

ADVENT



HERALD

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

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TRUST THY SOUL TO GOD.

Be true unto thy soul's conviction,
In and out of season;
Through high success or low affliction
Never bend to treason.
The cloud that lowers this instant o'er thee
Soon may burst in splendor;
Then quail not! Truth's bright star's before thee—
God is thy defender!
Heaven reliant,
World defiant,
Onward, brother, to the goal;
Sneers may meet thee,
Cheers may greet thee,
Heeding neither—trust thy soul.

Ne'er through weak pride, or weaker terror,
Stand in wrong persistent,
If conscience tells thee thou'rt in error,
Scorn not to be consistent.
That man's a slave who'd basely barter
Mind for the world's opinion;
Far better die to truth a martyr,
Than live, and be falsehood's minion.
Heaven reliant,
World defiant,
On, then, brother, to the goal;
Sneers may meet thee,
Cheers may greet thee,
Heeding neither—Trust thy soul.

Travels in the East.

BY DR. J. V. C. SMITH.

(Continued from our last.)

CONSTANTINOPLE—VISIT TO THE SERAGLIO—ST. SOPHIA—THE MINT, &c.

After my former letters from Constantinople were written, a firman was procured from one of the Cabinet ministers, at the solicitation of the acting Ambassador of the United States, Mr. Marsh being absent, which gave myself, and a party formed for the purpose, an entrance into various places held to be exceedingly sacred by the Turks.

The first was the Seraglio—the oldest and most extensive royal residence in Constantinople, famed in the history of this turbulent, ignorant race of men, as the scene of momentous events. Then the Armory, St. Sophia, the Mint, the Mosque of Ahmed, the Mausoleum of Sultan Mahmud, and some other famed enclosures.—It is so difficult to gain access to the interior of these places, that some have resided many years here, without having seen them. The Rev. Mr. Holmes and the Rev. Mr. Goodale, American missionaries, were particularly attentive to us. The cost of the document of admittance was rising of thirty dollars.

The Seraglio is a cluster of buildings, of various dimensions, grouped together according to the taste of the different sovereigns who have occupied it. Some of the apartments are exceedingly spacious, and gilded in the richest designs. Marble enters largely into the finish of them all. Still, there is a kind of barbaric air of magnificence about them. Voluptuousness is the point to be attained—and the success seems to have been complete. Such bath-rooms, such fountains in the centre of apartments, with all imaginable affixes for the ease of the occupants, can nowhere else be found. The picture gallery has one single long row of French engravings, illustrative of Napoleon's successes, with a few ships, and some trifling drawings.—One bedstead, only, was seen in the chain of palaces—and that was about ten feet wide, by fifteen long! The royal book cases, two in number, one being for transportation from room to room, had but few books. The largest case may have contained sixty copies of the Koran, of various sizes, and in various bindings. The small one had as many more books, small and thin, but glittering with gold, and were poems of the most frivolous description, said the guide, who could read the titles. In the yard there is

a small square building, standing alone, called the royal library, in which there may be a thousand volumes—nearly all Korans, and all written with a pen. In the upper division of the Seraglio grounds, are the old palaces of the first Sultans. Fantastic-looking things they are, with latticed windows, and wide projecting eaves—all covered over with devices in pearl, stone, and precious woods, inlaid in indescribable confusion. One of them is approached through a succession of lofty gates—the last being the *Sublime Porte*, which gives a name to the Court. Within a small apartment, strongly guarded by barred windows, is the throne, something in the form of a high-post bedstead. It is not far from ten feet square—occupying one corner of the room. The posts and tester are covered with gems of various kinds, presumed to be of incalculable value. On the platform are thrown cushions. No taste was perceived in the gardens; the walks were stiff, narrow, and uninviting. No rare plants were discoverable; the hot-house contained mostly orange and lemon trees in pots. Equally devoid of taste were the fountains.

St. Sophia, in many of its aspects and style of finish, mosaics, gildings, &c., reminded me of St. Mark at Venice. Some of the columns—four certainly—are of porphyry, hooped with iron to keep the fractured bits together. A little forest of serpentine pillars, and of other materials brought from the ruins of various temples when this was commenced, look rather out of place. The arches are amazingly irregular—no two being of the same curve. The dome is certainly settling on one side, giving it the appearance of being flattened. The galleries, with their wide, long marble slabs for flooring, the massiveness of the outer walls, and the singularity of the architecture, combine to make one say he is glad to have seen this boasted temple, the pride of Turkey. I heard a discourse in St. Sophia—the preacher being in a squatting position on a cushion in the pulpit, and the audience were squatting in front of him on the floor. As soon as he finished the discourse, he came down and sat upon the floor himself, spread a pocket-handkerchief and received the contributions of those who were disposed to give him something. The floor was covered with Turkey carpets, laid askew—to direct the pious towards Mecca. Numerous chandeliers were suspended by iron rods from the dome. In all the metropolitan mosques I have visited, there are invariably two monster candles, opposite the entrance. In St. Sophia they are over a foot in diameter, and twelve feet high. To light them the servant ascends a ladder placed against the wall.

