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PROPRIETOR AND EDITOR



THOUGHTS OF HEAVEN.

battle word sacred host with fear and dr

Let us depart, e like this await the weary soul up thou stricken oue! Thy we

With faith our guide, White-robed and innocent, to lead the way, Why fear to plange 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 also and their brethren that should be killed as after the coming of this day, thou canst never they were, should be fulfilled." Hence both pray the Lord's Prayer, nor canst thou repeat the living and the dead saints require of us, from thy heart the Creed of Faith. For with what conscience canst thou say, "I believe in the resurrection of the body and life everlast-tion. ing," if thou dost not in thine heart desire the same? If thou didst believe it, thou must of calamitous than the being compelled utterly to necessity desire it from thine heart, and long for hold their peace while under oppression, and that day to come : which, if thou dost not desire, while the devil and the world ceased not to rage thou art not a Christian, nor canst thou boast against and triumph over them with all ferocity of thy faith. Nay, thou canst not even perceive the meaning of the Ten Commandments. For more of them? What ! shall we cease to pray, what is the meaning of those words where it in order that men may seduce the more, and go says, " I am the Lord thy God—thou shalt not on to commit more and more those sins which take my name in vain ?" And again, "Thou they found it impossible to commit before? By shalt not kill, Thou shalt not steal, Thou shalt that means, we should have to endure the more not commit adultery," &c.? Do not these very evils and wounds, and that from our own fault. words show, to what sins and iniquities our life We now hear and see that the Turk-as well as is subject ? that we are in that state, that we the Pope-antichrist rages against and assails the cannot live without sins and the greatest perils, name of Christ and the blood of Christians with because the devil is striving with all his might that God may not be God alone, and that we sects contradict our Gospel. Should we then might not live among each other a peaceable, still be sitting down with our hands folded, and quiet, and divine life? and that the devil is calmly looking on, while the devil is exerting ever establishing mere idolatry, and investing with all his power, and without intermission, abuses and blasphemies of the divine name, and every species of his lust and temerity ? Should driving men with all his powers to disobedience, we not rather call upon God concerning it withseditions, wrath, lust, uncleanness, rapines, thefts, out cessation ? There can be no vein of the 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, he delivered from the more service and desire to be delivered from the more service and the service and desire to be delivered from the more service and the ser and desire to be delivered from them, nothing selves to prayer with all our heart; even as else remains but that now the remedy is shown Christ himself has taught us, and as our necesunto us, we use it with all devotedness, and sities urgently require. For it ought to be heard that the darkening of the sun and moon, -For, the heaven, the earth, the sun, the stars, that we cry unto God that his holy name may unto us a source of the greatest grief, to hear and threatening ruin of heaven and earth, the dirk and all creatures, can no longer endure-

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 af-fairs are we plainly see; for they are not only And in what a state their afcompelled 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

the Gospel and the name of Christ so awfully | trembling and melting away of men for fear, doctrine so opposed, the kingdom of the devil, the budding and blossoming of trees? der by persecution, and cast into oblivion.

voice as we can, praying that he would display priety :- that such things were like the apand vindicate his honor and glory to himself and his Christianity; that he would revenge his ing and destroying before it all fruits and every name and the blood of his children, and would thing that grows upon the face of the earth .exalt and bring them to that glory which he But Christ is the most perfect master of words, has promised them, and has of old prepared for and knows how to speak of things and how to them. And if, on account of thy flesh, thou raise up his disciples with an effectual consolafeelest thyself still filled with fear and alarm tion better than we do: he can make unto us concerning that day, then fix carefully in thy out of the most unlovely sight, the most lovely, mind the words of Christ, by which thy heart and a view full of consolation, from explaining is to be fortified, and in which he commands his own words by a beautiful interpretation. thee to lift up thy head and to be of good cour-age, calling that "day our redemption;" that is, be darkened, the winds and the waters to be put not death, but life eternal; not wrath, but pure in commotion by storm, and tempests, and grace; not hell, but the kingdom of heaven; mountains to be cast down and leveled with the not terror nor peril, but rejoicing and gladness. plains, I will say,-Glory be to God! for the

Hence, Paul to Titus, chap. 3: very properly calls that day, "that blessed hope, and the glorious appearing of the great God and our Sa- In this manner no man, no reason, no human viour Jesus Christ." Wherefore, we ought to wisdom throughout the world, can speak or inbe of good courage; for he who is well ac- terpret: that under these signs, so fearful to quainted with these things, and is touched with the sight, nothing but redemption and perpetual a true desire after them, will not be afraid of joy are signified as approaching; which seems his salvation and his eternal life, together with rather to signify, to reason and human wisdom, all its blessings, nor will he dread the coming the approach of death and every destruction. of him who gave unto us the Gospel and grace, -not that we should deny them, but love and ourselves to this kind of speaking, whereby we confess them, and endure, for their sake, every may consolingly fix these things in our minds, thing that may be inflicted upon us either by the devil or by men.

and distressed sinners, who are compelled to lie ness, and to carry a threatening appearance : here in this den of robbers, where the devil is and to her, thunderings and lightnings, and plotting destruction against us day and night; not only desiring to take away from us our lives But the Christian ought not to be moved by and our poor fortunes, but terrifying our hearts and consciences, that we may dread the day of wherein Christ opens our eyes, in order that we our redemption; and may, being deprived of may interpret it as Christ interprets it-that our consolation, despair and sink under our these things indicate that the fruitful summer perils.

nothing but terror, trembling, death, pestilence, destruction, and all the torments of hell; though the world will never believe these things till which we are now tossed to and fro, there shall they feel them. Wherefore, when this day shall come upon them on a sudden, and shall that never shall end ! destroy all things with utter destruction, thou

blasphemed, to see Christians so cruelly de- the impending destruction and the roaring of stroyed with such bitter persecutions, the true the air, the water, and every creature, were like Vet here together with every species of malice, iniquity, it is said to be like the flourishing and breaking and sin, so encouraged by impunity, and every forth of trees, and the dawning of summer : and saint lying neglected, ground to dust and pow- it certainly is language never heard before. I should rather have thought, the contrary com-Let us then cry unto God with as loud a parison might have been made with more pro-

> proaching of the cold and inclement winter, killfruitful summer at length appears; I now see the woods begin to leaf and the trees to bud.-

Wherefore, come, let us learn and accustom and view them and judge of them according to the Word. For, by following reason and wis-Thus behold, this day will not be terrible, dom, we can learn nothing, but must dread and but desirable and lovely in its appearing; not shun such things. For reason unwillingly be-however unto the world, but unto us miserable holds all things to be obscured by terrible darkhurricanes of winds, are by no means pleasing. these things, but ought to lay hold of the Word, rils. But this same day shall bring to the world forth an abundance of the most flourishing lilies and roses beautiful to behold; and that immediately after this wretched and depraved life, in be found a haven of rest, felicity, and pleasure,

And this is the will of Christ-that as we are hast no reason whatever to fear that it will hurt new creatures, so we should entertain new and thee, and that thou shalt fall and perish together other thoughts, understandings, and feelings; with the world; for at that day thou shalt ei- and behold nothing with the eye of reason as ther be raised again out of the tomb and from the world does, but view them as they are in the dust, and shalt be caught up into heaven; his sight. And morever, that we should walk or, thou shalt, in a moment, be changed into an according to our future, invisible, and new life, eternal blessedness, where there shall be no which we hope we shall certainly have after all sin, no terror, no peril, no sorrow, but where these tribulations; and that we should not harpure grace, righteousness, joy, peace, life, rest, bor any desires of remaining in this life, nor be and immortality, shall reign forever ! And affected with sorrow because we are to depart these things we wait for, and hold forth to the from it, or because the world with all its creatures, together with so many men must perish. This then is that consolation which no man But rather, we are to feel for the miserable can give or imagine, and which comes only by the Holy Spirit through the Word of Christ.— So afflicted and oppressed, and also those who Let then the sun and the moon, and all crea- are dead and asleep in their graves, and wait-tures, wear an awful aspect and threaten terror: ing to come forth into their glory, like corn -their sight shall be terrible to the world, but buried during the winter in the earth, or like not unto us. Upon us they shall sweetly sap concealed in the trees; which, being hinsmile, because we can see under them that con- dered by the cold, cannot break forth into new solation which Christ has set forth to us in these leaves and buds, but thirstingly waits for the words, where he concludes, adding a beautiful summer, that it might at length burst forth in simile—" Behold the fig-tree, and all the trees : buds and grow and flourish. In the same way when they now shoot forth, ye see and know of we ought also to rejoice because that day is your ownselves 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 the kingdom at length the fruitful summer will come, and that summer which shall never cease. At the This indeed is a wonderful representation, coming of which, not all thesaints only, but also all which I could never have applied to this subject, the angels, shall exult and rejoice ; nay, which nor ever have thought of. For who ever once the whole creation expects and anxiously awaits.

poor simple flock who shall receive them !

of God is nigh at hand."

the iniquity of the world : which iniquity they ing into ; and that theory rests entirely upon are compelled to witness, but with the greatest his "eternal purpose, which he hath purposed grief, because they must be abused by the in- in Christ Jesus our Lord." dulgers in sin, and be a help to every kind of ungodliness both to the world and to the devil; specting this purpose may thus be stated. and they would fain be delivered from all this iniquity together with us, and become that new elective, and is to remain so till the Lord come. heavens and a new earth of which Peter and Its basis is election, both as an eternal purpose Isaiah speak, in which righteousness alone shall of Jehovah, and as a process carried on from day dwell. For the iniquity and wickedness of to day. Such was the teaching of Christ him-men exceed all bounds, so that they are no self. There are few that are saved; many are longer tolerable : and hence all the creation is called, but few are chosen ; the gate is strait, 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 duction of universality throws them out of date these signs, that your prayers are heard, that the kingdom of God will come according to your sower, the tares, the net, the wicked husbandprayers, and that the kingdom of the devil and men, the marriage of the king's son, the talents, 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 the characteristics of the dispensation; and each in a flame of fire unspeakable, at which all one of these characteristics refers to election in creatures shall melt away and be consumed; different aspects, and takes for granted the fewthen shall all things shine with light and splen-dor unspeakable, our bodies shall be so glorious one Noah out of the world, one Lot in Sodom; that they shall exceed the brightness of the sky, so that this is the conclusion to which he brings and shall shine transcendently before all crea- us-"When the Son of man cometh, shall he tures, and before the heavenly hosts, and shall enjoy with Christ ineffable glory. Moreover, we shall see the wicked under our feet, naked peculiar and partial nature

Christians; that they indicate unto us unspeaka- In accordance with the declarations of the Lord neither have nor desire any thing beyond this ments as these also imply the same truth."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 uncriptural 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 largehearted, 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 benevolenton all that is generous and noble. Let us, then, state briefly our real belief on the subject of ministerial and missionary effort 2:3, 5, 7. "A dispensation of the Gospel is -a belief which we have endeavored to draw directly and simply from the Word of God .-Man's theories of missions, whether founded 1 Cor. 9:26. And what can alter this " dispenupon his ideas of humau progression, or the absorption of the evil by the good, or the power of intellectual enlightenment, are vanity. God's a suggreater than it is ? Can it diminish

What we have gathered from Scripture re-

The present dispensation is not universal, but 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 intro-

Thus, then, the Lord himself announced the peculiar and partial nature of the dispensation, and in perpetual shame, fearing, trembling, ac-cursed, and cast down into hell. Behold, it is thus that the signs that shall that then " the end " was to come, that is, the precede the last day, are to be set forth unto end of the age or dispensation .- Matt. 24:14. ble joy, and bring with them nothing to hurt we find that the apostles expressed themselves. us; but are for our benefit and profit. Let as-Thus, in Acts 15:14, we have the conjunct antrologers tell others that they portend nothing nouncement of Peter and James: "God hath but war, murder, and extreme perils; and let visited the Gentiles, to take out of them a people but war, murder, and extreme perils; and let visited the Gentiles, to take out of them a people them tremble and fear, since they are such who for His name," $(\lambda \alpha \beta \epsilon_1 \nu \epsilon \xi \epsilon \theta \nu \omega \nu)$. Such statetemporal life and days of self-enjoyment. We, "The Lord added to the Church daily, such as however, shall lift up our heads as being new should be saved" (Acts 2:47); "as many as creatures in Christ. And, as he is Lord of the 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. 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 longsuffering 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 ven-geance 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 occu-pied 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. committed to us ; necessity is laid upon us, yea, woe is unto us if we preach not the Gospel."sation ?" Can the prospect of success make this of intellectual enlightenment, are vanity. God's theory of missions is the only one worth inquir- that woe? The reasoning of our opponents

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 suc-cess be indispensable to right exertion, then a wrong direction is given to our sense of respon-sibility, 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, 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-millen-nial theory requires that it should have. And and able council would grow grey-headed in 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 overset 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 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 awanting 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 s 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, with out 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.

considerable number of witnesses were

upon the question before us is certainly fitted Majesty's Attorney General, then addressed to tempt men to measure their responsibilities 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 con-

sider 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 ing of responsibility, which would have impelled evidence, that the persons who were principally us to any amount of doing, or daring, or suffer-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 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

e 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 Kings's enemies. Counterfeiting the King's great seal of Heaven. Levying war against the King. Deposing several em-perors 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 levy ng war, is a compassing and imagining the death of the King, although it may not be car-ried into effect. I shall not make many obser-vations 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, al-though 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 a 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, did fly for it; if you find that he fled for it, and according to the credit that you may give them, of which you are the constitutional judges. 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

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 Chat-tels 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 you shall inquire of his Goods and Chattels as evidence.

ridence. The Right Hon. Faithful Investigation, His name of Pope Boniface III. That he continued

to change and alter his name from time to time. That he did arrogate to himself the government of our Lord the King. That he did associate with other false traitors. That he did levy war against our Sovereign. That he did issue out many thousand rebellious proclamations. That he did with fire and sword put many of his Majesty's loyal subjects to death, in a manner enough to make human nature shudder. That Rome ? he did counterfeit the hand-writing of our beloved Lord. That he did depose Emperors and Kings. That he did abolish the laws and constitution of the kingdom of God. And that he did commit treason and rebellion in every age of the world, from the time he first usurped his treasonable authority.

