yet have had but a limited circulation.

Anniversary Conferences.

NEW YORK CITY—May 6th, and continue several days. It will be held at Hester-street, as usual.

BOSTON.—Wednesday, June 4, and continue several days, at Chardon-street Chapel.

These meetings will be improved for the comfort and encouragement of the saints among ourselves, and for the enlightening of others on the subjects of our faith and hope.

A number of lectures will be given, which we hope will be published for the benefit and enlargement of the cause.

A full attendance will be important. We hope that Adventists will be at their post. Let us unite heart to heart, shoulder to shoulder, and make one more effort both to save and advance the glorious cause of our coming Redeemer.

BUSINESS NOTES.

- M. Grant—The books you received of J. Croft amount to \$8 35. We did not receive a due bill for them, but was directed by Bro. Tracy to change the charge from Bro. C. to yourself, which was done accordingly.

DELINQUENTS.

- If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact. E. WILSON, of Hebron, N. Y., refuses his paper, owing 3 00.

HERALD OFFICE DONATION FUND.

Table with 2 columns: Description and Amount. From May 25th, 1850. Previous donations 127 04. Previous receipts 119 50. J. Slater 5 00. Excess of expenditures over receipts 2 54.

TO AID IN THE EXPENSE OF SUPPLEMENT NO. II.

Table with 2 columns: Name and Amount. Previous receipts 16 50. John Brewster 5 00. Total receipts 21 50. Still unpaid 23 50.

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

Bro. Chase Taylor will preach in Hingham, Mass., the second Sabbath in May, at the house of Bro. Moses Towers.

The Lord will, I will preach in or near Hopewille, R. I., Sabbaths the 11th and 15th of May, and in Lynn, Mass., the 25th.

Bro. Himes—I wish you to give notice in the Herald, that I will preach the Lord will, the second Sabbath in May, in Windham, Ct., at Widow Robinson's; also, the third Sabbath at Square Pond, R. V. Lyon.

Bro. P. B. Morgan will preach in Chardon-street Chapel Sunday, May 4th, at the usual hours of worship. He is expected to remain with that Church some four weeks.

Bro. Morley will preach in Lowell, to the new congregation, Sabbath, May 4th.

Bro. Osler will assist in holding meetings in the following places in Pennsylvania, Lord willing. Philadelphia, May 9th; Lancaster city, Sabbath, 11th; Middletown, 12th; Shrewstown, 13th and 14th; Potter's Mills, evening of the 15th, and continue over the Sabbath.

Bro. J. R. Gates will preach in West Troy, N. Y., Sunday, May 11th; Port Ann, 13th; Low Hampton, 15th; Addison, Sunday, 16th which may brother meet him at Ferrysburgh landing on Saturday; Panton, 20th; Vergennes, 21st; Burlington, 22d; Isle La Motte, 23d; Rouses Point, Sunday, 24th; during the week in the vicinity, where brethren may wish; and Sunday following, at Champlain—each in the evening, except Sunday, at 7 o'clock.

Bro. Edwin Burnham will preach in Providence, R. I., at New Market Hall, High street, Sunday, June 8th, and probably some evenings in the week following.

Bro. N. Billings will preach at Abington the second Sabbath in May; Haverhill, Thursday evening, 10th; Kingston Plain, N. H., Friday, 11th; New Durham Ridge, Sabbath, 15th.

Bro. John Couch will preach at Pittsfield, N. H., first Sabbath in May.

J. T. Whitman's Post Office address is Maunheim, Herkimer Co., N. Y.

THE LADIES' WREATH.

PROSPECTUS OF THE SIXTH VOLUME. Now is the time to subscribe. The May number commences Vol. VI. of this popular Magazine; and the publishers confidently assert, that the forthcoming volume will rival, in the beauty and elegance of its embellishments, and the literary merit of its contents, any former volume, or any Dollar Magazine in the world!!

WETHERBEE & LELAND,

Wholesale and Retail Dealers in Ready Made Clothing. Nos. 1, 2, 3, & 4 GERRISH BLOCK, CORNER OF BLACKSTONE AND ANN STREETS. WOULD respectfully inform their customers and the Trade in general, that they are now ready to exhibit and offer for sale a splendid assortment of SPRING AND SUMMER CLOTHING, adapted to the New England Trade, and all sections of the country.