The Mosque of Ahmed is, in my estimation, altogether superior to St. Sophia. It is unique. Its immense dome is upheld by four gigantic marble columns, eighteen feet in diameter. The Mausoleum of Sultan Ahmed contained the sarcophagi of three sultans, twenty princes, and some few females of their households. Over the head of each box was the turban of each individual. To understand the magnificence of these royal cemeteries, one must see them. In a cupboard there were the girdles worn by each, in his life time, covered with jewels of surpassing brilliancy. They are the State jewels, like those of the English sovereigns in the Tower of London and Edinburgh Castle. Of all these cemeteries, however, that of the late Sultan, already referred to, is the *ne plus ultra* of splendor. His grave is covered by a box shaped like the roof of a house, rather elevated at the head, covered by the costliest kinds of Cashmere shawls, thrown over it carelessly. The turban has a waving plume, with a perfect gush of diamonds in front, and the whole defended by a railing elaborately ornamented with pearl.—Exterior to that, are colossal gilt candlesticks and candles, braced to a perpendicular by chased silver chains made fast to pillars. Two of his daughters and some others of his family are lying near. All the graves of Sultans, even of a remote period, are indicated by similar sarcophagi, over which are plumed turbans of elegant patterns, and splendidly ornamented with gems of great price. In one of the galleries of the

Mosque of Ahmed, there were as many as two cartloads of boxes, chests, and trunks of all sizes and patterns, the property of individuals, and filled with their treasures. They are regarded as such sacred deposits, that however long they may remain, no depredations are ever known to be made upon them. The owners go and add to the contents, or take away, *ab libitum*. In two hundred years a lock would not be disturbed by any one but the lawful owner, or representative of the one who placed it there. There is no parallel to the honesty of these people in some respects, or their dishonesty in others.—They will cheat each other in trade, by false entries, alterations of records, and by frauds on government, but starve in a gutter before they would abstract a para from a trunk laid on the floor of a mosque, if it contained millions, and the theft could never be known.

Answers to Prayer.

In the government of the world, God is the Judge of what is right in itself. He is the Judge of what is proper for us. He does not delegate to man the power of controlling the affairs of the universe. What man wishes—what man strives to do, is not necessarily accomplished. And in those few instances in which the designs of man are fulfilled, God overrules them, makes them subserve His own purposes, and even out of evil brings good.—The betrayal and crucifixion of our Divine Lord is a case which illustrates this principle.

Inasmuch as we are not the sovereigns of the universe—are not the infallible judges of what is right—are not gifted with the power of foreseeing what shall be the result in all its bearings of events which we wish to see accomplished, it were folly to suppose that God would grant to us every desire of our hearts. Experience is constantly teaching us the lesson of our short-sightedness. What to beings of our capacities would seem the greatest wisdom, is often in the end proved to be the height of folly. In short, that God should grant every request we might see fit to make, would be to surrender the ordering of all things in earth and heaven to weak and frail mortals, who, where true wisdom is concerned, scarce know the right hand from the left. It is a blessing that God will hear and answer our prayers. It is a blessing equally great that He does not give an unconditional promise to grant whatever we desire.

There are, there must be, certain conditions to the promise to answer our prayers—conditions arising from the very nature of the relationship which we sustain to God. Thus, to guaranty to any and every person an answer to whatever petition he might choose to offer, would be to grant to the ungodly, a Divine commission to accomplish his unholy designs.—Hence one condition to the promise—the answering of prayer is limited to faith. But then were the promise to answer the prayer of faith unconditional, what confusion must arise!—What would seem desirable to one would be the aversion of another; and conflicting prayers could not be answered. And inasmuch as God fully knows and understands the nature of our wants and the way to relieve them—as we are best cared for when God cares for us—as oftentimes to grant the desires of our hearts would bring upon us the sorest trials, this condition is annexed to answering the prayer of faith—that it be in accordance with God's will. "This is the confidence we have in Him, that if we ask anything according to His will, He heareth us."

The skeptic often sneeringly asks if we indeed believe that our prayers can avail anything with God—that the simple expression of a desire, however fervent, can change aught in the purposes of the Immutable One—that beings so far removed from the Almighty in the scale of existence, can cause Him to order one event differently from what His providence long ago decreed? Or he appeals to our own experience, and asks if we can be assured that any benefits received, any calamity escaped, has been

in answer to prayer; and shows us how the unjust man, equally with the righteous, is prospered without recourse to petitioning the throne of grace.

Now such objections are readily answered. God does not set aside any determined purpose He may have, to answer prayer, for one determined purpose of His, is to make certain benefits dependent upon asking. That He is so far above us is no argument that He will not hear, for even they who deny the truth of the Bible, acknowledge a Creator and Governor of all things—and if He condescends to bring into being and sustain the tiny insect, surely it is not derogatory to his greatness to minister to the wants of the noblest work of His hands. And that they who never pray are prospered, is because He has not made the favors they receive exclusively dependent upon asking them; but makes them then only blessings when sent in answer to prayer. That many prayers are offered which meet with no return, is because they ask such things as are not in accordance with the will of Him who knows what is right and for our good, so that to answer them would be to punish the suppliant, perhaps to inflict an injury upon the race.

Here then is the indispensable condition to the hearing and answering of prayer—that we ask such things as shall be in accordance with God's will; for unless it be for the purpose of inflicting punishment, it is not to be supposed that God will grant what would be to our hurt, or to the injury of our fellow men, however fervently we, in our short-sightedness, might desire it.

But from certain examples and promises contained in Scripture, one might suppose that no regard was had to this condition. We read of wonderful things, even miracles, wrought in answer to prayer. But then those prayers, one and all, submitted the object of the petition wholly to the will of God, and only because they were in accordance with the Divine will were they answered. Inspired men did not obtain every petition they asked. David, in answer to whose prayers God often sent a blessing, prayed in vain for the life of his child, though he besought with fasting and tears.