Gentlemen of the Jary, we might follow the prisoner at the bar from name to name, and from century to century, to the present period, and glance at a small share of his history, and thereby give a comparative view of his tragical cruelties. But your time is precious, we shall therefore let the witnesses speak, and doubt not but to prove, that the prisoner is one of the greatest culprits ever brought to the bar. We shall now call the evidences, and show by them that the prisoner at the bar is guilty of the charges laid against him in the indictment. It is for you to decide upon the guilt or innocence of the prisoner, as you on your oath shall be of opinion is agreeable to the case. If the charge

is not supported, you will of course acquit him. Mr. Historical Truth being called and sworn, was examined by the Attorney General.

QUES. - Have you been acquainted with Antichrist, the prisoner at the bar ?

Answ .-- Yes. I have known him for many centuries. He has often employed my pen.

Q.—Where did he live when you knew him ? A.—At the city of Rome in Italy.

Q .- Do you recollect at what period you first became acquainted with him ?

A .- I knew him before he claimed the title of Universal Bishop, but from the time he usurped it, I have taken particular notice of him. Q.-In what year did he first assume that

title? and what name did he then go by? A.-In the year of our Lord 606. He was

then known by the name of Pope Boniface III. Q .- Are you acquainted with any circumstances that contributed to the establishment of the prisoner by that title?

A.-I am.

Q .- Will you briefly state them to the court? -Yes. I recollect well, that for a long time there was much dispute between the prisoner at the bar, and another person, who went by the name of the Bishop of Constantinople, about who should have the title and power connected with it, as head of the Church. The Emperor of Rome, Mauritius, with all his family, consisting of six sons and two daughters, being murdered by Phocas, who usurped the Roman Government; and who being sanctioned by the prisoner, he in return conferred on him the title of Universal Bishop.

Q .- Do you recollect on what pretext the prisoner at the bar founded his claim to this title ?

A. — On a supposition that the Apostle Pe-ter had been at Rome to found the Church of Rome, as Mother and Mistress of all Churches. And that our Lord the King had delegated him with power to invest his successors with the title of Vicar of Christ, &c.

Q .- Was it from ignorance or wickedness, do you suppose, that the Prisoner was first led to arrogate his supremacy?

A .- I do believe it proceeded from wickedness. For it never could proceed from ignorance, as his predecessor Gregory, who was Bishop of Rome, had openly declared to the knowledge of the prisoner, "That whosoever

Q.—Are you Phocas, the Roman Emperor? A.—Yes. My name is Phocas, and I am called Emperor of Rome.

Q.-Did you know the prisoner at the bar, at Rome ?

A .- Alas ! I did, to my sorrow.

Q .- Will you relate to the court, what you knew of the prisoner, during your residence at

A.-I am compelled to do it by the constraining hand of justice. And I look forward with terror to that great and tremendous day, when the Judge of the world will constrain me to make a more public declaration. When I came to the throne, which I obtained by means, the reflection of which adds to my misery, the prisoner at the bar, then Bishop of Rome, so insinuated himself into my favor, that I readily granted his request, and by an edict established im by the title of Universal Bishop. I was led to this measure by my ignorance of the real motives of the prisoner and of true religion .-And as I detested the Bishop of Constantinople, and stood in the need of the prisoner's influence, I sanctioned his claim.

Q.—He was, therefore, principally by you, established in his supremacy ?

A.-Yes.

Cardinal Baronius examined by Mr. Impartiality.

Q .- Do you know the prisoner at the bar? A .--- Yes .-- I am intimately acquainted with him, as thousands know by my writings.

Q .- Of what religion are you ?

A.-I am a rigid Roman Catholic, and have long acted by the prisoner's authority.

Q.-Are you acquainted with the way and manner in which the prisoner first obtained the title of Universal Bishop?

A.-I wrote and published to the world, that Phocas the Emperor, after he murdered Mauritius and family, and usurped the government, established Boniface III., Pope of Rome, by the title of Universal Bishop. Anastasius and Paul Deacon wrote nearly the same, and many have confirmed the testimony I have given.

The Clerk of the Crown then read the following extracts, which had the prisoner's signature to them.

" Christ made Peter the chief, that from him as from a certain head he might diffuse, as it were, his gifts into his whole body ; for that having taken him in Consortium Individuæ Trinitatis, into the Partnership of the Undivided Trinity; he would have him called that which the Lord himself was saying, Thou art Peter, and upon this Rock I will build my Church." Signed, BONIFACE VIII.

"Peter, saith St. Bernard, walking upon the waters as Christ did, declared himself the only Vicar of Christ; which should be Ruler, not over one people, but over all. For many waters are many people. And from hence he deduceth the like authority and jurisdiction to his Successor, the Bishop of Rome."*-(To be continued.)

* Note on Matt. 14:29. Rhemist's New Test. : Published by the Pope's authority.

General Judgment.

For we shall all stand before the judgment seat of Christ."

The fact that God " will judge the world in righteousness, by that man (Christ Jesus) whom he hath ordained," is probably the most solemn truth connected with the history of man. The light of heaven clearly developes this indescribably grand, glorious, and awful event. "For we shall all stand before the judgment-

seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and calls himself, or desires by others to be called Universal Bishop, is a forerunner of *Antichrist.*" every one of us shall give account of himself to He also knows that he never had been owned by that the line of the prison of by that title before Phocas granted it to him, but all, without a single exception, shall stand and he also well knows now, that he was not before God, that he may be judged according to the deeds d one in the body. " For we must all every one may receive the things done in his Q.- You say that you have been long ac-tainted with the prisoner: was you intimately body, according to that he hath done, whether it be good or bad."-2 Cor. 5:10. "Marvel not at this," says Christ, "for the is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, to the resurrection of damnation."-John 5:27, 28.-The grandeur and sublimity of this amazing event passed in apocalyptic vision before John when on the Isle of Patmos. "I saw (says John) a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those the court attended by two of the keepers of which were in it, and death and hell delivered the black gulf, and made a most awful and up the dead which were in them; and they

works."-Rev. 20:11-13. The judgment there-|geance is announced-the great day of his wrath fore will not only be general and awful, but ex- is come-when its dark caverns are lit up by tremely minute. the lightning of His indignation against sin, Nor is this a doctrine exclusively of the New and the thunder of His violated law betokens

Testament. The same has been taught in the wrath of an offended God. every age of the church. Hence the solemn But turn from these extremes to earth, whose secret thing, whether it be good, or whether it be evil."-Ecclesiastes 12:14. "But I say unto you, that every idle word that men speak, they shall give account thereof in the day of judgment."-Matthew 12:36. "Behold saints, to execute judgment upon all, and to ungodly sinners have spoken against him."-Jude 14, 15. "Behold he cometh with clouds and every eye shall see him, and they also that thy hour is come. pierced him: and all kindreds of the earth shall of wrath. Vengear wail because of him."-Rev. 1:7.

righted up in perfect accordance with equity, will be sudden and unexpected. "But the day of the Lord will come as a thief in the night in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."-2 Pet. 3:10. Well therefore might this servant of God, in view of these things, exhort his brethren to "all holy conversation and godliness," and say of the wicked, "whose judgment now of a long time lingereth not, and their damnation slumbereth not.'

There will therefore be a great difference between the saint and sinner in this day of vengeance. Speaking of the two classes, God says: "But after thy hardness and impenitent heart treasured up to thyself wrath against the day of wrath, and revelation of the righteous judgment of God ; who will render to every man according to his deeds. To them who by pa-tient continuance in well doing, seek for glory, and honor, and immortality, eternal life : but unto them that are contentious, and do not obey the truth, but obey unrighteousness; in-dignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile."-Rom. 2:5-9. "And to you who are troubled, rest with us, when the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony was believed) in that day." -2 Thes. 1:7-10.

This will be a glorious day to the children of God : "For the Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God : and the dead in Christ shall rise first : then we which are alive and remain, shall be caught up together with him in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words."-1 Thess. 4:16-18. "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: my soul. who shall change our vile body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:20, 21.

all things unto himself."—Phil. 3:20, 21. As to the time when God will judge the world in righteousness, or the propriety of such a procedure, we are but little concerned when these things are compared with the position these things are compared with the position we will occupy in that fearful event. What beaming there, so that any one who looked at tongue can tell-pencil paint-or what imagina. him would know that he was happy, though tion conceive the effect that will be produced bonds, and the imprisonment, and a cruel death when the angel, with one foot on the sea and the other on the earth, shall lift his " hand to heaven, and swear by him that liveth for ever and ever," that time shall be no longer. Who describe the scence in heaven, when it is announced from the eternal throne, that the great day of God has come ; the day on which every soul shall be united with a body-its own so dear, so loved, so long consigned to the grave; but now it bursts the bars of death, is raised an immortal, incorruptible, spiritual body, fashioned like unto Christ's glorious body. Each will partake of others' joys, will rejoice with them that rejoice. The diseased, pale, emaciated body of the parent, child, brother, or sister. that was with inexpressible grief committed to the earthly to resemble the heavenly. Holiness the dark grave, comes forth clothed in all the and happiness should beam in the features .-vigor of eternal youth, and all the dazzling Then the world would take knowledge of Chris-beauty of Christ's glorious body—the tide of joy tians, that they live with God and are like him. beauty of Christ's glorious body—the tide of joy rolls high, and will swell and roll on for ever. Religion would be commended to these who up the dead which were in them; and they How different will be the apalling effect in have it not as the source of highest joy. An-were judged every man according to their the prison of hell, when the day of God's ven-gels would dwell with men, or at least, we

language: "Rejoice, O young man, in thy end has come. The hum of industry, the sound youth ; and let thy heart cheer thee in the day sof mirth, the bacchanalian song, and the voice of thy youth, and walk in the ways of thinks of prayer, fall upon the ear. Men eagerly purheart, and in the sight of thine eyes ; but know sue all the various avocations of life, the whole thou, that for all these things God will bring thee into judgment."—Eccl. 11:9. "For God will bring every work into judgment, with every ly—when lo ! the canopy of heaven parts asunder, a light surpassing that of ten thousand suns begird the earth, the shout of the King of kings, the voice of an archangel, and the trump of God, terrible as ten thousand thunders, fall upon the ear; the sleep of death is broken, the countthe Lord cometh with ten thousand of his less millions of earth start from their graves to behold God in grandeur, and the world on fire. convince all that are ungodly among them of all their ungodly deeds which they have com-mitted, and of all their hard speeches which stands aghast, amazed, confounded, at his own pollution. Fearful hour, who can describe thy revelations, thy joys and sorrows? Justice, thy hour is come. Terror, muster thy courage of wrath. Vengeance of the Lord, marshal thy forces, for the great day of God Almighty has Nor is this all, for this great day of God, come. Mercy and justice, joy and sorrow, an-when the obligations of earth and hell shall be gels and devils, heaven and hell, have met; the character of God is vindicated, and the eternal destiny of man sealed. St. Louis Presbyterian. destiny of man sealed.

The Face of an Angel.

It must have been a very strange and striking change that passed over the face of a man in a prisoner's box, accused of blasphemy and treason, when, instead of turning pale with fear, his countenance shone with so much brightness, that " all who sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel."

I never saw an angel, and none of those judges on the bench had ever seen one; but they saw something in Stephen's face that made them think of an angel, and it seems to me that if I should meet one in the street, as some have been met, I should recognize him as a visitor from a better world. Stephen's face answered to the idea of an angel as it dwelt in the minds of the judges. We all have an image of an-gelic form and beauty that comes to us in our meditative hours, when thoughts of holiness and heaven, and high enjoyment in God's service, are in our minds. In early life such images have come to us in our dreams, and we have brought with us from the realms of sleep the memory of angels as they have stood around pillows, or beckoning us to come up higher .--Jacob saw them in his sleep, and his dream was never forgotten. I think we have all dreamed of angels. Still we do not know how the face of an angel " looks.

It must be a face of exceeding purity. That is the first thought I have of an angelic counte-heart. The breast of an angel is transparent as glass, and you may read the soul on the robes that clothe it.

Holiness is in the face of an angel. This is more than *purity*; that is freedom from sin, this is purity with love; the love of God and all that is good, glowing like the sun, and burning to glorify Him whom it longs to be like .--These images of infinite purity and desire are combined in my idea of an angel, and the tame picture of beauty, such as painters seem to be satisfied with, never answered to the type in

And more radiant than these is joy, the flower of holiness that blooms on the brow of an angel.

sally acknowledged after his usurpation. Cross-examined by Counsellor Quibble, Counsel appear before the judgment-seat of Christ; that for the Prisoner.

quainted with the prisoner; was you intimately acquainted with him?

A-Yes.

Q .- On your oath, do you, or do you not believe, that when the prisoner at the bar first claimed his title, that it never was his intention to aim at further power?

A .- It is probable that he might not have intended to have carried his rebellious arms so far at first, but he soon convinced the world what he would do when he obtained the power.

Q .- Did he not style himself Servant of servants?

A .- He did, but acted as King of kings and Lord of lords.

Phocas, the Emperor, examined by the Solicitor General. This witness, being a prisoner, was brought into their works. And the sea gave up the dead terrific appearance.

were before him.

All good people ought to wear pleasant faces. There is no virtue in frowns, no piety in sour looks, no sin in a genial smile. If the heart is full of love to God and love to man, it ought to be a heart full of joy. And the face ought to reflect the heart. Some Christians act and look as if they thought it a dreadfully wicked thing to be cheerful. You are in no danger of mistaking them for angels. They make others look sad, and the world think that religion must be a very miserable business if those who have it are always so gloomy. The face of a Christian ought to be as much

like the face of an angel, as it is possible for

should often say of this or that saint. as we [[to reign] on his part, and they [the northern barbalooked steadfastly on him, that his face is as the face of an angel.

There is no poetry, no fancy, but practical truth, and I trust, good sense in this. Of all men in the world, the good have the best right to be happy. And if the heart is right, the fie ought to show it. Angels look happy, becaue they are happy, and they are happy becate they are always good and doing good. Presbyterian

The Advent Gerald.

"BEHOLD! THE BRIDEGROOM COMETH !"

BOSTON, SATURDAY, MAY 3, 1851.

All readers of the HERALD are most earnestly besonght to give it room in their prayers ; that by means of it God may be honored and his truth advanced ; also, that it may be conducted in faith and love, with solviety of judgment and discernment of the truth, in uothing carried away into error, or hasty speech, or sharp, unbrotherly dis-outation.

PARAPHRASE OF DANIEL XI.

"I will show thee that which is noted in the scripture of truth." -DAN. 10:21. (Continued from our last.)

MR. BIRKS.

V. 30.-" For ships of Chittim shall come against him; [' When Antiochus met the Roman legates he saluted them as they arrived, and offered Popillius his right hand, Popillius gave him the tablets that contained the message of the senate, and bade him read it first of all. When he had read them through, and said that he would consider, with the advice of his friends, what he ought to do, Popillius, with his usual severity of mind, drew a circle round the king with the staff which he bore in his hand, and said, Before you quit this circle, tell me what answer shall carry back to the senate. When he had hesitated a moment, struck mute by so imperious a command, I will do, he said, what the senate thinks right. Then, at length, Popillius held out his right hand to the king, as a friend and ally.'-p. 143.]: therefore he shall be grieved and return, and have indignation against the holy covenant [' He led back his forces into Syria,' as Polybius relates, ' grieved and groan-ing het theoret. ing, but thought it expedient at present to yield to the times.⁹ ¹ After two years fully expired (A. c. 168) the king sent his chief collector of tribute unto the cities of Judea, who came to Jerusalem with a great multitude: and spake peaceable words, but in deceit; for when they had given him credence. he fell suddenly on the city and smote it sore, and destroyed much people of Irael. And when he had taken the spoils of the city, he set it on fire and pulled down the houses and walls of it on every side. And the women and children they took captive, and possessed the castle.'-p. 145.]: he shall even return and have intelligence with them that forsake the holy covenant. [' The sole difficulty in tracing any part of this remarkable prediction, arises from the loss of many ancient histories, so that fragments which remain are very imperfect.'-p. 146].''

MR. LITCH.

-"For ships of Chittim shall come against him; [' Italy was invaded by Heraclian, count of The ports of Africa were immediately filled with the naval forces, at the head of which he pre-pared to invade Italy; and his fleet, when he cast anchor at the mouth of the Tiber, indeed surpassed the fleets of Xerxes and Alexander, if ALL the vessels, including the royal galley and the smallest boat, did actually amount to the incredible number of three thousand two hundred.'-p. 69]: therefore he shall be grieved and return, and have indignation against the holy covenant : so shall he do; he shall even return and have intelligence with them that forsake the holy covenant. [' The emperors had indignaand occame the apostacy, or "falling away," "the barbarous Arians. The final result of the establish-ment of Poper by the Greek emperor, was the over-of the Aria. tion against freedom of opinion in the church and on religious questions, and had intelligence with the church of Rome,—which forsook the holy covenant,

rians] shall pollute the sanctuary of strength [Rome] and shall take away the daily sacrifice [of paganism] and they shall place the abomination that maketh desolate [the idolatries of the papacy]. [' This woold well accord with Paul's view of the subject (2) Thess. 2.), where he tells us "the mystery of iniquity [paganism] doth already work; only he who letteth will let, until he be taken ont of the way, and then shall that wicked be revealed." From this it would seem that the apostle understood that there were to be two systems which should oppose themselves to God; the one paganism, "the mystery of iniquity," the other Popery, "that wicked;" the one working and putting to death the saints of Paul's day, under Nero, the other to come when the first was removed to make way for him. To take away the doily near him would be to remove a tere even the daily FOR him, would be to remove it as some-thing that hindered Popery, the trangression of desolation, from gaining its power in Rome.'-p. 82].' MR. BIRKS.

V. 32 .- " And such as do wickedly against the ovenant shall he corrupt by flatteries [many of the Israelites sacrificed unto idols and profaned the sabbath :]; but the people that do know their God shall be strong and do exploits. ['Then Judas Maccabeus, and they that were with him, called their kinsfolk together, all such as continued in the Jews' religion, and assembled about six thousand men. And he came at unawares, and burnt up towns and cities, and put to flight no small number of his enemies, in somuch that the report of his manliness was spread every where. . . . When he had made them bold with these words, and ready to die for the laws of the country, he divided his army into four parts .-And by the help of the Almighty, they slew above nine thousand of their enemies, and put all to flight and pursued them far... and yielded exceeding praise and thanks to the Lord who had preserved them that day, which was the beginning of mercy distilling upon them.'-2 Macc. 8:1-27. 'So he gat his people great honor, and put on a breastplate as a giant, and put his warlike armor about him, and made battles, protecting the host with his sword. In his acts he was like a lion, and as a lion's whelp roaring for his prey. For he pursued the wicked, had sought them out, and burnt up those that vexed his people. Wherefore the wicked shrank for fear of him, and all the workers of iniquity were troubled, and salvation prospered in his hand.... So that he was renowned unto the ends of the earth, and received unto him such as were ready to perish.'-1 Macc. 3:3-9].''

MR. LITCH.

V. 32.—" And such as do wickedly against the covenant [who have more regard for human traditions, and the decisions of Popes and councils, than they have for God's word] shall he [the Pope] corrupt by flatteries [shall beguile by the show and glitter of pompous ceremonies, and high sounding titles] i but the people that do know their God [the humble followers of the Saviour] shall be strong and do exploits [shall keep pure religion alive in the earth during the darkest times]."

MR. BIRKS.

V. 33.-" And they that understand among the people shall instruct many [shall unfold the book of the law]; yet they shall fall by sword, and by flame, by captivity, and by spoil, many days. [' During the whole desolation under Antiochus, these various afflictions came upon the faithful Jews. 'They fell by the The enemies shed innocent blood on every sword. sword. The enemies shed indicent flood on every side of the sanctuary.—1 Macc. 1:37. 'Running through the city with weapons they slew great multi-tudes.' 'There was killing of young and old, mak-ing away of men, women and children, slaying of women and infants.' They fell also by flame. The seven sons and their mother, in 2 Macc. 6, were tor-tured with burning fire. A thousand of the Jews who had hid themselves in the caves 'being discovered to Philip, were all burnt together, because they for-bore to help themselves, for the hanor of the most sugged day' (2) Marg 6-11 + 1 Marg 9-22 (2) sacred day. (2 Macc. 6:11; 1 Macc. 2:33-38).-They fell by captivity and spoil. 'At the first assault Apollonius was ordered to slay all those who were in their prime, and to sell the women and younger sort.'-2 Mace. 5:14, 24].'' MR.,LITCH.

V. 33 .- " And they that understand among the people shall instruct many [as did the Waldenses, the Albigenses, and the Huguenots, who under the

ochus to the time of the end. And what were the leading events of that interval, which bear directly on the Church of God ? Clearly these—the gradual encroachments of the Romans in Judea, till at length they destroyed the city and temple, and brought on the desolation which has now brooded for ages over Jerusalem; the ministry of our blessed Lord; the bold and zealous preaching of the Apostles, the spread of the Gospel through the Roman empire, the bitterness of the Pagan persecutions; the triumph of the faith when the whole empire nominally received it; the rapid corruption of the visible Church, renewed troubles and persecutions, and the growth of an apostate tyranny, without example in the his-tory of the world. All these, except our Lord's personal ministry, which had been just revealed in a separate prophecy, seem here distinctly pourtrayed to us in their natural order, and in colors of light.— Let us trace once more, in order, the words of the text and their fulfilment.

"' 'And from him arms shall stand up.' These words serve to describe very accurately the character and course of the Romans, from the days of Antiochus to the conquest of Judea. Arms (brachia) are used throughout these prophecies to denote military forces or power. They are said to stand up, when they manifest themselves in vigorous action. After the defeat of Antiochus the Great by the Romans, and the repulse of Epiphanes himself by their ambassador in the ships from Chittim, which have been already announced, it is natural that their formidable power should be next predicted. The word rendered, on his part, may, as in verse 23, denote simply a succession in time." " ' And they shall pollute the sanctuary of strength

In the time of Antiochus, the sanctuary was first pol-luted, by the blood which he and his generals shed through the city, and by his own intrusion, under the guidance of Menelaus, into the holy place.

"A further pollution of the sanctuary by the Romans took place on the accession of Herod, A. c. 38, when Sosius took the city by storm. 'The first wall was taken in forty days, the second in fifteen more, 'The first wall when some of the cloisters about the temple were burnt. And when the outer court of the temple, and the lower city were taken, the Jews fied into the inner court of the temple and the upper city : but fearing lest the Romans should hinder them from offering their daily sacrifices, they sent an embassy, and de-sired that they would only permit them to bring in beasts for sacrifice. And now all parts were full of those that were slain by the rage of the Romans; and as they were flying to the temple for shelter, there was no pity taken of infants or the aged, nor did they spare those of the weaker sex, and none re-strained their hand from slaughter." (Ant. xiv.

16.3.) ""And they shall take away the daily sacrifice. The cessation of the daily sacrifice in the Roman siege of Jerusalem, A. c. 70, is too well known to require many testimonies. It is mentioned, as follows, by Josephus :--

" ' And now Titus gave orders to his soldiers to dig up the foundations of the tower of Antonia, and make him a ready passage for his army to come up. And he himself had Josephus brought to him, for he had been informed, that on that very day, which was the seventeenth day of Panemus, the sacrifice called the daily sacrifice, had failed, and not been offered to God, for want of men to offer it, and the people were grievously troubled on this account.' (Wars vi.

2. 1.) "From this time forward the words of Hosea have been fulfilled for ages. 'The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.' This event, with the total destruction of the temple which presently followed, were indeed a signal era in the history of the Church; the final close of the Jewish, and the full introduction of the Gentile dispensation. It forms therefore a fit commencement of the historical transition from the period of Daniel, and the second temple, to the new and mysterious history of Gospel times, which occupies the close of his latest

prophecy. "'And they shall place the abomination that maketh desolate.' These words acquire a deep and maketh desolate.' These words acquire a deep and peculiar interest, from the reference which our Lord has made to them in His own prophecy, and the special note by which the Spirit of God fixes our at-tention on this part of the message. 'When ye shall see the abomination of desolation, spoken of by Daniel the prophet, stand in a holy place (let him that readeth understand); then let them which be in Judea flee to the mountains.' These words of our Saviour are commonly referred, and with much reason, to the times of Vespasian. But since it has been maintained that they refer solely to some future event, a few remarks are needed to prove their true application, and show their connection with the present verse. "Now the words of our Lord form the answer to a definite inquiry, made just before by the disciples. They ask when that temple on which they were gazing with a fond admiration, and which their hopes had connected with all the glory of Messiah's ki dom, was to be overthrown and destroyed. Of the fact itself they had just been assured by our Lord, and it filled them with deep sorrow. They now in-was their first and immediate object. Our Lord's answer corresponds, and gives them a sign when the desolation would be close at hand. And as this was the first practical object of the prophecy, the Holy Spirit fixes the attention of the early Christians on this part of our Saviour's warning, and inserts the direction in two of the gospels-' whoso readeth, let him understand.

us by the hand to their wider meaning, when he re- | deal corruptly with flatteries.' Of these flatteries prophecies of a Deliverer to arise in the holy land. The language of the chief priests to Pilate, the prom-ise of Pilate to release whom they would, the address Tertullus to Felix, and the wish of Felix and of estus to do pleasure to the Jews, are further examles of these hollow flatteries, which soon brought on a bitter destruction.

"" But the people that do know their God shall be strong, and do exploits.' We need not look beyond the Acts and the Epistles for evidence of the fulfil-ment of these words, during the forty years from the baptism of John to the fall of Jerusalem. The disciples, who knew their God, even the God and Father of the Lord Jesus, were indeed strong in the Lord and in the power of his might, and did exploits in the midst of hatred and persecution. Of these triumphs wrought by Christian warriors, the apostle has twice and three times given us the description in his own person, 1 Cor. 4:9-13; 2 Cor. 21:23-29; 2 Tim. 3:10-12, and the history might be enlarged 2 Tim. 3:10-12, and the history might be enlarged without end. While Roman flatteries were prompt-ing that servile speech of politic dissemblers—We have no king but Cesar—the servants of Christ were ' bold in their God to preach the gospel of God with much contention.' No suffering could damp their ardor, no danger abate their zeal; they were will-ice not enlarts the bound end to serve in infully the ing not only to be bound, and to suffer joyfully the spoiling of their goods, but to die also for the name of the Lord Jesus.

" And they that understand among the people shall instruct many.' The former clause is naturally explained of the faithful witness of the apostles and first disciples among the Jews; these words are an equally exact description of their message to the idolatrous Gentiles. They who had the true knowledge of Messiah among the Jewish people, or in other words, the apostles and first Jewish Christians, instructed many. Their voice to countrymen was loud and clear. Their voice to their unbelieving oud and clear. 'It was necessary that the word of God should first be preached to you. But seeing ye put it from you, and judge yourselves unworthy of eternal life, lo ! we turn to the Gentiles.' "Be it known unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." So that, very soon, one of the foremost of this glorious company could affirm with truth-' From Jeru-salem round about unto Illyricum I have fully preached the Gospel of Christ."