But Christ gave to His disciples a promise, "whatsoever ye shall ask in my name believing ye shall receive—and if ye shall say unto this mountain, be thou plucked up and cast into the yea, it shall be done unto you." Any acting upon this assurance, we read that miracles were wrought in answer to their prayers. But then another fact deserves attention—we find that those very ones in answer to whose prayers the sick were healed, were themselves exposed to disease, and no miracles were wrought to heal them. No miracle was wrought to save Paul and Priscilla, and Aquilla from laboring to earn their daily bread, though to do so they must employ time which otherwise might have been spent in preaching the Gospel. Now there is something to be learned from these two facts. If nothing is done upon earth but by the Divine permission, if no prayer is answered which does not ask that which is in accordance with the Divine will, then it was on account of some special purpose in the order of Divine Providence, that miracles were wrought in the one case, because of some design to us unknown that they were not wrought in the other. True, in the cases where miracles were not wrought, prayers were not offered. But it must be remembered that they who were thus made the instruments of the wonderful exhibition of the power of the Almighty were inspired men—on them the Holy Spirit poured out extraordinary gifts and graces—not unfrequently were they enabled to foretell future events. Is it unreasonable to suppose that to them was also given to some extent an insight into the counsels of the Divine will? On this supposition alone can we account for the fact, that in every case in which a miracle was prayed for it was granted, that in many cases, where to all human appearance a miracle was desirable, if not necessary, no supernatural interference was granted, nothing supernatural was asked. It was (e.

cause they knew when and under what circumstances it would be pleasing to God to have the course of nature set aside.

Were we inspired, were we enabled to discern what, under any circumstances, would be pleasing to God, then might we be assured that whatever we asked we should most certainly obtain. But now, as we are not inspired, as we know not what shall in all cases be according to the Divine will, we can only pray, and pray in faith, and our confidence is this, that what we ask will be granted, provided it be according to God's will. And who is he that trusts in God—who that believes that God knows what is good in itself and proper for us—would wish to have any prayer answered which was not in accordance with the Divine will? And if a prayer were to be answered which asked that which is contrary to God's will, this would be placing man higher than his Maker. But we may rest assured of this—in no case does God surrender His sovereignty into the hands of men. In no case is aught in earth or heaven to be accomplished which He does not permit. The privilege of offering prayer is not given with the design of making man the judge of what is right and expedient. Nay, here is a principle which runs through the whole of religion—submission to the will of God. The desire that His will may be accomplished *in preference* to our own, is the indispensable condition to acceptable prayer.

Gospel Mess. and Church Rec.

Analogy of Nature and the Resurrection.

"Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts 26:8.

The doctrine that the human body will, at some future time after its decomposition in the grave or elsewhere, be restored to life, occupied again by the soul that left it, a doctrine so fully taught in the Bible, is thought by many to be a thing incredible. And the incredibility of it arises, at least in the minds of many, from its marvellous nature. It seems to them impossible that a change so wonderful should take place, as the collection of the scattered materials of the body, and the changing of them, so that they shall compose a spiritual and an incorruptible body. But why should the doctrine be doubted? Is it a thing impossible? Cannot God find and collect and change those particles as he pleases, and as he has said he will?

If I mistake not, the great Maker of our bodies exhibits to us something in his natural works strikingly analogous to the resurrection of the body, and illustrative of it; and thereby shows that it is not a thing incredible that he should raise the dead. Look at some grub, or caterpillar, as it creeps upon the earth. Who would suspect, had he not seen or heard of the fact, that that crawling insect would at length go into a state strongly resembling death, and then at a given time come forth a beautiful, gorgeous butterfly? You see nothing in that worm, in its nature or formation, that indicates a change into so beautiful a winged animal; yet it is thus changed. For a while it creeps upon the earth, lives in the dust, a loathsome thing, at whose touch you shudder; it then is shrouded in its silken winding sheet, in an apparent state of death, without food and without motion.—

But at the appointed time, it bursts open its coffin lids, comes forth into new life, spreads its veriegated wings, and mounts upwards as it may please. How different is the latter state of that insect from the former. Then it was confined to the earth; now it soars as it may choose. Then it fed on dust; now it sips the nectar from the smiling flowers of the field.—Then it was an object you would loathe; now you delight in viewing its various tints, and seeing with what freedom it floats in the breeze.

Could we well have presented to us anything more nearly resembling the death of the human body, its lying for a season in the grave, and then coming forth a new and glorious form, no longer confined to the surface of the earth, but gliding away in the ethereal regions to rejoice in the glories of God. If the Creator is so constantly working these changes before our view, why should it be thought a thing incredible with us that he should raise the dead?

Look at some offensive decaying mass as it lies in the field. You see nothing in that corrupt matter that resembles the beautiful flower. Who, from its form, or its odors, or its colors, would predict the shape, and the fragrance, and the tints of the rose and the lily? Is there a thing in the plant resembling that from which it springs? Are they not as unlike as two things can be? and yet are they not composed of nearly the same materials, the one remodeled into the other? It is true, a part of the plant comes from the atmosphere; yet that part can be obtained from the unseemly mass; and we know not what other substance may be combined with our present bodies when they shall be changed into glorious ones. If then, God so often changes the loathsome mass into the beautiful nectariferous flower, why should

it be thought a thing incredible that he should raise the dead?