"'Yet they shall fall by sword, by flame, and by captivity, and by spoil, many days." These words describe to us vividly the Pagan persecutions. Although the truths of the gospel spread rapidly, and many received them, the kingdom of darkness was not invaded so rudely, and shaken to its foundations, without a bitter and desperate opposition from the powers of hell. Many converts were beheaded with the Roman axe; many were tortured, like Polycarp, by the burning flame. Many suffered the spoiling of their goods, and took it joyfully for Christ's sake ; and the devil cast many into prison, and sent upon them a fiery tribulation. From the reign of Nero, A. D. 66, to the abdication of Diocletian at the close of the last and heaviest persecution, A, p, 313, the furnace was almost perpetually kindled against the servants of God; and no words could describe more accurately than this verse, the general state of the Church for two hundred and fifty years.

"'Now when they fall they shall be holpen with a little help, but many shall cleave to them with flatteries.' 'The Church,' Bishop Newton well obfatureies.³ ' The Church,' Bishop Newton well ob-serves, ' had now labored under long and severe per-secutions from the civil power. The last was began by Diocletian; it raged, though not at all times equally, ten years; and was suppressed by Constantine, the first Roman Emperor who made open profession of Christianity; and then the church was no longer persecuted, but protected and favored by the state

" ' And some of them of understanding shall fall, to try them, and to purify them, and to make them white, even to the time of the end; because it is yet for a time appointed.' Here a season of renewed persecution is announced, but with two distinctive features, in contrast with the former. It is partial, as to its objects, and it is of longer continuance. Real Christians have been found since, partly sheltered, from open violence by an outward communion with the dominant church, in which they have still retained the vitals of the faith; partly cast out as heretics, and witnessing in sackcloth against the pre-vailing forms of idolatrous corruption. This cheq-ured and mingled state of the church began soon after the days of Constantine, and it has continued down even to our own times, which may be called,

of the Arian controversy.'-p. 78].'

MR. BIRKS.

V. 31.-" And arms shall stand on his [Antiochus'] part, and they shall pollute the sanctuary of strength, [Jerusalem-' Thus they shed innocent blood on every side of the sanctuary, and defiled it, insomuch that the inhabitants of Jerusalem fled because of them. and the city was made an habitation of strangers.'-1 Mac. 1:37, 38.] and shall take away the daily sacrifice [of the Jews' burnt offerings], and shall place the abomination that maketh desolate. [Now the fifteenth day of the month Casleu, in the hundred and forty-fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Judah on every side. . . . Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was before the altar of God.'-1 Mac. 1:54, 55, 59. 'And they polluted also the temple of Jerusalem, and called it the tem-ple of Jupiter Olympius. The coming in of this mischief was sore and grievous to the people ; for the temple was filled with riot and revellings by the Gentiles the altar also was filled with profane things which the law forbiddeth.'-2 Mac. 4:2-5]."

MR. LITCH.

be holpen with a little help; but many shall cleave to them with flatteries. [As 'was fulfilled in the conduct of multitudes of apostate Jews upon the success of Judas, and in the treaty made by Lysias and Antiochus Eupator, immediately on the death of Antiochus Epiphanes.'-p. 238].''

MR. LITCH.

V. 34 .- " Now when they shall fall, they shall be holpen with a little help [shall have a partial de-liverance at the dawn of the Reformation]: but many shall cleave to them with flatteries. [When the Protestant cause should become more popular].'

MR. BIRKS.

V. 35.—" And some of them of understanding shall fall [as did Eleazer, the brother of Judas, those who perished with famine in Jerusalem], to try them, and to purge, and to make them white, even to the time of the end : because it is yet for a time appointed [to the time of the prophecy].

In addition to the above application, Mr. BIRKS says, that verses 31 to 35 " correspond also with no less accuracy, on a wider scale, to the whole course of Providence towards the Jews and the Christian Church, from the time of the Maccabees far into the WR. LITCH. W. 31.—" And arms [military power] shall stand present dispensation." " Our Lord, in His own prophecy, seems to lead

shall he corrupt with flatteries." Or the words may be explained distributively, by a frequent idiom, as they are translated by some writers who refer the pasage solely to Antiochus-' each one of them shall practices of this evil world, and who lays out his en-

(To be continued.)

THE BLESSED HOPE (FROM THE LONDO OF AROPHECY.")

"Looking for that blessed hope."-Titus 2:13. The apostle exhibits the believer in this connexion, as the scholar of grace. " The grace of GoD, which bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly in this present wicked world ; looking for that blessed hope, and the glorious appearing of the great God and our SAVIOUR JESUS CHRIST." The teachings of grace produce holiness and hopefulness. The Gospel, rightly received, is the power of GoD to rescue the soul from sin, to strengthen it for all holy devotedness, and to carry the thoughts and affections forward to eternal things. The observatory of hope stands upon the rock of holiness (for only those who " And such as do wickedly against the covenant are like CRHIST desire to see him), and that rock is based upon the high mountains of redeeming love .---The man who is separated from the principles and

ergies for Goo, will be strong and clear-sighted, and to gather his people to himself, he will give to both will find true happiness in dwelling among the glo- soul and body perfect and perpetual health; he will ries of the coming future. While listening to the enrich them with the treasures of eternity; raise teachings of the Gospel of the grace of Gon, and en- them up to the highest honors; introduce them to deavoring to act aright as regards himself, his neigh- the whole family in heaven, not one of whom shall bor, and his Goo, by "living soberly, righteously, ever die; and, above all, he will make them heirs of and godly," he will look beyond this present scene Gop and joint heirs with himself for ever and for for his highest happiness. When true to his princi- ever. ples, " looking for that blessed hope " rightly de- Once more, the believer longs for the reign of order blessed one.

spoken highly of him, and bestowed the largest favors LORD JESUS." aud the highest honors upon him.-Psa. 21:6 ; 45:2. If, at the second coming of the SAVIOUR, all that The proofs of God's blessing of CHRIST are seen in the saints expect and desire shall be fully realized, his offices, dignities, possessions, and hopes, and in it follows that they shall constantly look for him .-the fact that all who trust CHRIST, all who love him, Looking for that blessed hope should be descriptive are blessed in him with all spiritual and eternal bless- of every saint of GoD. It should be the habit of their ings .- Psa. 72:17; Eph. 1:3.

glory to the Lamb !-- Rev. 5:12. With this angelic the same by human systems. A simple dependence that cometh in the name of the LORD, hosanna in the tate on truth, to repose under the cross, and to deof and feelings toward CHRIST!

He who is the BLESSED ONE is the hope of his peo- dread, but with the deepest interest and the liveliest JESUS CHRIST, who is our hope." He, in His glori- wish it delayed. ous righteousness and precious blood, is the founda- This habit, when possessed, may be weakened by He is God's blessed one. They view Him as surety, the glorious appearing of CHRIST. head, husband, king, and in all blessed, crowned with This looking will be a most powerful antidote, as

latter to the state of the heart toward it. Many perwhat they have no good ground for expecting. Now, what does the saint expect and desire? Perfect knowledge. He hopes soon to know as he is known, and no longer to see through a glass darkly. When clear, the memory retentive; the eye will then be satisfied with seeing and the ear with hearing. In-erease of knowledge will not increase sorrow then. crease of knowledge will not increase sorrow then; but every new discovery in heavenly science will bring new tides of joy into the soul. The believer desires perfect purity. This is secured to him by God's promise, and shall be realized at the coming of JESUS : " when he shall appear, we shall be like him; for we shall see him as he is." This hope of being perfectly holy is a lively hope ; it stirs up the soul now to purify itself even as CHRIST is pure.-Perfect happiness is anticipated also by the believer.

scribes him. The coming SAVIOUR is the object and and harmony. It grieves him to hear the groans of end of his hope. Christ is the blessed one. The creation, the yells of blasphemy, and the wailings of term blessed is applied to Gon, and is descriptive of sorrow. He longs to see Satan cast out and Gon his excellency and supremacy-Rom. 1:25; Tim. enthroned; creation renovated; and man restored to 1:9. He is a being in whom all excellences dwell, his true dignity : and all shall be done when JESUS and who should be perpetually praised, honored, and comes again. The heavens must receive Him until blessed. CHRIST is "the Son of the Blessed," and the times of the restitution of all things; and then in this respect he is the image of GoD, the outshining shall he come again the second time, without sin, of his glory. Yet he is the Son of man, and it is as unto salvation ; and then shall Gop's kingdom of orclothed in our nature that he is revealed to us as the der and harmony come, and his will be done on earth, even as it is done in heaven. The hopeful heart lis-CHRIST is the blessed of God. The Father hath tens to these testimonies, and cries, "Even so, come,

minds. They should ever realize a settled convic-CHRIST the blessed one of GoD, is the blessed of tion that CHRIST will come again, and that he may saints and angels. On earth, when he confessed come soon. This was evidently the habitual frame himself to be "the Son of the Blessed," they accused of the primitive saints, and it is a very important inhim of blasphemy, and crucified him .- Mark 14:61, quiry, how saints mny attain to a similar habit of 64. But how different the verdict of heaven, where mind, or state of thought and feeling. Let there be all the heavenly hosts delight to ascribe blessing and a diligent study of his own Word, without testing testimony, many on earth are brought to agree, and on his merits, ever cherishing the thought that He to join the Psalmist in singing, "Blessed be His gave himself for us. Connected with these, there glorious name for ever, and let the whole earth be should be delight in his person and offices; and if filled with his glory."-72:17, "Blessed be He the good Spirit work in us this disposition to medihighest." How happy are those who are thus light in the SAVIOUR, we shall then desire his combrought to sympathize with Goo as regards his views pany, desire to see him as he is. We shall not look upon the doctrine of his comirg with suspicion and

ple. JESUS is the saints' hope. How emphatically hope. We shall see GoD's highest glory and man's does the apostle state this (1 Tim. 1:1), " The LORD deliverance bound up with his coming, and shall not

tion of their hope; in his session and intercession, worldliness, by unbelief, and by neglecting the words He is the home of their hope; and in his coming and of CHRIST. If we would have our interest in his kingdom, the object and end of their hope. Take coming kept alive, if we would not have the eye of Him away, and they have nothing to hope in or to hope grow dim, we must read his testimony, and the hope for. They are without a plea, and without letters which he hath sent to us; we must consider a portion. They hope in Him and for Him, because God's plan as a great whole, to be consummated at

glory (Heb. 2:9); filled with all fulness (Col. 1:17); well as a profitable employment. If our eyes are and in Him they hope. Man's great mistake is, to employed in looking on proper objects, we shall be make that his hope which Gop hath not blessed : he preserved from seeing evil. The baits of sin, the hopes in that which is cursed and dying ; and then shadows of earth, will have no attraction for those himself, his hope, and his portion, perish together. who are conversant with the glories of the Coming He does this notwithstanding the most solemn warn- One. For all distracting and discouraging, as well iugs not to do so, and the sweetest invitations to fix as decoying things, looking unto and looking for JEhis trust and hope in JESUS. It is otherwise with sus is an antidote. There are three things which the believer, and his hope shall never make ashamed. sometimes dismay. Looking within on our own hearts, At his second coming, the Lord Jesus will fulfil all round upon our enemies, and forward to what is the expectations and desires of his people. Expectation coming upon the world. Look in, and if your sin and desire are the components parts of hope. The and guilt dismay, look back upon the Cross. Look former has reference to what Gon has said, and the round, and when oppressed by the sight, look up to the throne of the Mediator. Look forward to the sons expect what they do not desire, and often desire coming storm, and then look beyond it. Yes, beyond the great image (Dan. 2) is the everlasting kingdom. Beyond the reign of the beasts and crushing tyranny of the little horn, is the reign of the Son of Man and his saints .- Dan. 7. Beyond the troublous ocean of CHRIST comes there will be " a revelation of GoD." time, lies the continent of eternal glory, all bright It will be "a morning without clouds," a day of re- with God's own light. Beyond the region of sorsplendent glory. Then the understanding will be sow, trial, and conflict, rise the turrets of the new Jerusalem, where there shall be no more sorrow,

perceived with ineffable delight the glorious medium of their eternal felicity. Christian penitents also have been thinking on these things, which have come to pass. They have been standing by the cross and first place in every gospel sanctuary, whose explanagrave of CHRIST, and what have they learned, when they contrasted his humiliation with his essential greatness, and witnessed in his lifelessness the curse pronounced against transgression? They have learned the odiousness of sin, in the sight of the Eternal; the vastness of the evil, as evinced by the greatness of the remedy; the boundlessness of GoD's grace, in not sparing his own Son, but in giving him up to death for us all; the condescension of the Redeemer. in entering the gloomy mansions of the dead, that he might walk as a very Brother with his chosen through the dark valley of the shadow of death ; the completeness and sufficiency of the satisfaction offered for sinners, by Immanuel exhausting every threatening of the law, and enduring all its penalties. But still another truth has been brought home to their inmost heart. They have learned to look, and to look again on the SAVIOUR, as one whom they have pierced and who has purchased their ransom from eternal death by sorrows and sacrifices, which neither time gives it its value and power. Dilute these leading nor eternity will enable them to estimate. With what deep-felt emotions of gratitude and joy will such disciples hail the recurrence of the Easter Festival ? The resurrection of their SAVIOUR proved him to be Omnipotent, as his life had before proved him to be sinless, and his death infinite in love. It proved him to be a sacrifice well-pleasing to GoD, an infalli- hope. ble publisherand unerring bringer to pass of prophecy, a most sufficient SAVIOUR, and a most truly Royal Prince of peace. And above all, his resurrection has established ours, and afforded assurance unto all men of a day of general judgment. But still, until for the sake of which the wrath of God cometh upon the children of disobedience. The end, the great destruction, the complete victory, is not yet. The trumpet must first sound ; the earth and the sea give in the air ; all things shall then be subdued unto Him -" all things shall be put under Him." Death, the last enemy, shall himself experience the destruction he had been so long inflicting. Time, and chance, and every thing transient and perishing, and conand sorrow shall disappear amid the ruins of their place of sojourn ; evil shall cease, imperfection shall be done away; "the wicked shall be turned into hell," and the author of evil into the torment that he made for others. This is the doctrine which may well give point and force to the Apostle's call in the Epistle for this festival ;--- " to seek those things which are above "-" to set our affections on things above "

-"to mortify our members which are upon the earth." Protestant Churchman.