Look again at some dark, soft, smutty piece of charcoal, and then at some beautiful, polished diamond. How unlike are the two. The one is perfectly dark and opaque, the other perfectly transparent. The one is so soft that you can crumble it in your fingers; the other is the hardest substance known. Can you select two things more unlike than the charcoal and the diamond? Yet the two are exactly the same substance; the only difference is, their particles are differently arranged. The one could be transformed into the other if we only knew how to do it. Why may not God then, who knows how to do all things, change our vile bodies, that they may be like Christ's glorious body? Will the change be apparently greater than that of the smutty substance you find on the hearth, into the brilliant gem that adorns your person?

These analogies might be extended much farther, but this is enough. Chemical science presents us with a thousand changes quite as strange and unlooked for, till experiments taught the facts, as the transforming of our diseased, crumbling bodies into a spiritual, glorious, and incorruptible form. If materials of the perishing charcoal will make the imperishable diamond, by only a new arrangement of particles, by which the dark opacity of the one shall give place to the brilliant transparency of the other; if the particles of the dark, offensive substance in the soil, make the beautiful and fragrant flower, only by a change of relation to each other, why may not the same atoms which form our present bodies, form our spiritual ones, by some similar change in position, so that there shall be literally a *resurrection*, which implies the rising of the *same* body, and not a new creation? However this may be, these facts, and others of a similar nature, plainly show, that to one who observes the operations of God's hand in nature, it is not a thing incredible, or without analogy, that God should raise the dead.

Puritan Recorder.

Importance of Little Things.

"It was a mere trifle that prevented Oliver Cromwell and several others who afterwards distinguished themselves as his associates, from emigrating to the colonies of the new world sometime before the first steps were taken in that revolution which cost the monarch of England his head, expatriated his family, and elevated Cromwell to the seat of highest authority in the nation. Cromwell and his friends had engaged their passage to America, and were only awaiting the signal to embark, when by some caprice of the court, they were prohibited from leaving the country. Had any accident occurred to delay the order of the court, until after they should have commenced their voyage to the American colonies, who can tell how different might have proved the course of events, and how different might have been the aspect of affairs over all Europe at the present hour. It is far from improbable that the destiny of the English nation and of Europe, hung upon that single event, the arrival or non-arrival of the court courier before the change of wind to favor Cromwell's embarkation. The life of a monarch and the destinies of a proud nation hung upon the speed of a horse.

"Another striking illustration of the influence of little things is found in the history of the negro race. The celebrated Bartholomew de las Casas, a Spanish prelate, who accompanied Columbus in his second voyage to Hispaniola, and on the conquest of Cuba settled there, moved by compassion for the suffering of the native Indians, who were worked as slaves in the mines by the Spaniards, conceived the idea of sparing this feeble race, that were fast passing away, by substituting negroes, a much more athletic race, and that they were to be obtained from the Portuguese settlements on the coast of Africa. After petitioning to the Spanish government successively under Ferdinand the regent Cardinal Ximenes, and then Charles V. he succeeded. In 1503 a few negro slaves had been sent into St. Domingo, and afterward Ferdinand allowed the importation of large numbers. The labor of one negro was found equal to that of four Indians. Ximenes discouraged the traffic; Charles V. revived it, and conferred the privilege, as a monopoly, on a Flemish favorite. 1518, the right was sold to some Genoese merchants, who reduced the traffic to a regular system. The French obtained it next, and retained it till it had yielded them a revenue of two hundred and four millions of dollars. In 1713, the English secured it for thirty years.—For the last four of these years, Spain purchased the English right for \$500,000.

"Thus, through the mistaken benevolence of a Spanish priest, a measure was set on foot, which the cupidty of Christian Europe turned into a system of fearful cruelty, a system, by the operation of which the commerce of the world, and the aspect of all civilized society has been affected. A system which seems likely, in God's overruling providence, to convulse one of the mightiest nations on the globe, and eventually

to return light and peace, civilization and Christianity on the eighty millions of African tribes. How great a matter a little fire kindleth!

"Another instance. In August, 1799, a French artillery officer, named Bouchard, when digging near Rosetta, in Egypt, for the foundation of a military work, came upon a huge block of Basalt, marked with various strange characters and hieroglyphics. These characters were found to exhibit three inscriptions, in three different characters, one of which proved to be Greek. This was the celebrated Rosetta stone, now in the British Museum, which has been the subject of diligent investigation by learned antiquarians of every nation in Europe; and this stone, under the ingenious labors of Young and Champollion, yielded by a comparison of the characters found in the different inscriptions, a key to unlock the treasures of ancient wisdom, shut up for so many centuries, under the hieroglyphics of Egypt.

The discovery of a small obelisk on the isle of Philoe, in the Nile, in 1816, by Cailaud, the French traveller, on which was a Greek inscription containing the names of Ptolemy and Cleopatra, greatly aided Champollion in unraveling the mystery. Thus, as the result of the seemingly trivial event of finding an old broken stone at Rosetta, and a little obelisk, years afterwards, at Philoe, the industry of antiquarians was set to work, and that industry has been crowned with astonishing success.

The inscriptions found on the decaying monuments, and on the frail papyri of Egypt, are now quite intelligible; the ancient records of Egyptian dynasties are rapidly opening to the inspection of all men. Thence, the infidel is drawing largely his material for renewed assault on the records of revelation; and the Christian is patiently awaiting the issue of a finished discovery among these old monuments, perfectly confident that the truth of human records, once fully made out, will fall naturally and inevitably into the train of the handmaids and supporters of revelation.

"Little did the French artillery officer dream, when the men, working under his direction, first heaved up that dark and mutilated block near Rosetta—that around that old stone, and over its mutilated inscriptions, the friends and enemies of the ancient Jewish Scriptures would rally for a long and arduous, and possibly a final conflict, as to the truth of revealed religion. How great a matter a little fire kindleth.

"And often it is seen that some unlooked for, and seemingly trivial event, baffles the foresight of men, frustrates their plans, and defeats their most important enterprises. A sudden tempest will sometimes scatter and destroy a numerous and well-appointed fleet. The fate of a battle on which are hanging the destinies of empires, will sometimes be decided by a thick mist, a driving storm, or by a random shot which cuts down an experienced leader, and spreads a resistless panic through the whole army.

"In private life, also, results of great magnitude follow from causes apparently insignificant. The flight of a bird, the fall of an acorn from the tree, the course taken by a flash of lightning, or the singing of a teakettle over a fire, may give birth to a train of thought in the mind of some quiet observer, that shall lead to conclusions little anticipated, elicit new discoveries in science, and open the way for improvements in art.

"Again, the accidental meeting of two entire strangers, may lead to an acquaintanceship that shall ripen into friendship strong and enduring—throw an entirely new aspect over the emotions, the sentiments, the pursuits and character of both, and send its influence, healthful or cheering or the reverse, over the whole life; aye, and over the immortal interests of both—possibly, even of others with them. Many a well-disposed youth has been led, by the influence of a cherished companion, into scenes of gaiety and pleasure, of dissipation and vice. His mind has been poisoned, his principles perverted, his character degraded, while others, by the kind council, the cheering influence, and the gentle force of consistent example in a faithful friend, have been strengthened in virtue, habituated to what is good and honorable, and humbled even to seek to obtain the pearl of great price. 'He that walketh with the wise men shall be wise, but a companion of fools shall be destroyed.' And it is often the merest accident, apparently, which determines whether a youth shall be the companion of wise men or fools—whether he shall be honorable and good, or base and worthless—whether he shall be saved or lost forever."

Dr. Potts.

Comfort ye my People.

God's people may be comforted:—1. By a consideration of their relationship to God.—They are his people. The great adversary claims all the world as his: but he does not claim Christians. He knows that they belong to another sovereign—that they have come out from the world, and renounced the authority of its prince. Christians are the subjects of God's kingdom. To his commands they cheer-

fully bow. With his government they are satisfied. In his laws they delight. But they stand related to God, not only as subjects to their chosen king, but as children to the best of Fathers. God may say to his prophets, "Comfort ye my people, for my people are my own begetting; therefore speak ye comfortably unto them."

2. By the assurance that all things are working for their spiritual and eternal good. Prosperity and adversity, sickness and health, mercies and afflictions, riches and poverty, storms and calms, clouds and sunshine, all, *all* are means to promote their purification from sin, and to render them fit to be partakers of the glorious employments and bliss of the upper world. Even in those providential events, which seem to be very much against them, it is their blessed privilege to know that

"Behind a frowning providence
God hides a smiling face."

They may remember that "whom the Lord loveth he chasteneth," and that he does it "for our profit, that we may be partakers of his holiness." They are permitted to say, "For our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." How comforting for God's people to know that their Father is at the helm of universal government, and that He "worketh all things after the counsel of his own will."

3. By the assurance "that he who hath begun a good work in them, will perform it until the day of Jesus Christ." Though Satan may be permitted for their good and God's glory, to vex and worry them, yet they know full well that he cannot prevail against them. They hear their Shepherd say, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish." They hear him addressing the Father thus, "Glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." And again they hear him saying,—"All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out."—God's people may be persuaded that nothing "shall be able to separate them from the love of God, which is in Christ Jesus our Lord." How comforting is such a well-grounded assurance of being kept by the power of God, through faith, unto salvation.

4. By the anticipation of being perfectly holy and happy in the future world. In looking forward to the time of their departure from this world, they often sing

"O Glorious hour! O blest abode!
I shall be near and like my God;
And flesh and sin no more control
The sacred pleasures of the soul."

They are ready to say, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." In the body they groan, being burdened with sin. On this account they would not wish to live here always; but they anticipate infinite satisfaction in being free from sin, and in uniting with all the redeemed, in celebrating the praises of God and the Lamb forever and ever.

Thus we see that God's people need not be comfortless. Their springs of comfort are inexhaustible. No wonder an inspired apostle directs them to "rejoice in the Lord always."—Cheer up, then, Christian pilgrim, and press onward towards the mark of your high calling.

"Haste thee on from grace to glory,
Armed by faith, and winged by prayer;
Heaven's eternal days before thee,
God's own hand shall guide thee there."

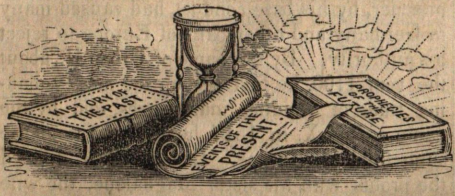
N. Y. Evangelist.

Feeling after God.

The following relation of a heathen's experience before he came to the knowledge of the truth, not only presents the darkness of a heathen mind in an affecting light, but it shows man's absolute need of a revelation. It was addressed by Sekesa, a Bechuana, to a missionary from whom he had been hearing the Gospel.