A Bridge for the Soul.

The penitent soul sometimes gets over the gulf and makes its way to God by a very strange process. The idea in question has been suggested to us numberless times by a certain style of prayer which we meet with in the Scriptures, and yet we never followed up the thought in the manner that Dr. CHEEver has done, in one passage of his "Windings of the River of the Water of Life." We quote him thus :-

"There it is in the 32d Psalm, and David going over it. And what is to be thought of the prayer, For thy name's sake, pardon mine iniquity, for it is respecting the day God commanded him to observe. Our great ?' Would it not be the strangest of all strange preference for the first day is based on the universal custom prayers for a criminal to offer to the Government, a criminal guilty of a monstrous murder, for example, TAYLOR in the Herald of April 19th is conclusive to our if he should say, 'My murder is the worst that was ever committed since Cain's; the most atrocious, the most deliberate, cruel, cold-blooded, inexcusable; having consented to be responsible for one half the expense, and therefore I beseech you for the Government's and this office the balance, of sending the Herald for one sake to pardon me.' And yet that is David's prayer year to clergymen of evangelical denominations, who express to God, that is the prayer that God teaches us to of- a willingness to receive it, we can still supply a few more on fer tor his mercy. 'For my name's sake pardon the same conditions. No names need be sent where the mine iniquity, for it is great.' And so David went person has not been first consulted. With the name also over the bridge of his own sins into the heart of God's give the denomination. mercy. And there it is again in the 2d Chronicles 33:12, 13; and Manasseh going over it, that monstrous sinner ! But God was entreated of him, and heard his supplication. And there it is again, in Luke 15, and the Prodigal Son going over it. And here it is again, in 1st Timothy 1:15, and Paul himself going over it as the chief of sinners, with the same argument. 'For thy name's sake pardon mine iniquity, for it is great.' "And here let us stop one moment and see the progress of Paul's experience. There is a peculiarly beautiful and instructive series of climacterics in it. which has often been noted. In the year of our Lord 59, he is the least of the apostles, and not meet to be called an apostle, because he persecuted the Church of God. In the year of our Lord 64, after five years more of growth in grace, he is less than the least of all saints. But in the year of our Lord 65, and not long before he was to receive his crown in heaven, he is the chief of sinners. So a man as he goes down in self goes up in God, and as he goes up in God, goes down in self."

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Our Hope. Shut up the Bible, which, like the pillar of cloud to Israel in leading their march, is entitled to the tion, enforcement, and application are the peculiar work of the Christian ministry, and I challenge the production of a warrant for the hope of forgiveness and eternal life from the range of the universe. 'Tis not to be found in the face of the sky, nor in the breadth of the earth. These works were finished before there was a sinner of our race, and they do not convey an intimation of provision for, nor can they be expected to bear the impress of even a reference to what had not yet happened. Though they tell of the glory of God, they contain not a word of reply to the agonizing inquiry, "What must I do to be saved ?" and they can do no more than echo back and deepen the horror of the cry, Lost, lost, lost! Man, then, is a sinner, and God is in Christ. These are the two great collateral truths of Christiauity. These render it so glorious to God, so beneficial to man. This is the Gospel-"Glad tidings to the poor," salvation to the perishing, hope for sinners. This truths, and the contents of the cup of salvation become proportionately powerless. "Take away my Lord "-the doctrine expressed in the passages, " In whom we have redemption through his blood," "He was wounded for our iniquities," " Christ is made to us of God, wisdom," etc.-and you take away my Rev. James Romeyn.

THE HERALD TO THE POOR .- We are willing to send the Herald to 200 of the worthy poor gratuitously, and are unable to send it to more than that number. As we now send it to twice that number, we shall have to discontinue it to a portion of those who receive it, and know not how to that day dawns, when CHRIST who is our life shall discriminate between them, unless those who wish for its appear, and the Christian appear with him in glory, continuance, and have no means of supplying themselves, still do sin, sorrow, and death remain, and those evils inform us. Those, therefore, marked poor, who have not written us since the commencement of the present volume, and do not soon write us, will be discontinued.

Money to aid in sending the Herald to the poor, will enable us to increase the above number. We want to impress on churches, and benevolent individuals, the importance of up their dead ; the living that remain meet the LORD themselves supplying the poor within their own limits, and seeing that we are not imposed on by false pretensions.

NEW YORK .- Since my last, I have given eight discourses here and in Brooklyn. The Church here are much revived and encouraged. They have resolved on the erection of a tributing to evil, shall be brought to naught. Sin Chapel. The subscriptions are encouraging, and they are going on with spirit and interest with the work.

At Brooklyn they are steadfast, and the cause is sustained under the labors of Bro. JONES. We had an interesting meeting there.

The brethren here are looking to the Conference with much interest. They are hoping that it will prove a blessing to them and the community. May they not be disappointed. Let all come up to the feast in the faith and the spirit of the LORD.

I go to Philadelphia this week, and return to the Conference on the 6th of May.

Bao. BLISS :- For the benefit of myself and others, I wish, Sir, to call your attention to an article in the "Herald" (of Anril 12, p.) in the subject of the Sabhath, and inquires, I your consider the posi-bar of the writer to be tenable ground? The changing of the Sabhath form the seventh to the first day soundered why-If the Christian Church should live eighteen hum-ing the subject of products. The seventh the seventh is the state of the state of the sabhath form the seventh to the ing the seventh of the fourth command-why it was not a updet of products. The should be seven the seventh form the sabhath form the seventh state of the fourth command-why it was not a updet of products. A should be seven the seventh form the sabhath form the seventh state of the fourth command-why it was not a updet of products. A should be seven the state was the state of the time in the time Sabhath (or seven the sabhath come was the state of the samment, in the purpose and providence effort, a Mongats. Addison (V.), April 2184, 1831. We gas not assessed to the state.

We are not prepared to say that the argument of Mr. JEN-NINGS is perfectly conclusive. The command to observe the seventh day was given after the Jews had entered the wilderness. Moses would not have been likely to have mistook of the apostles and primitive Church. The article of Bro. mind.

THE HERALD TO MINISTERS .- A benevolent brother

evil and introduce blessing. Hope, then, evermore in Him.

CHRIST IN HIS DEATH AND RESURREC-

In the estimation of an unthinking world, according to outward appearances, our LORD, when lifted upon the Cross and consigned to the sepulchre, was covered with ignominy. In the eyes, however, of all holy intelligences these events combined to furnish To desire to be happy is natural to fallen man; but, the brightest manifestation of his dignity and glory. alas! in what foolish ways does he seek to gratify The Almighty Father now looked down upon a ranhis desires, and to realize his hopes. If we ask the somed world with infinite complacency, and beheld worldly man in what happiness consists, he will talk the radiance of all his perfections shining forth with of health, wealth, honor, worldly estates, and tell us the most resplendent lustre. The price of man's rethat if he could have all these, have pleuty of them, demption had been stipulated in the councils of eterand that for ever, he would be happy. But this can- nity, and for the space of four thousand years countnot be. Time and death sternly forbid it; and even less myriads of the human race had passed into bliss if it could, the soul of man could not be satisfied with upon the promise of its payment. The price was them. But let these words be considered as referring now laid down, the reign of slavery was abolished, eternity upon them, and we have indeed all the ele- Angels and archangels bent from their thrones to pry ments of happiness. When the LORD JESUS comes into the mysteries of redemption, while the redeemed

THE LADIES' WREATH .- We have received a neat looking Monthly entitled The Ladies' Wreath, a Magazine of Literature and Art, edited by HELEN IRVING. New York: J. M. FLETCHER, 143 Nassau-street. See advertisement in another column.

Fourteen Numbers of "The Monitor" Bound in One Volume,-subjects.-"The Resurrection a Fractical Doctrine," "The Lord's supper His Miniature, or a Mirror to Reflect His Two Advents." "Scenteen Stans of the Kingdom Near." "The Milentium." "An Exposition of Matthew 4;" "The Faith Ouce Delivered to the Saints, or the Promises to Srael," "An Exposition of Daniel 2." "Wesley's Semon on the New Creation." "A Cloud of Wit-messes, or Extracts from the Writings of the Early Christian Fathers, and the Reformers, showing their belief in the Personal advent of Christ before the Milennium, two Resurrections, and the Cents. Published by I. E. JONES, of Brooklyn, N. Y. They can also be had of J. V. Himes, Boston 3 Wm. Chnichill, Lowell; J. Litch, Philadelphia; and of H. H., Gross, Albuny, N. Y. Also single numbers for § per hundred.

To Correspondents. A. B .- The younger in reference to three, is of course the youngest of the three.

CORRESPONDENCE.



THE THREE GARDENS.

If we go back the stream of time, Nearly six thousand years Our eyes rest on a lovely clime-A goodly land appears ; 'Tis the garden of Eden, So perfect and fair, "Very good," God pronounced it, Yet death entered there !

If we return to Palestine, A garden we shall see, Where love and sorrow both combine :

It is Gethsemane. Behold the second Adam Fallen to the ground, in prayer; So grievous are his sufferings

That blood seems flowing there ! Behold the Man of sorrows stand,

While all his friends retreat ; Anon led by a wicked band To Pilate's judgment seat. Unjustly they condemn him

To be scourged and crucified; And, Oh ! how strange the story, The great Creator died !

To Joseph's garden next we come, A sepulchre is made, And in that dark and silent tomb The Son of God is laid ! Death entered in a garden, And was in one o'erthrown, And on the day appointed The victory was known.

For on the first day of the week The Conqueror arose, And that, though men and devils sought His rising to oppose ; He now appears in heaven, To intercede for men, And yet, a very little while, And he will come again.

J. M. ORROCK.

FAITH IN GOD'S WORD.

"This is the victory that overcometh the world, even our fath."—1 JOHN 5:4.

(Continued from our last.) Hezekiah's faith is accepted, and his life prolonged teen years. God honors the faith of three worfifteen years. thies when cast into the fiery furnace, by not permit ting the flames to kindle upon them ; and Daniel's too, by shutting the lions' mouths, when he was cast among them. The Old Testament scriptures abound among them. The Old Testament scriptures abound with such illustrations as these, clearly showing that "this is the victory which overcometh the world, even faith." We will, however, pass from these to the time when the predicted harbinger of Jesus Christ appears, and utters his message: "The king-dom of heaven is at hand ! I am the one spoken of dom of heaven is at hand! I am the one spoken of by Isaiah, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight!" He appeals to the pro-phetic word, as affording proof of his divine com-mission, and for a time the popular current runs high; thousands flock to hear this singular personage, and are baptized by him in Jordan. "He was a bright and shining light, and they were willing for a season to rejoice in his light;" but the pointed truths which he uttered, by-and-by offended the self-righteous Pharisees, and they said, "He has a devil;" and, having incurred the displeasure of Herod, by reprov-ing him for his wickedness, he was cast into prison, ing him for his wickedness, he was cast into prison, where he was shortly afterward beheaded. His message was from God, and those who embraced it by faith were prepared to receive Christ as the promised Messiah, while those who rejected it were hardened by unbelief, their minds became blinded, so that they could not understand the Scriptures which were read every Sabbath day in their synagogue, and they un-consciously fulfilled them by condemning him. They professed to be Bible men, very orthodox and sound in the faith ; they adhered with great tenacity to the rites and ceremonies of the Mosaic law ; but when in the faith ; they adhered with great tenacity to the rites and ceremonies of the Mosaic law ; but when the great Antitype came, they acknowledged him not, although the prophets had so definitely given the time of his advent, and clearly described the man-the time of his advent, and clearly described the man-the time of his advent, and clearly described the man-the time of his advent. Although provint Although previous to this time they were justified in the observance of the ritual law, they could be so no longer, while rejecting Him who was the end thereof. Faith in the truths which had been previously developed was still required, but in addition to this must be the present truth which was being opened to their view. It was not now sufficient to believe that a seed had been promised, and would come; but they must also believe that Christ was that very seed referred to. Without the exercise of this faith, their former faith was valueless. "If ye believe not that I am He (the Christ) ye shall die in your sins," said the Saviour to the Jews upon one occasion. In vain did they appeal to Abraham, and call him their father: Jesus tells them that if they were indeed his children, they would do the works of Abraham. The plea that they are Moses' disciples avails nothing; for The plea that they are moses unscriptes avails nothing, for he shows them conclusively that were this indeed the fact, they would believe on Him : for Moses had testified respecting Him. "But," said He, " if ye believe not his writings, how shall ye receive my believe not his writings, how shall ye receive my word." Notwithstanding their outward show of respect for the writings of their law-giver, He shows that by their rejection of Him, they manifest their