"Your views, O white man, are just what I wanted and sought for before I knew you.—Twelve years ago, I went, in a cloudy season, to feed my flock along the Flotse, among the Malutis. Seated upon a rock, in sight of my sheep, I asked myself sad questions—yes, *sad*, because I could not answer them. The *stars*, said I—who touched them with his hand? on what pillars do they rest? The *waters* are not weary; they run without ceasing, at night and morning alike; but where do they stop? or who makes them run thus? The *clouds* also go, return, and fall in water to the earth.—Whence do *they* arise? Who *sends* them? It surely is not the Barokas (rain-makers,) who gave us the rain, for how could they make it? The *wind*—what is it? Who brings it, or takes it away, makes it blow, and roar, and frighten us? Do I know how the corn grows? Yesterday, there was not a blade to be seen in my

The boy listened and heard his father praying for him. This struck the youth to the heart: he went away and prayed for himself; his prayer, and the prayer of his parent, were heard; the young man sought mercy through the Lamb of God, who taketh away the sin of the world, and he became a Christian indeed. Behold the happy effects of a pious father's prayers.



The Advent Herald.

"BEHOLD! THE BRIDGROOM COMETH!"

BOSTON. SATURDAY, JULY 26, 1851.

All readers of the HERALD are most earnestly besought 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 sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

To THOSE INDENTED FOR THE HERALD.—On the present No. of the paper we have marked on the margin the sums indebted by the several subscribers. We hope they will regard it the same as if we had sent them a formal bill, and forward the sum without delay. We have the satisfaction of knowing that when we had the means, we never refused the Herald to those who wished for it and could not pay. But now the intricateness of a large number who can pay, has limited our ability to send it such. This office is now owing nearly \$2000. This might be more than met, and the office relieved, if those indebted would promptly pay. The sums of indebtedness which we have marked on the margin of the present No. amount to \$2232 25. How long shall this be unjustly withheld?

THE RESURRECTION.

An investigation of the Doctrine of Two Literal Resurrections a thousand years apart.—An article in the New York Christian Advocate and Journal, of June 28, 1851, by PHILALETHES.

This is an article of five closely printed columns, to be followed by other articles relative to the same general subject.

This anonymous writer, does not controvert the doctrine of the resurrection as a whole; but takes it for granted that all the readers of the Journal believe with St. PAUL in relation to the resurrection of the body, and proceeds directly with his reasons for denying that the resurrection of the righteous precedes that of the wicked by 1000 years.

His first reason is that "the only place in the whole Bible that intimates anything like a literal resurrection prior to the 1000 years" is the 20th of Rev.

If it is distinctly asserted in this passage, it may be no less worthy of credence than if it were found repeated in other places—if the passage is not spurious. It is not a sufficient reason for disbelieving God on any point, that He has but once declared it. Truth is not dependent on the number of texts which may be brought for or against it. It may with equal propriety be argued, that the 1000 years are an imaginary number—they being mentioned only in this one chapter.

It is not, however, true that a resurrection of the righteous, prior to that of the wicked, is nowhere else intimated. The separate resurrection of the former, is so clearly in accordance with the Hebrew scriptures, that many of the Jews argued therefrom that the righteous only would be raised. Prof. BUSH, who denies any resurrection of the body, and therefore cannot be accused of mistranslating scripture for the purpose of favoring a first resurrection, gives as the literal reading of Dan. 12:2 the following:

"And many of the sleepers of the dust of the earth shall awake; these (the awakened) shall be to everlasting life; and those (the unawakened) shall be to shame and everlasting contempt."—Anastasis, p. 334.

This view of the passage, he says, is the same that is suggested by some of the Jewish school, and is undoubtedly very ancient. ABEN EZRA renders it "Those who awake shall be (appointed) to everlasting life, and those who awake not, shall be (doomed) to shame and everlasting contempt." The words of GAON himself, are, that "this is the resurrection of the dead of Israel, whose lot is to eternal life, and those who shall not awake, are the forsakers of JEHOVAH." He admits that, "so far then the words of the prophet may be construed as having respect to a literal resurrection," but he metaphorizes them into "a mere outward and sensible adumbration of a far more glorious work of moral quickening."—Now, whether this language is to be understood literally

or figuratively, we have the admission of one of the most finished Hebrew scholars in the land,—one who does not admit a first resurrection—that so far as the letter of Scripture is concerned, a *literal resurrection* is here expressed respecting a portion of the race, while another portion is left sleeping in the dust of the ground. Thus, although the time that the remaining class will be left sleeping in the dust, is not there announced, it is proved that the 20th of Rev. is not the only place in the Scriptures where a resurrection of the righteous prior to that of the wicked is declared. And yet strange to say, this is one of the texts relied on to prove a simultaneous resurrection of both classes; and it will doubtless be quoted by "PHILALETHES," for that purpose, in his succeeding articles!

There are other texts equally explicit respecting two resurrections, the one prior to the other. Thus ISAIAH says of a portion of the race: "They are dead, they shall not live: they are deceased, they shall not rise."—Isa. 26:14. Then turning to ZION, the same prophet exclaims (v 19), "Thy dead men shall live, together with my dead body shall they arise." As those of whom it is here said, they shall live, cannot be those of whom it is said in the same connection, they shall not live; and as the resurrection here predicted is to include the *dead body* of the prophet, there is a resurrection of the righteous here declared to be prior to that of the wicked.

PAUL declares that the subjects of the resurrection will come up in "orders" or bands, and that every man will come up in his own order or band—"CHRIST the first fruits; afterward they who are CHRIST's at his coming."—1 Cor. 15:23. If both classes are then to be raised, it is singular that reference is here made only to those who are CHRIST's.