bear upon their own time, as being even then fulfilled, the strength of their faith was tested, and it was shown that they had no real understanding of those predictions, nor true belief in them. That they had knowledge of the fact that Christ was to come of the seed of David, and out of the town of Bethlehem, as predicted by their prophets, is evident from their reasoning with the peeple at the feast, who said, "Of a truth this is the prophet," and others, "This is the Christ." They stumbled over the fact of Christ's sojourn for a season in Nazareth of Galilee, and thus by the very excuse which they made for their rejection of Him, they manifested their ignotheir rejection of Him, they manifested their igno-rance of the prophetic scriptures. They appealed to the Word, as thousands of skeptics will, to evade the present truth, saying, "Hath not the Scripture said that Christ cometh of the seed of David, and not of the town of Bethlehem where David was?" Were they ignorant of the testimony of the wise men who came to Herod with the inquiry, "Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him." When all Jerusalem was violently agitated by such an inquiry, and when all the chief priests and scribes were gathered together by Herod, and the question pro-pounded to them, "Where Christ should be born?" did they know nothing about it? Were they uncon-scious of the fact that all the little infants of Bethlehem and its coasts were put to death, in order that this child, whose birth had created such a mighty stir, should be destroyed? They of course must have known all this. And they ought likewise to have known that the fact of his sojourn in Nazareth was an additional evidence of his heims the Chain was an additional evidence of his being the Christ, as it had been predicted by the prophets. The evidence that He was the Son of David, and rightful heir to His father's throne, was abundantly conclusive; but that they had not a correct understanding of this prophecy, notwithstanding they appealed to of this prophecy, notwithstanding they appealed to it in their attempt to overthrow those who believed that He was the Christ, is clear from the question propounded by the Saviour to certain of the scribes, —viz.: "How say they that Christ is David's son? and David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. David therefore calleth him Lord, how is he then his son?" 'And no man was able to answer him a word.' Thus did Christ frequently expose the ignorance of those conceited scribes and Pharisees, who looked down with contempt upon those who were simple-hearted enough to believe God's word meant what it said; and when the officers whom they sent to appresaid; and when the oncers whom they sent to appre-hend Christ returned, saying, "Never man spake like this man," they sconfully inquired, "Are ye also deceived ? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law, are accursed." That those few ignorant fishermon desired publicans and peop few ignorant fishermen, despised publicans, and poor sinners, should set themselves up to know so much about the scriptures, and presume to believe differ-ently from their teachers, was too insulting to their dignity—it was a libel upon their wisdom, and they could not endure it. And if any dared to confess Christ, they must be cast out of the synagogue, and not pollute it with their unhallowed presence. The proclamation is made to the Jewish nation, "The kingdom of heaven is at hand !" but it meets not their worldly expectations, and they indignantly retheir worldly expectations, and they indignantly re-ject it. Jesus makes his public entry into Jerusalem in the manner specified by the prophets, while multi-tudes cry out: "Hosannah to the Son of David! Blessed is he that cometh in the name of the Lord! Hosannah in the highest!" He presents himself before them as their king. The rightfulness of his claim had been abundantly established; but in the pride of their hearts they cry out "We will not pride of their hearts they cry out, "We will not have this man to reign over us !" Poor, infatuated souls ! how blind to their own interests. Their house is now left to them desolate. The kingdom is taken from them, and promised to a nation bringing taken from them, and promised to a nation bringing forth the fruits thereof. But this unbelieving nation did not stop here. It is not enough that they have rejected Christ for their king, they pant for his life's-blood, and nothing short of this can satisfy them. True, they had garnished the sepulchres of the prophets whom their fathers had slain, and very sanctimoniously said : "If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Truly they manifested plainly that they were the children of those who slew the prophets. They had no more love for God's truth than their forefathers; for John they beheaded-Christ they crucified-Stephen they stoned to death, and others of the apostles they de

they made it void by their traditions. False was their pretended love for the Sabbath, while they respected not the Lord thereof. They gave alms, but it was that they might have "glory of men." They made long prayers, but it was "for a pretence." They fasted, but it was all deceptive, and to make the deception more strong, they put on a sad countenance, and disfigured their These were the men whose piety was shocked faces. because Christ healed the sick on the Sabbath day These were the men who felt so deeply grieved be cause the disciples eat with unwashed hands ! These were the men who were sore displeased because the children cried "Hosanna to the Son of David !" These were the men who said to him whose eyes were opened, "Thou wast altogether born in sin, and dost thou teach us ?" These were the men who cried. These were the men who cried, "Crucify him! Crucify him! and let his blood be on us and on our children!" Fearful imprecation, and how fearfully fulfilled ! Thus we see the fatal results of unbelief in God's truth. It leads people on from one wrong step to another, until at last they will do with impunity what they would once have revolted at the verv idea of doing, like the Jews who that by their rejection of Him, they manifest their unbelief in those writings. Peter and Stephen also, afterward appealed to the same prophet, and convicted them of unbelief in those Scriptures which they

professed to regard with great sacredness. They no in iniquity, by crucifying the Son of God.—(To be who were true-hearted to each other, and to the truth, doubt assented to those truths, but when brought to continued.) M. D. WELLCOME. were manifested, and those who came with base de-

HOW TO BE HAPPY.

"Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you."—1 Thess. 5:16–18. It is the will of God, then, that we should be happy in this world. The godly alone have the promise of the life that now is, and they only can make anything substantial out of it. To the ungodly it is like a deceitful dream, it appears what it is not. But the only way to turn life to a good account, is to be happy in the will of God.

In the will of God. Since "all things work together for good to those who love God," why should not the lover of God be happy? What God calls "good" must be substan-tial good. It is even "an eternal weight of glory." But what shall the Christian do, when, overwhelmed with a sense of his own nothingness, he can find with a sense of his own nothingness. nothing pleasing in himself nor in his circumstances. The answer of infinite wisdom is, let him "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake : for when I am weak, then am I strong."-2. Cor. 12:10.

It is common for young Christians to be very much cast down whenever they have a clear view of their own unworthiness unattended by a smile from their Saviour; but when they come to understand how useful this experience is in counteracting spiritual pride, they find find a solid satisfaction in their seasons of humiliation, which they had never dreamed of before.

Now what though a deep sense of our unworthi-ness be as abiding as our consciousness, need we be really unhappy? Certainly not if we are willing to

know ourselves and be alive to God alone. We are taught in the Scriptures that a Christian may be "in *heaviness* through manifold temptations," for the best of reasons: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the ap-pearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet be lieving, ye rejoice with joy unspeakable, and full of glory."-1 Pet. 1:7, 8. This heaviness, then, is not and the second s is taught by the apostle James. He says, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James 1:2-4. Rejoice in the perfecting of your patience. As the heat must be *intense* to melt and purify the silver, so our tempta-tions must at times be severe and manifold, to perfect our patience. our patience.

But to some there seems to be left but little consolation, because they are conscious of opposing so feeble resistance to temptation. One reason for this feebleness may be, that they draw too large!y upon themselves, their fear of apostacy and perdition, for motives to resistance. The more powerful, or at least, peaceful and sure resource is, the mercy and love of God in Christ Jesus.

divine love draws the heart more powerfully from temptation and sin than all the terrors of the law, of apostacy, and perdition, added to the most agonizing self-reproach. Let us then abandon our hearts to self-reproach. Let us then abandon our hearts to the love and mercy of God. Let us "look for the *mercy* of our Lord Jesus Christ unto eternal life." Let us cease our childish efforts to be happy in our-selves, or in our own way. Let us turn away from unholy ambition, and worldly pride, from jealousy which is cruel, and envy which is worse than death, and "quiet ourselves as a weaned child." "Let Israel hope in the Lord from henceforth and forever.

LETTER FROM L. OSLER.

B. M.

BRO. HIMES :- Probably sufficient time has elapsed since the Conference was held in this place, to enable me in some measure to determine the effects that were produced by that, and the subsequent protracted effort, upon the Church and community here. The a great amount of prejudice. Many who supposed that the faith we cherish was countenanced by a very insignificant number, and those of limited abilities, were much surprised at the numbers present, and the intelligence and harmony manifested during the meet-ing. Some who had never heard our views before, were present during the Conference, and became much interested in the "hope of the gospel." Others, who since have embraced the Saviour, date their conviction from those meetings. After the Confer-ence, our meetings were continued every evening for two weeks, during which time Bro. C. B. Turner was present, and labored with great faithfulness and profit the convertient for the second profit to the cause here. Ten or twelve have been made happy in the Lord, as the result of those meetings; and quite a number have become interested in our meetings and views, who before were altogether ignorant of them. After Bro. Turner left, we discontinued our preaching meetings every evening, but we have had four meetings every week, beside those on the Sabbath, all of which have been well attended, and profitably improved. There are still many who are candidly investigating the points which distinguish us as a people. But the beneficial effects of the Conference have not been confined to this place. I have received several letters from brethren abroad, who attended the Conference, all of whom bear testimony to the fact, that it was a most blessed and heavenly sitting together ; and that the good results of that meeting are being realized wherever they go. I am more than ever convinced that God especially smiled upon that Conference, and overruled all the circumstances connected with it for the good of the cause. Those be pre-millennia!.

were manifested, and those who came with base designs, received a rebuke, which probably may do them good, and the canse which by their conduct has been so much injured.

The course pursued toward the disturbers who The course pursued toward the distributions who attended the first day of our Conterence, saved some of the Hartford friends the trouble and expense of coming from their place to Salem to break up our meeting. For one of their own number said, "that a telegraphic dispatch" informed them that "there was no use to come to Salem, for nothing could be effected" effected."

I hope now, that those who whine so much about division, will be careful to avoid those who, in their estimation, are such dreadful creatures. I am fully convinced that the cause of God would be materially benefited by each knowing his proper company and work, and attending to them.

Since the Conference, I have more than ever prized the precious cause in which we are engaged, and those who are consistently and heartily enlisted in it. You may be assured, my brethren, that "God will speed the right." He discriminates between professpeed the fight. The discriminates between profes-sion and practice, between that which is of the ".tongue" and that which is of the heart, in "deed and truth." Let us keep steadily at the work of the Lord, and he will soon show us his salvation. Yours, for righteousness.

Salem (Mass.), April 16th. 1851.

LETTER FROM A. BROWN.

BRO. HIMES :- Many arguments have been drawn from the Scripture to prove that the second advent of our Saviour will be pre-millennial; yet I apprehend no stronger evidence of that fact exists, than the 19th chapter of Revelation affords. The objection, that this book is "sealed" and mysterious, is sufficiently silenced by its very title—REVELATION. What does that word mean ? Who ever heard of a "sealed" "revelation?" Then, "these are the true sayings of God '

It is agreed on all hands, that this chapter, from verse 11 to the end, is descriptive of the winding up scene of earth's rebellion, and gives the immediate precursors of the Millennium.

Now the question to settle is, have we here a des-cription of this world's conversion? or does the revelator portray instead, in matchless terribleness, the awful destruction of all the enemies of God? If the awful destruction of all the enemies of God ? If the former, then the world will be converted; if the latter, *never*. For here, remember, we have the last events of time before the millenium. And what are they? "I saw the beast, and the kings of the earth, and their armies, gathered together "—to cast their crowns before the King of kings, and cry, Holy?— Nay, VERILY, but "to make war against him."—v. 19. But are they not converted ? Let the solar angel answer: "All ye fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. . . . And they were slain with the sword of Him that sat upon the horse, and all the fowls were filled with their flesh. -vs. 17, 18, 21. What an argument, taking the The more powerful, or at ast, peaceful and sure resource is, the mercy and perdition, for popular theory, that this conquest is achieved by the popular theory, that this conquest is achieved by the popular theory, that this conquest is achieved by the Church, and not by Christ himself, have the Papists here for their bloody butcheries !! Terrible as is this description, they would fulfil it to the letter,— ""rule the nations with a rod of iron," and slay all, "both free and bond, both small and great," who " both free and bond, both small and great," who should dare to oppose their course. But if Catholics are wrong, and *Protestants* are to conquer the world instead, then *they*, to fulfil this prediction, must un-sheath the sword of the "fierceness of wrath," and at one fell swoop prostrate in general ruin all who oppose the truth. But we have here, also, the final doom of the "anti-christian beast," and his cohorts who now flux from a complete victory or bis who now-flush from a complete victory over his long aggressive mistress (ch. 17:14-16)-makes his final rally, and raises his crested head towards heaven. But is he converted? It must be here, if ever; for here he is, and this is the last of time, aud if not converted, then the world is not, for he is an essen-tial part of the world. Well, what is his doom? Read it! "And the beast was taken and "--regen-regented - no no but it see the black of for erated ?-no, no, but "cast alive into the lake of fire and brimstone."—v. 20. If this is conversion, then the beast is converted, and the lake of fire and brimstone is a Pentecostal fount, which not only regener-ates the "beast," but "whosoever was not found written in the book of life," "and the *devil* that dewritten in the book of life," " and the devil that de-ceivest them."—ch. 20:14, 20. For they are all alike " cast into the lake of fire and brimstone." Again : By whom is the beast taken, and " the rem-nant slain ?" Why, he has written upon his vesture in flaming capitals, " KING OF KINGS AND LORD OF LORDS," and St. Paul declares that this till oble and the very to the Large Chain ?" Time

this title belongs " ONLY to " Jesus Christ."-1 Tim. 6:15. Then it is stealing the livery of the Son of God to serve a theory in, for the Church, either Papal or Protestant, to claim this title, and they must have it or not do this work. But again : "His name is called the Word of God."-v. 13. Now let the author of this book himself tell us who he means by the "Word of God." "In the beginning was the Word, and the Word was with God. . . . And the Word was made flesh, and dwelt among us."—John 1:1-14. Then it is clear that this "mighty conqueror" is no other than Jesus Christ. But does he here come to the earth ? If so, it is his second coming: for the second is always next after the first, and He came first 1800 years ago. In verse 11 we read, "And 1 saw heaven opened,

nd behold, a white horse; and he that sat upon him. He is now in heaven, but its gates are " opened wide to let the King of glory "out. But does he leave heaven? Yes! for the "armies which are in heaven FOLLOW him." He must therefore go somewhere. But where does He go ? To the earth, most assuredly; for the kings of the earth, and their armies, are gathered together against him and slain. The whole battle is on earth. Here He comes to the earth, then, and therefore His "second" advent will

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, that I may be counted worthy of being a sharer in the joys of the society of the pure and the holy hereafter, than now. I cannot bear the idea of being gathered with the wicked at We have to meet and associate often in this world with those who are unsanctified in temper and heart ; and in our best and choicest associations, we are not free from those who are more lovers of themselves than God and his truth ; but this we can endure for a season, when we reflect that it is but for a little while and then we shall be separated from the un-holy forever! But the thought, that at last we may be gathered with such, and with them receive a portion in the second death, is truly revolting, and we are led to ery out with David, "Gather not my soul with sinners, nor my life with bloody men." We should be exceedingly grateful that the Lord has saved us from the hand of those who would destroy us, and also that he has once again saved his cause from being perverted and destroyed by them who re-gard it only to subserve their selfish ends. We have nothing to fear in the future, if our trust is in him. and if we are faithful to his cause and truth. If he be for us, who can be against us ? His enemies may triumph apparently for a season, but he will ultimately bring them to desolation; and we have only to wait with patience, and " evil doers shall soon be cut down, and they that wait on the Lord shall inherit the earth." We are fast approaching the fiery ordeal of that day, and then it will be seen who are truly the Lord's; for "then shall we return and discern between the righteons and the wicked, between him that serveth the Lord and him that serveth him not.' Let me therefore exhort my brethren far and near to "hold fast the profession of their faith without wavering, for he is faithful that promised." "For yet a little while and He that shall come will come and will not tarry." As respects my own faith in the speedy coming of our Lord, and the events connected with that coming, as we have thus far proclaimed them, it was never more firm than now. Every day's experience and observation, as well as study of the sacred writings, has a tendency to confirm that faith, and I hope soon, by the infinite mercy and grace of God, through Jesus Christ my Saviour to reach and attain the immortal state to be ushered in by the voice of the archangel and the trump of Yours, looking for the blessed hope.