In 1 Thess. 3:16, they are "the dead in CHRIST" who are said to rise first, before the righteous living are changed. If all are then to be raised, why are those only specified? When PAUL desired that "if by any means" he "might attain unto the resurrection of [lit. out from among] the dead"—Phil. 3:10—he could not certainly have referred to a simultaneous resurrection of both classes. For to such a resurrection any one might attain. The 20th of Rev. is therefore far from being the only place where the resurrection of the righteous prior to that of the wicked, is expressed. And with this view there is no text which conflicts; while none of those alluded to can be harmonized with a simultaneous resurrection of both classes.

"PHILALETHES" denies that the following passage teaches a literal resurrection:—"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of JESUS, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with CHRIST a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."—Rev. 20: 4, 5.

He thus remarks respecting it: "Those words are understood by the advocates of two *literal* resurrections in a *literal sense*; and this is the reason why so many absurd and contradictory theories, in relation to the resurrection, have, in every age since the apostolic day, been promulgated in the Christian Church. Why the above passages should be taken literally, involving thereby innumerable contradictions, is more than we can divine; for it certainly requires a much larger amount of *faith or something else*, to gulp down the doctrine of two *literal* resurrections, with all the absurdities and contradictions which surround it, than to believe that the apostle's word here is to be taken in a *figurative sense*—the sense in which his apocalyptic writings generally are to be understood. On this point, Dr. CLARKE well remarks: 'We should be very cautious how we make a *figurative expression*, used in the most *figurative book* in the Bible, the foundation of a very important literal system, that is to occupy a measure of the *faith*, and no small portion of the hope of Christians. The strange conjectures formed on this *very uncertain* basis have not been very creditable *either TO REASON OR RELIGION*.'"—

"PHILALETHES" would have made himself more intelligible if he had defined what he means by a "*figurative sense*." We are aware that a general impression exists that if a passage can be shown to be "*figurative*," that it has then no definite meaning, and may be made to signify almost anything that the fancy of the interpreter may suggest. Thus if it can be proved that a passage is highly figurative, or poetical, it is supposed that its testimony in support of any given point, is effectually set aside. This understanding of the figurative sense displays a remarkable want of information, and the great ignorance that exists respecting the use of figures. "If PHILALETHES" is not one of those ignorant of the office and laws of the various figures, he is aware that a figurative expression is no more equivocal, than a literal one; and that when he classifies it as figurative, his next business is to define what the figure is used; for a passage cannot be figurative without some figure is employed—one or more; and if figures are used, their names can certainly be given by one who is suf-

ficiently familiar with their laws and office, to decide whether language is, or is not figurative. As one who talks so learnedly, as does "PHILALETHES," cannot be supposed to be ignorant of the laws and offices of the several figures, he must have been sensible when he pronounced the language *figurative*, and neglected to point out the figure used, that he was guilty of a neglect as inconsistent with fair argument, as to call any given word a part of speech, without classifying it as a noun, or verb, &c., would be inconsistent with the office of a grammarian.

We therefore inquire of him the name of the figure or figures employed in this text, which require that it should be understood "in a figurative sense?" Does it contain a single metaphor—a simile, or metonymy of any kind? If so, they can be pointed out. And surely this writer from the New York Methodist Book Room, will not claim that there are figures for which the English language has no names or figures, the names of which he is ignorant of! The time has come when those interpreters who talk about figures in the Scriptures, must show their familiarity with the laws and offices of figures.

The figures of this text are symbols; and while other figures are illustrative, these are representative. Symbols, as Mr. LORD, of the New York Literary and Theological Journal, has abundantly shown in his able articles on the laws of figures, are objects used to represent analogous objects. JOHN saw in vision, thrones, the judges seated thereon, "and the souls of them who had been beheaded for the testimony of JESUS, and for the word of God, and whoever had not worshipped the wild beast, nor its image."

As it is a law of symbols that agents represent agents, and the acts of symbols represent the acts of the agents symbolized, the symbolic souls which lived and reigned must symbolize persons to be restored to life at the epoch symbolized. The declaration that the souls lived, can only assert the restoration of the souls to life, and which could only be by a re-union with the body; and a re-union of the soul and body can only symbolize a like re-union at the resurrection. There would be no congruity in symbolizing persons who had never died, by the living again of the souls of those who had. There would be no analogy between the symbol, and the thing symbolized. If, therefore, there had been no explanation of the symbol,—unless we entirely disregard the principle on which all symbols are used in the Bible, as God has explained to us—the only conclusion we could arrive at, from the mere symbol itself, would be that the resurrection of all the righteous, and their investiture to be kings with CHRIST is here shown.

We are not however limited respecting the meaning of this Scripture by the mere symbol. We have an inspired exposition of its significance, and that should be the termination of all controversy: "This is the first resurrection," is the declaration of the elucidator of the symbol; i. e., the living again of the souls of the martyrs, their reigning with CHRIST, and the living not again of the rest of the dead, symbolize the first resurrection.

Here we have both the symbol, and its significance. But these are strangely confounded by "PHILALETHES," who attempts to show by a long argument, that the symbols are not to be understood literally. Of course they are not; they are to be understood symbolically, but in accordance with the laws of symbols. That which is to be understood literally is their inspired exposition. He contends that only the souls of the martyrs are brought to view in the text; and that consequently the rest of the righteous have no part in the first resurrection—if taken literally; but he forgets that he should also show that there would be no congruity in their symbolizing *all* the pious dead; which he cannot do. And therefore, if only the souls of the martyrs were brought to view, the divine declaration that their living again symbolizes the first resurrection, is declarative that they symbolize all who have part in the first resurrection; so that we should only have to go back and inquire what subjects other scriptures embrace in it. Turning to 1st Corinthians, 1st Thessalonians, and DANIEL, we find as before shown, that they who are CHRIST's are raised at his coming, that the dead in CHRIST are raised first, and that those who awake not are reserved to shame and everlasting contempt; and that consequently the first resurrection must include all of the righteous. In addition to this we have the further declaration that those who have part in this first resurrection, are those who are to be blest and holy, and on whom the second death is to have no power. Therefore we are under no necessity of showing that more than the martyrs are presented in the symbol. Its reference however to those who had not worshipped the beast or his image, or received their mark in any way, shows that the symbol is not thus restricted, as it might have been, and still been adapted to what is affirmed of its significance. So much for the symbol.

We now come to the explanation of the symbol, which he denies is to be understood literally; he also claims that to understand the explanation literally

would be also to present insuperable difficulties. Of the first of these he says:

"Granting, for argument's sake, that the apostle really intended to be understood as referring to more classes than one, an insuperable difficulty still attends the literal view of the passages—for they evidently refer (in the literal sense) to those *who had passed through death*. 'But the rest of the dead lived not again till the thousand years were finished.' Therefore those who shall be permitted to reign with CHRIST must be those who shall be raised from their graves; indeed, the expression, 'This is the first resurrection.' (if the term is to be literally understood,) places the matter beyond the reach of cavil. For there could be no *literal resurrection* without *literal death*. What then, we ask, will become of those who shall 'be alive and remain' at the appearing of CHRIST, of whom the apostle Paul writes, if only those who are to be raised from the dead are to be free from the dominion of the 'second death?' We are by no means singular in our conclusions; for, says the learned Scott, 'on the supposition of a literal resurrection before the Millennium, the expression would imply that none except those who were partakers of it would be free from the dread and danger of the second death.'"—

We admit that all who have part in the first resurrection will be "free from the dread and danger of the second death." Those saints who are alive at CHRIST's coming, who are changed in the twinkling of an eye, are caught up to meet the LORD in the air, and are thenceforth to be ever with the LORD, will no more be subject to the second death, than will those who are raised from the dead at that epoch, and participate in the same honors.

But says "PHILALETHES," only those who are literally dead, can be literally raised; and therefore literally, they alone are the subjects of this resurrection. They only can be literally raised; but the blessing promised is not alone to those who are actually raised; it is to all who have a *part* in this resurrection. Surely it cannot be denied that those who are changed from corruptible to incorruptible, from mortal to immortal—who are made equal to the angels, who are caught up together with the risen dead, and with them dwell forever with the LORD,—it cannot be denied that they have a part in the resurrection which then transpires, at which epoch they are admitted to immortal honors. No intimation is given that the living will be raised to any less honorable station than that of the raised dead. There seems to have been a fear that the dead would in some way fall behind the living. Therefore PAUL exhorts the Thessalonians, not to sorrow for the dead, as for those who have no hope; and then he assures them by the word of the LORD that "we who are alive and remain shall not precede those who are asleep," that they are to be raised, and then both classes are to be caught up together to the LORD's presence. To the Corinthians he also declares that while we shall not all sleep, "we shall all be changed, at the last trump." Participating in the change which restores the saints to the honors forfeited by the sin of ADAM, the changed living do have a *part* in the resurrection, and are therefore also subjects of its blessings. He next objects that:

"The literal construction restricts the reign of the saints to a *thousand literal years*: They 'shall reign with him a THOUSAND YEARS.' If CHRIST is to reign literally for a thousand years with his saints on the earth, it follows that at the expiration of that period his reign shall cease—and what is to be expected afterwards? On the other hand, if he is to reign on the earth forever, the thousand years cannot be taken in a literal sense. And whether the term 'thousand years,' as applied by the literalists to the reign of the saints on the earth, means a *finite* or *infinite* period, difficulties equally insurmountable start up before the mind; for if it has a finite signification, there will be an end to the reign of CHRIST with his saints; if an infinite, there will be no resurrection of the wicked; for their resurrection cannot take place (so say the literalists) till after that period."

The literalists do not say that the resurrection of the wicked cannot be till the end of the reign of CHRIST with the saints; and it does not follow that if they are to reign with CHRIST one thousand years, that they are to reign with him no longer. The period of time is not given to show the duration of the reign of CHRIST, but of the time that the rest of the dead are not to be raised. As so long a time is announced to intervene between the resurrection of the just and of the unjust, the subject would be left incomplete if no allusion was made to the condition of the former during that period. It is therefore announced that they shall reign with CHRIST a thousand years. There is no intimation that that reign will ever terminate. On the contrary, other scriptures teach its eternity. Therefore no difficulty to the literal sense exists in this expression.

"PHILALETHES" next argues that *souls* are not literally persons, and finds therein another difficulty to the literal view. As he thus confounds the symbol with the thing symbolized, it is not necessary to follow him,—it having been shown that souls, living again, and distinguished from the rest of the dead, can only symbolize a resurrection of persons.

Various other objections are presented; but the symbol and its explanation being continually confounded with each other, their absurdity is self-evident. Because a symbol in another place, does not represent something of the same class, he argues that that