Middlebury (Mass.), April 18th, 1851.

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 be-loved brother in Christ, who departed this life on April 11th, in the 77th year of his age. In early life he was well taught in many arts, and through the agency of the Divine Spirit he became a hopeful subject of God's renewing and saving grace. He united with the Presbyterian Church, and was chosen as one of the ruling Elders of the same, which he served for several years, and was stated clerk of the Session. He was considered to be strictly honest and upright in all his dealings. He was firm and decided in principle. Several years ago the majority of the church of which he was a member seceded, and formed a Congregational Church. He was a decided Presbyterian. He was asked if he would like to join the new organization, his answer was, No! The reason why was inquired,—his reply was that he chose to retain his former standing out of principle. About the year 1840, he became deeply interested in the second coming of our blessed Lord and Saviour Jesus Christ, and was thoroughly converted to the Second Advent faith, and consequently renounced his former and erroneous views of the Millennium, or spiritual reign of Christ on this sin-cursed earth. While some of his former brethren in the church and others treated him, and the books, and papers, with scorn and derision, which he perused with so much delight, he replied that the doctrine of the speedy coming of Christ is a Bible truth; and if they would not believe, it was because they were following the commandments and traditions of men, and the only way that they could discard it, would be to close their eyes, stop their ears, and harden their hearts, and turn their backs upon the interesting instruction imparted with a hard and rebellious heart of unbelief, as individuals, and say I do not believe it. He has been a diligent reader of the "Herald" most of the time since the commencement of its publication, and has long been of a decided opinion that it is the best religious paper, in his estimation, that he knew of published in the world. He was constantly looking for that blessed hope, and truth, and to the Lord we give the praise. the glorious appearing of the great God our Saviour, of his children to himself, that where he is there they may be also.—John 14:1-3. Bro. Blodgett's health, for a number of years past, has been very feeble in consequence of a paralytic shock. Notwith-standing this he has been a very diligent reader of the blessed Bible, and various other precious and very interesting books and papers. He studied them with increasing delight until a few weeks ago, when he was seriously attacked with a lung fever, together with other diseases, which terminated his earthly It was my privilege to be with him much existence. of the time during his sickness, and especially most of the time during the last month of his earthly pil-He was in possession of a calm peace of grimage. mind, patience, and resignation, to the Divine will, until April 11th, 1851, about four o'clock in the evening, when he fell asleep, I trust, in Jesus, withevening, when he fell asleep, 1 trust, in Jesus, with-out a groan, struggle, or a sigh, in triumphant faith of having a part in the first resurrection; and was gathered to his people. He found by experience that he had not power over the spirit to retain it; neither had he power in the day of death, and that there was no discharge in that war.—Eccl. 8.8. He was a firm believer in

It appeared plain to him, that the righteous dead would be taised, and the righteous living changed, every one of them, as recorded in Dan. 18:1, at the commencement of the Millennium; and that all the wicked living will then be burnt up, as recorded in last chapter of Malachi, and various other portions of the sacred Scriptures; and will remain as in dust and ashes under the soles of the feet of the righteous, under the whole heaven and on the new earth, during the thousand years of the Millennium, at the close of which Satan will be let loose for a little season, and then every one of the wicked dead will come forth to the resurrection of condemnation. Then in the great of the Lord will the condition of each individual day the righteous and the wicked be eternally fixed of and receive their final newards .- See Matt. 25:46 2 Tim. 4:6-8; Matt. 16:27. Bro. Blodgett has left a companion far advanced in

life of the same faith as himself, with whom he has lived for more than half a century, and enjoyed much of the consolations of the ever-blessed Gospel of the Son of God. Her loss is irreparable. God grant that she may share in the prayers and sympathies of all the dean brethren. He has also left a numerous circle of mourning relatives and friends. May they all follow his example, and precept so far as he followed Christ.

Hudson (N. H.), April 19th, 1851.

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. They came to-gether under a call written by G. Needham, one of the late "secret workers" in the Weethee conspiracy. The call states that we (G. Needham and his associates) are agreed, first, in "faith," second, in "object," and third, "we need concert of action." I felt a deep interest in the meeting, being desirous to know for myself their "faith and objects." I attended its sessions. I found there those who have long been the enemies of the "Herald," of yourself, Father Miller, and others of your faithful co-workers. The most conspicuous were the late conspirators, who attempted to destroy your character, and next to wrest the "Herald" from you. Mr. Storrs, who has no sympathy with, and has not met with the Ad-ventists in their Conferences in this city for many years, was heartily united with them. And many others who were never with us at all, to my knowledge And yet others, who were sincere, I think, and had no sympathy with the "object" of the leaders. On the first day, a great deal was said about "love" and "union," in connection with the fact, that they were not agreed in sentiment — some believing in the Jews' return, others denying it; some that the Millennium is past, others that it is future, &c. But they were all united !! but I could not see in what, till G. Needham read their address to the meeting. It was then clear that they (the leaders) were united, first, in the profession of faith, that "Himes" was a very wicked man. Second, that their "object" was not to reelaim, but to crush him, if their "nion" and influence could do it. And thirdly, that the "con-cert of action" desired, was to give character to the late slanders of Weethee, Needham & Co.

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. Mathew-son and myself have been laboring of late. We have seen between one and two hundred converted to God during the past year; about one hundred of whom Bro. M. has buried with Christ in baptism.

Our meetings are increasing in interest every week. verily believe, if our brethren in the ministry would bor as earnestly for the salvation of our fellow men as in '43 and '44, that scores would be converted where now we see but two or three; and that in-stead of division, we should see a happy union. May the Lord inspire us all with new zeal. Yours, in the hope of eternal life

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. We have some good meetings, and the brethren are determined to "work while the day lasts." Five persons have recently been baptized in Stanstead. We are per-mitted to see here and there one turning from the error of his ways to walk in the path of holiness and

I remain yours, in hope of the kingdom.

Some more than fifty years since, he embraced the Saviour, under the labors of Elder Roberts, and united with the M. E. Church. In 1795 while the vellow fever was spreading consternation through New York, and nurses could not be obtained in suffi-very tender hearted, an took great delight in minis-tor the wast of the speed. cient numbers at any price, Bro. Vogal readily de-voted his whole time for many weeks to the care of the sick and dying; and then refused remuneration from the city authorities. This was before his conver-sion; but God rewarded him with better than silver and gold; for, in attending upon Elder Roberts, he received the word of life, from which he never de-

parted. In 1842 he went to hear Elder Teal, at Thalian Hall, on the subject of the speedy coming and King-dom of God, which faith he joyfully and fully em-braced, and continued firmly therein till he slept in Jesus. His belief was not an *impulse*, but a deep onviction.

Accompanied by Bro. Turner and Bro. Tracy, the writer called to see him the Friday before his exit. Tortured with pleuretic pains, and nearing the mighty boundary from which so many shrink, his friends thought he would not know us. We took his hand and remarked, "Father Vogal, you are al-most through." After struggling to speak and waying his hand several times to his breast, he said, The best of all is, Christ is in me.'

A few moments before his death, sister Vogal said to him, "You have often hoped that you might live to him, "You have often noped that you inglet live to see our Saviour coming in glory." "Yes," he replied, "but I must sleep a little while, and then arise to meet him. A little while, and I shall meet him. O glory, glory! Blessed be the Lord. My peace is like a river." A little atter this, he pressed sister Vogal's hand, as if to say, "Farewell," but could not speak ; he beckoned for some water, which e drank, and then quietly fell asleep without a struggle. He conversed with several, through his sick ness, on the subject of his blessed expectation of soon seeing Jesus. So much did he love the assembly of the saints, that, notwithstanding he had been greatly fflicted with the gravel, he would usually be present when the word of life was expounded. 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. Notwithstanding his religious belief was despised by many, yet he lived respected, and died lamented by all who knew him. Like the sun which throws back its reflected rays after it has set in the west, does his example remain with us.

The writer has been requested to deliver a discourse on the occassion 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. Something over a year ago, finding his health failing, he made arrangements for leaving Whitehall. He purchased a place but a few rods from our chapel. And as there was no stated meetings in the vicinity but ours, and being religiously inclined, (he being a member of the Baptist Church, and his wife of the Congregational,) they attended our meetings, and soon becoming interested in, and failing in love with the faith we profess, they publicly united with our Church. But a change of circumstances, or situation, could not disarm the enemy that was seeking his life.

His disease assumed an alarming type sometime His disease assumed an alarming type sometime in Febuary, so that his friends gave up all hopes of his recovery. But as his body grew weaker, his faith grew stronger. Said he to me one day as I was visiting him, "I thank God that I ever became ac-quainted with his dear people in this place, and the faith they profess. With such a faith I can go through the last thread with such a faith I can go through the last trial without fears or halting." About three or four weeks before his death he sent for me to come and see him. He wanted me to preach his funeral sermon from 1 Thess. 4:13, and remarked, that as his strength was failing, and he was of no use to the world or the church, he longed to depart and be with Christ. He said he had no doubts or fears, and with regard to the day of his departure could say with the poet, "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, he answered with some difficulty (for his speach had almost failed him), "I am here, but I ask not to stay."

The 11th inst., about noon, he died as 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 onr brother, to a very large and attentive congregation ; after which we deposited his remains near those of our lamented Father Miller, whence we trust they will both arise in the morning of the first resurrection. Yours, in the blessed hope, D. BOSWORTH.

tering to the wants of the needy. 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 season, but the plant is locked up in the wintry sleep of death, awaiting the spring time of eternal life, when, disrobed of her dreary garments, and in possesion of her own border, (Jer. 31:17, Mark 10:14,) will be clothed with perennial bloom, constantly nourished by the glory of the Son of God. May this affliction be sanctified to the spiritual good of the parents, and, through grace, may they be enabled to bring up their remaining children in the nurture and admonition of the Lord while committed to them, is the prayer of the writer. J. P. F.

GENERAL DEPOSITORY

GENERAL DEPOSITORY OF AMERICAN AND ENGLISH WORKS ON THE FROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM. Whise are made arrangements with a house in London, to far misit us with all important English, works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the 4' Advent Herald." No. 8 Chardon-street. Boston.

THE AMERICAN VOCALIST. BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficientl attested by the fact, that although it has been published but about one year, 19,600 copies have been printed, and it is in greater lemand than ever. Lattested by the fact, that although it has been published but about one year, 19,600 copies have been printed, and it is in greater demand than ever. Lis divided into three parts, all of which are embraced in a single

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, and the most roughle productions of the most distinguished Composers, and the most roughle production and that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Melodies, and the most admired Egilish, Scottish, Irish, Spanish, and Italian Songs, embracing, in a single volume, more than five hundred Tunes, adapted to every occasion of public and social worship, including all the Gauss of Music that have been composed during the last five hundred years. A few of the many notices received of the book are here annexed : From Rev. G. P. Mathews, of Liberts. I do not hesitate to give the "A mathematication the desires a place in every choir, vestry, and family in the Union. From Rev. Samuel Southers, Belfast.

in every choir, vestry, and family in the Union. 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-subdning harmony than it has been my fortune to find in some whole Collections, that have made quite a noise in the world. From Henry Little, Editor of the Wesleyan Harmony. From my heart I thank you for the arrangement of those sweet Melodies. to many of which Sacred poetry issuev, for the first time, add it enbraces the only complete collection of Vestry Musie that has ever been published. From Law, bar S. dwo, Eng. Charieta

From John S. Ayre, Esq., Chorister.

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 Sa-cred Music in use. From Rev. R. Woodhull, Thomaston. It is just what 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, they constitute a price-less treasure of Sacred Song, unsurpassed by the best compositions of more modern times. From Rev. Moses Spencer, Barnard.

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 lum-ber many of them contain.

From N. Perrin, jr., of Cambridge.This book calls un "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. Though an entire stran-ger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

 Sucred Music.
 From Zion's Hera'd.

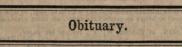
 It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the sould popular music.

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

GREAT COUGH REMEDY ! Ayer's Cherry Pectoral, FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

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 mechaness the contry abounds in persons, rubicly known, who have been of the contry abounds in persons, rubicly known, who have been to the contry abounds in persons, rubicly known, who have been of the kind, is too apparent to escare observation; and where its with the set of the public no loncer he situate what antidote to organs, which are incident to our climate. And not only in the south which are incident to our climate. And not only in the focuss, courable. HORSENESS, cc., and for Chittonsx it is the south de without it, and those who have used it, never will. They are extra the desire of the first class and of the highest char-acter and all as merchants of the first class and of the highest char-acter are be oblighted more sub and of the singlest of which they speak. If there is any value in the judgment of experience, see THIS CERTIFICATE. THIS CERTIFICATE.





"I am the RESURRECTION and the LIFE : he who believeth in ME, though he should die, yet he will LIVE : and whoever liveth and be-lieveth 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 re-quired qualifications, that obituary notices are often written as if men could inscribe in the book of life whose names they choose. Yet, when a veteran falls, after carrying the banner of the cross streaming in every breeze for half a century, with his locks silvered in matured righteousness, it becomes us to that war.—Eccl. 8.8. He was a finit beneficial in two resurrections and two judgments, as recorded in the Revelation, chapter 20th, which he thought to be a key to unlock various other portions of the sacred Scriptures. Site with our beloved brother, MATTHEW VOGAL, who died in great peace in New York city, April the Sth inst., aged 83 years and 7 days. 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, which discharged freely, and gave her much pain, and terminated in the inflamation of the brain ; and she died about five o'clock on the morning of the 24th of March, after a greeded of sufficient which her her middle greadeal of suffering, which she bore with great pa-tience and fortitude. She used to love to go with me to Church, prayer meetings, and sabbath school, and to kneel by my side at the family altar, and to retire with me in my secret devotions and kneel there by my side while I have dedicated her to the service and worship of God. But Oh how lonely many times when I go to my closet alone and no lit-tle EMERGENE to kneel by side; and when I come to me works and at which the service for which the labora my meals, and at night when fatigued with the labors of the day, she does not meet me with a smile and embrace me with a kiss, as she was wont to do; but I hope I shall not murmur or repine, but know and believe the Lord hath done right, and have his grace to sustain us in this severe affliction. Pray for us. She was generally considered a very promising child by all who knew her, and she was universally be-

 speak. If there is any value in the judgment of experience, see THIS CERTIFICATE.
 We, the undersigned, Wholesale Dragatist, having been for a long time acquainted with Ayer's Cherry Pectoral, hereby certify our time acquainted with Ayer's Cherry Pectoral, hereby certify our time acquainted with Ayer's Cherry Pectoral, hereby certify our time nowledge of its composition, and extensive usefulness; cordially commend it to the afflicted as worthy their best confidence, and you the first outpection of the comparison of the comparison of the form our knowledge of its composition, and extensive usefulness; cordially commend it to the afflicted as worthy their best confidence, and with the first conviction that it will do for their relief all that medicine can do.
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IN FOREIGN COUNTRIES: J. G. Coffin & Co., Valparaiso, Chili. F. M. Dimond & Co., Vera Cruz, Mexico. Fred. Rivas & Co., Bagata, New Grenada. S. Provost & Co., Linn. Peru. Morton & Co., Halifax, Nova Scotia. T. Walker & Son, #t. Johns, New Brunswick. C. G. Salinas & Co., Rio Janeiro, Brazil. With such assurance, and from such meth. no stronger proof can e adduced, except that found in its effects upon trial. Preparei b J. C. AYER, Chemist, Lowell. Mass., and sold by pringgists and Dealers in Medicine generally throughout the coun-Lap. 24-3m.]

WM J. REYNOLDS & CO., Publishers and Booksellers, No 24 Cornhill, Boston. Books and Stationery supplied at the lowest prices to those who buy to sell again.

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 conversion of a four private letter from the second state of the second state of the second state of the second s Conversion of a Romish Priest A horse-hair robe was then put upon him, and he was thrown into a deep, damp dungeon filled with rotten straw, and his arms pinioned filled with rotten straw, and his arms pinioned that he could not move. Three days after, some of the monks pulled with force the horse-hair jacket from his body to re-open the wounds; and having freed his hands from the cords that bound them, he projected and effected an es-cupe, and reached Geneva in a state of the greatest bodily suffering, where he was directed to Dr. Malan. While in his cell, he had great reason to fear for his life; but he had peace in his heart, and a faith that persecution has failed to overcome. to overcome.

96

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 the German Reformer, or Gavazzi, a converted Roman priest, who is now preaching in Eng-land, and is said to be very eloquent, immedi-ately follows : the poison and the emetic. Many visitors to the metropolis put down St. George's in their list of "places of amusement," and thus lose not a single day in their round of sight-seeing. A few Sundays ago, the editor



Time's Farewell.

4

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.
- POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that t can be carried in the pocket without encombrance. Price, 37¹/₂ cts.
- WHITING'S TRANSLATION OF THE NEW TESTAMENT.- This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.- Price, 75 cts.; gilt, §1.
- ANALYSIS OF SACRED CHRONOLOGY ; with the Elements of Chro-nology ; and the Numbers of the Hebrew text vindicated. By S. Bliss.—Price, 374 cts.
- FACTS ON ROMANISM.—This work is designed to show the nature on that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perosal of this book will convince the most increadulous, that Popery, instead of becom ing weakened, is increasing in strength, and will continue to de so until it is destroyed by the brightness of Christ's coming.— Price, 25 cts.
- The RESTITUTION, Christ's Kingdom on Earth, the Return of Is rael, together with their Political Emancipation, the Beast, hi Image and Worship ; also, the Fall of Babylon, and the Instru-ments of its overthrow. By J. Litch.--Rrice, 37 cts.
- CRUDEN'S CONCORDANCE.—This work is so universally known and valued, that mothing need be said in its favor. Price, \$1 50 hound in sheep ; \$1 25 in boards.
- EXPOSITION OF THE APOCALYPSE—By David N. Lord. This work although containing much that we dissent from, is the best worf on the Apocalypse with which we are acquainted—Price, §2.
- My Saviors : or Devotional Meditations, in Prose and Verse, on the Names and Titles of the Lord Jesus Christ.-Price, 50 cts.; full gitt, 73 cts. THE Night of WEFING; or Words for the Suffering Family of God.-By Rev. H. Bonar.-Price, 30 cts.
- THE MORNING OF Joy; being a Sequel to the Night of Weeping. By the same.—Price, 40 cts.
- THE SECOND ADVENT; NOT A PAST EVENT-A Review of Prof. Alpheus Crosby-By F. G. Brown.-Price, 15 cts. single; \$10 per hundred.
- THE PNEUMATOLOGIST-Published monthly; by J. Litch.- 81 per volume, in advance,
- THE AMERICAN VOCALIST.—For a full description of this work, see advertisement on the preceding page.—Price, 62¹/₃ cts. LAST HOURS, or Words and Acts of the Dying .- Price, 621/2cts.
 - BOOKS FOR CHILDREN.
- THE BIBLE CLASS.—This is a pretiliy bound volume, designed for voung 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 King-dom, 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Frice, 25 cts.
- THE CHILDREN'S QUESTION BOOK, with familiar questions and answers, prepared for Little Children of Subbath Schools, and designed to give them instruction about the Saviour, on his birth, his mission, life, and example-his sufferings, death, hu-rial, resurrection, accession, and second coming, &c.-Price,

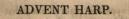
ounting to \$734, and from whom we had heard nothing. | And also to 218 free persons, to each of whom we had sent from four to seventeen volumes of the Herald, without hearing from them whether it was a welcome visitor, and whose accounts, if charged, would amount to \$1811-making 400 stoppages, to whom the paper has been sent to the amount of \$2,535 without pay. There are still large numbers to whom we must discontinue the Herald, unless we learn whether it is sufficiently prized by them to make it advisable to subject the office to the expense of sending it.

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. While, therefore, we do all that is in our power in this way, we must add to it the power of the press. An intelligent and healthy press is an important auxiliary to ministerial labor. A weekly paper should give sound doctrine and wholesome precepts,-not pandering to morbid feelings, or corrupt passions of men,-not given to continual change, on the pretence of "advancement," "new light," and "progress,"-not holding a given doctrine as "truth" to-day, pressing it as necessary to salvation, and to-morrow putting the same essential truth among fables ! Those who are thus given to change, keep the minds of their readers in a feverish state, who can never be fully settled in anything, because they don't know what "new creed" their masters (who talk of "lib-erty," and shudder at "creeds ! !") will next impose on them as a part of "all the truth." A press conducted by those who profess to be in the "school of Christ," should not be open to the apostolic reproach of being "ever learning, and never able to come to the knowledge of the truth."

The Advent Herald, and other works published at this office, will show that it has been our endeavor to give wholesome truths and precepts, "speaking the same things" from the first. Our tracts, both doctrinal and practical, have been designed to produce a healthy influence on the mind, to establish a truly Christian character, and prepare us for the greatest usefulness in life, and make us "meet for the inheritance of the saints in light." We do not seek to produce unhealthy excitement, and live upon the fruits of this excitement, though this has been unjustly laid to our charge.

We would therefore invite all Adventists, and all who may sympathize with us in our work, to aid in the wider circulation of the Herald, and our publications generally.



5

2 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.

Chorus. I'm going, I'm going — I'm on my journey home: I'm travelling to a city just in sight!

Yes, I'm going, I'm going-I'm on my journey home I'm travelling to the new Jerusalem !

3

Then will the sleeping saints come forth, Who lie entombed in sea and earth, And, robed in immortality, Their Jesus "face to face " will see.

Chorus.

I'm going, I'm going - I'm on my journey home : I'm travelling to a city just in sight ! Yes, I'm going, I'm going -I'm on my journey home:

I'm travelling to the new Jerusalem !

4 The living saints - they too will be Remembered in the Jubilee. "Caught up together" in the air, Their Saviour's triumph they will share. Chorus.

I'm going, I'm going — I'm on my journey home: I'm travelling to a city just in sight ! Yes, I'm going, I'm going - I'm on my journey home:

I'm travelling to the new Jerusalem.

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 en

couragement 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 Advent

ists will be at their post. Let us unite heart to heart, shoulde 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. Croftut amount to \$838. 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.

W. Winn-The brother did not authorize us to send to any but Cerrymen, and only of that class who express a wish to receive the paper. We will send to the two ministers whose names you for-warded to us.

paper, We winsend to the two ministers whose names for ner-warded to us.
Thomas Smith-We have received a letter from Bro. R. Harley, containing \$5 tor your eastern mission. Where shall we send it?
J. W. Crooker-Your paper had better go regular and remain in the Post Office there until you call for it. If we retain them to send every two weeks we should be very likely to forget them.
D. Campbell-The brother who authorized us to send to minis-ters, made no provision for paying the postage out of the United States, and it would cost us more than we get for them to do so.

J. Brewster-You had already paid one year in advance. W. Busby-We have no copies of No. 1 of this volume.

J. Rush-You will see by the receipts that you have paid nine

W. P. Stratton-We sent your note to D. 1. Robinson N. Brown-If you know that he would like to receive the paper, will send it, but we do not wish to send it on uncertainties.

A. Brown-Sent you books the 26th by Thompson's Express. G. Pillsbury-Sent you books 26th by Forbes' Express.

G. L. Nutter-The charts have been received, and the account T. G. Smith-We have not received your letter.

DELINQUENTS.

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 unde 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. And we heard the tow lall of music for two hours, until our senses nearly melted away. But here was the curiosity : a man in a black female dress stood at the doorway, de-manding our money before we entered. We were about to push on without taking notice, but he stopped us : "You must pay, sir."-" "Ay ! is this a place of public worship ?" "Yes, sir, it is." "I is there no way of getting in without paying ?" "No, sir, there is not." "Then, of course," said we with earnestness, "the gospel is not free here ?" With the "Then, of course," said we with earnestness, "the gospel is not free here ?" With the greatest frankness, the man in black coolly re-plied, "No, sir, it is not." We could not resist his smile, he was a real brother, though in peticoats ; we were restored to a happy frame, we paid the sixpence and passed on.

THE Piedmontese appear determined to free 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 first at ticle directs that no person inder twenty-one years of age shall take reli-gious vows in a convent. By article 2, such persons must have lived in society at least six months within the period of two prescribes that no foreigner who shall have taken vows in other countries, contrary to the pulse haid down in the preceding articles, shall be admitted into a religious community within the Sardinian States. Article four extends this provision to Sardinian subjects who have taken the Sardinian States. Article four extends this provision to Sardinian subjects who have taken vows in foreign countries. Article 5 provides that any person accepting vows, or allowing them to be taken contrary to the above pro-visions, shall be punished with five years' exile; and any person taking such vows shall be de-prived of civil rights.

Bro. P. B. Morgan will preach in Chardon-street Chapel Sunday, lay 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, abbath, May 4th.

Babbath, May 4th. Broc. Osler will assist in holding meetings in the following places. In Pennsylvania, Lord willing. Thiladelphia, May 9th I. Lancaster city, Sabbath, 11th ; Middletown, izth ; Shiremanstown, 12th and 14th I. Potter's Mills, evening of the 15th, and continue over the Sabbath. Evening of the 22d, commence a Conference at Mash Creek Chapel, to continue over the Sabbath. At this place we de-sire a full attendance of the brethren and sisters from all the sur-conding region. Snoeshoe, May 29th, and over the Sabbath. Milesburgh, June 5th, and over the Sabbath. Frobabity Bro. D. I. Robinson will accompany Bro. Osler, to assist in the meetings. We desire the brethren and sisters to attend, and make an extra effort to sustain these meetings.

Bro. 1. R. Gates will preach in West Troy, N. Y., Sunday, May 11th ; Fort Ann, 13th ; Low Hampton, 15th ; Addison, Sunday, 18th (will some brother meet him at Ferrysburgh landing on Snturday); Fanton, 20th ; Vergennes, 21st ; Burlington, 22d ; 1sle La Mort, 23d ; Rouses Point, Sunday, 25th ; during the week in the vicinity, where brethren may wish ; and Sunday Following, at Champhain-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 5th, and probably some evenings in the week following.

evenings in the week following. Bro. N. Billings will preach at Abington the second Sabbath in May; Haverhill, Thursday evening, 15th; Kingston Plain, N. H., Friday, 15th; New Durham Ridge, Sabbath, 18th. Bro. John Couch will preach at Pittsfield, N. H., first Sabbath in May. G. L. NUTTER.

J. T. Whitman's Post Office address is Mauheim, Herkimer Co.,

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As our paper is made ready for the press on Wednesday, appointments must be received, at the *latest*, by Tuesday evening ; other wise, 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. Sabbath in May, at the house of Bro. Moses Towers. The Lord will, I will preach in or near Hopeville, R. I., Sabbaths the lith and 15th of May, and in Lynn, Mass., the 25th. J. P. FARRAR.

Bro. Himes :-- I wish you to give notice in the Hernld, 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.

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